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# THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLIII. No. 1. January 4, 1906. $1.50 A Year.

Shew me thy ways O Lord teach me thy Paths
Ps 25.4
CA

**The Christian-Evangelist**

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## What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
  Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
  The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
  For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
  Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
  And the song of victory.

J. H. GARRISON.

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THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLIII. January 4, 1906 No. 1

# Current Events.

**Hazing.**

The serious treatment of the question of hazing at the Naval Academy at Annapolis, ought to be eye-opening to a great many bright college youths. A court-martial, appointed by the Secretary of the Navy, has been trying the cases of two cadets accused of hazing. The cadets at Annapolis are counted as officers in the navy and are, therefore, subject to the formalities of naval discipline. They can not be dealt with as ordinary college students, but have a right to trial before the same sort of tribunal that would try a rear-admiral on a charge affecting his honor. On the other hand they can not plead that "boys will be boys" and that "college spirit" requires an occasional riotous outbreak; for they are not boys, they are officers. If they claim the rights and dignities of officers, they must be brought to account by the standard of conduct suitable for officers. Under these circumstances, the hazer before the court-martial is apt to appear foolish—as foolish as the hazer in college appears when brought before the court of extra-college public opinion. It is reported that the evidence already brought out by the court-martial at Annapolis implicates a very large proportion of the student body in various hazing scrapes and a great many cadets are very uneasy at the serious turn of affairs. Perhaps it will have a wholesome effect upon college opinion at large to see what a court of naval officers, who are supposed to know something about honor and courage and the other militant qualities of manhood, think about hazing.

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**A Great Library.**

The acquisition of the historical library of Mr. Hubert Howe Bancroft by the University of California is an event of real importance to the cause of American learning. Mr. Bancroft (who is not related to George Bancroft who wrote the history of the United States) went to California in 1852 and almost immediately, even while the gold fever was at its height, formed a plan to which he adhered until its completion. It was to collect a library containing all possible data regarding the early history of the west and to write the history of the Pacific states. Fortune came to him in the course of trade and he devoted both his money and his life to the pursuit of books and documents. He and his agents ransacked the libraries and bookshops of Mexico and of Europe. They collected valuable letters, searched out and secured valuable original documents. They secured, often by direct dictation, the memoirs of surviving participants in the stirring events of early Californian history. The literary output was vast in proportion to the vastness of the collection gathered. A five-volume work on "Native Races of the Pacific" was followed by the great thirty-four volume "History of the Pacific States." These many volumes—and they are large ones—contain rather a transcription and condensation of the raw material than digested history, but in them and in the fifty thousand volumes of the Bancroft library which lay back of them, are contained practically everything that is known or ever can be known about the field which they cover. Few special historical libraries are so complete within their own territory, and few fields of history are better worth study. It is a matter of congratulation that this great collection has come into the keeping of a public institution which can adequately care for it.

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**Postal Reforms.**

It is scarcely too much to say, as Secretary Cowles, of the Postal Progress League, says, that "the post office is the citadel of American liberty." The privilege of sending written or printed matter from any point to any point in the country, regardless of distance, location or volume of business, at a fixed rate, has been an immense factor in building up the country's prosperity and scattering the population throughout our territory. Rural free delivery has added vastly to the value of the postal service. Two suggestions have been made which, it is claimed, would add yet more to it. The first is that rural delivery should include, as a recognized part of the postal service, the carrying of passengers and freight up to the capacity of the conveyance. Such service would be, in a way, a restoration of the functions of the old stage coach of ante-railroad days, and would be both a convenience to the patrons and a source of revenue which would reduce or destroy the annual deficit which the rural delivery service contributes to the post office budget. The other suggestion is a very radical one, which has been made before, that there should be established a passenger and freight post, covering the whole country, by which persons and merchandise would be transported from any point to any other at a rate fixed without regard to distance. It would be the application of the postal fixed rate plan to all railroad traffic. In testifying recently before the Senate interstate commerce committee in regard to the matter of rate regulation, this plan was heartily endorsed by a professor from the University of Chicago.

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**Reform from Within.**

The present is an excellent time for the railroads to undertake on their own account those reforms which, by common consent, ought to be made, and there are indications that they are thinking seriously of it. The free-pass evil bears about the same relation to the passenger department that the rebate evil bears to the freight department, and it has never been possible to legislate effectively against it. In spite of spasmodic protests from conscientious governors, the vast majority of legislators and judges have continued to ride on passes, and congressmen have done the same. It is now reported that, by agreement of the railroads, there will be no more passes for congressmen and their families after January 1, 1906. Since members of congress receive in addition to their salaries, mileage equal to several times the actual cost of transportation from their homes to Washington and back, this change of policy will work no great hardship on them. It will bring in quite a little sum to the railroads in fares, and it will give the constituents a feeling of increased confidence to know that their representatives are not in receipt of substantial favors from a great corporate interest whose wishes, with reference to the pending legislation may not at all points coincide with the will of the public. It is to be hoped that the railroads will carry still further the anti-pass reform. So long as the present system is in vogue, of course we will all want our share of the passes, but doubtless even those who have been recipients of such favors would admit that the complete abolition of them would be both just and desirable. The railroads have this reform in their own hands.

It is reported also that the rebate evil is likely to be dealt with by the railroads. The recent convictions and indictments at Kansas City, Chicago and elsewhere have presented the matter to the roads in a very serious light, and some of them have been holding conferences and forming agreements looking to the abolition of the practice. So far as rebates are concerned, the formation of something like the old-fashioned "pool," which was the forerunner of the trust, or at least an ironclad agreement to maintain rates, would afford a solution of the problem. The other side of rate regulation, the prevention of excessive rates, would still remain to be dealt with by legislation and outside control.

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**The Walsh Failure.**

It is perhaps something of a relief from the monotony, if not exactly reassuring in other respects, to have evidence that Wall Street is not the only place where Frenzied Finance flourishes. The recent failure of John R. Walsh, millionaire banker, promoter and railway operator, shows what is apt to happen when one embarks in too many enterprises at once and spreads out his capital over too large a field. Mr. Walsh was a tolerably rich man, but he was not rich enough to carry all the enterprises which he attempted, for they were many and vast. Feeling the need of more money than his own, he established banks and also a trust company. The savings deposits on which the savings bank paid three per cent afforded a fund which he could use profitably in his business. The deposit of public moneys in the other bank was even more profitable to Mr. Walsh. But to secure these deposits it was necessary to organize and maintain a political machine to control officials whose business it was to choose the state depositories. The real purpose of these banks was not to do a general banking business, but to get hold of money which could be loaned to John R. Walsh.

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## Christian Union Historically Considered.

PRELIMINARY.

The greatest task before the church is the evangelization and Christianization of the world. The successful accomplishment of this task involves the harmonious co-operation of the various parts of the divided church. Hence the supreme problem before the church is such a unification of its sundered parts as will secure the needed co-operation. The chief motive to Christian union is that it is an essential condition to the conversion of the world. Jesus prayed that his disciples might be one, "that the world may believe that thou hast sent me." This prayer of our Lord defines both the reason for Christian union and the kind of union he desires. The reason is "that the world may believe," and the kind of union prayed for is that which will promote and hasten that end.

At no time in the history of the church since its divisions have occurred has there been so deep and widespread interest on the subject of Christian union as there is to-day. At no time, therefore, has there been so favorable a time for the re-study of this subject in the light of New Testament teaching and church history. Bitterness of party spirit has subsided. Narrow prejudices have given way before increasing light and a larger charity. The will of Jesus Christ is more potent in molding the religious thought and life of men today than it has been for many generations and centuries. If he, our sovereign Lord and Head of the church, desires his followers to be one, the church now is ready to pause and ask, reverently and thoughtfully, "In what sense, Master, wouldst thou have us one, and how may it be accomplished?" Believing the time, therefore, to be propitious for such a re-investigation of the subject we purpose to contribute a series of articles to such study, both for our own benefit and for that of our readers.

As the modern mind has become accustomed to the historical method of study, it is believed that the subject of Christian union can be seen in the clearest and best light when it is looked at through the perspective of history. It is our plan, therefore, in conducting this investigation, to begin with the beginning of Christianity, and to ascertain, as far as possible, what kind of Christian union existed and to what causes it owed its existence in the first and successive epochs of church history. We believe that God has been teaching us through these centuries past by the events of history, and especially in these modern times is he speaking to us in the movements of our age in language which can not be misunderstood by those who have eyes to see, ears to hear and hearts to understand. We feel sure that any discussion of this great theme that is unillumed and uninfluenced by the providential movements of our time would be inadequate. We shall therefore seek to know the meaning of what God is doing in our day as well as of what he did in days of old.

Two motives impel us to this fresh study of the subject of Christian union. We believe that we who are designated as "Disciples of Christ," or "Christians," and who, together with our fathers, have stood for nearly a century as advocates of Christian union, need to re-study this subject both in the light of the past and of the present that we may renew our zeal in its behalf, and get a clearer grasp of the subject in its relation to the times in which we live, and to the principles for which we stand. Like others, we are not immune from the party spirit, and there is constant danger that we may make the plea of Christian union a mere party slogan, much as a political party sometimes raises a popular cry to catch votes. On the other hand there is danger that some may grow weary of the slow coming of the desired unity, and may seek to hasten it in a way that would compromise important principles and furnish a new occasion for division. To prevent either of these extremes, it seems to us a fresh study of this whole question is desirable. The other motive is a desire to contribute any light which we may be able to give for the benefit of our brethren in other religious bodies who, with us, are seeking to solve the problem of unity and to find a closer bond of fellowship that will enable them to co-operate, as members of a common family and citizens of a common kingdom, in spreading the reign of Christ over the earth. Hitherto the ears of these brethren have not been so open to hear anything we had to say on the subject as they are at present. We shall have that larger constituency in view in writing these articles and we shall be grateful for any help which our readers may be able to render in bringing what is said in this series of articles to the attention of their religious neighbors who are interested in this subject. Our earnest desire is, and our earnest effort will be, to avoid writing as a partisan, but to write rather as a free member of the body of Christ, claiming fellowship with all Christians, and seeking only to bring them into such relations with Christ and with each other as that the will of God may speedily be done on earth as it is done in heaven.

We are at the dawn of a new era on the subject of Christian unity. Men may shut their eyes to the fact if they will but the fact exists nevertheless. A new spirit has entered into the hearts of Christian people, and the church has caught the sight of a new vision which will henceforth be a controlling factor in its life. Having once seen this fair vision, it can never live and labor contentedly under the limitation of its division walls. It is with the view of hastening the realization on earth of this vision of a united church, if only in some small degree, that we undertake this work.

It is with a profound sense of our inability to deal adequately with so great and vital a theme, that we undertake the task outlined above. We do so, however, relying confidently upon the gracious aid of that divine and immanent Spirit an important part of whose mission in the church is to promote its spiritual development and unity.

## A Neglected Work.

A representative of THE CHRISTIAN-EVANGELIST in the field, in writing from one of our great cities, states this astonishing fact: "Out of seventy-five calls made last week I did not find over twenty families who even knew the name of either THE CHRISTIAN-EVANGELIST or the 'Christian Standard.' The ignorance that prevails in our city churches as respects the work of the Disciples is nothing less than appalling. * * * Another fact: In all those seventy-five families visited I found but three of our own papers." We have no right to suppose that the condition of things is very different in that city from what it is in many others. What can we expect of the future of our Cause in the cities, as long as this state of things exists? What proportion of these seventy-five families, representing at least a hundred and fifty members, are likely to rally to the support of our general enterprises? How many of them can give a reason for the hope that is within them?

Here is a situation that demands a great deal more serious thought than it is receiving. No doubt the minister of the church where these families belong visits these homes occasionally, but has he noticed that they are taking none of our religious papers, and has he made an effort to remedy that defect? How many pastors have preached a special sermon on the value of the religious journals in the home, and the important part which they fill in developing the spiritual life and in keeping the members in touch with the larger work of the brotherhood? There is reason to fear that thousands of our young people are growing up without any correct knowledge of the principles for which we stand. These uninstructed people naturally fall into that flabby condition of mind which expresses itself in the saying that "One church is as good as another." Such persons need to be instructed in the meaning and aim of our religious movement if they are to be of any value to the church. The preacher may do something, and should do something, to train members in the knowledge of these principles, but his pulpit instruction needs to be supplemented by the weekly visits of a good religious journal which stands for the things for which his pulpit stands.

We venture to call the attention of our preachers and church officials to the importance of this work at the beginning of the new year and to request their hearty co-operation with us during the year in placing THE CHRISTIAN-EVANGELIST in thousands of homes which are now unblessed with a religious journal. We solicit correspondence with ministers and others interested, and our circulation manager will be willing to furnish all necessary information, blanks, etc. We feel that we have a right to ask for the active co-operation of all our ministers and members who are in sympathy with what THE CHRISTIAN-EVANGELIST stands for. It is thoroughly committed to the work of restoring New Testament Christianity, and to the unity of all Christians on the simple basis of fellowship laid down therein. It believes that the method of realizing Christian unity is through brotherly love, sympathy, humility and co-operation. It believes in a spiritual Christianity, and in a spiritual church; it emphaszes the continuity and perpetual mission of the Holy Spirit as the essential condition both of unity and spirituality. If all who are in sympathy with the position of the paper on these great questions will manifest it in some practical, helpful way during the coming year we shall greatly extend the influence and power of the paper and of the cause which it represents. Can we rely upon such co-operation?

## "Home Missions to the Front."

One of the things we have needed for some time to awaken a deeper and more widespread interest in Home Missions and to furnish the ministers with their necessary ammunition for a vigorous campaign in behalf of the evangelization of America, has been a book devoted to this great theme. We are glad to announce to our readers that arrangements are completed for the publication of such a book at an early date. Benjamin L. Smith, who, of all the men among us, is best qualified to prepare a work on that subject, has just placed in the hands of the Christian Publishing Company the manuscript for such a work. Its scope may be judged by the following table of contents:

Chapter I. "Beginnings of Christianity in America;" II. "The Home Missionary Enterprise;" III. "The Prize of Home Missions—America;" IV. "The Place of Home Missions;" V. "Continued Need of Home Missions;" VI. "The American Christian Missionary Society;" VII. "The Plea for Christian Union and Home Missions;" VIII. "Our Day of Opportunity and Obligation;" IX. "What You Want to Know in Home Missions;" X. "Battle Cries of the Missionary Church;" XI. "Missionary Methods;" XII. Pioneers in Home Missions;" XIII. "Fuel for Missionary Fires;" XIV. "The Conclusion of the Whole Matter."

Such a work will be very timely now in helping on the advancing preparation for our Centennial celebration, part of which will be the doubling up of our contributions to Home Missions. We are glad to be able to make this announcement and we are sure that the brotherhood will give the book a very hearty reception.

## In the Interest of Justice.

For several weeks past our Cincinnati contemporary—the "Christian Standard"—has been throwing out dark hints of a conspiracy which has been entered into by certain "far western states," and a certain publishing company, by which their State Boards have practically sold themselves out to the said publishing company, to work for its private interests. Several other states, it announces, have been "approached" by the same company but have spurned this attempt to bribe them. Another state is mentioned where "for many years one of our great state brotherhoods has been groaning under the prostitution of its missionary and Sunday school interests to the supposed advantage of private parties." In the last number of the "Christian Standard" two of the state secretaries rightly complain of this indefinite charge as doing injustice to those State Boards which have not yet sold out to the religious octopus that is seeking to secure control of the State Boards in its private interests. We have been waiting for the "Christian Standard" to carry out its threat to make public the names and facts in the case, but there is an intimation in its last issue that it thinks this will not be necessary. We therefore feel it our duty to call upon the "Christian Standard," as a matter of simple justice to all our State Missionary Boards and to all our publishing companies, to turn over whatever facts it has in its possession to any three fair-minded, representative men in the brotherhood, and ask them to investigate fully the cases which it has in mind and report their findings to the brotherhood through our papers. It seems to us that the "Christian Standard" is in honor bound to do this. We pledge our hearty co-operation with such a committee in getting at all the facts of the case, and will take pleasure in giving its findings in our columns.

## Notes and Comments.

The fact that the Sunday school lessons for the whole of the year 1906 are devoted to the study of the three Synoptic Gospels—Matthew, Mark, and Luke—offers a splendid opportunity for the whole church to engage in a fresh and more systematic study of the life of Christ. Our ministers everywhere should call attention to this fact, and turn their churches into Bible schools, to study the life of Christ during the next year. No revival among us is needed more than a revival of Bible study in our churches, and no part of the Bible is so important as that which records the life of Jesus. We trust that an earnest effort will be made to get the entire membership of our churches enlisted in the study of these Gospels during the coming year, either in the Sunday school, or, when that is impossible, in the home. We should be glad to hear from a large number of pastors who will agree to call attention to this important matter and urge their members to devote the year 1906 to gaining a better knowledge of Christ as he is presented to us in these Synoptic Gospels.

* * *

Wisconsin claims to have the oldest state federation movement in this country, dating its genesis back to 1898. We are in receipt of an interesting address delivered at their eighth annual meeting by Rev. H. A. Miner, giving a history not only of the movement in that state but in the country at large, and showing that the Wisconsin churches are well up to the front in this movement for the coalition of Christian forces for aggressive Christian work. Concerning the work in that state Dr. Miner says: "It has aided in securing a better legislation and better law enforcement." The anti-cigarette movement, the Anti-Saloon League and the Sunday Rest Day Association, have all been mightily reinforced by this co-operative movement of the churches. The organization "has proved itself a magnet, drawing together the forces of righteousness. It expresses the 'getting together' spirit that animates those who would crown Jesus Lord of all." We congratulate the Wisconsin churches on the spirit of unity which they are manifesting.

* * *

A dispatch from New York says:

> "'The doctrinal differences which once divided the two Baptist denominations have passed away, and there now exist no doctrinal differences which should prevent their acting together as one denomination.'
>
> "This was the substance of a resolution adopted at a meeting of representatives of three national organizations—the American Baptist Home Missionary Society, the American Baptist Missionary Union and the Baptist Publication Society, here.
>
> "The differences referred to concerned close communion, which is now abolished after having been part of the church practice for more than a century."

It will be a little time, perhaps, before there is general acquiescence in this agreement between representative men of these organizations, but it is as inevitable as gravity. Neither the question of open or close communion, nor the frequency of its observance, can be made a test of fellowship in the church of Christ without violating the very spirit and meaning of the ordinance.

* * *

A correspondent expresses his surprise that so very few of our churches are encouraging their young men to enter the ministry, and that even many ministers are indifferent about enlisting young men in this holy calling. He is right in supposing that this is one of our great needs, and much can be done by churches and pastors in turning the minds of young men towards the work of the ministry. But, after all, the only satisfactory solution of the problem is the better endowment of our colleges that are preparing young men for the ministry. This is one of the lines of work which needs to be pushed well to the front during the next four years as a part of our Centennial movement. When our own colleges are able to furnish ample facilities for training young men for the ministry they will attract young men in larger numbers, and a great many of these will decide to devote their lives to the ministry of the Word.

* * *

We saw one automobile outside a church the other Sunday, and it recalled a statement in "The Saturday Evening Post" that "there has been no terrible accident due to the crush of automobiles before the church doors on Sundays." Possibly when the new method of locomotion has worn off its novelty, people may use the automobile for going to church, rather than for purposes of Sunday pleasure. At present, undoubtedly, the automobile is a Sunday desecrator, rather than a Lord's day observer.

## Editor's Easy Chair.

The Easy Chair resumes the work of the new year with something of the same feeling which a school-boy has when he turns a leaf to a new white page of his copy-book, resolving to do better work than he did on the ink-stained page he has left behind. Is it not strangely suggestive of something immortal in man that he never does anything so well but that he feels he can do it better? The musician never feels that he has sung his song quite as well as he is capable of singing it. The artist is confident he can paint a nobler picture than any which he has ever put on canvas. So of the poet and the preacher. Neither of these feels that he has fully expressed himself, but that there is something better in him that is yet to be said. Well, editors feel the same way about their work. No volume of their papers satisfies their ideal. Moreover, they feel that the editorial gift which is in them has never yet come to perfection, and that they can produce something superior to anything they have ever yet accomplished. If this be a delusion it is a very pleasing one. But it is more than that. It is one of the proofs of man's immortality. It shows that man is greater than his work, and that he never comes to full and adequate self-expression here, but requires another sphere of life and activity where the fair ideals of the soul may come to perfect realization.

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Speaking of the desire of man for self-expression as manifested in all the works of art, of music, of literature, of architecture and invention, has not that been the desire and purpose of God through all the ages of the past? What is the universe, with its countless worlds and systems of worlds, but the expression of the infinite wisdom, power and goodness of the Almighty? It was not, however, until man was created that there existed an adequate vehicle through which God could express his character and will. And it was not until the perfect man came in the person of Jesus Christ that God could fully express himself. In Christ we have a complete and perfect expression of God in relation to all our human needs. But it is not enough that God should express himself in one great character. He thus manifested himself in Christ Jesus that he might manifest himself in all the followers of Jesus. This is the end and meaning of all Christian education and growth. We are fulfilling our mission as disciples of Jesus Christ just in proportion as we allow God to express himself—his character and his will—through us. We are Christians only to the extent that our lives reflect the likeness of God in Christ. It is a proof, therefore, of man's God-likeness that he is forevermore struggling after a better expression of the divine that is in him.

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"In the beginning God." Thus the Bible begins. Thus every year should begin. If God be in the beginning of the year, shaping all our life-plans and purposes, and giving motive and character to all our actions, the year will not be a failure. God should be in the beginning of every great enterprise which men undertake. He should be in the beginning of every life, to mold it and fashion it for his own high purposes. Too many would put God at the end of their life on earth, rather than in the beginning. But that means a wasted life, "In the beginning God." This is the divine order. And so, as we face the duties of the new year, we face God, the Supreme Reality of life. We can not advance a step in our work without him. He is cause, motive, guide, inspiration and goal. Without him we can do nothing. Not only is it true that "in him we live and move and have our being," but it is only in him—within the scope of his purpose, will, and gracious aid—that we can accomplish any permanent good. We do not know the future, but we do know God, and we are willing to trust him. Looking back over the dead year and into the future we can say with Whittier:

> "Beneath the moonlight and the snow
> Lies dead my latest year:
> The winter winds are wailing low
> Its dirges in mine ear.
> I grieve not with the moaning wind,
> As though a loss befell;
> Before me, even as behind,
> God is, and all is well."

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It is only in the strength of such a conviction that we have heart to resume our tasks for the new year. It is a very great responsibility, the magnitude of which grows upon us with the passing years, to edit a religious journal having a national and even a world-wide circulation. This is especially true in a young and rapidly-growing religious movement which has for its aim the realization here on earth of the divine ideal of a united church, fashioned according to the divine pattern shown us in the Mount. To occupy the humblest position in a movement having such an aim is greater honor than to occupy an earthly throne; but to hold a place of responsible leadership in such a movement, as an editor of a religious journal necessarily does—who is sufficient for such responsibility? He would be least sufficient for such a place who should fail to realize his insufficiency for its responsible duties. If Paul were placed in such a position he could only say, as he said of his apostolate, "Our sufficiency is of God." He would be sure, also, to repeat the request he made of old: "Brethren, pray for us." An editor's pathway is often a thorny one, if he considers himself a servant of Christ, and not of man. But why should he complain of this? Did not the Master for our sake wear a crown of thorns? Should the servant expect to be above his Master?

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But the editorial pathway is not all thorns. There are many beautiful flowers blooming along the way, and their sweet fragrance cheers the weary Editor often when his heart needs such encouragement. The Editor has more reasons to be grateful for the flowers than to complain of the thorns. There is the flower of gratitude thrown by some one who has been helped on his way by something that has been said in these columns, and to whom life means more because of influences which have gone out hence to mold his character and plans. Than this no flower emits a sweeter fragrance in the editorial sanctum. Then there is the flower of appreciation from one whose sense of the fitness of things, or whose heart-hunger, has been satisfied by something he has read herein, and he takes the time and trouble to express his appreciation. The balm which exudes from that flower often serves to heal the wound made by some sharp thorn of unkind criticism. And then there are flowers of brotherly advice and criticism, springing from love, and the desire to make better what love regards as good, that every editor appreciates and is profited by. Oh, yes, there are flowers as well as thorns along the Editor's path, and the flowers far outnumber the thorns, and, the beauty of it is, they are perennials! They bloom throughout the year. And even thorns have their mission. They serve to cultivate patience and forbearance, and these are valuable graces. They also remind us of the necessity of having our feet "shod with the preparation of the gospel of peace," which is not a bad equipment for an Editor. Another good thing about thorns is that one is not likely to make a pillow of them and lie down to sleep, in blissful unconsciousness of danger. They cultivate alertness, and alertness, we are sure, is a good thing.

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But after all, thorns and flowers, deserts and oases, scorching sands or Elam's palm-shaded wells, are mere incidents of the journey. It is not the smoothness or the roughness of the road, nor the comforts or discomforts by the way, but what the road leads to, that is the important consideration. He who follows the cloud by day and the pillar of fire by night; that is to say, who is divinely guided in his course through life, need not concern himself very much about the hardships of the way. It is the destination that counts. As a matter of fact however, the man who is sure of his destination gets a good deal of comfort along the journey. No man gets so much real enjoyment out of this life as he who sees it and measures it in the light of the life that is eternal. But the point of this homily is that we should not seek for ease or luxury, enjoyment or amusement, as the ends of our being, but should follow rather the path of duty, which, in the light of love, is often transformed into a path of privilege and delight. What we wish for our readers, then, the coming year is that, whether through joy or through sorrow, through evil report or through good report, the year may bring us development in character, enrichment in spiritual possessions, and a better equipment for services for God and fellow men. What shall be said of the possibilities of the human mind, which mirrors in its depths the material universe, and which sends forth its powers of thought and imagination into the universe of spirit, in quest of truth and of God? May this be a year of communion with God, who alone can fill the capacious mind and heart of man, satisfy his immortal yearnings, and bring him to a realization of all that he was intended to be in the divine plan of creation!

# The Religious Value of Church Music*

## By Harriet F. Smith

The religious value of church music can never be told in a single paper nor in a series of papers on the subject. There are some things that outstrip halting words. While we stumblingly speak of its achievements in the past it is piling up new victories, Pelion on Ossa, and the task remains forever impossible. "Who has sight so keen and strong that can follow flight of song?"

But we can touch the hem of its garments as it passes and can bear testimony to its power. May we first think of its power apart from its religious value? It is powerful, yet the latest born of all the arts. Its elements have not all been discovered; its possibilities are just beginning to be appreciated. A painter of today or a builder combines the researches of the past. He can do no more. He can not paint better than Raphael, nor build better than the pyramids of Egypt and the cathedrals of the Middle Ages. But we are today in a golden age of music.

We can, almost within the memory of man, touch hands with Wagner, Beethoven, Mozart, and master musicians today are using their achievements as stepping-stones to higher things.

Other arts materialize the spiritual; music spiritualizes the material. It is more potent than any other art, for it is an art of progressive action. It is not fixed and finished like a picture or a statue. The impression it gives is unfolding, vital, dramatic. The same thing is true of oratory, but music outstrips words, it takes us farther than thought could go, and lays us, throbbing with emotion, at the feet of God.

Spencer called emotion the master and intellect the servant. Music affects emotion, emotion controls thought, thought leads to action, action orders conduct and conduct crystallizes into character.

An intelligent use of music, as a wise director of emotion, will result in more nearly stainless morals and daily righteous living. Confucius asked with pertinence, "Desire ye to know whether a land is well governed, and its people have good morals? Hear its music." From a mere cry in prehistoric ages, it has passed into the pulse of our existence. We have no real right to spend much money on what has little connection with right living. We do as a nation spend money on music, and it will pay us to keep its connection with morals fresh and clear. Luther called music "the fairest gift of God," and said it "makes men more gentle and meek, more modest and understanding."

There has never been a national crisis that has not been embodied in a hymn, a march, or an air, that was the inspiration or expression of the people's emotion. Garibaldi's hymn was the essence of the Italian movement. The Marseillaise has been the song of victory or death for French soldiers a hundred years and more. Luther's "Ein Feste Burg" was the Marseillaise of the Reformation. As music once restored him from a swoon in his cell, through him it helped awaken Europe from religious stupor. "God Save the Queen" and "Star Spangled Banner" have been sung, even with their last breath, by English speaking heroes, on every land and sea. And our own loved Dixie! It stirs us yet as no finer song can do, and brings a rush of grateful tears for a race of heroes such as the world had never known. Some one has said, "Let who will make the nation's laws, I would write their national music."

But higher than any moral value stands the religious value of music. History tells us that music has always been connected with religion, and that a nation's music was enduring in proportion as its spiritual life was pure. China, Japan, Arabia, India and Egypt used their crude melodies to worship their various deities, but it was Israel, with her worship of the one true God, that first put music on a really worthy plane. The sensuality connected with heathen religious rites puts shackles on the power of music. Israel's spiritualized conception of God set her music free. "All the music of the human heart is in the Psalms" (Gladstone). From Miriam's song of deliverance, through the Hebrew services, with choir and psalms, through the various branches of the church, from that day to this, the indissoluble union of music and religion has been an established fact. Its connection with public worship has been so constant and so close as to have become an all but necessary part. It is prevalent in the public services of all religious bodies, the Quakers being the notable exception. It would never have been so honored and magnified if it had not greatly influenced both those who sang and those who listened. Its prominence in the services is natural, for music is the child of the church. Its resources were developed because the church needed them. Its earliest masters were churchmen. For ages together its study was confined to the monastery.

Every development of music as an art was, for hundreds of years, taken by ecclesiatics for the upbuilding of the church. The Gregorian style, out of which counterpoint grew, was a style peculiar to the church. Every master of counterpoint, from Dufay to Bach, has been either a churchman or notably religious.

The church nurtured and cherished music. Music has helped the church to save the world. If it had done nothing more for religion than to afford an occasion for Hebrew psalms and Christian hymns, it would have earned the right to be emphatically honored for its services, for these have served as wings to bear the Gospel far and wide over the earth.

Music's power has reigned in the nations, in the church, and in the hearts of individuals. Our Lord and his disciples, at a time when, with heavy hearts, all had been said and done at the Last Supper, sang a hymn and went out. Paul and Silas, beaten and thrust into an inner dungeon, forgot pain and humiliation in prayer and spiritual song. The Lollards, afraid of preaching their doctrines, sang them, and throughout the country, the poor and needy, who could not understand the subtleties of doctrine, worshiped in song. Music has been the very handmaid of religion. It has figured in history as a healer of sick souls, and today it is a balm and a stimulant to the weary in mind and body. King Saul, soothed by the touch of David, is a type of thousands of weaklings, from that day to this, helped heavenward by the power of music.

Ruskin says somewhere that for all practical purposes, it would suffice to draw an ugly black cloud over the heavens, at regular intervals, to give us the needed rain. But the changing pageantry of heaven is hourly unrolled before us, to draw our eyes upward. Many saints have seen, and will see, glory without the aid of music, but its beauty and suggestiveness draw the hearts of all who will to the songs of the angels. "Music is love in search of a word," and when we can not say our love to our Father, we can sing it, or, failing there, we can feel it, as music bears us on its bosom to his throne. Noble music reminds us of our immortality, and leads us through worlds unrealized. It is as the footfalls on the threshold of God's other world. We stretch forth our spiritual antennae and touch the invisible. In still moments we hear the songs of the angels, and there comes an open vision, when we see white presences among the hills.

"We can tell by the stir of the music
What raptures in Heaven can be,
Where the sound is thy marvelous stillness
And the music is light out of thee."

Church music today as a power stands next to preaching. It is the minister's prime minister. It takes more than an ordinary sermon to reach the seats of the intelligence, the will, and the emotion. Music takes up the thread where the sermon lays it down. It is penetrating and intense, and moves one to accept what the mind has already become convinced of. It is the invisible cord that unifies a mixed congregation and binds our services together. It unifies because it is universal. It has escaped, more than any other part of the service, sectarian limitations. In it is, not heresy, but the heart theology of a universal ritual. How all our petty differences slip away when the sentiment of such a song as "In the Cross of Christ I Glory" brings us upon the common ground of our insufficiency, and the Father's all-embracing love and mercy. One of the strong holds that the Catholic church has on the people today is its constant, abundant, and artistic use of music. Literary eloquence, noble architecture, and ceremonial pomp have their place, too, but the sumptuous and sonorous music attracts vast throngs and brings them again and again. When we as a people bring consecrated common sense to bear upon the question of our church music, we will have laid hands on an instrument God meant us to use in the doing of his work.

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*A paper read at the Texas Christian Lectureship.

Let us take up different features of our church music today and study together the weaknesses and possibilities of each. The organ voluntary, while not a necessary, nor even a desirable, part in some localities, may be a great help in hushing the people into reverential quiet. Mothers come in with their minds still full of sweet domestic thoughts; fathers, drowsy from their unaccustomed morning nap, and business cares intruding; the children freshly arrayed and noisily conscious of their grandeur; the stranger, indifferent or amused at all the stir around him. "Many men of many minds," but the sweetly penetrating tones of the organ wash their souls clean of all worldly thoughts, and make them receptive for the ministry of song and sermon. The volatile character of music, its ethereal quality, makes it capable of being interpreted according to the need of each listener. To the discouraged it speaks cheer; on the frivolous heart it lays a restraining hand; to the perplexed it comes with soothing touch. If one would be helped it is vocal with inspiration. Browning did not overstate it when he said, "There is no truer truth obtained than comes by music."

"If God speaks anywhere, in any voice,
To us his creatures, surely here and now
We hear him, while the great chords seem to bow
Our heads, and all the organ's breathless noise
Breaks over us, with challenge to our souls!
From the mountain peaks
The strong, divine, compelling thunder rolls;
And 'Come up higher,' the words it speaks,
'Out of your darkened valleys of despair,
Behold I lift you up on mighty wings
Into Hope's living, reconciling air!
Breathe, and forget your life's perpetual stings—
Dream, folded on the breast of Patience sweet,
God's pulse of pitying love for you does beat!'"

When the last tones of the organ melt into silence, the choir is in position, ready to sing the first hymn reverently. The first purpose of the choir is to foster and support congregational singing. The choir furnishes the vocal nucleus to which the voices of the people may attach themselves, a positive mass of harmony in which every singer in the congregation can find his place. The choir singers often become leaders in sentiment as well as song, for the popular heart is quick to respond to the real inspiration the singers feel, and join in it. We can all recall times when the thrilling effect was like a glimpse of heaven.

The special music—and I discuss it first because it is relatively of less importance—can be upon the highest possible plane as a useful and beautiful part of the service. Vocal gymnastics have no place there. When a singer sings because she is paid, or for applause, or, indulging her vanity, to make the service novel and attractive to visitors, rather than for the heart message she might utter, then she loses an opportunity for using her ministry of song. But if her life is consecrated to the Master's service, and her song only "living aloud" it will leave a tender and beautiful aspiration to nobler living in every earnest heart.

Special music is of most value when noble words are rendered more powerful through their union with music. Many of the most precious truths of the Bible take on a grateful freshness when fitly set to music. Familiar passages that sound trite and formal, recover their meaning when lovingly sung. I have sometimes envied the heathen to whom the Gospel comes with an overwhelming vigor that is lost to us in our familiarity with the sound of the words. We know the passage before the preacher finishes it. Our minds race ahead of his spoken words, and often gather such momentum that they wander far afield. Happy the minister who can clothe familiar words with freshness by his rare and right emphasis. But music does this and easily. Every choir could have this peculiar ministry of tone. Choir singing is not only prayer and praise, it can be preaching also, of the most vigorous kind. This trinity of prayer, praise and preaching elevates the choir to a position of dignity that, if always assumed by them, would utterly put to rout the notorious "trouble in the choir," and would emphasize the moral tone of the whole service.

(TO BE CONCLUDED.)

# A Lesson to the Preacher in the Pulpit

## By Edward Amherst Ott

**President of the Ott Schools of Expression, Chicago, Illinois.**

It is a well-understood principle of oratorical grace that the size and quality of a man's vocabulary largely determines his ability to express himself clearly and beautifully. It is not so well understood that the variety of action, the ease and grace upon the platform, depends upon the size and quality of the vocabulary of action. There is a school of pantomime in Japan, in which stories are told entirely by the language of motion, and inasmuch as the stories are complex, dramatic, ornate, and beautiful it goes without saying that the actor not only commands the muscular activities of his body, but that there is a wide variety of action used in the interpretation of the complex emotions of the dramatic unfoldment.

In France, pantomimic plays are very frequently presented; whole companies of actors, to the rhythm of sweet music, present plays through action. The appeal is entirely to the eye, and yet is satisfactory and clear. No meaningless movements are indulged in, but every gesture means something to the observer, and it is to be hoped is not repeated again, and again, and again, and again.

Of course the actor, with all the assistance of stage settings, with the other actors to appeal to, with the liberal stage business prepared by the skillful stage manager, has a tremendous advantage over the orator; on the other hand, the orator and the reader have a liberty and an opportunity for variety that is limited only by the imagination and the actual experiences of the artist himself. It will be interesting, therefore, to study the elements of the vocabulary of gesture and to see how far Nature provides this vocabulary. In the language of words, do we not know the scholar by his vocabulary? The ignorant man has a very few one-syllabled words which he utters in monotones, for the same intellectual experience which would limit his vocabulary to monosyllables would also limit his inflections to one-inflection styles. The unimaginative man is intellectually like a rabbit; he runs the circle of his experience vocally as well as emotionally and uses over and over the emotions which he has acquired in the getting of his daily living; so the unimaginative man who is a bookbinder stands before his labor lodge to make a speech and in the expression of his will power pushes his hand across his body just as he did when it contained the polishing tool and he was molding the ledger back. The skillful eye can almost read a man's history in his gestures, and he too frequently reveals the personal story of his life in the few oft-repeated movements of his body. The critic frequently feels like asking the orator why he does not add a few new words to the vocabulary of action; get away from his early experiences, and learn to run out into new fields of experience and observation rather than take the circular track and beat the narrow rabbit trail in the underbrush of personal experience. The actor is seldom guilty of the lack of variety. Mr. Mansfield, in his "Beau Brummel," shakes the blood out of his hands, looks, acts, and walks "the exquisite"; but in his "Richard the Third" his hands are large and claw-like; he limps and struts and growls the part out of his personal experiences and history—they are forgotten, and he rises great and sublime in his art because he forgets himself and lays aside personality. The young student of oratory, with the contrary spirit, says, "Now, I don't want to study action; I want to be entirely natural; I want to be myself." We all respect individuality, and there isn't any doubt but that most people have enough of it and a great many people to their everlasting shame keep their individuality to the end, even to their mispronunciations, ugly voice, and disagreeable manners; there is, however, an ever-increasing number of men with discernment and imagination who forget the ways, the vocabulary, the limitations of childhood and provincialisms, who enter into the new realms of experience and observation, whose style has all of the variety and light and shade of the mind that is freed from tradition and the narrow limitations of personal experience; their platform manners become faultless, their gestures are not repeated over and over like the burden of a refrain, but are as varied as the lights and shades that play on mountain scenery on days when clouds are blown across the sunlit skies.

It is as wise to appeal to the eyes of an audience through a well-chosen vocabulary of movement as it is to appeal to the minds of an audience through the vocabulary of the educated, well-cultured mind.

# The Unconscious Mind and the Holy Spirit

## By A. B. Jones

"The Unconscious Mind" is the title of a splendid book of over four hundred pages. The author. Alfred T. Schofield, is an Englishman. He is a physician, a scientific man, a man of scholarly attainments, wide research, large resources, and better than all, Dr. Schofield is a Christian man with broad, common sense, and no kinks in his make-up. The publication of his book, at least in America, is controlled by the Funk & Wagnalls Co., New York.

Twenty-five years ago had a physician or a scientific man published a book like this it would have been in the interest of materialism. Not so today. The whole tendency of thought has turned in the opposite direction—toward that side of life that has to do with mind and spirit and spiritual living. In the court of public inquiry it is no longer Materialism vs Spiritism, but it is Spiritism vs. Materialism. Spiritual being, spiritual thought or spiritual life as an idea or as an ideal is no longer defendant but plaintiff in the supreme court of highest thought of the twentieth century.

The whole field of man's physical, moral and spiritual nature is brought under review by Dr. Schofield in his book. And he shows himself familiar with the literature of his subject, quoting abundantly from the best thinkers and writers in the discussion of his theme. He styles his book a *monograph,* because the rays of his thinking all converge to the one burning question of "The Unconscious Mind."

"The object of this work," the author says, "is to establish the fact of an unconscious mind in man, and to trace in brief some of its powers and the various ways in which they are exhibited. We shall hope to show that this mind is the seat of character and of conscience and the spirit-life; the source of conduct, of instinct, of tact, and the thousand qualities that make us what we are; the home of memory, the ultimate governor and ruler of all actions and functions of the body, and in every way a most important factor in our psychical and physical life."

Is there an unconscious mind? The older writers on mental philosophy held that mind and consciousness were coextensive and virtually synonymous terms, and some still advocate this view. Dr. Schofield will surprise you with the number and character of the men who stand with him on the affirmative of this question.

The relation between the gray matter of the brain and mental operations is universally recognized, though not always in the same way and to the same extent. The division of the cerebrum into the upper, middle and lower brain, technically termed the cortex, the basal ganglia and the medulla, is held by the author to mark the limitations or spheres of activity respectively of the conscious and the unconscious mind. Experiments in vivisection demonstrate that these several parts function in different directions—subserve different purposes in the economy of life.

These evidences of the unconscious mind are with us in our daily experience. In our dreams there is a mental activity of which we are not conscious. The somnambulist who rises in his sleep, dresses himself and walks safely about in dangerous places, is guided by his unconscious mind. The artist, of whom we read in works on mental science, who arose on several nights and worked on a picture that he was painting, and inquired next day who had been working on his picture, was directed by his unconscious mind. In hypnotism the subject exercises mental activity in various directions of which he is wholly unconscious. We learn names and facts and acquire knowledge, which pass out of consciousness, but are stored away in the unconscious mind to be returned to consciousness when the conditions arise to favor the modification. Is anything ever really forgotten, any knowledge ever really lost? Instances are recorded of persons who in childhood acquired a knowledge of their mother language, but who afterward, in early life, emigrated to another country where they learned another tongue, and apparently lost all knowledge of the language of their childhood. But such persons have been known, in cases of sickness, fever and delirium, or in their dying moments, to talk fluently in the language of their youth. What a splendid conception—in the future life, where the conditions shall all be favorable, the unconscious mind shall return all its hoarded and hidden treasures of thought and knowledge to the conscious illumined soul—nothing ever lost!

We have indicated above that the author divides the brain into three departments—the upper, the middle, and the lower. Correspondingly he divides the mind into conscious, supra-conscious and sub-conscious. The supra-conscious is that part of our unconscious mind that connects us with the spiritual world, with God and all spiritual verities. The sub-conscious mind is that part of the unconscious mind that relates to the body, the functions of respiration and digestion and circulation of the blood, etc. Here the author finds the explanation of all modern "faith cures" and "divine healing," etc. But I must let Dr. Schofield speak more for himself:

"Our conscious mind, as compared with the unconscious mind, has been likened to the visible spectrum of the sun's rays, as compared to the invisible part which stretches indefinitely on either side. . . . As these invisible rays extend indefinitely on both sides of the visible spectrum, so we may say that the mind includes not only the visible or conscious part, and what we have termed the sub-conscious, that lies below, but the supra-conscious mind that lies beyond at the other end—all those regions of higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us on to eternal verities, on the one side, as surely as the sub-conscious mind links us to the body on the other.

"The mind, indeed, reaches all the way, and while on the one hand it is inspired by the Almighty, on the other it energizes the body, all whose purposive life it originates. We may call the supra-conscious mind the sphere of the spirit life, the sub-conscious the sphere of the body life, and the conscious mind the middle region where both meet. The Spirit of God is said to dwell in believers, and yet, as we have seen, his presence is not the subject of direct consciousness."

(TO BE CONTINUED.)

# The Educational Revival

## By C. M. Farmer

The Christian-Evangelist recently has found occasion, as have also other papers, to mention the religious revivals going on in the world. This is gratifying. It is to be hoped that the revivals in progress will be productive of much good.

While these religious revivals are going on, another, second in importance only to them, has begun. I do not know that an educational revival is universal, but in the southern states of the union a movement to increase the facilities for the diffusion of knowlede among the youth has been started. That better educational advantages are sadly needed in the south, is well known to those who are at all familiar with the situation. We have made great progress in education and have done so in the face of adversity. There are teachers who have grown gray in their service than which there is but one higher. These faithful teachers have received the most meager compensation, yet they have worked for the good of humanity and sacrificed successful and honorable business careers. They do not get the credit due them. Many of these good old teachers who have spent their lives molding character and who have "lured to higher worlds, and led the way," after all their toil and self-sacrifice, have gone to their graves "unwept, unhonored, and unsung"

It seems that a change is in progress in our southland. Many educators and others have been studying the situation for quite a while and urging something to be done. The state of Virginia has on foot an educational campaign to begin in May next. Competent speakers are to hold public meetings all over the state to arouse interest and secure a concerted effort to improve the schools. Consolidation of the small ungraded schools into larger graded ones, higher salaries for teachers, and longer terms are some of the proposed improvements.

Much is being accomplished in other southern states. North Carolina has made rapid progress in the last few years. Georgia has made great strides. In many places

(*Continued on page 25.*)

# The Black Maelstrom

### By William Durban

We are, here in the old country, once more face to face with the appalling problem which confronts us every winter, and is now thrusting itself forward in intenser aspect than ever before. I refer to the poverty problem, which is here and now being described specially as the unemployed question. All our leading statesmen are being badgered and baited, and even bullied by the persistent agitators of socialism, who lie in ambush in times of prosperity and spring forward in adverse junctures, to stimulate popular discontent and to stir the bitterest class prejudices into active manifestation.

#### THE EARTHLY PURGATORY.

Undoubtedly in every old community the condition of myriads of the people is so pitiable as to be almost hopeless. It seems that civilization always tends to failure just when it has built up some great society to the climax. This is the fact which constitutes the despair of political economy. Is there not a dark mystery in this abject collapse of communities just when they attain the apogee of power, wealth, refinement, and national glory? The fate of nations shows that each community is destined to encounter a whole battalion of crucial difficulties which imperil its very existence, and most of these are new and peculiar problems. Britain's present formidable troubles are intemperance, poverty and feudalism. And every Englishman who has, like myself, spent long years in studying these conditions is aware that these three features of her present day civilization are closely related. For instance, the poverty of the "submerged tenth" is largely the result of the antiquated land tenure which was imposed on the nation by the aristocratic Norman feudal land system. And in like manner, this same poverty of sunken masses in our slums of the big cities is hopelessly aggravated by the colossal drink habit.

#### THE BAFFLED CHURCHES.

Once more the cry is heard in many quarters that Christianity is a failure, because the churches are proud, selfish, and callous to the sufferings of the poor. England was till a few years ago the richest country on earth. America has now taken the primacy for affluence. But the wealth of so little a country as this is amazing. Yet in this same land, overflowing with resources, there are at this beginning of winter several millions on the verge of want, and hundreds of thousands in danger of starving through want of work to do. The easy and the cheap sneers leveled at Christianity and the churches are only the parrot repetitions of old indictments. What can the churches do? They can not at the furious demand of the extreme Socialists and Communists suddenly root out every old institution that has become an anachronism. The great Church of England, it is true, is itself one of these obsolete anachronisms. It is mighty, rich, and arrogant, with its dogma of apostolic succession and its greed of state patronage and emoluments. Yet one of the bitterest troubles of this Erastian establishment is the oft described poverty of some thousands of its clergy. The Church with all its vast possessions has never discovered how to distribute them equitably, so that it pampers bishops and dignitaries and starves many of the rank and file. How then can it teach the nation any solution of the poverty problem? It is impossible for the 30,000 clergy to help the nation to any wise measures. Is not this a terrible sample of failure?

#### THE WOEFUL PROCESSIONS.

Great parades of famished unemployed have marched from the East End to Westminster and Hyde Park, so as to force their case on the notice of the prosperous and luxurious. The most pathetic was the procession of thousands of women, the wives of the workless men. Now, the hopeless speech of the Prime Minister to a deputation of these forlorn women sent a chill to the souls of all philanthropists. He had no really kind, hopeful, or sympathetic word to utter. Therefore it is proclaimed that the Parliament of the people can do nothing for the people in dire crisis. So the national mind is just now stupefied and half paralyzed with perplexity. Many rich men and women, led by the Queen, are giving large donations for relief. But the problem seems no nearer to solution. Nor will it be solved without some kind of revolution. And the next revoluttion will shatter some of the most cherished Conservative institutions. The Church will be disestablished. The bishops will be sent away from the House of Lords. Great changes will be wrought in the status of the great landlords. The awful drink monopoly will be smashed. The numerous lazy, thriftless vagabonds who are out of work because they will not work will be placed in labor prisons. The very rich will be subjected to a graduated income tax. The astounding pension list will be reformed. The law of primogeniture, one of the chief of feudal curses, will be abrogated. But many a struggle with the Tory magnates who cling to selfish privileges must be waged, ere such splendid reforms constitute the revolution which alone can bring hope to the oppressed masses.

#### THE FLOURISHING FREE CHURCHES.

There are some bright spots in the gloom. Many of the free churches are witnessing immense blessing. The Welsh revival is indirectly affecting the whole country. The popular preachers, R. J. Campbell, of the City Temple, Dr. Campbell Morgan, of Westminster Chapel, F. B. Meyer, of Christ Church, Westminster Road, etc., are increasing their hold on the people of the great middle class. Religious influences are fortunately exercising growing power in this vast section of the population. And this class will do what it has done in each period of history. It has saved the country, and it will save it again. Most of the great intellects and of the commanding leaders spring out of the middle class. And the instincts of this section are always right. The American nation was born of it. The fine colonies are mainly owing to it. It made the Reformation. It sustains the standard of righteousness. The working men are not in the mass faithful to the observance of religion. The churches depend on the citizens of the middle grade, who are neither rich nor poor. Those who grow rich ascend in the scale and save the upper class from moral putrefaction. Those who deteriorate sink into the lower ranks and swell the poverty and misery. But the heart of the average middle class citizen is sound and true to the noble traditions of the Anglo-Saxon race. And as long as in Britain and America this backbone of the community is thus sound and strong the race will live, will continue to dominate the world in influence, and will always manage to contend with even such crucial difficulties as those I have alluded to in this article. England is dazed, but only for a time.

* *

**A WELL SPREAD TABLE**

**And the Man "Fell Out" with It.**

A manufacturer in Mo. says he started out as a young man with almost perfect health, but that, "by the time I was 24 my digestive apparatus was so completely wrecked as to make my life a positive burden.

"I was neither a hard drinker nor an inveterate user of tobacco—my condition could not be charged up to these things.

"I had simply ruined my digestion by a course of living common among those who indulge in unwisely selected food and deny their appetites nothing. And so years passed, during which every sort of food seemed to do just the opposite of what it should have done, with me. A well spread table was offensive to me. The sight or smell of food, made me deathly sick. In brief I had dyspepsia, in its worst form, and spent many a hard earned dollar for remedies which did me no good whatever.

"This was my condition when a friend insisted that I should try Grape-Nuts food, and to please him I consented, expecting to derive no more benefit or pleasure from it than I had from other prepared foods that I had tried But I was most happily disappointed.

"For more than a year I ate positively nothing but Grape-Nuts—it was my soup course, my meat and my dessert. I never tired of it, and grew steadily fatter and more hearty, till I put 40 pounds of good solid flesh that had never been there before, on my bones. My dyspepsia is gone —the memory of a terrible nightmare.

"I am well now—seems like I can not be ill—and Grape-Nuts is still found on my table, in one form or another, at every meal, and it is never out of supply in my home. A meal without Grape-Nuts is a mighty poor meal for me." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

# As Seen From the Dome

### By F. D. Power

The year just closed has been an eventful one. It will take its place in history. There have been mighty movements among the nations, wars, sorrows, tumult, and violence, and there have been also unmistakable signs of the advancement of our Lord's kingdom. Our own country has been wonderfully blessed and has taken a more exalted place among the world powers. Had nothing else marked its progress the settlement on our soil of the great conflict between Russia and Japan would have been sufficient glory for one year. The 2,700,000,000 bushels of corn, and 10,000,000 bales of cotton, and 684,000,000 bushels of wheat, and all the rest of the products of the fields and flocks are worthy of grateful remembrance, but there are better and nobler things that 1905 has brought us for which we humbly thank God.

The year opened with the news of the fall of Port Arthur, and we continued to read of the bloody doings in the Orient until May 27, 28, when Togo fought the great battle in the Korean Straits and ended the struggle. Then came the story of the peace conference at Portsmouth, where the President's humanity and strategy brought new fame to America. It was a great achievement which will be written large in the world's chronicles. All through the year poor Russia has been in turmoil. Not only have hundreds of thousands of her people gone down before Japanese bullets as at Port Arthur and on the Shakhe and in the Korean Straits, but on the streets of Odessa and Moscow, and the year closes with an awful story of wrong and bloodshed and woe and ruin. What a contrast between autocratic Russia and free America!

Perhaps the foremost figure in the world's vision during the year has been, not King Edward, nor the Emperor William, nor the Czar Nicholas, but the President of the United States. February 8 the votes were counted by Congress, 336 for Roosevelt and 140 for Parker, and on the fourth of March we had the great quadrennial show on the historic avenue. Then we see the Chief Magistrate on his trip through the west, making speeches and hunting bobcats and grizzlies; then playing the role of peacemaker until the treaty is signed, September 5; making addresses to the strikers, and going down in the "Plunger" for fifty minutes at the time under the sea; visiting the south and stirring the people wonderfully with his references to the blue and the gray, and then welcoming Prince Louis of Battenburg in most royal fashion; initiating the great work of the Panama Canal which is to divide the land and unite the world, and advising the athletic associations in respect to the barbaric diversion known as football; dealing with the scandals in the Agricultural and Post Office Departments, and flooding the Fifty-ninth Congress with a Niagara of 26,000 words so masterly managed as to touch every interest under heaven save the temperance and the Mormon questions. Altogether the most remarkable man that figures in 1905 is Theodore Roosevelt.

The year has seen many leaders drop out of the procession. Not only have scores of thousands gone down on the battle field, but death has been busy in the ways of peace. Such names occur to us of men beyond the sea as Jules Verne, the writer; and Sir George Williams, the founder of the Y. M. C. A.; and Sir Henry Irving, the actor; and Maximo Gomez, the Cuban patriot; and Thomas John Barnardo, the philanthropist; and Alphonse Rothschild, the king of finance. Hezekiah Butterworth and Mary Mapes Dodge, the writers; John Hay, statesman, diplomat, and man of letters; Mary A. Livermore and Albion W. Tourgee, Fitzhugh Lee, Joseph Jefferson and Theodore Thomas, Mrs. Jane Stanford and Jerry Simpson, Senators Hoar, Platt, Bate, and Quay are some who have joined the great majority.

Death is no respecter of persons. No sex is spared, no age exempt, no rank or wealth forgotten by this visitor. Majestic roads which monarchs pass over, ways which men of letters tread, routes of sages and of warriors, short and simple paths of the poor, all lead to the same house appointed for all living. One short sentence closes every biography—"And he died." And now the old year itself has come to his end.

"Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

"Ring out the old, ring in the new;
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true."

And this will be a death we shall delight in if the bells that ushered in the new year shall indeed—

"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be."

There are other things that mark 1905. We brought home the body of John Paul Jones with much pomp and circumstance, and some doubting Thomases are still asking, "Is it the body of John Paul Jones?" We had our Mrs. Chadwick and gave her ten years in prison for meditation; and our Frank Biglow, who, for stealing a million and a half, got the same period of seclusion; and our man Machen, who, convicted of graft, is now cared for at government expense; all of which going to show that justice still holds a level and impartial balance and is blindfolded. We had our November elections and the Waterloo of the bosses. We had all the Senators and members of a sovereign state convicted of wrongdoing and sentenced to the punishment of ordinary criminals against the law. Oregon mourns, but Congress is cleaner, and will, no doubt, be more decent forever after for the lesson. We had the failure of our subway saloon—God be praised!—an everlasting testimony to all bishops and deacons and ordinary saints that whiskey and religion do not go together. We have had many evidences that the people are sovereign and that the reign of democracy is the divine order. We had our yellow fever scare, and the blowing up of the Bennington, and our troubles in the Naval Academy, and the mighty inflow of foreigners, as many as 97,000 in a single month, but providence has wonderfully guided and blessed this nation during the year that has closed. We have had our discussions of "tainted money," but two of our lucre kings gave ten millions each to education the past year. We had our Inter-Church Conference on Federation; and we have Miss Alice engaged to Mr. Longworth, and a wedding at the White House soon; what more do we want?

Now what has 1906 in store for us? The obligations to meet its issues squarely and bravely are greater than we have known at the beginning of any year in our history. To the nation, to the church, to the individual, let the word be: "Speak to the children of Israel that they go forward."

MALARIA ? ? ?

Generally That Is not the Trouble.

Persons with a susceptibility to malarial influences should beware of coffee, which has a tendency to load up the liver with bile.

A lady writes from Denver that she suffered for years from chills and fever which at last she learned were mainly produced by the coffee she drank.

"I was also grievously afflicted with headaches and indigestion," she says, "which I became satisfied were likewise largely due to the coffee I drank. Six months ago I quit its use altogether and began to drink Postum Food Coffee, with the gratifying result that my headaches have disappeared, my digestion has been restored and I have not had a recurrence of chills and fever for more than three months. I have no doubt that it was Postum that brought me this relief, for I have used no medicine while this improvement has been going on." (It was really relief from congestion of the liver caused by coffee.)

"My daughter has been as great a coffee drinker as I, and for years was afflicted with terrible sick headaches, which often lasted for a week at a time. She is a brain worker and excessive application together with the headaches began to affect her memory most seriously. She found no help in medicines and the doctor frankly advised her to quit coffee and use Postum.

"For more than four months she has not had a headache—her mental faculties have grown more active and vigorous and her memory has been restored.

"No more tea, coffee or drugs for us, so long as we can get Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book "The Road to Wellville" in pkgs.

# A Visit to the Texas Christian Lectureship

I was delighted with my first visit to Texas, except with the weather. Texas hospitality has been all that I expected; the weather has been a surprise to me. Expecting to find magnolias blooming under skies of an Italian blue, I have been taken back to the old days in London where, huddled over a grate, we would roast our faces and hands while our backs nearly froze. Even in the city of the Alamo, whither I fled after the Lectureship to try and get rid of a heavy cold, overcoats were needed and the women were wearing furs. There was sunshine, but not much warmth. But they tell me it is not always like this week in Texas. And, of course, the whole trouble is, in the end, the fact that there is a north and "northers"; this disagreeable spell is just the tail end of a Montana blizzard, I suppose.

Denton, where the Lectureship met, is a progressive little city, with special educational advantages. It is the seat of the State Normal and of the State Industrial School for Girls. But, unfortunately, the town is representative of the division in our own ranks as Christians of the New Testament pattern. For it is one of the strongholds of what are known in the north as the "anti"-brethren, who here call themselves "sound brethren," or "firmies." Here they have one of their strongest schools and best churches. Indeed, the most notable feature of this Lectureship was the coming together of us "digressives" with these "loyal" brethren in one of the sessions. But of this later. The Central Christian Church is an admirable structure and the congregation has in Bro. S. K. Hallam a man of fine quality for their leader.

I was impressed at the outset by the character of the papers read. The very first presented was so keenly accurate in its analysis of the musical situation in our brotherhood and so suggestive in its treatment that I secured it at once for publication in full in The Christian-Evangelist. It was by Miss Harriet F. Smith, and its theme was "The Religious Value of Church Music."

There was less discussion than I expected. For the most part the program was carried out, but some of the papers exceeded the time-limit, and, as the auditors were indulgent, there was little time for a general expression of views. But there was perfect freedom of expression when there was opportunity. It is rather noteworthy that five University of Chicago men could be on the program and others in attendance of such different training without some heated argument arising. It speaks well for the common sense of the Texas preachers that they are not raising false issues or scared at what some might call heresies. The chief lecturer on this occasion, who some time ago was the target of much criticism, especially by one paper, not only evinced no "heresy marks," but his contribution to the constructive history of the Campbellian movement was recognized by all as a very valuable one and such men as Chalmers McPherson, M. M. Davis and W. K. Homan expressed their cordial apciation of Dean Van Kirk's lectures. Indeed, Brother Van Kirk was emphatic in his utterances on the question of his firm belief in the divinity of Christ, and showed himself so much in accord with the spirit and purpose of Mr. Campbell's movement that one of the preachers felt constrained to publicly express the sentiment of many others that it would be wise for editors and speakers to be sure of their facts before they put the brand of "heretic" or "untrue to the faith" upon any man. As these lectures are the substance of a book to be published ere long I give here just an outline of those delivered.

Dean Van Kirk's lectures consisted of a historical survey of the rise of the churches of Christ and he treated his subject as a reformation rather than a restoration, intending to show that the principles and doctrines now held by us arose in contrast to the religious conditions at the beginning of the nineteenth century.

His first lecture was on the Covenant Theology of Alexander Campbell. In this the lecturer showed that there arose in the Netherlands in the middle of the seventeenth century a movement to counteract the severities of Calvinism; that this movement had its counterpart in political philosophy under the term, "The Social Contract Theory"; that these conceptions determined the ideas of the founders of the American republic; that Mr. Campbell took up this conception in his preaching, explaining the whole Bible in the terms of a series of Covenants and thereby finding ready response in the popular American mind, but bitter hostility from sticklers for the old Calvinism. Dean Van Kirk showed how from this conflict several of the doctrines of the Christian churches arose.

In his study of the philosophy of John Locke and Alexander Campbell, Dean Van Kirk showed how Locke began modern psychology by his conception of the mind as a blank tablet and that all knowledge comes to it through the senses. This philosophy of human mind became dominant in all colleges of England and America. It was received by Mr. Campbell and used by him in opposition to all forms of false subjectivism, especially in his definition of faith, the doctrine of revelation and the work of the Holy Spirit. In this way Mr. Campbell was able to make his statement of the Gospel acceptable to the popular mind of his time and escape the vagueness of theological terms used by the popular preachers.

In his lecture presenting the principles of the current reformation, or the movement represented by the Christian churches, Dean Van Kirk held these to be threefold: First, the conversion of the world; second, the union of all churches; third, the restoration of primitive Christianity. These constitute the plea of the Disciples of Christ and stand in the threefold relation, so that the first is the final end and aim, the second the means to the first and the third principle, the method of union. On these principles the history of our people could be written and important conclusions were drawn with reference to their mission and work for the future.

In discussing the rise of the current reformation the lecturer showed the origin of the principles and the leading tenets of the Disciples of Christ as they came to be formed at the beginning of the nineteenth century. His thesis was that this people came from many independent churches, which originated independently of each other, but which took the Bible and the Bible only as their ground of faith and practice and upon these principles gradually approached to each other so that finally they became acquainted and united into one compact body. He found thus four main independent branches of the present Christian Church, the first one of which is the English brethren; these originated in the latter part of the eighteenth and the first two decades of the nineteenth centuries before the Campbells began their work in America and had set their principles and doctrines independent of any influence from the latter source. They were later found to be in practical accord with the American movement and united heartily with it.

The second branch originated around the church in New York City, in 1810. They were called "Disciples" and attained their faith and order prior to and independent of any influence from the Campbells. From this branch came Walter Scott, and Isaac Errett, who came to be pillars among the Disciples of Christ.

The central and most important branch of the movement originated with Thomas and Alexander Campbell, of Bethany, Va. These leaders came from Scotland, but attained their views, practically, in America. They originated a series of churches known as the Reformers; they worked with the Baptists, and finding themselves out of harmony with this body withdrew in 1830 and from that time became independent.

The fourth branch originated with Barton W. Stone, of Kentucky, in 1801. They were the outgrowing of a great revival movement in pioneer days. They took the Bible as their only guide and under the leadership of the same they were found to approach the ideas of the Reformers, with whom they formally united in 1832-35

Thus there originated in the several different sections of the country great independent movements which later recognized their common ground and united in fellowship and co-operation.

Such is the general skeleton of Dean Van Kirk's lectures, but in the progress of delivery he showed how each particular doctrine and principle came to be stated, what situation it was intended to meet and he summed up with a general statement of the contribution of the Disciples of Christ to American church life.

The subjects discussed by others on the program may be classed broadly as those dealing with practical church life and education and those raising the question as to where the Disciples of Christ stand in relation to modern life and thought. In a paper on "The Dignity of the Christian Ministry," J. T. Ogle, of Paris, contended that the modern minister must be strong in body as well as intellect, he must have moral and spiritual power, be a man of faith, of prayer, and of love. A dignified ministry without a dignified message would be impossible. A statement that Christ has "commissioned no one to travel over the country and apologize for the Gospel" led to a discussion as to whether a preacher should, under all circumstances, keep silent in the pulpit when his own mind was not satisfied, but the issue was hardly conclusive.

Another paper of a practical nature was that on "The Enrichment of Worship," by C. M. Schoonover, of Gainesville. There were excellent points presented. The preacher and the sermon often get more attention, said the author, than God Almighty, and the benediction is but an excuse to disperse. Along the line of enrichment Brother Schoonover urged that all externality should be as simple as possible. What can not be subordinated to the spiritual must be left out. A responsive service was heartily approved and a need of variety, both in form and matter, was advocated. There should be an adaptation to the needs of the people, and respect for a decent and orderly way of conducting worship. There should be preparation for prayer, and one of the things insisted on was a janitor who will clean.

"Education in Religion" was the subject of a thoughtful paper by Prof. Bruce McCully, of Texas Christian University. It may be summarized as follows: The true end and object of education is not knowledge; the very meaning of the term asserts that it is rather the development of the natural powers. It is not culture for culture's sake, as such an ideal would give no real, adequate motive for the educator's effort. Nor is it culture for the sake of power or effectiveness, since such a theory would place achievement higher than character and life. It is rather a matter of adjustment to environment in order that the individual may live to the full the life that God has given him. This will mean that all the powers of the human shall be brought to perfection through their exercise in the activities of the social whole. It will mean that his religious nature shall come into complete correspondence and fellowship with God. As a basis from which to proceed to realizing such an educational ideal we have as inheritance from the past spiritual conceptions, mental conditions and material agencies. With these as an equipment we must undertake to quicken in the race, as we can, a more complete social activity. It rests upon us to supplement the more or less ineffective efforts of existing institutions to the end that man may be saved unto a higher life.

Some account of the rest of the program I must defer, for lack of space this week. I will just say that since leaving the Lectureship I have learned that Dr. Fleming, a representative of the "firmies" in the discussion, has been given his "walking papers" for an expression of his Christian attitude to the men who may differ from him on the subject of giving to missionary societies. After his speech at the Lectureship the regents of the "loyal brethren's" college, of the faculty of which he is a member, asked him to hand in his resignation. P. M.

(TO BE CONTINUED.)

## Why to the Life Journalistic?

BY GEORGE L. SNIVELY.

If there be among us a coign of vantage more tempting to the Christian worker than the secretaryship of the National Benevolent Association, it must be where he can feel himself a direct factor not only in achieving more than that, but also for all our missionary and educational interests as well; where he can not only lend a helping hand to these more public and spectacular processes of this Restoration, but also engage in the humbler, perhaps, but still more fascinating employ lying back of all these of helping our ministers build up those congregational units whose aggregated resources and statistics make so splendid the progress of these national interests on their way from conquering to conquest; where he can have part in the still more fundamental work of bringing into the family and individual lives of the brotherhood such instruction, edification, inspirational and other helps as will build them up in our most holy faith and make of them Christ men and women, and their dwellings beautiful types of the heavenly home beyond.

The opportunities Christian journalism offers for participation in this manifold ministry constitute an irresistible appeal to me, and tearfully severing ties binding me to tasks grown dear almost as life itself I have entered into it with all I have and am and hope to be as a servant of the King.

As minister for years in one of our largest churches and as visitor to most others in all parts of the land, I have become greatly impressed with the tremendous power for good inherent in our religious papers. As a pastor I never knew a home that was a fortress of strength to the church or an inspiration to the minister or a commendation of Christianity to the world where they were not found. I can not recall one whose members were prayer meeting attendants, or teachers in the Bible school, or within which children are being reared for the ministry or mission fields amidst the aroma of piety and the brightness of holiness where they are not read. Of all the many gifts I have borne to the treasurer of our Benevolent Association, I believe every one has come from a reader of the Bible and its best commentaries—our papers.

The restoration of primitive Christianity is being accomplished by men and women who receive information, instruction and enthusiasm from our journals, and yet not one-tenth of our membership is reading them. How would the consummation of the hopes of our fathers in the faith be hastened if the other nine-tenths were also students of our religious literature!

I have often thought of the tremendous impetus that would be given to every article of "our plea" if one hundred thousand Christian-Evangelists were every week received as welcome guests into as many of our homes. How prayer meeting rooms would expand; evening audiences be augmented; church debts fade away; better church homes be reared; elasticity be imparted to the minister's steps, heartening to his courage and eloquence to his tongue; our benevolent, missionary, and educational funds be multiplied; our people be unified in love and therefore in strength and action, and consequently multitudes daily be added unto the number of those being saved; all that we are now hoping to celebrate at the Pittsburg anniversary appear to us, in the light of what will be accomplished by 1909, to have been evidence of present day lack of faith because we expect so little; and millennial dawn be hastened!

For these reasons I am devoting myself to the mission of helping place The Christian-Evangelist in one hundred thousand homes, and seeking the co-operation of all my ministerial brethren and other Disciples who believe that this journal, with its high literary excellence, and more particularly with its irenic spirit, evangelistic zeal, harmony with the aspirations of the fathers of this nineteenth century reformation, and unswerving loyalty to the truth as it is in Jesus, will be a helpful visitor there.

Since some have expressed the fear, I will say, "I am not going into retirement so early." My life's work is before me, and I am entering it with keen anticipation of the joy of service and triumph. God bless my dear friends who have helped me in the past and brought to splendid success other enterprises with which I have been identified. Never have I relied on them more than now, and never could I hold out to them the incentive of sharing in more splendid victories of peace than we may now win together.

The times are propitious for attempting this task never yet achieved by a church paper. There is an almost universal feeling among our thoughtful brethren that The Christian-Evangelist is not only the best exponent of the genius of this Restoration, but is the natural leader in the forward movement now pending for the realization of the practical unity of all the American religious bodies and for the attainment of the higher spiritual life by all these flocks becoming one. We ask that our friends not only cherish the sentiments of The Christian-Evangelist's unique position at this juncture of our history, but that they tell it abroad and in all permissible ways help us secure for it a welcome to 100,000 homes. Our preachers will find it their best assistant; our district, state and national secretaries the best fertilizer of hearts and purses, and all who love and are longing for the coming of the Kingdom in its fullness will find it prophetic of their souls' fondest desires.

Scores of letters have already come bearing promises of active help and rich with other encouragement. The writers of these and all others co-operating with us in this emprise fraught with such sacred significance to the cause of Christ will live forever in my grateful memory, and I believe their names will shine brighter on the Lamb's book of life.

# Our Budget.

—Here is our hand for a great year's work for the Master.

—Let each of us do what in him lies to make this the best year in the history of the world.

—The Christian-Evangelist pledges its co-operation with every worthy work and every worthy worker looking to the growth of the kingdom.

—Many thanks for words of cheer and good wishes from friends in all parts of the country. We can safely promise our readers a feast of good things throughout the year.

—Are your plans well matured for making Education Day, January 21, or a day near it, memorable for the mighty uplift that a thousand churches will give to our worthy colleges?

—J. M. Blalock, of Marshall, Mo., is very seriously ill.

—The church at Waynesboro, Pa., has been reopened.

—An $1,800 building is just about completed at Green Ridge, Mo.

—D. Millar will continue to preach for Bellflower and Foristell, Mo.

—The Louisiana preachers' institute will be held at Alexandria February 6.

—C. W. Freeman, pastor of the Central Church at Newton, Ill., is very ill.

—Z. T. Sweeney will supply for F. D. Power during the latter's trip to Palestine.

—Herbert Yeuell is now in a meeting at Niles, O., where D. D. Burt is pastor.

—F. W. Allen has just relinquished pastoral charge of the church at Rocheport, Mo.

—Plans for a new house of worship at Belle Center, Ohio, have gone to the architects.

—Percy T. Carnes has resigned the pastorate at Maroa, Ill., to accept a call to La Plata, Mo.

—C. C. Hill has been asked to remain a third year at Roswell, N. Mex., with a $300 raise of salary.

—Mrs. St. Clair, of Hamilton College, has obtained a leave of absence and is spending the winter at Berkeley, Cal.

—J. E. Davis has closed three years of work at Stanberry, Mo., to accept a call to Beatrice, Neb., beginning with the new year.

—W. M. Berkeley and wife, of Marion, Kan., have just been the recipients of some beautiful gifts from their congregation as tokens of their esteem.

—H. G. Connelly writes enthusiastically of the meeting conducted at Charleroi, Pa., by Clarence Mitchell. We have not space this week to give any details.

—We are glad to learn that John T. Mitchell, one of our business men active in church work, who had been compelled to go to Battle Creek, is now much better.

—Frederick Grimes, of Crawfordsville, Ind., has been called to our church at Grand Junction, Col. There were over sixty applicants for the position.

—J. Murray Taylor has decided to enter the evangelistic field indefinitely and will have an open date by February 1. His permanent address is 804 4½ S. W., Washington, D. C.

—Consideration of the proposal to give credit by the State University for work done in the Missouri Bible College has just been postponed until the April meeting of the curators.

—W. S. St. Clair has been chosen pastor of the Red Top Christian Church. This church, which has had in its membership a strong "anti"-element, derived its name from the fact that its roof was originally red.

—L. L. Carpenter will dedicate the new building at Plummer, Kan., where N. Ferd Engle is pastor, January 7. A meeting will follow.

—Prof. H. D. Williams has resigned his position in Christian University to take up work as pastor of our church at Ames, Ia. Our cordial wishes go with Brother Williams to his new field.

—G. F. Bradford is appreciated at Eureka, Kan. In extending to him a call for another year the church has just presented him with a writing-desk and his wife with some silverware.

—Theodore A. Johnson, who was formerly pastor at Wadsworth and Hubbard, O., has been sworn as attorney-at-law before the supreme court of that state. He has located at Youngstown, Ohio.

—S. M. Bernard has entered upon his fourth year with the church at Boulder, Col., with a handsome increase in salary. There have been recently fifty additions to the membership. This is one of our strong congregations in the mountain region.

—We regret that Burris Jenkins, president of Kentucky University, has not recovered from the serious illness experienced during his sojourn in Germany, and it has been thought wise that he should spend some time in western Texas.

—We regret to learn of the resignation of J. W. Baker as minister at South Joplin, but it is a pleasure to know that he will become county and city evangelist and will continue to make his home in Joplin. George L. Peters, of Mound City, Mo., will succeed him.

—O. L. Adams and wife, while absent from their home at Overton, Neb., were called back by telephone and completely surprised to find their home crowded with members of the church who, after a delightful social time, left behind an abundant evidence of their good will.

—B. F. Lowry, who gave a large sum of money for the erection of the Missouri Bible College building, has just been elected an honorary deacon for life of our church at Columbia. Last year, it will be remembered, Dr. W. T. Moore was elected an elder for life. Brother Lowry is a consecrated but modest Christian gentleman.

—Evangelist James Sharratt has applications from twenty good men needing fields of labor either as pastors or evangelists and desires to hear from churches needing such. Communications should be sent to him at 2305 W. Prospect Place, Kansas City, Mo., whence he has recently removed from Lee's Summit. Brother Sharratt has held some successful meetings.

—There is a "Colonel" W. T. Moore and he has just removed to Columbia, Mo., which has for some years past been the home of Dr. W. T. Moore. Both men have been editors, so we suppose to prevent their mail getting mixed we shall have to pursue the Kentucky practice and not leave off the title of at least one of them.

—"The Christian Union," Des Moines, Ia., reports that the University Place Church of Christ has the largest Sunday school in the state of Iowa, numbering 956 members. A Methodist Sunday school at Washington, in the same state, is a close second with 954. There should be a general effort throughout the brotherhood to greatly increase the attendance at the Bible school during the coming year.

—We regret that W. E. Bobbitt will close his service at Payette, Idaho, the first of the year and return to Kansas City, Kan. He has had large audiences during his two years' stay in this northwestern field and the membership has been increased by more than two hundred. Other departments of the work show equal advance. Men who can do this kind of work are needed in such fields as Idaho, Montana, Wyoming, etc. Any one wishing to correspond with Brother Bobbitt can do so by addressing him at Kansas City, Kansas.

—J. W. Lanham, Madison, Ind., writes: "In a few days I will be seventy-four years old and have been preaching fifty-two years. I claim a fair knowledge of the periodical literature of the current Reformation, and no paper published by our people has suited me so well as The Christian-Evangelist. I am glad that you propose to reply to the 'Christian Standard's' recent editorial on 'Church Federation.'"

—J. S. Hughes urges upon all the preachers and pastors that they appoint the second Sunday in January to preach the morning sermon on "Christ in his Revelation to John in Exile." He mentions as helpful books for such a study, "Revelation Rediscovered," by Professor John C. C. Clark, and "The Apocalyptic Writers," by Frank C. Porter, of Yale. We take the liberty of adding Brother Hughes' own work on the subject.

—In the year 1819, John Wright, a Baptist minister, led his brethren to call themselves "The Church of Christ at Blue River." This was the first move in Indiana toward the "Restoration." Lately the congregation has been under very conservative influences and has not prospered. T. J. Legg is there in the midst of a meeting, and is having remarkable success. The Blue River Church is near Salem in Washington county.

—R. A. Mallory, of Charleston, Okla., has, with the aid of four earnest and energetic sisters, organized a small congregation of twenty members which meets every Lord's day for worship. The country is very new, many of the settlers having been there only two years, and there are great difficulties to overcome but Brother Mallory is hopeful, with the co-operation of the earnest members that are there, of building up a strong church.

—The present membership of the Central Christian Church, Pueblo, Col., is 468. This was the report presented by the pastor, J. H. Mohorter, at the annual meeting recently held after a delightful banquet. One year ago the membership was 440. Forty-eight have been added and twenty lost during the year. The funds raised from all sources were $3,252.80. A special meeting under the direction of home forces will be begun January 7. Brother Daniel Ward writes that Brother Mohorter's influence is being felt throughout the state.

—J. B. Hunley, Canon City, Col., says the work there is in a thriving condition He went there in October and held a meeting in which there were 30 added to the membership, 12 of them by baptism. The work was established there in 1888 but has been hindered for lack of a modern house of worship. The town is becoming more and more a health resort and a better building is demanded. Plans are already in progress to erect a better house in the spring, funds for which are already partly raised. It is desired to erect a $10,000 building.

—We regret to learn from Bro. D. M. Breaker that Bro. E. H. Rayner, who has served the church at Kissimmee, Fla., has been compelled to resign on account of the condition of his wife's health and he has gone to her in Massachusetts. Brother Breaker says that Brother Rayner has proved himself to be an earnest and efficient worker and that much of the success at Kissimmee is due to his zeal and self-sacrificing devotion. Just before leaving Brother Rayner baptized two more converts, making twelve additions as a result of the recent meeting conducted by B. Q. Denham.

—We have already announced the opening of the new building of the School of the Evangelists at Kimberlin Heights, Tenn.

Indeed, as President Johnson explains, there are three buildings under one roof but divided by a dead wall. These buildings are being fitted up with steam heat and electric lights, and will be furnished with up-to-date material. He writes: "On a slab of beautiful Tennessee marble placed near the front door of the main building, we have chiseled these words: 'Open day and night to the poor young man who desires above every other desire to preach the Gospel of Christ.'" The school opens January 2. For further particulars address Ashley S. Johnson, Kimberlin Heights, Tennessee.

—South Hawkins, Pryor Creek, I. T., writes: "A good Methodist friend informs me that you print and sell a creed for the 'Campbellites.' I am sorry to hear that you have been doing this. If you will stop right away I will not tell any of the brethren." We are publishing so many books for the people erstwhile nicknamed "Campbellites" (but not now, except in out-of-the-way places), and all of them having the same authority—that is, the intellectual and moral authority of the Book itself—that we can not know which one is called the "creed." They are all of them good reading, however, for our brethren of the Methodist persuasion, as well as others, and we hope the brother quoted above will send for some of them.

—It is a laudable effort, no doubt, to increase the number of our colored ministers, but Bro. W. S. Lowe objects to the method which has been adopted by the printer in the latest number of the year book, which is just at hand; namely, by transferring seventeen of the white preachers of Kansas to the colored list! Brother Lowe writes as follows: "When we sent in the list of Kansas preachers, we stated, explicitly, that we wished to have the proof sent us for correction, but for some reason this was not done. I want to say to all these brethren who are denominated colored in the year book, that I will, to-day, send to Mr. MacLeod, chairman of the Western Passenger Association, a statement to the effect that this is a mistake, so you will have no trouble in getting your clergy certificates."

—The Martin family will conclude their work in Illinois and begin, January 7, a campaign with W. A. Ward at Henderson, Ky. As a result of their meetings during the past eighteen months there have been some 1,200 additions to the churches in eighteen cities where they have labored.

—The work in Kansas City, Mo., is going forward. The Jackson Avenue Church has raised $2,000, and when the pledges are paid will be free of debt. Brother Bowen says that they need more room and must have it. W. F. Richardson gave the address at the laying of the corner stone of the new Mt. Washington chapel. Brothers Marshall, of Independence, and Cupp and Morgan, of Kansas City, assisted. The dedication will take place some time in January. New fields will be entered this year and some of the missions will become self-supporting.

—A subscriber who feels constrained to discontinue The Christian-Evangelist feels that he ought to give a reason for doing so, and this is the chief reason that he gives: "The Christian-Evangelist has made friends among the enemy." Of course our friend means by "the enemy," our denominational religious neighbors who "follow not with us," but who seem to be succeeding, fairly well, in casting out demons. If it be a sin to have made friends among the godly men and women in the various denominations who love Christ and are seeking to do his will, we suppose The Christian-Evangelist must plead guilty. The truth is we would like to have all the friends of Jesus Christ to be our friends however much they may be mistaken about some of his requirements. If this be heresy, our friends must make the most of it.

—A. F. Reiter, writing from Baltimore, Md., gives the following cheering news concerning the unifying work going on there: "Our Baptist preaching brethren met with us in our ministers' meeting last Monday morning. Brother Weaver, pastor of the Brantly Baptist Church of this city, read the paper. It was both scholarly and orthodox as we all judged. In it was set forth the position of the Gospel in conversion, also that of baptism, and the work of the Spirit in conversion. Strange to say, we found ourselves perfectly agreed upon these points and our Baptist brethren even expressed a desire to discard their name for ours. In short we resolved ourselves into a mutual admiration society for a time, after which a committee of six, three from each body, was appointed to agree upon terms of permanent union of our churches in this city. Now watch us court!"

—The committee on Reform Legislation, of which F. D. Power, of Washington, is chairman, urges the people throughout the country to express their sentiments freely to their congressmen and senators, by petition, letter, or telegram, in behalf of three important measures now pending before Congress. One is the new statehood bill to include Oklahoma and Indian Territory, with the prohibition feature protecting inexperienced Indians forming part of that state; the second is the Hepburn-Dolliver bill to protect state liquor laws against nullification by outside liquor dealers under the protection of interstate commerce; third, the Sperry bill to forbid the sale of intoxicants in all buildings, ships, and parks owned and used by the United States government. Good citizens generally will need no arguments to persuade them that these measures ought to be passed by Congress, but they ought to bring their wishes to bear on their representatives.

—"The Messenger" is the title of a local paper published at Lenox, Iowa, by the churches of that city, the ministers of the various churches being the editors. The churches represented are the Presbyterian, the United Presbyterian, the Church of Christ, and the Methodist Episcopal. Each one of these churches has a page of the paper and there are some pages devoted to matter in common. These brethren seem to dwell together in unity, and to find this an economic as well as a fraternal way of publishing their local news. Sure enough. Why not? Why should not this be done in a thousand little towns, where there are four, five or a half dozen churches, which can unite and publish one paper that would be vastly more interesting and valuable than the four or five separate papers published by each particular church? This, too, is one of the signs of the times. The union spirit is growing, and scattering like a prairie fire, and those who get in the way of it and try to extinguish it, are likely to be scorched!

—The executive committee of the Inter-Church Conference on Federation at its last meeting passed a resolution highly complimentary to the character and work of Rev. Elias B. Sanford, D. D., who for more than thirty years has been connected with movements designed to bring about a closer relation between the different bodies of Christians. "In 1899 he took the initial steps in organizing the National Federation of Churches and Christian Workers, and found a small but devoted company ready to assist him." The resolutions state that "The Inter-Church Conference on Federation held in New York City, November, 1905 * * * * is largely due, in its inception, in its development and in its splendid success, to the unceasing labors of Dr. Sanford who has served from the first as secretary of the executive committee and is now also, on the motion of the permanent chairman, the corresponding secretary of that body." The resolutions further state that:

"Dr. Sanford modestly hides himself behind his 'royal comrades' as he is pleased to term his co-laborers. If that term be justified it is another tribute to his far-sightedness and unerring sagacity, for he suggested the names of nearly all the men who were selected to serve on the committees. This he was able to do through his knowledge of the men interested in federation and their qualification to fill the special places which they filled as presiding officers, speakers or members of committees."

The executive committee does well to place on record its testimony to "his unflagging zeal, his unwavering consecration, his unfailing sweetness of temper, sometimes under trying conditions, and his supreme sense of fairness which have endeared him to us all." This is a most deserved tribute to one who has been called of God to a leading place in this movement for the closer unification of the forces of Christendom, and all who know Dr. Sanford will heartily endorse the action of the committee.

**Eruptions**

**The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is**

**Hood's Sarsaparilla**

**Which has cured thousands.**

### To the Brethren in Arkansas.

I have been unanimously called to serve the church at Jonesboro, Ark., as its regular minister, beginning the first Lord's day in January, 1906. I want to say to the good brethren, I am now to be one of you, and with you, with hand and heart, in every good word and work. I stand thoroughly committed to all our organized mission work and every enterprise of the brotherhood. Therefore, command me and I will endeavor to obey to the fullest extent of my ability. Your fellow worker,

James C. Creel.

### An Effective Institute.

Five days were spent with the Canton church and school, and with the college, beginning December 10. President Johann sidetracked everything for the first hour three successive mornings, and a course was given to students and faculty on "What a Sunday School Teacher Ought to Know." On Sunday the whole church, public and Sunday school were addressed to arouse greater interest in the work. Each afternoon the teachers were drilled in knowledge and methods. Each evening teachers, students and public attended a course on the early history of our religious movement. A teachers' training class was organized with Dr. Buxton as leader. Professor Sears and several of the students will start teacher training work in the churches to which they preach. The college has a student body of fine young men and women and is doing excellent work. It was an inspiration to work among them.

*Kansas City, Mo.* J. H. Hardin.

**DEGREE COURSES AT HOME,**

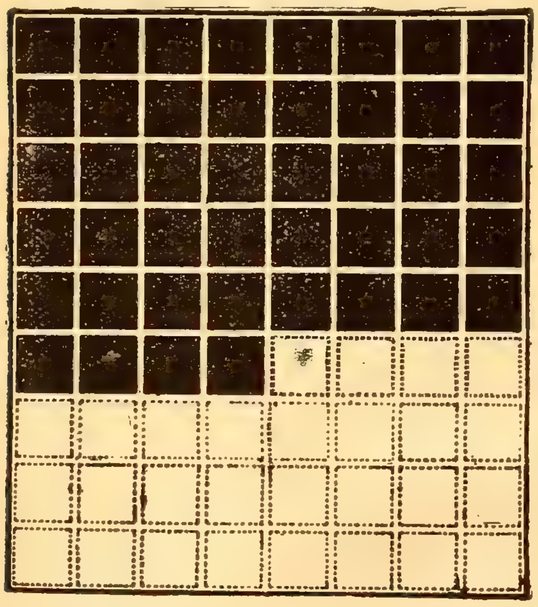
or at the College, covering Languages, Mathematics, Natural Sciences, History, Philosophy, the Bible and Sacred Literature. For catalogue, write Chas. J. Burton, Pres. Christian College, Oskaloosa, Iowa.

**Individual Communion Service**
Made of several materials and in many designs including self-collecting tray
Send for full particular nd catalogue No 27 Give the number of communicants.
"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J. K. Wilson, D.D.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

### The Contributing and Non-Contributing Churches Diagramed.

Each square in the diagram below represents 100 churches. We have in round numbers 7,200 churches, therefore, seventy-two squares. There are twenty-eight white squares. That is, about 2,800 churches gave to foreign missions last year. There are forty-four black squares. That is 4,400 churches did not give.

Please study this diagram carefully. It is a lamentable fact strikingly illustrated. It ought to bring us to our knees.



We ought to wipe out every black square from the diagram before 1909, the centennial of "The Declaration and Address" by Thomas Campbell. That document delivered in 1809 was the inspiration of the beginning of our movement. It was a missionary movement! Thomas Campbell pleaded for the union of the children of God to the end that the world might be evangelized. The existence of a church echoing the sound principle, "Where the Scriptures speak we speak, where they are silent we are silent," without any fellowship in sounding the Gospel is certainly a travesty on the position taken by the Campbells in 1809. The Scriptures speak no more clearly nor more frequently upon any one subject than upon the duty and obligation of Christians to sound out the word of life. Indeed, the Bible is a missionary book from lid to lid. Alexander Campbell said: "The missionary enterprise is by universal conception as well as by the oracles of God the grand work of the age, the grand duty, privilege and honor of the church of the nineteenth century." And a greater than Mr. Campbell said, "As my Father hath sent me, even so send I you."

It is time for the churches to be looking toward the March offering for foreign missions, the first Sunday in March. We hope to make a great advance this year in the number of contributing churches. Every preacher and church officer and other friends are invited to join us in a mighty centennial crusade to enlist more churches in the offering this year than was ever known before. If we do not make a distinct advance the first Sunday in March, the hopes for the centennial will not be encouraging. What we do this year clearly forecasts what may be expected of the "Four Years' Campaign." A great forward step in the March offering is a sure prophecy of what may be expected of us by the Pittsburg centennial.

It is time to order March offering supplies. Drop us a card at once stating the number in your church, and full supplies will be furnished, free of charge.

A. McLean, Pres.
F. M. Rains, Sec.

❁ ❁

### To Missouri C. W B. M. Workers.

The state board will meet in the Union Avenue Church, St. Louis, on Wednesday, January 10. Workers throughout the state are invited to send suggestions and plans along any lines of the work, by which they believe an improvement may be made. Also, if any phase of the work needs special attention, let the board know in time, by addressing the secretary. All communications will receive careful consideration and your help will be appreciated. Remember, this board is to serve and not to be served.

Mrs. H. A. Denton, Pres.
Mrs. L. G. Bantz, Sec.

❁ ❁

### The Hot Springs Church.

We drive the shadow from two squares this week—only 28 remaining. But we have been too long; we ought to knock the black out of a square each week. It will take a long time at this rate to whiten the block. We can do better than this. You send your offering this week. Let everybody rally at once and do the work quickly. There is but one way and that is for you to send yours today. Read what Brother Smith says, then send at once:

Cincinnati, O., Dec. 2, 1905.

*Dear Brother:* T. N. Kincaid, minister of the church at Hot Springs, Ark., has labored there under great difficulties and discouragement for several years, trying to plant firmly and well the cause in that great mission field.

Thousands of people go to Hot Springs sick in body and sick in soul; while the body is weak they are more than usually open to the appeal of the Great Physician. Hot Springs is one of the great mission fields of the world. Our brethren have a small house located about a mile away from the center of the town, totally inadequate

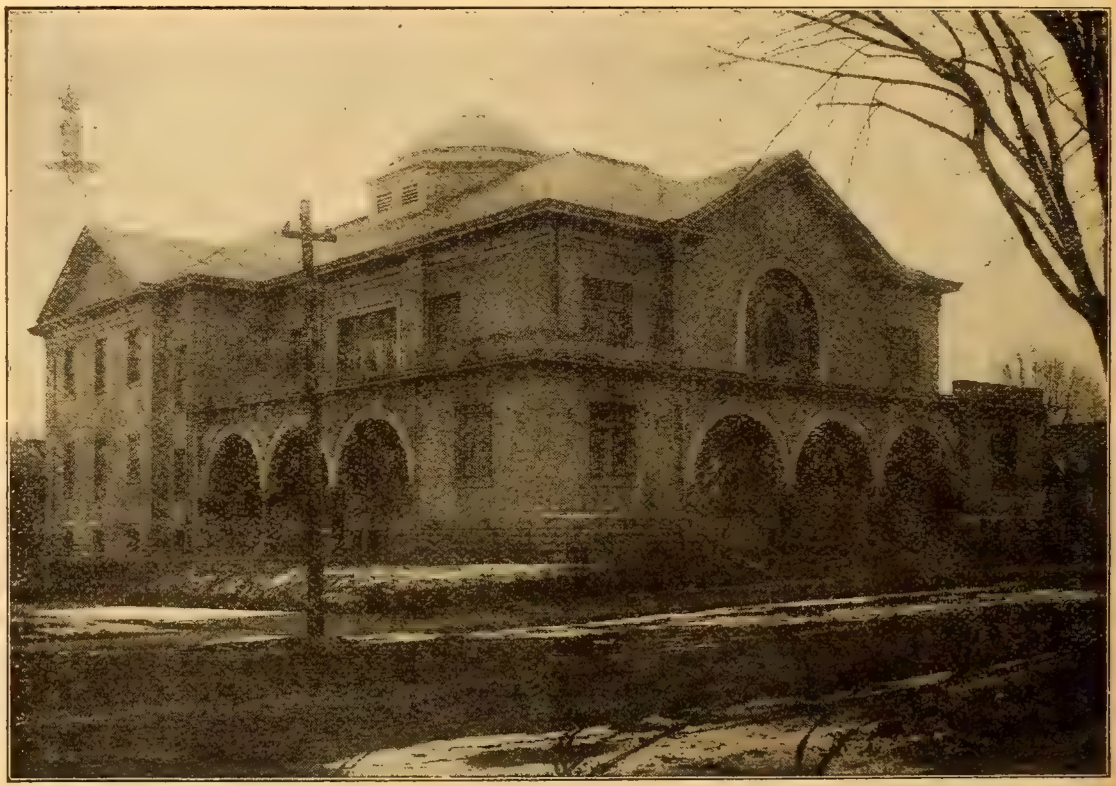
(*Continued on page 18.*)

EASTER GLORY!

**A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided Day for missions. This Association should have at least one undivided Day for this Gospel of the Helping Hand. Order supplies at once.**

**Geo. L. Snively, Gen. Sec.**
**903 Aubert Ave., St. Louis.**

## THE FIRST CHRISTIAN CHURCH, MEXICO, MO.



The building is of the classic architecture with dome. The foundation of Louisiana, Mo., stone is laid on concrete and the brick is of Roman style, granite color. The windows are opalescent glass, there being four special art windows, representing "Hoffman's Christ," "The Guardian Angel," "The Good Shepherd" and "Christ Blessing the Children." The building fronts south and west, with two porches of granite columns and marble floors. There are three vestibule entrances, also of marble floors. The main auditorium seats 525, the Sunday school room, just to right of pulpit, 300. The pipe organ, which cost $2,500, is in a recess to the left of the pulpit. The Sunday schoo section is in three stories. The upper has dining room, kitchen, pantry, china closet, dining room annex, parlor, cloak room, lavatory and committee room. The main floor has pastor's study, primary room, two extra class rooms, besides robing rooms, toilet rooms, communion closet, with main Sunday school room and church auditorium. The basement has boiler, coal and sexton's rooms, and a large space yet to be used for Y. M. C. A. purposes. The total cost of the building was about $32,000, with lot costing $3,000. The location is one block north and one-half block west of the old church.

# COFFEE WAR

## The Coffee Importers and Roasters Are Attacking

## POSTUM FOOD COFFEE

## All Along the Line.

## "THERE'S A REASON."

Many people have found out the truth about old fashioned coffee.

They have overcome disease caused by it.

The plan was easy and sure.

Quit Coffee and use Postum.

Proof with one's self is stronger than any theory.

The Postum army grows by hundreds of thousands yearly.

The old fashioned Coffee Magnates are now deriding Postum through the papers.

Because their pocketbooks are hurt, they would drive the people back to the old coffee slavery.

One coffee prevaricator says: "It (Postum) has lately been exposed and found to contain an excess of very ordinary coffee."

Another that "it (Postum) is made from a small amount of parched peas, beans, wheat, dried sweet potatoes, and paste of wheat middlings."

Here's to you, oh faithful followers of the tribe of Ananias.

**$100,000.00 CASH** will be deposited with any reputable trust company (or a less amount if desired) against a like amount by any coffee roaster or dealer. If the charges prove true we lose, if not we take the money as partial liquidation for the infamous insult to our business.

The Postum Pure Food factories are the largest in the world, the business having been built upon absolutely pure food products, made on scientific lines, "for a reason" and the plain unvarnished truth told every day and all the time. These factories are visited by thousands of people every month. They are shown into every cranny and examine every ingredient and process. Each visitor sees Postum made of different parts of the wheat berry treated by different mechanical methods and one part blended with a small part of pure New Orleans molasses. So he knows Postum contains not one thing in the world but Wheat and New Orleans molasses. It took more than a year of experimenting to perfect the processes and learn how to develop the diastase and properly treat the other elements in the wheat to produce the coffee-like flavor that makes suspicious people "wonder." But there never has been one grain of old fashioned or drug coffee in Postum and never will be.

Another thing, we have on file in our general offices the original of every testimonial letter we have ever published. We submit that our attitude regarding coffee is now and always has been absolutely fair. If one wants a stimulant and can digest coffee and it does not set up any sort of physical ailment, drink it.

But, if coffee overtaxes and weakens the heart, (and it does with some).

Or if it sets up disease of the stomach and bowels, (and it does with some).

Or if it causes weak eyes, (and it does with some).

Or if it causes nervous prostration, (and it does with many).

Then good, plain, old fashioned common sense might (without asking permission of coffee merchants) suggest to quit putting caffeine (the drug of coffee) into a highly organized human body, for health is really wealth and the happiest sort of wealth.

Then if one's own best interest urges him to study into the reason and "There's a reason," he will unearth great big facts that all of the sophistries of the coffee importers and roasters cannot refute. Take time to read the following from the famous Dr. B. F. Underwood in The American Physician:

* * *

### *Coffee as a Factor in the Production of Gastric and Cardiac Disorders.*

BY B. F. UNDERWOOD, M. D.

The pathogenetic properties of coffee have received but scant attention from medical authors, although, it is not doubtful, I think, that, more than any other single substance, coffee is responsible for the great prevalence of nervous, gastric, and cardiac diseases at the present time, and that the great increase in sudden deaths from heart affection in recent years may be justly set down to the use or abuse of coffee as a beverage.

Shoemaker, in his "Materia Medica," treating upon coffee, says: "Used in excess it disorders digestion and causes functional disturbance of the nervous system, shown by headache, vertigo, mental confusion and palpitation of the heart. It increases secretion, blunts sensation, exalts reflex excitability, increases mental activity, and may produce insomnia and great nervous restlessness," and this is as much as any medical author has to say upon the subject.

In my case it may be merely the zeal of the recent convert which inspires me, but I feel strongly from both my personal and professional experience that there is so much more that could and should be said about the deleterious effects of coffee and its potency as a factor in the production of disease. This has been so strongly impressed upon me the past winter that I am impelled to make a contribution to the subject, by reporting a few cases in which coffee was so manifestly causing or continuing the disease that it could not be ignored.

Case I. In the latter part of December, 1903, I had under treatment, an old lady, 74 years, who was convalescing from an attack of pneumonia. She had responded favorably to the treatment and was doing nicely except for a peculiar rise and fall of the temperature and an irregular action of the heart. She had been troubled more or less with weakness of the heart and at this time its action was giving me a good deal of concern, its beat being irregular and feeble, and at times much more so than others. A study of conditions and causes threw no light on the case until I found that the irregularity was more marked on the mornings when she had coffee, which she did not have every morning. As I could not discover any other cause I advised that she should not take the coffee. After some demur on the part of the patient she acceded and Postum Cereal was substituted for the coffee. A favorable effect was almost immediately apparent; the irregular action gave place to a steady, regular beat, the pulse became fuller and stronger, the temperature became normal and the case went on to uninterrupted recovery.

Case II. The result in case one set me thinking. For some years I had been troubled with nervous dyspepsia, with cardiac irritability, and at times, great irregularity in the action of the heart, intermittent beat of the pulse and much nervous depression, all of which, in spite of treatment was steadily getting worse. I had had light enough thrown on the cause, if I had not been so blinded by prejudice that I could not see. As, for instance, on one occasion, when the cook, who did not believe that coffee was any good unless it rivaled in color her ebony face, gave me a cup of coffee one morning that was fully up to her ideal, and which, although I noticed that it possessed nearly the strength of Samson, I drank without consideration.

I had been feeling rather better than usual for a day or two, but soon after breakfast I was attacked with such peculiar sensations that I was unable to go out, and was obliged to call upon a colleague for treatment. Singularly enough, although I had the feeling that I was under the influence of some drug, it was not until some time afterward that I realized that I had been poisoned by the coffee. Under strong tonic treatment I grew better for a time, but in December, 1903, I began to grow worse again, and treatment failing to effect any improvement, it began to look as if I was in danger of a complete breakdown.

The colleague who was treating me was suspicious of kidney disease, but an urinary analysis cleared up that point, but I did not improve. It was at this time, as I have said, the result in case No. 1 set me thinking, and I found from a study of the modalities, that I was worse and more depressed after taking coffee, and it finally penetrated into my inner consciousness that possibly coffee was the cause of my condition. I took my own prescription and gave up coffee, with the result of an almost immediate change for the better. The depression disappeared, the cardiac disturbance ceased, and the dyspeptic symptoms lessened and a steady improvement set in.

Case III. About the same time I had under treatment a young lady suffering from chronic nephritis who presented an almost endless variety of symptoms, which would yield to treatment for a time, only to return in an aggravated form. Among the more persistent and annoying of these was a gastric irritability with an absolute refusal of the stomach to digest or absorb any food, progressive emaciation with great weakness, and a constant sensation of hunger with nausea and frequent spells of vomiting, when the food taken would be returned unchanged; palpitation of the heart, œdema, hectic fever, colliquative sweats, etc. Under treatment and a most rigid diet the mitigation of the symptoms was very slight.

I had advised her that coffee was injurious and should be given up, but it was not until her condition was almost hopeless that she could be induced to follow my advice and refrain from coffee. The beneficial effect of this was apparent at once; the stomach began to recover its tone, the irritability ceased, the vomiting stopped, and the food taken was digested and absorbed; the sensation of continual hunger disappeared, the emaciation lessened and her strength slowly returned. Of course, the disease has not been cured, but a cure which seemed hopeless before has been made possible.

As a result of these experiences, to which more could be added, in all cases of intractable nervous or gastric diseases I have come to regard coffee as an incitant, and an important, if not the chief, factor in the production of the disease, and to insist upon its discontinuance as a part of the treatment, and, I may add, with uniformly good effect. I have found also that, although the giving up of coffee has been in many cases done only under protest and with great reluctance, it has been attended with but little difficulty when a palatable and satisfactory substitute was provided. In my own case and in that of the others described I used the Postum Cereal and found it entirely satisfactory. Even the most inveterate coffee drinkers after a short use of the Postum seem to lose all desire for coffee and to be perfectly satisfied with the Cereal.

STUDY THE SUBJECT AND APPLY THE FACTS TO YOURSELF.

THERE'S A REASON FOR

**POSTUM**

(*Continued from page 16.*)

and entirely out of the reach of the public.

The church is endeavoring to pay for a lot down in the center of the city, with the assurance that whenever the lot shall be paid for the Board of Church Extension will assist by loan in the erection of the building.

Hot Springs lost two millions of dollars worth of property right out of the business section of the city by the recent fire. Four churches were burned in that fire, so that the appeal to the business men in Hot Springs has been burdensome. The meeting house belonging to our people did not burn and they have no such appeal as have the others to make to the local public. Consequently, they are unable to secure help in Hot Springs for the purchase of the better location.

Our brethren in Hot Springs are few and poor in this world's goods, and while the assistance is given from the Clark fund for the support of Brother Kincaid, he could not have remained in Hot Springs under other conditions. The brethren in Hot Springs are asking for $2,000 to secure the desirable lot and then they will be able to go forward with their building enterprise and give the cause of New Testament Christianity a fair chance in Hot Springs.

I recommend this enterprise.

Your brother,
BEN. L. SMITH.

| | |
|---|---|
| Previously reported | $50 75 |
| A friend | 1 00 |
| An Arkansas church | 40 00 |
| Miss Emertle A. Davis (for Aid Society), Shelbyville, Mo | 2 00 |
| Mrs. N. E. Green (for Aid Society) Bethany, Mo | 5 00 |
| Mrs. Lucy Purcell (for Aid Society), Independence, Mo | 2 00 |
| Total | $100 75 |

Address, T. N. Kincaid, Hot Springs, Ark.

* *

### Mrs. Meier's Resignation.

We regret very much to announce that continued ill health has compelled Mrs. Emily Ivers Meier, the beloved president of the National Benevolent Association of the Christian church for the past ten years, to resign her office because the responsibilities are greater than she can endure at the present time. Our regret is tempered by the consideration that she will remain a member of the executive board and will give to the association all the personal attention that her health will permit. We ask all to unite with us in prayers for her speedy restoration to health and strength.

In behalf of the board,
MRS. T. R. AYARS, Vice-Pres.
GEO. L. SNIVELY, Gen. Sec.

* *

## A Sure Way to Make Money

I have been worried almost to death by debt, and am so thankful that I am free, that I am determined to tell others how I succeeded. I believe any woman or man, who will try, can do as well as I have. I read of a woman making $8 a day selling medicated gloves, and resolved to try the business. I have succeeded better than she did; I have cleared $121.70 in two weeks. You can sell gloves at nearly every house, often several pairs. Being medicated, they heal sore, cracked or chapped hands, are durable, and then so cheap, only 30 cents a pair. It is astonishing the number you can sell. Boys and girls sell as well as grown people. Is this not worth trying? Why work for low wages, or be in want of life's comforts, when you can make $5 or $10 a day if you will. You do not have to canvass—address The Common Sense Mfg. Co., St. Louis, Mo., Box 10, and they will start you in the glove business, either home work or canvassing, so in a short time you will have a nice bank account. I know there are lots of shiftless people, but I am writing this to those who have got a little "get up" about them and want to accomplish something in life. A LADY READER.

### An Open Letter to B. L. Smith.

AN APPRECIATION.

MY DEAR BROTHER SMITH.—Word as to your resignation has reached me, and I feel that I must voice to you at this time my sincere, personal esteem and must also assure you of the debt of gratitude I feel that I am under with reference to your service before the brotherhood during the past ten years. I can not forget the fearful discouragement you faced when you bravely took on the work of the American Christian Missionary Society; nor do I forget the depressed heart of the brotherhood with regard to that work. It is all different now, and under the inspiration of your insistent cry, "Home missions to the front," you have made possible the larger things that are certain to come in the future. Permit me to say further that, whoever may assume the work now and lead out into the larger things for which the past has prepared us, there are a great number of us who will not foregt the man who bent beneath the load when it was enough to bear one to the very ground.

I am sure you realize, too, my dear brother, that the good Father, to whom, more than to men, your splendid service has been rendered, is mindful of all your labor of faith and love. You have laid by in store for yourself the loving remembrance of the great body of our people for all the years to come, and have won the "well done" of the One who overlooks the whole harvest field.

Beyond these general expressions of gratitude as one of the brotherhood whom you have served, I want to voice also my personal appreciation of unnumbered courtesies that you have extended to me. I trust sincerely that wherever you may be in the future, the lines of our relationship may be maintained; and I would like to feel that we are still in a very true sense workers together with and for our God.

Accept, please, for you and yours the most cordial greetings of the season.

Affectionately your brother,
CHARLES S. MEDBURY.

* *

### Evangelistic Notes.

Miss Pauline Wambaugh is very highly commended by Brother C. S. Medbury, 1079 Twenty-third Street, Des Moines, Iowa, whom she recently has assisted. Miss Wambaugh has no engagements for January. Write her in care of Brother Medbury.

J. J. Taylor, R. R. No. 5, Lexington, Ky., can be secured for evangelistic meetings throughout the winter. He has just closed a meeting at Montpelier, Ohio, where he organized a church with about fifty members. The prospects are that a strong congregation will be built up there in the near future.

Charles E. Schultz, New Castle, Ind., enters the evangelistic field January 1, with his wife as soloist. Brother T. J. Legg speaks well of his work and commends him to the brotherhood. We would be glad to know that he is kept busy.

B. W. Rice, corresponding secretary, Caldwell, Idaho, is desirous of securing a good man as state evangelist for Idaho. A western man is preferred if he can be found; a man with a good record and of good ability. The state board and the field together will pay him from $1,200 upward, according to his ability.

A couple of good preachers of the western type who are willing to do hard work and can accept a salary of about $1,000, are also wanted. Men without good records in other places need not apply. Write to Brother Rice.

Our brethren in Mississippi are planning a simultaneous evangelistic campaign throughout the state. The first steps in the matter of organization have already been taken, and ere long the committee will be securing the workers. Quite a number of the brethren who have volunteered to hold missionary protracted meetings will be called upon to hold meetings during this campaign, which promises to be great in the number of churches enlisted, in the ability of the evangelists, in thorough organization and in results achieved. W. W. Phares, corresponding secretary, and W. M. Baker, our preacher in Meridian, Miss., have the matter in charge.

J. M. Bovee, Pittsfield, Ill., has been 16 years a pastor and 4 years an evangelist. He spent 4 years in one of our best colleges and is reckoned to be well equipped for his work. He both sings and preaches. Churches desiring his services and willing to pay $25 per week are invited to correspond with him.

Bruce Brown, our pastor in Mansfield, Ohio, who has held various meetings with 100 or more additions, has arranged with his church to get away during the month of February. It is his desire to go to the south and hold a meeting in some strong church. This will be a rare opportunity for one of our congregations to have a meeting held by a rarely good man. We commend him without reserve to churches desiring a first-class man.

* *

### Ministerial Exchange.

E. W. Brickert and wife are open for meetings or pastoral work. Write them at Independence, Kan.

The church at Clinton, Mo., desires a minister. A young married man, a college graduate, preferred. Reasonable salary.

(*Continued on page 22.*)

## WE CAN SHOW YOU

**How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to**

**BENJAMIN L. SMITH,**

**Corresponding Sec'y American Christian Missionary Society,**

**CINCINNATI, OHIO.**

# NEWS FROM MANY FIELDS

### The St. Louis Letter.

The churches in St. Louis never did better work than is being done at the present time. At a recent meeting of the ministers reports showed advancement all along the line.

The reports for November showed additions as follows: Union Avenue, 10—3 baptisms; the First, 28—9 baptisms; Carondelet, 4—2 baptisms; Hamilton Avenue, 8—2 baptisms; Compton Heights, 17—7 baptisms. Brother Hoffmann reported a meeting at Moscow with 9 baptisms. Brother Snively held a meeting at Plattsburg in October with 37 additions—35 baptisms. Brother Brandt reports 296 additions at the First during the year up to Dec. 1. The Hamilton Avenue brethren hope to hold their Sunday-school in the new church the first Lord's day in January. The Union Avenue brethren at a recent meeting voted to go ahead with their auditorium. They hope to have it ready for services by next fall. It will be a beauty and a joy when completed.

The St. Louis Christian churches have decided to hold simultaneous meetings, beginning about October 20, 1906. The writer of the St. Louis Letter is the chairman of the committee, and work of organization and preparation will begin in earnest at the opening of the new year.

The annual meeting of the Compton Heights Church was held Dec. 1, at which time we had reports from all departments of our work and gave a reception to all members brought into our church during the past year. The reports showed advance in every department. We have never had quite so encouraging reports anywhere before. The treasurer's report showed that we had raised and expended about $6,000 during the year; for missions something over $1,000 (full report was not in); for charity about $100. Additions during the year, 134—53 baptisms. The pastor's salary has been increased every year since he began with this church. The Compton Heights Church is one of the livest and most loving churches in all Christendom. Because it is one of the new churches on the Southside brethren visiting the city often fail to attend the services, but go rather to one of the older and better known churches, but when they do visit us once we are sure to see them afterwards when they are in the city. Our church is friendly and sociable, and extends a genuine southern hospitality. Our latchstring is long and easily manipulated, and we extend a cordial invitation to visiting brethren to attend any of our services.

I do not feel like closing this letter without calling attention to Brother Dowling's Lesson Commentary for the year 1906. Brother Dowling is so well known to our brotherhood that he scarcely needs an introduction to Sunday school workers. He is a practical Sunday school man and knows what is needed in the work. He is in perfect sympathy with the teachers, and his aim has been to put into as concise a form as possible such helps as they will find useful in the preparation of the lesson. It is a convenient book for general reference in connection with other helps. It is published by the Christian Publishing Company, and can be had for $1.

I wish all of the readers of The Christian-Evangelist a happy and prosperous new year. F. N. Calvin.

* *

### North Idaho District.

The churches at Lewiston and Clarkston are arranging for revival meetings in January.

N. E. Beach, of Clarkston, will supply the churches at Julietta and Troy.

Culdesac and Nez Perces are without ministers, but we trust they will soon be cared for.

We have several places where consecrated men could be employed. The salary would be small and the work quite hard, but it is the Master's work.

Our district board is doing all it can to place the Idaho missionary work on a good financial basis. It is planned to keep at least two men in the work to the close of this missionary year.

All contributions for the Idaho work should be sent to the corresponding secretary. E. F. Beaudreau, Cor. Sec.

*Lewiston.*

* *

### Idaho Letter.

Boise, the capital, is the largest city in Idaho. It is building rapidly. The streets are crowded. One is reminded of Topeka, or possibly Wichita, in 1886 or 1887, though there is this difference: Those cities then were booming, but this seems to be a natural growth. However, Boise has its "knockers." The main objections are a lack of railroad facilities and a lack of factories. But it is the capital of the state, and just now there is in course of erection a state house which will cost more than $1,000,000 when completed.

Then the Catholics are excavating for a building to cost about $1,000,000. Besides, great blocks of stone and brick that would do credit to Kansas City or St. Louis (possibly) are being reared skyward. And in every direction palatial and other residences are going up.

It is frequently remarked, "Boise has no competitor from Denver and Salt Lake to Portland." However this may be, it is certainly the most beautiful little city I have ever seen, and it is certainly one of the cleanest—a real rival of Denver.

The church people have great faith in the future of their capital city; hence they think it legitimate to spend $40,000 or $50,000 of the "Lord's money" in stone and brick and mortar. The Disciples are away behind in this. They worship in a very modest (if not poverty-stricken) frame building. The membership, however, is over 200, so I have been informed.

The strongest congregation in the state is at Payette. W. E. Bobbitt has been pastor. Bro. C. M. Wickham also lives there, though his business is in Boise. There is a congregation at Caldwell also, about thirty miles north and west of Boise, and one at Star also, a small country village about midway between the two places.

There ought to be congregations established at Pocatello, Nampa and Emmett. There are congregations at Glenns Ferry and at Lewiston also. If there are any others I have not heard of them.

I understand that both the home board and the Y. P. S. C. E. are going to take up the work in Idaho. I believe Pocatello, county seat of Bannock county, is the most strategic point in the state. The Mormons are strongly entrenched there. They have one of the finest buildings I have seen in the state. H. W. Robertson.

*Boise.*

* *

### Winston-Salem, North Carolina.

The Sunday school here gave a delightful Christmas entertainment. We endeavored to impress upon the church and Sunday school the blessedness of giving to the Lord at Christmas time, and took an offering for our church debt, the amount received being $142.74. Some of the brethren have been making monthly payments, and we hope to reduce our debt $218 by the first of the year, leaving $700 to pay to the Church Extension Board. We expect this will all be paid by 1909.

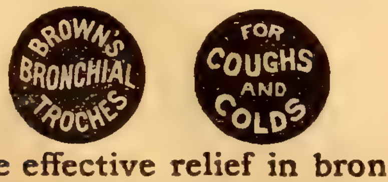
Another feature of our exercise was the presentation of four prize Bibles to those committing the most verses of Scripture in the past three months. The children were interested in the contest, and we believe it is a good thing to revive the old-fashioned plan of having them learn the Scripture "by heart." Our faithful organist was remembered with a nice present. We hope for a great meeting in May, with Herbert Yeuell as evangelist. J. A. Hopkins.

* *

### CONTROLLING NATURE.

We are dazzled by the spectacular achievements in steam and electricity but are likely to forget the less noisy but no less marvelous conquest of plant life. Our parents knew nothing of the Tomato except as a curious ornament in the garden. Sweet Corn was hardly better than the commonest field sorts. All oranges had seeds. Celery was little known and poor in quality. In the flower bed the magnificent Pansy has replaced the insignificant Heart's Ease from which it was developed, and the Sweet Pea in all its dainty splendor traces its origin to the common garden vegetable.

The practical results are accomplished by men operating largely for love of the work, like Luther Burbank in California and Eckford in England, as well as by the great seed merchants, D. M. Ferry & Co., of Detroit, Mich., who are not only eternally vigilant to hold what ground has been gained, but have a corps of trained specialists backed by ample means to conduct new experiments. The results of their experience can be found in their 1906 Seed Annual which they will send free to all applicants.



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### Kansas State Evangelists.

A number of good and worthy men have been considered, some correspondence has been carried on which occasioned delay, and the committee appointed for this purpose by the state board has finally selected J. M. Lowe, of Galesburg, Ill., and E. N. Phillips, of Iola, Kansas. Both men are well qualified, by training and experience, for the kind and quality of work they are to perform. They begin active work January 1, 1906. We bespeak for them the cordial sympathy and support of the Kansas brotherhood. We solicit correspondence from churches desiring the assistance of these brethren, especially the weaker churches. While these evangelists are not professional singers, or evangelists, yet they both sing and can, when necessary, conduct their own music; yet they prefer not to do so. Their mission is not to see how many meetings they can hold in a given time, but to strengthen and build up the weak and struggling churches, and cultivate the waste places in our Zion. We are now making dates for them. We wish to arrange their work some months in advance. They may not be able to answer all calls that come, but will do their best. Address,

*701 Jackson St., Topeka.* W. S. Lowe.

❁ ❁

### The Primitive Gospel in Northwestern Ohio.

On November 5, I, with my singer, Arthur L. Haley, of Butler, Ind., went to Montpelier, Ohio, in the northwestern corner of the state, a growing town of 3,000 population, for the purpose of establishing a church upon the foundation only—"Thou art the Christ." We met in a hall over a bakery. It was pouring rain when we began our first service, and we had an audience of eight to sing and preach to—seven Disciples and one Baptist. It looked a little discouraging, or, at least, would to those who do not believe that we "can do all things through Christ, who strengtheneth us." But to the writer success was certain from the beginning. He had witnessed the power of the Gospel in many difficult fields before, and knew that the "truth as it is in Christ Jesus," earnestly, frankly and lovingly proclaimed, always wins. The increase in the audiences and opposition began at the same time, and both continued in the same ratio. Soon the hall, which seats 300, was packed, and numbers were turned away. Questions on various phases of our position were sent up each evening and were answered as cautiously as we knew how. Additions began to come after the first week and continued until we closed, after a six week's campaign, with the opera house packed to the doors, there being two confessions the last day. We "proclaimed unto them the Christ" and had the same results, if not in numbers, at least in effect, that Philip had in ancient Samaria, namely: First—The devil's brood of unclean spirits cast out; Second—False teaching stopped—at least some of it; Third—There was a reign of great joy begun in that city; Fourth—A church wearing no other name but that of its head, was constituted. There were 38 additions as a direct result of our efforts, which, added to the 22 Disciples we found there, gives us a congregation of 60 Christians only, in that city. The additions were as follows: Eighteen by confession and baptism, 6 reclaimed, 4 from the United Brethren, 2 from the Baptists, 8 by statement.

Among the confessions was a very fine young lady from the Catholics. Too much can not be said of the good Brother Haley did in the meeting, as a leader of song and soloist. A neat sum was subscribed to pay for the minister, and $100 was raised toward buying a lot. This meeting was supported by the American Missionary Society of the Christian Church, at the suggestion of W. J. Wright, superintendent of evangelism. J. J. Taylor, evangelist.

*Lexington, Ky.*

❁ ❁

### Around the Falls of Minnehaha.

There has recently been a great religious awakening in the twin cities of the north. Chapman and his board of workers have come and gone. We all have felt a spiritual uplift and the churches in the cities have taken on new life.

While we might question some of the methods used and regret that a whole Gospel was not preached, yet we were all benefited and encouraged in the Lord's work. We hope some day to have Brother Wright up here with a band of workers in a similar meeting.

Brother Whaley, of Eden Valley, has resigned and returned to school to complete his course. We hope he will return to Minnesota.

The work at Duluth is progressing. Baxter Waters is the pastor. We hope the union of pastor and church there will be pleasant and of long duration.

Brother Erwin, of Rochester, seems to be getting things well in hand there. They soon enter upon a union meeting with Mr. Sunday as evangelist.

C. B. Osgood, of Winona, has time to run out occasionally and hold a meeting at some weak point. Let this example be followed by other pastors.

Portland Avenue Church, Minneapolis, has been supplied of late by J. H. Bicknell, our former state evangelist. There is talk of his return to us in this state in the early spring.

We just closed a two weeks' meeting at Manannah, with eight confessions. This is a small country church. I am now at Litchfield trying to revive things a little; the outlook is not very hopeful.

There is great need of good, consecrated men in this state; if there is any live man who is thinking of changing his field or looking for work, write to me at once.

C. R. Neel, State Evangelist,
*37 Irving Park, St. Paul, Minn.*

❁ ❁

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(Seal.) A. W. GLEASON, Notary Public.

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# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### FLORIDA.

Jacksonville, Dec. 24.—One addition at the Church Street Christian Church.—T. HENRY BLENUS.

### ILLINOIS.

Joliet, Dec. 22.—One addition by letter at the First Church.—BEN N. MITCHELL.

Thomson, Dec. 23.—Two added since last report.—CECIL C. CARPENTER.

Bogota, Dec. 19.—One addition by baptism December 10.—T. F. GEORGE.

Fairfield, Dec. 25.—Another addition at regular service yesterday.—ALLEN T. SHAW, minister.

Lake Fork, Dec. 23.—Just closed a short meeting with the church at Elkhart. Eight additions by confession and baptism; church revived. B. F. Turner is the pastor.—J. D. WILLIAMS.

Albion, Dec. 25.—Our short evangelistic meeting closed with 10 additions; 1 confession since. Herbert H. Saunders, of Noblesville, Ind., had charge of the music. An excellent spirit pervades the church and the outlook is bright.—CASPAR C. GARRIGUES.

Champaign, Dec. 27.—We closed meeting in Nebo, Dec. 24, with 23 additions—16 by confession, 2 from Baptists, 3 reclaimed, 2 by letter. J. W. Pearson is the pastor.—HAROLD E. MONSER.

Mt. Vernon, Dec. 28.—I closed a four weeks' meeting Dec. 17, with 35 additions. Miss Anna Davis, Brownstown, was soloist. This makes 120 additions since coming here sixteen months ago.—C. M. SMITHSON, minister.

### INDIANA.

Washington, Dec. 20.—Closed a month's meeting Dec. 17, with 90 additions.—E. E. DAVIDSON.

Flora, Dec. 22.—Two confessions.—A. B. HOUZE.

Clinton, Dec. 28.—We are in the second week of our meeting with T. A. Hall. Twelve baptisms.—E. L. FRAZIER.

Lowell, Dec. 21.—Our four weeks' meeting closed Dec. 19, with 20 additions—18 by confession, 1 by statement and 1 by letter. The church is greatly strengthened, and Sunday school and Endeavor increased. Audiences were good. Gertrude Lenich, of Union, led the singing the last two weeks of the meeting. The church is harmonious, and looking ahead to greater things for the coming year.—A. M. HOOTMAN.

**Strong Endorsement—An Iowa Lady Cured of Cancer by the Use of a Combination of Oils.**

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Dr. D. M. Bye Co., Indianapolis, Ind.

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### IOWA.

Milton, Dec. 25.—Since our last report we have had 10 additions—6 confessions and 4 otherwise.—PERRY D. HOLLOWAY.

Pleasantville, Dec. 26.—Our revival of three weeks with home forces closed with 24 additions—17 by baptism, 7 otherwise. The church is in excellent condition.—J. W. BABCOCK.

Vinton, Dec. 25.—Our meeting with the minister, A. B. Elliott, closed last night with 35 additions. The church was greatly benefited. Brother Elliott has the church in excellent condition.—CHARLES E. MCVAY, song evangelist.

### INDIAN TERRITORY.

Roff, Dec. 12.—Two added to our congregation last Sunday—one by letter and one by statement.—E. S. ALLHANDS.

### JAPAN.

Tokyo, Nov. 27.—Special evangelistic meetings are succeeding finely; 5 recent baptisms, 2 last night.—W. D. CUNNINGHAM.

### KANSAS.

Hoisington, Dec. 26.—Two by confession and 1 by statement last Sunday.—F. M. MCHALE.

Harper, Dec. 22.—One by statement at Ingersoll, Okla.—M. B. INGLE.

Lyons, Dec. 26.—Three additions—1 from Baptists, 1 reclaimed and 1 by statement.—GEO. E. LYON.

Lafontaine, Dec. 26.—Our meeting is three weeks old, with 66 added; great interest; 36 confessions. J. P. Haner is the evangelist.—J. W. BALL, pastor.

Circleville, Dec. 26.—I began a meeting Dec. 24. Large audiences. Intense interest. We are expecting great things. The church has had no meeting for several years and has had no preaching for over six months.—W. T. CLARKSON, evangelist.

Peabody, Dec. 21.—Closed a short meeting Dec. 17, resulting in five additions—two by letter and three baptisms.—G. M. READ.

Marion, Dec. 28.—We recently held a short meeting for Brother West at Herington resulting in 8 confessions, and 3 by letter. Brother Read, minister at Peabody, has succeeded in raising the mortgage on the church there and we were called there to preach at the burning of the same. Mrs. Berkeley filled the home pulpit in our absence.—W. M. BERKELEY, minister.

Newton, Dec. 27.—I just closed a four weeks' meeting with home forces at Valley Center, with 23 accessions—11 confessions, 4 by letter, 5 by statement, 3 reclaimed. There have been 25 additions since I took charge Oct. 7.—R. A. ADAMSON.

### KENTUCKY.

Dry Ridge, Dec. 21.—Just closed a two weeks' meeting, resulting in 22 additions—15 by letter and statement and seven from another communion. We have recently held three short meetings, in which there were 103 additions, chiefly by primary obedience.—J. MURRAY TAYLOR.

### MISSOURI.

Laddonia, Dec. 21.—Simpson Ely, of Joplin, has just closed a two weeks' meeting which resulted in 6 additions by letter and statement and one from the Baptists. J. M. Brashears, of this place, led the singing.—J. D. GREER.

Windsor, Dec. 23.—Just closed a good meeting at Franks with 20 additions.—R. B. HAVENER.

Kearney, Dec. 16.—Our meeting resulted in 10 confessions, 2 reclaimed and 4 by letter. R. G. Frank, of Liberty, did the preaching.—H. S. SAXBY.

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Chillicothe, Dec. 25.—One confession and 1 by letter.—JAMES N. CRUTCHER.

Jasper, Dec. 21.—Closed a two weeks' meeting held by home forces, with 7 additions—5 by confession, 1 by letter and 1 by statement.—O. W. JONES.

Warrensburg, Dec. 25.—Six additions at Rich Hill yesterday; 14 since last report—6 by confession, one from Baptists, others by letter.—KING STARK.

Marionville, Dec. 26.—A three weeks' meeting at Monterey, Ia., closed with 23 additions, 7 by confession. W. R. Gill, of Centerville, Ia., did the preaching.—E. P. TRABUE.

Excelsior Springs.—During October we had H. O. Bricker, of Cameron, in a meeting of 18 days, resulting in 4 confessions and 11 by letter and statement.—J. W. GRESHAM.

### NEW MEXICO.

Raton, Dec. 25.—One addition Dec. 24. This makes 16 confessions since Nov. 9.—R. A. STALEY, minister.

### NEW YORK.

Buffalo, Dec. 25.—Two more added by primary obedience. Our Sunday school will make an offering to the Haven Home, East Aurora, N. Y., next Thursday evening instead of receiving presents. We are nearing our annual meeting at the Jefferson Street Church.—B. S. FERRALL.

### OHIO.

Hamilton, Dec. 26.—Six confessions Dec. 24, and 2 two weeks ago.—W. H. HEDGES.

Norwood, Dec. 27.—Five additions by letter. The church is in a prosperous condition; over 50 substantial members have been added during the year.—Joseph Armistead, minister.

### OKLAHOMA.

Stillwater, Dec. 16.—I have held a short meeting, resulting in 27 additions. Virtes Williams is the pastor. My work in Oklahoma City goes forward nicely.—Sherman B. Moore.

### ONTARIO.

Grand Valley, Dec. 22—Our meeting, held with home forces, closed with 9 confessions and two by statement.—John Munro.

### OREGON.

Enterprise, Dec. 20.—Our three weeks' meeting at Lostine closed Dec. 10 with 33 added, 20 by primary obedience. More than $600 were raised for future work. We began here last Lord's day. Three added by statement. Interest good.—Mr. and Mrs. T. S. Handsaker, living link evangelists.

### PHILIPPINE ISLANDS.

Vigan, Ilocos Sur, Nov. 17.—In Abra last week 5 were baptized at Bauggurd; 1 at Bukay; 2 at Pilar.—Hermon P. Williams.

### WASHINGTON.

Tacoma, Dec. 14.—Sixteen additions in last two Sundays.—W. A. Moore.

Pomeroy, Dec. 22.—On November 17, D. C. Kellems, evangelist from Eugene Divinity School, Eugene, Ore., and Prof. A. W. Shaffer, from Kansas, as singing evangelist, began a meeting. Full house from the beginning; 80 additions to date; mostly adults. The meetings will continue indefinitely.—H. . Thompson.

### WEST VIRGINIA.

Bethany, Dec. 23.—We had 4 confessions Dec. 20. Prof. W. B. Taylor is the minister. —W. F. W.

Parkersburg, Dec. 22.—Herbert Yeuell closed his meeting Dec. 20 with 70 additions, mostly confessions—62 uniting with the church. We are greatly strengthened in every way, and now number over 400, 125 having been added during the present pastorate.—G. F. Assiter.

### WISCONSIN.

Ladysmith, Dec. 21.—Meeting at Rib Lake nine days old, with 11 added.—H. F. Barstow.

## Our Budget.

(*Continued from page 18.*)

Address G. W. Terrell at the above place,

Churches desiring a minister for 1906 may address H. B. Easterling, Box 306, Iliopolis, Ill. Salary $900 to $1,000 a year.

Preachers desiring to secure books of value to them, commentaries, lexicons, etc., may address Room 714 Loan and Trust Building, Washington, D. C.

Thomas Curtis Clark, singing evangelist, may be addressed at 358 Dearborn St., Chicago.

James E. Stebbins is open for meetings or for pastoral work. Can furnish best of references. Address him at Plymouth, Ill.

Miss Mayme Eisenbarger is open for engagements as chorus director and soloist. She may be addressed at Bethany, Mo.

A good church in north Missouri, paying $800 a year, desires a preacher. A young married man preferred. Address James N. Crutcher, Chillicothe, Mo., giving experience, age, references, etc.

## Send Along the Money.

The Bible schools of Missouri are hereby urged to send in the money now due for state work. We have three men at work, and will send out others as fast as the means sent in will support them. If the full amount can not be sent now, send in at least one-half the year's contribution at once. Send all money to J. H. Hardin, secretary and treasurer, 311 Century Bldg., Kansas City, Mo.

## Some Good News.

A friend has sent a direct gift of $10,000, not an annuity, to the Foreign Society, to aid in the creation of the $50,000 building fund by personal gifts. The society hopes to build ten mission homes, four mission hospitals, eight school buildings and twelve chapels this year at a total of $50,000. About $20,000 has been secured in cash and pledges, leaving the large balance of $30,000 yet to be secured.

Besides the $10,000 the same mail brought $6,000 from the estate of Mrs. O. A. Burgess. These two checks amounting to $16,000 in one mail greatly cheered our hearts. During the past week we also received $200 from a friend on the annuity plan. We are hoping many others will remember our needs in the same way. The society has received also a check for $600 from Mrs. J. M. Gordon, Clarksville, Tenn., to be used for the support of a missionary for one year. This is the savings of years. She is not a wealthy woman. This makes four individual givers who are supporting a missionary each through the Foreign Society. The Foreign Society also received an annuity gift from one who had given on the same plan before.

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The friends of the American Christian Missionary Society will be glad to know that the society has received three annuities, one for $1,000, one for $600, one for $100, during the month of December. They have also received $2,000 as the final payment of the permanent named memorial fund of Brother and Sister T. E. Taylor of South Port, Iowa. They have received word of a bequest of $1,000 which will be paid in a few days, as soon as legal formalities can be met. Another $5,000 fund is promised us and we hope that the payment will be received before the close of the month.

Write for a booklet, to Benjamin L. Smith, corresponding secretary, Y. M. C. A. Building, Cincinnati, Ohio.

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The Board of Church Extension is in receipt of $500 on the annuity plan from a friend to church extension. This $500 makes the church extension fund amount to over $540,000 on December 31, 1905. During the next four years we must raise $460,000 in order to reach our centennial fund of one million dollars by October, 1909, when we celebrate in Pittsburg. At this time of the year many people ought to be sending money to our Church Extension fund on the annuity plan. This is the one hundred and forty-ninth gift to the church extension fund on the annuity plan, and the annuity fund amounts to over $175,000. Address G. W. Muckley, corresponding secertary, 600 Water Works Bldg., Kansas City, Missouri.

The Board of Church Extension recently received two bequests: $1,000 from the estate of Mrs. R. E. Smith, Whitesboro, Tex., and $250 from the estate of Mrs. Nancy Burgess.

During November the receipts from the churches for church extension amounted to $2,307.31, which was a gain of $1,280.89 over November, 1904. The individual receipts amounted to $426.43, which was a loss of $1,184.96 over November, 1904. Total gain over November, 1904, $95.93. There were 162 contributing churches in 1905, which was a gain of 81 churches over November, 1904.

All money for saving the Randall Street Mission in Baltimore, Md., should be sent to G. W. Muckley, corresponding secretary, 600 Water Works Building, Kansas City, Missouri. Churches that have not sent their offerings should hasten them to Kansas City, so that the amounts may be used in saving Randall Street Mission, which will be sold on January 15 unless our Board of Church Extension can make a loan of $4,000. Many should send special individual offerings for the salvation of this valuable property in the east. The indebtedness on the church is $5,000, $1,000 of which will be raised in the east. It will be a calamity for our brethren in the east and a disgrace to our brotherhood, to lose that property. Please be prompt in the rescue of this church.

## Catarrh Cured at Home.

**Dr. Blosser Offers to Mail a Liberal Trial Treatment of His Catarrh Remedy Free to Sufferers.**

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped up feeling, head noises, deafness, asthma, bronchitis or weak lungs, you can cure yourself at home by a remedy so simple that even a child can use it.

It will cost you only a postal card to get a liberal free trial package of Dr. Blosser's wonderful remedy. He sends it by mail to every interested sufferer. Certainly no offer could be more liberal, but he has such confidence in the remedy that he is willing to submit it to an actual test in your home. The full treatment is not expensive. A package containing enough to last one whole month will be sent by mail for $1.00.

A postal card with your name and address sent to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga., will bring you by return mail the free trial treatment and an interesting booklet, so that you can at once begin to cure yourself privately at home.

## Changes.

Arnold, James A.—Graham, to Waco, Tex.
Burd, G. W.—South Omaha, Neb., to Hiawatha, Kan.
Breaker, D. M.—Kissimmee, to Carters, Fla.
Creel, James C.—Plattsburg, Mo., to Jonesboro, Ark.
Cramblet, Howard—Cincinnati, O., to McKeesport, Pa.
Clarkson, W. T.—Lawrence, to Circleville, Kansas.
Crutcher, S. W.—Lamar, to Chillicothe, Mo.
Gardenier, John H.—Marlboro, O., to Troy, Pa.
Hill, Lew D.—Ludlow, to Mt. Vernon, Ill.
Spayd, L. W.—Brooklyn, Ia., to Princeton, Mo.
Siberell, Horace—Fredericktown, to Cape Girardeau, Mo.
Wise, E. P.—Cleveland, to Fourth and Elm Sts., East Liverpool, O.

### PICTURE OF WAR ENGINE "GENERAL."

**A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the Nashville, Chattanooga & St. Louis Ry.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. Danley, Gen'l. Pass. Agent, Nashville, Tenn.**

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## Sunday-School.

*January 14, 1906.*

### THE WISE MEN FIND JESUS.—Matt. 2:1-12.

Memory Verse, 11.

Golden Text.—My son, give me thine heart.—Prov. 23:26.

The first division of the life of Jesus as narrated in the four Gospels is the Thirty Years of Private Life, including all the events up to the first public appearance of Jesus at the time of John's ministry. The material in this division, omitting the introductions and genealogies, would naturally fall into four sections, as follows:

1. *The Annunciations.*
    - (a) To Zacharias.
    - (b) To Mary.
    - (c) To Joseph.
2. *The Nativities.*
    - (a) Of John.
    - (b) Of Jesus.
    - (c) Angels' Song and Shepherds' Visit.
3. *The Infancy of Jesus.*
    - (a) Circumcision and Presentation.
    - (b) Visit of the Wise Men.
    - (c) Flight to Egypt.
4. *Private Life at Nazareth.*
    - (a) Childhood and Growth.
    - (b) Visit to Jerusalem.
    - (c) Eighteen Years at Nazareth.

Last Sunday's lesson had to do with the nativity and the most striking incident mentioned in connection with it. The present lesson relates an episode of the infancy which is represented as occurring some weeks, probably some months, after the birth of Jesus. The ordinary representation of the wise men as finding the child still housed in the stable and cradled in the manger, would therefore almost certainly be incorrect. Indeed, that the family should still be in Bethlehem, whither they had gone only for registration and taxation, would be sufficiently improbable, though of course not at all impossible. It is to be remembered, however, that Matthew, who alone records this visit of the magi, has nothing to say of any former residence in Nazareth, tells of no journey to Bethlehem to be taxed, and conveys the impression that Bethlehem was the home of the family until the flight to Egypt (Matt. 2:19 23); there is, therefore, no shadow of inconsistency in Matthew's account. It should be mentioned, too, that some have held the opinion that the visit of the shepherds and the visit of the magi represent two versions of the same event.

The term "magi" is not easy of interpretation. The probability is that it represents not a racial name, though this view has supporters, but a caste of priests in Media or Persia. How they received their news of the Messiah's birth, can not be determined. Doubtless Jewish tradition and expectation regarding the Messiah had become current in certain circles of eastern religionists, but what was the nature of their warning that the Messiah had been born, is a question which can not be answered. Attempts have been made to explain the star as a conjunction of planets, but the details of the story refuse to respond to these efforts to reduce them to natural phenomena. A conjunction of planets would not "come and stand over the place where the young child was." One of two things must be true: Either the star was a miraculous manifestation accompanying a special revelation to these wise men regarding the birth of the Messiah, or else the record must be understood as embodying a growth of tradition with which the early disciples embellished and dignified the narrative of their Lord's nativity and infancy. It is impossible to accept the record as accurate in its details, and explain it on naturalistic grounds.

The story has furnished comfort and edification to the people of God in all subsequent ages. It is pleasant to think that amid the humble scenes of our Lord's infancy there was one note of splendor, one spot of rich color, one moment of appreciation, which foretokened the homage which should later be paid to him by earth's proudest and highest; and that ever in his infancy there were brought to him rich gifts from afar which may symbolize for us the more precious oblation of the spirit which men today are offering to him.

## Midweek Prayer Meeting.

*January 10, 1906.*

### AM I ON PROBATION?—Luke 13:6-9.

Those who have never honored Christ by becoming citizens of his kingdom, are not on probation, but under condemnation already. Probation is a precious privilege bought for us with the blood of the Lamb of God.

The reputed Christian who callously divorces his manner of living from the high ideals Christ has breathed into the world can hardly be said to be on probation. Not the Father, but himself, has already determined that his portion is to be with the other incorrigibles in eternal destruction from the presence of God and the angels.

While the parable represents heaven's patience with us, it must be remembered it was spoken by one under whose malediction the cumbering fig tree suddenly withered and was removed. Let us no longer sin against the grace accorded us through the extension of our probationary period far beyond the three year period lest a worse fate befall us, but rather say, "Henceforth I will serve thee, O Lord, with my whole heart!"

We have no assurance of another hour's probation, but we do know the night approacheth. All our preparation for judgment must be quickly made. Let the indifferent become good, the good become better, and the noblest of us like gods among men. During this growth in grace is the thrill of a life celestial, the sweetness of divine communion, a joy from the consciousness that all is well, earth can neither give nor take away and a transformation into Christlikeness that constitutes earth's greatest success and the earnest of eternal blessedness.

Extending the probationary state of the fruitless tree another year was a grace by the husbandman that has found higher expression in the Lord's lengthening the threads of our own lives until this hour. Had the Nemesis of justice been permitted to bring us to final trial last year or yesterday, we might have been eternally lost. But we have till this hour in which to get right with God and perfect ourselves for the skies. To this high employ as to none other beneath the stars may we henceforth devote our uncertain time, with all we have and are.

If we have acquired vital faith in Christ and sincerely repented of our sins and honestly confessed Jesus to be the Son of God and our Savior, and have been scripturally baptized into the name of the Father, Son and Holy Spirit, we are not on probation so far as our lives on the other side of the baptismal fount are concerned. Christ forgave those sins once for all. That old life is a closed incident. Our trial now is whether we are living worthily the high vocation wherewith we have been called. Let us weigh ourselves in God's scales, let us test our actions and motives by his divine standards, let us have daily testimony from the Scriptures and our own consciousness not only that we have been children of the great King but are still joint heirs with Christ of all the promises.

It should be remembered that Christ is still on probation. Less than one-fourth of this generation whom he also died to save have accepted him. Men are still asking, "Art thou he that cometh, or look we for another?" In answer, now and then, Jesus points not to a doctrine or a system but to people with whom he has come in contact as a living answer to the question. Humanity is the touchstone by which his claims to divinity will be confirmed or rejected. Our living on the lower levels gives demons more heartening for the overthrow of the kingdom than does hostile literary criticism. God help us to realize that, though lowly and obscure we be, yet Christ's mission to earth is dependent upon us, and may we so meet these newly realized responsibilities as to glorify Christ and make our Savior the world's Savior.

If by this question we inquire whether our ultimate coronation in heaven is still undetermined, we may safely answer in the affirmative. Many of us so live as if we believe that years ago when in the old village church we professed faith in Christ and were baptized we had irrevocably guaranteed unto us an eternity of blessedness regardless of all our conduct between that watery grave and the one some solemn sexton will hollow for us in the bosom of the earth. Strange and (to so many) fatal delusion! Jesus did not understand we are saved once for all, when he told Peter, "I have made supplication for thee, that thy faith fail not." Neither did Paul or he would not have entertained those fears that after having preached to others, he himself might become a castaway. Yes, we, too, are on probation till past the judgment seat with divine approval we go to receive our investiture of the white robe, the golden harp, and starry crown and blend our voices with those of the holy angels singing of redeeming love about the great white throne.

This is a probationary era and God himself is not exempt from its spirit, nor his glory from its judgments. The same power that lifts waves moonward draws systems toward molecules. Even so, while God judgeth all men, all who have heard of him judge Jehovah. The Omnipotent knoweth he is on probation and doth not shrink from its tests—"O taste and see that the Lord is good," is his challenge. Well he knows that should men find him cruel or capricious, incapable of inspiring to the loftiest intellectual and spiritual ideals and helping to attain them, less divine in his love than omnipotent in his power, or any imperfectness in him whatsoever, they would declare his throne vacant and find or create a new deity. If this be true with the Master, how certainly is it true of his servants! Toil tests us physically; "what" and "why" intellectually, and sin spiritually. Not on earth need we expect release from the necessity of constantly vindicating our right to divine approval. But the compensation of it is that in heaven there remaineth a rest for the people of God.

## Christian Endeavor.

By Geo. L. Snively.

*January 14, 1906.*

### WHAT CHRIST TAUGHT ABOUT MONEY AND ITS USES.—Matt. 2:11; Mark 10:17-31.

In vain he prays, "Thy kingdom come," who will not work to have to give to help institute the universal reign of Immanuel.

It is not in the record that Dives was in torment for dwelling in a palace, but rather for permitting Lazarus to languish without his gates; for wearing purple so much as finding the beggar naked and leaving him so; for possessing and enjoying wealth, but rather for showing none of that mercy toward the Lord's poor that he must receive of the Father, if he would have any part in the inheritance of the righteous.

We live in a great financial age and hear much of speculative and safe investments, of profits and losses. But no other investments will bring us such safe and generous returns as those we make with the Lord. "There is no man hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and the Gospel's sake but he shall receive a hundredfold now in this time, houses and brethren and sisters and mothers and children and lands, with persecutions; and in the world to come eternal life."

Many men are excusing their very questionable businesses and methods by the consideration that after having amassed a stipulated fortune, they will retire from business, become active in the church and freely give of their income to benevolent and other religious purposes. But they can never honor God nor purchase a heavenly inheritance with money so acquired. At the threshold of the church there must be a renunciation of every questionable dollar. Even one will fatally handicap us in the race for glory, honor and immortality.

There is no scriptural proscription against the acquisition of wealth. When the Lord directed Adam to tend the garden he had planted in Eden, he wanted it well done, and in good tillage there is a profit. Saul exhorts us to be not slothful in business. Moral issues become involved not in the mere getting, but in the method and purpose of getting, the disposition made of what is gotten, and whether to our eyes gold becomes more desirable than goodness, and the riches of this world more precious than spiritual treasures. "Thou shalt have no other gods before me" is still operative.

While we approve of Christians' willing their property to church and charity it is doubtful whether they get credit in heaven for so doing. In a will one merely gives direction to what is no longer his. He clung to it as long as he could and really disposed of his heirs' money rather than his own. He certainly sacrificed nothing through his will. But in life he could have given of his own, he could have had fellowship with Jesus in self-denial, and realized in his own life all the benefits contemplated in the discipline of self-sacrifice. This comment is not for the disparagement of wills, but for the exaltation of the grace of giving while we are living.

If there be no written command for Christians to gain fortunes, the necessities of the church constitute an unequivocal and divine one. Jesus in the person of his disciples must still go about everywhere doing good unto all men if he would win the world unto himself. How are orphanages and hospitals to be maintained, ships built or chartered and sailed to the uttermost parts of the earth bearing the everlasting Gospel, and great missionary campaigns carried to gloriously successful conclusions unless carte blanche to sanctified fortunes be given the leaders of Zion's hosts? Many in counting rooms are laying foundations for as great and acceptable usefulness as others are in pulpit and study. If you have the faculty of getting, get and give—and live.

How many of us could have withstood the young ruler's test? The countenances of most would fall, if required to give up all in order to follow Jesus into eternal life. And yet Jesus insists on being first in the affections of his followers. Different tests come to each. Let us pray that we may meet them successfully. There is a beautiful tradition that the rich young man met all the Savior's requirements; that he purchased Gethsemane and dedicated it as a public park to the poor of Jerusalem, and relinquished all that wealth that was weights rather than wings to his soul. So may angels tell we renounced every weight and the sin that so easily beset us and entered with our Savior into life.

It is our duty to extract all the wealth we can from the mines and fields of the earth and the depths of the sea, but we must remember we do not own it in fee simple as we would had we created it. It is still the Lord's and "wise men from the East" and everywhere will to this day lay it at the feet of his Son. The Master allows us a generous commission from our accumulations for house, food, raiment, travel and entertainment, but would have us know he scrutinizes our withholdings as narrowly as he does our givings. Neither is he pleased to see us devoting ourselves exclusively to gathering wealth from the ground and neglecting those treasures of mind and heart and character that give us membership in the most real and exalted nobility of earth.

DAILY READINGS.

M. All money belongs to God. Luke 19:12-15.
T. Must be used as God's. Luke 16:1, 2.
W. Relieving the poor. Luke 18:18-22.
T. Lending to the Lord. Prov. 19:4-7, 17.
F. An expression of love. Luke 7:36 50.
S. Our country's needs. Matt. 22:16 22.
S. Topic.

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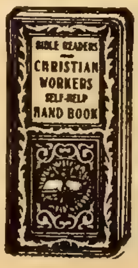
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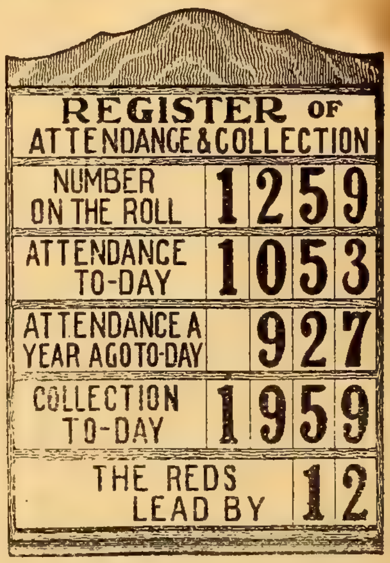

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# People's Forum.

## Solution of the Temperance Problem.

**To the Editor of THE CHRISTIAN-EVANGELIST:**

In THE CHRISTIAN-EVANGELIST not long ago G. L. Brokaw made these statements:

"I knew a man in Christ about fourteen years ago (most of the time he did not seem to know whether he was 'in the body or out of the body'); such an one had a vision that revealed to him a solution of the temperance problem." "The system did not work." I do not know to whom he refers, but the incident affords me an opportunity to make a statement.

There were just such narrow souls with sneers in the days of Joseph, Moses and David, Jesus, Peter and Paul, Columbus, Washington and Lincoln; but God's "vision" was realized then, and will be realized again.

"The Conquest" was published by myself at Monticello, Ia., September, 1884, nearly twenty-one years ago. That work of fiction presented a plan and an ideal society to end the horrors of the liquor traffic. Brokaw's statement—"The system did not work"—is not true of this, for it has never yet been tried. Great movements can not be forced a single minute; God's time must come before they can even start. But when they start all the powers of earth and hell can not stop them.

Men are born with genius to lead these movements. They are partly the products of their age, and the age is partly the product of their labor. They are scorned and rejected in the beginning, and accepted and overestimated in the end. They always have a "vision," and that "vision" is always realized because it is of God.

I have waited over twenty years to even start that society named "The Congress." The time is now ready. It is to be a moral society, on a financial basis, to solve the temperance, trust and labor problems on the one popular issue of Public Ownership. We shall seek to unite the Folk movement of Missouri, the La Follette movement of Wisconsin, the Douglass movement of Massachusetts, the Dunne movement of Chicago, and similar work in other cities, and the reform work of Roosevelt and all other reformers—for a combined effort to carry the national election in 1908, and destroy the giant evils which threaten our national existence. Any one can see that public sentiment is ripe, the time is short, and further delay would be criminal.

We need consecrated men, women and money. All who are interested in this work please write me, inclosing stamp for reply.

*La Crosse, Kan.* O. H. TRUMAN.

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## "From the Denominations."

**To the Editor of THE CHRISTIAN-EVANGELIST:**

Will you allow me to freely express my mind in reference to our correspondence columns?

I do not desire to act the part of a critic, or be contentious, but believe I have at heart the great cause that my brethren love so dearly.

It seems to me that our correspondents would add more glory to the sparkling truths they give, if they would, in their reports from the field, give us the figures of interest without adding, "Two from the Methodists," "One from the Baptists," etc., or such like expressions.

I love our paper and take delight in handing it to my friends who see not as we do. Those uninitiated into our blessed mysteries are often staggered by what to them appear to be manifestations of a proselyting spirit. For my part I appreciate such reports, for reasons I could give, but for the benefit of those we are trying to reach, I feel that other presentations would lift the mind more perfectly to Christ, the sole life and center of our theology. Forgive me if I have said anything amiss.

*Skidmore, Mo.* W. A. HAYNES.

[The foregoing suggestion seems to us in entirely good taste.—EDITOR.]

✻ ✻

## The Educational Revival.

(*Continued from page 9.*)

in this state small schools have been consolidated and pupils transported to large grade schools. Of course I refer to the rural schools of this section. In the cities and large towns there are efficient schools.

I have long been impressed with this truth, "Christian education—the hope of the world," the motto of Virginia Christian College. We long and pray for the time when our educational system will be placed on a higher basis where greater good can be accomplished. When we have better schools and greater facilities with enthusiastic Christian teachers who will instill into the minds and lives of their pupils Christian thought and ideals, what may we not accomplish?

*Columbus, Ga.*

✻ ✻

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# The Home Department

***A New Serial Story, by J. Breckenridge Ellis, will appear in these columns soon.***

## A Prayer.

O thou who art the Lord of heaven and earth, we worship thee! So direct us by thy Holy Spirit, we beseech thee, that our worship may be acceptable. Clarify our spiritual vision that we may behold that city beyond, where all worship thee in sincerity. Help us, we pray thee, so to live that every day we shall be preparing for the higher and better life there. Enable us, we entreat thee, so to choose our companions here that we shall be traveling with those with whom we shall spend our eternity. Teach us how we may lay up treasure in the sight of God, and enable us so to do. May we be comforted and encouraged with the thought that the sin, sorrow, and suffering of this life will soon pass away, and, through Jesus Christ, our Savior, we shall enter into fullness of life with thee. Forgive all our sins and make us pure in heart, for Christ's sake. Amen.

* *

## The Hundredth Tree.

BY WILLIAM A. WURTS.

Deacon Jeremiah Hewlett laid down the paper he had been examining and meditatively scratched the scant fringe of hair that advancing years and a life of hard work had left to him. It was nearly time to close the little store and post office for the night, and as he and Hetty sat in the corner the deacon called his "office," behind the row of mail boxes, the hanging lamp cast a circle of light where the paper lay on the otherwise dingy table, while the gentle oscillation of the tin reflector, surrounding the flame like an inverted bottomless cake-pan, caused flickering shadows to wander over the deacon's shining cranium.

Hetty taught the district school in the winter, and in the summer months "clerked" for the deacon, who dispensed groceries, notions and mail matter—to say nothing of much well meant and often needed advice—to the rest of the village. It wasn't so much a matter of choice as of necessity with her, for during the two years since her father's death, living had been more of a problem than ever before with her and her mother; and she, having both energy and good sense, had started in to solve it in so far as any efforts of her own might do so.

The paper, focused in the lamp's rays, was luminous, but the deacon's brain seemed to absorb from it no added light. His face grew more perplexed as he gazed at it, and finally he picked it up and again began to study its contents.

Hetty looked on anxiously, with an expression of half-hearted hope in her eyes. Presently, as the deacon's deliberation seemed to augur no relief to her own impatience, she said:

"Well, deacon, what do you think—will it ever come to anything now?"

The deacon was considered a just man in matters of importance, even though such little peculiarities as using the heaviest paper when weighing out "half-quarters" of tea, or filling the smallest measure with the biggest potatoes, and keeping the sugar barrels close to the open door in damp weather, might be as much a part of his business routine as they are of most country storekeepers. These little things being, through long usage, taken as a matter of course by his neighbors, did not affect his reputation for integrity and fair-dealing, and he felt a certain degree of responsibility in the sustaining of that reputation even in such matters as giving an opinion, so, in the case in hand, his deliberation was not without reason, especially as he found it difficult to reach a conclusion at all satisfactory even to himself. He glanced over his spectacles from the paper to Hetty's anxious face.

"Well, now, Hetty," he said, "that's a hard question to answer right offhand. No doubt about which side's in the right on't, but I must say the chances looks sort o' dubious considerin' all the circumstances."

"But why should they be?" and the girl's cheeks rivaled the glow of the lamplight as they flamed hotly. "Why should mother and I suffer for others' dishonesty? Father kept his part of the bargain."

"Certain; certain he did. All them stumps out in the wood-lot prove that fast enough. But there," laying his hand soothingly on hers, "don't git all fretted up over it. Let's look into it calm-like, an' balance one side against t'other an' see jest how things stand. Let's see, now—'This agreement' —H'm! jes' so. . . . 'the said Dan'l Windham'—that's your pa, you know—'agrees to sell to said Henry Durand one hundred hickory trees standing,' et cet'ry, et cet'ry, 'for eight hundred dollars. An' said Durand agrees to buy,' et cet'ry, et cet'ry . . . 'payment to be made when said Durand has removed all the trees from said lot.' An' there's that one lone, pesky tree standin' there yet, blockin' the whole thing, an' Durand bankrupt an' gone off no one knows where. Does look unpromisin,' and that's a fact. Who'd ever thought when Durand was here with that big railroad contract, an' things looked as if he could buy out the whole village, that it could turn out so?"

"I'm sure we never did," said Hetty, sadly.

"What did he say about it, afore your pa died, anyway? Must have had some sort of excuse for not settlin'!"

"You know it was nearly five years ago; I didn't know much about it then. But I've heard mother say he was to have the privilege of taking the trees as he wanted them. Then, when nearly a year had gone by and father urged him to remove the last of them so they could have a settlement, he promised to very soon, but said that his work had turned out badly, and that the expenses of his nephew, Allen Talbot, at college, were so heavy that he was cramped for money just then. You remember his nephew—his sister's only son? He was here that summer, after his first year at college."

"Hum! Yes, I rec'lect him. Likely enough chap he seemed, but it's poor consolation to be told you folks 'd have to help him sow his wild oats—pretty poor argyment for not payin' debts, that was."

"He didn't seem wild," said Hetty, with a little shake in her voice; "every one here seemed to like him. But of course, we can't know."

She had been only seventeen that summer, and impressions that had come to her then concerning the frank, handsome face and debonair manner of the chance acquaintance, had often since fluttered up from the recesses of her mind, where she had hidden them from all but herself, bringing an added color to her cheeks as she trudged through the snow to the schoolhouse, or along the sunlit, flower-bordered road to the deacon's store. She had even found herself wishing, during the last two years, that Allen Talbot need not have been Henry Durand's nephew. There seemed an incongruity in her thoughts of one and the other that she could not reconcile. And yet, she had asked herself what difference could it make, after all? Chance acquaintances come and go like summer roses; only the roses are sure of reappearing to gladden other summers.

Deacon Jerry folded the paper and again glanced across the table, keenly scrutinizing her from under his shaggy eyebrows. A light seemed to come to him that somewhat changed the horizon.

"Hum! Jes' so. Jes' so," he said in answer to her last remark. "We can't know, that's a fact. It's only nat'ral that young fellows should put the best foot foremost if they want folks' good opinion. I s'pose we mustn't judge him for his uncle's shortcomings—'less we're sure he contributed to 'em. But I reckon we're liable to git better acquainted with him, anyway, for I read only yesterday that he's coming here again; been app'inted 'lectrical engineer for the railroad, to put in the whole plant from here to Riverside."

"Has he? Why; I—I hadn't heard of it."

There was a little catch in Hetty's voice, and her eyes fell, but she reached steadily across the table for the contract and put it into the little bag she carried.

"Yes; accordin' to the paper he's somewhere on the line now. Of course, though, this isn't his affair. Could hardly expect a young fellow jest startin' in life to shoulder his uncle's debts. An' looking the facts straight in the face, I'm afraid nothing short of direct intervention of Providence is goin' to settle this one. But don't worry, Hetty; you've got plenty o' friends, an' the widow an' fatherless ain't never forsaken. Anyhow, you can always count on Deacon Jerry." And he took her hand in his as they rose from the table.

"My gracious!" he exclaimed, as her eyes glistened with suspicious moisture, "it's jest such things that ought to be made a special subjec' of prayer, accordin' to my idees. I've always held to the notion that the right kind of prayin' isn't jest telling the Lord what awful sinful creatures we are—he knows that better'n we can tell him; but if we ask for the bringin' about of what we honestly think is right an' reasonable for us, an' have faith that if he thinks so too we're going to git help, it's pretty liable to come to us somehow—p'r'aps when we're least expectin' it Anyhow, that's about the state of this case, I reckon."

And so the matter rested, although during the next few days the deacon "carried it on his mind," for in his genuine fatherly interest in Hetty he hoped some suggestion might come to him that would be of use. He knew that the loss of eight hundred dollars was no light one for Hetty and her mother. He happened to know too that this was just the amount of the mortgage on their little home, which her father doubtless would have freed himself from had he received the money. He wondered if, indirectly, the matter might yet bring even greater disappointment to Hetty than that of the mere money loss, in the shattering of certain girlish ideals she may have had. For the deacon was wise in his generation, and her changed manner when they had spoken of Allen Talbot had not escaped him.

His thoughts were of it as he drove to the school house that week for the usual Thursday evening meeting, and the hickory tree standing near the roadside in the unfenced

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wood-lot, solitary among the stumps of its many brothers, brought the whole thing home to him with renewed force as he passed it

"Too bad," he said to himself as he let the reins go slack and gazed at the tree. "Too bad Durand couldn't have h'isted you out o' there an' settled up like a man, afore it got so he couldn't. Hetty's a likely looking girl, an' it does seem 's if Providence ought to take a hand in this some way or other." And he jogged along, still thinking of it as he hitched his horse and went into the school house.

The deacon "led the meeting" that evening, and it was nearly half over when from his chair on the platform he saw a young man quietly enter—unobserved by the rest of the company, whose backs were toward him—and take a seat near the door. His face seemed familiar, and yet, for a moment, Deacon Jerry didn't recall just where he had seen it; then suddenly he remembered—it was Allen Talbot, but little changed in appearance by the five year interval since his former visit.

"Well, that's curious! Jest as I've been thinkin' of him, too," he thought. And then recalling himself to a sense of propriety due his position as leader of the meeting, he tried to give his mind wholly to the remarks of Brother Bascom, who was in the midst of an earnest exhortation.

But when it came time for the deacon to offer the closing prayer, his mind ran back to what he had said to Hetty at the store, while his eyes again sought the face of the young man. Why not put the ideas he had expressed to Hetty to the test? Possibly he might this evening set some leaven at work toward clearing up the whole matter.

(TO BE CONCLUDED.)

* * *

Let us be patient, you and I;
  Let us, like watchful guardsmen, make
  Our hearts a haven for the sake
Of those that drift, they know not why.

Let us be patient. Let us keep
  Our watch-fires faithful as God's stars,
  Whatever storm or shadow mars
The breadth of life's uncertain deep.

Let us be patient. Let men trace
  No frown, no insincerity,
  In skies of ours, that all may see
God's presence in his child's calm face.
—*Frank Walcott Hutt.*

* * *

Life may be very short, or else take hold upon eternity, according as we choose. Lived for itself, it is brief and worthless and disappointing. Lived for the glory of God, it is transformed. The poet truly sings:

"The period of life is brief—
'Tis the red of the red rose leaf,
'Tis the gold of a sunset sky,
'Tis the flight of a bird on high;
But one may fill the space
With such an infinite grace
That the red shall view all time,
And the gold through the ages shine,
And the bird fly swift and straight
To the portals of God's own gate."

* * *

Bind together your spare hours by the cord of some definite purpose, and know not how much may be accomplished.—*Dr. William M. Taylor.*

* * *

Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.—*Fenelon.*

* * *

So others shall
Take patience, labor, to their heart and hand,
From thy hand and thy heart and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand
And share its dewdrops with another near.
—*Elizabeth Barrett Browning.*

Come what, come may, live right today,
Step up and on.
Gold lies deep; we must dig to get it.
—*Fred H. Watkins.*

* * *

As God shall prosper you this year, see to it that self-indulgence or extravagance does not rob the Lord's contribution boxes. Above all, do not let Mammon dislodge Jesus Christ, or the pressure of your business break your sweet and strong and devout fellowship with your Lord and Savior.

* * *

### Are Elephants Becoming Extinct?

C. G. Schillings, the eminent German naturalist, whose specialty is photographing wild beasts in African jungles, makes the prediction in his lately published volume, "With Flashlight and Rifle" (Harpers), that the day is not far off when to the question *"Quid novi ex Africa?"* the answer must be given: "They have killed the last of the African elephants." It is the billiard ball, avers Herr Schillings, that is responsible for their extermination. "It seems strange, but it is true," he says, "that the innocent billiard players of civilized countries are largely responsible for the almost total extinction of the African elephant. There is no material from which the best quality of balls may be turned on the lathe so soft and so elastic as the ivory tusk of the female elephant."

* * *

### Let the Kissers Keep On.

A learned body of venerable gentlemen in Paris has been discussing phthisis—which is really much easier to discuss than to spell—and has come to the conclusion that this world will never be an entirely peaceful and healthful world until we do away with "that unpleasant custom," kissing. So much for the opinion of a lot of tottering, medical sharps. In the last year we have interviewed on this subject a hundred or more eminent young practitioners of both medicine and osculation, and with a unanimity at once overwhelmingly convincing they have assured us that judicious kissing is not only salutary but positively necessary to bodily refreshment. If a sour-faced, dried-up doctor finds kissing "unpleasant" there is nothing in the constitution, the Bible, the book of common prayer or Mrs. Sherwood's book on etiquette that forces him to run the risk of phthisis or a slap in the face, but it is not his privilege to deny to others more rationally organized and more acceptable to loveliness the reward of their labor. Let us, then, go on with the good work, decently and in order, each as the Lord gives him grace and opportunity.—*Chicago Evening Post.*

* * *

### What Gave Him His Bearings.

He was a big, black, good-hearted, old negro, stranded near Boston, and he had decided, after considerable "cogitation," to work his way back to the south, where he would feel more at home. In Boston, in Springfield, in Hartford, in New Haven, it was always the same. When he rang a bell and asked for work and a bite to eat the answer usually was, "I'm very sorry, but there's not a thing to be done here to-day." There were occasional exceptions, of course, or uncle could never have got on, but the thing most to be counted upon was pleasing politeness coupled with nothing else.

At last the old man left New York and then Philadelphia behind, and one day found himself in Baltimore. His knowledge of geography was *nil*, but he thought he ought soon to be getting into "de Souf," and with that hope at heart rang the bell to a fine house on Charles Street. The door was opened by the host himself, who, after an instant's survey of the figure before him, blurted out:

"Why, yo' —— black rascal! How dare yo' ring this bell? Get off mah steps this secon', befo' I brek yo' haid!"

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"'Deed I will, boss; 'deed I will!" came the hurried answer. "I wuz on'y lookin' fer a bite to eat, boss."

"A bite to eat!" repeated the other. "An' don't yo' know yet whar to go for all yo' want? Get yo'self round back an' they'll feed yo' full—but cyart yo' good-for-nuthin' black carcass off these steps, I say!"

And as uncle went around to the side door he raised his hands to heaven, and, with tears of rejoicing running down his furrowed cheeks, said:

"Bress de Lord! I's back agin among mah own folks!"—*Harper's Weekly.*

* * *

### Toasts.

A long life and a happy one;
A good business and a successful one;
A firm friend and a faithful one;
A swift death and a peaceful one;
  And God's face beyond.

At a recent supper to a bride this was the first toast:

Here's to Love, a thing so divine,
  Description makes it but the less.
'Tis what we feel but can not define,
  'Tis what we know but can not express.

And after toasts to the youngest matron and the bride, one of the girls whose engagement had not been announced, gravely recited:

We've had a toast to the bride-to-be,
  Winsome, smiling, and fair,
Here's to the girls who would like to be,
  Wondering when and where.
Still there's fish in the sea,
  No doubt of it, as good as ever came out of it,
And some day we'll get our share—
  SO WE DON'T CARE.

Then her neighbor at the table said:

Pray do not fancy hope is dead,
  Be game and laugh at fate.
Bear this in mind: They also wed
  Who only wait and wait.

Among general toasts, the quotation from Cicero to friendship is apropos: "It improves happiness and abates misery by the doubling of our joy and the dividing of our grief."

At a family reunion Mark Twain's unique toast to "The Babies" is generally appropriate: "We haven't all had the good fortune to be ladies; we have not all been generals, or poets, or statesmen; but when the toast works down to the babies, we stand on common ground—for we've all been babies."

A familiar toast to a general company is:

Here's a toast to all who are here,
  No matter where you're from;
May the best day you have seen
  Be worse than your worst to come.
—*Betty Stacey in The Pilgrim.*

* * *

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# The Matter of Marrying.

BY WALTER WILLIAMS.

### Marriage Not Chief End of Life.

Marriage is not the chief end of life. Some girls think it is. They misquote thereby the Westminster Catechism. Marriage is only an incident, or, with some people, an accident. But it is the chief accident or incident, and shapes human destiny more largely than any other single occurrence—if a marriage may be called single—between the cradle and the grave. It is but the difference of a letter from marrying to marring. The wedding means one or the other.

### Getting Ready for Matrimony.

It is strange that girls who set much store by getting married should not make larger preparation therefor. How few young women plan, soberly, steadily, seriously, for the duties and responsibilities of wedded life! There is not here considered the preparation involved in a hurried trip for clothes or the baking of the bride's cake. But married life usually means housekeeping and its attendant responsibilities. It means, at least it may mean, motherhood, the highest, noblest mission of woman in the world. Are our girls trained for these duties which follow upon the wedding ring? Do our schools for girls, female colleges, as they are barbarously termed, put these into their curriculums? We hear of mothers' meetings but, by the way, there are no fathers' meetings, and why not?

### Out of Debt and Out of Love.

The most dangerous thing a man can do is to fall in love. If he falls into a ditch he may break a leg or a neck, but when he falls in love he sometimes breaks his heart, and that is worse. How mysterious is this business of falling in love, anyway! The youth goes soberly along the path of everyday existence. He has no thought save his work, no eye for aught save the duty at his door. Suddenly a look, a voice, a face, and he is in love. No more a pathway undisturbed. The world has changed. A new ideal has arisen. The gray clouds fade into a blue sky and he blacks his boots twice a day. Whether love be caused by electricity or microbes it certainly comes unbidden. Reason has little to do with it. Imagination is its helper and sentiment its twin. A man who can keep out of debt and out of love will never be miserable, and never happy.

### Galatea or Phryne.

Love is a creator of ideals. In courtship the sweetheart forms and fancies a creation and calls it Her. He places this creation upon a pedestal and worships as the Parsees did the sun. No girl is ever quite so good as her sweetheart thinks she is. How lonely in this world would be her life if this were not the truth! Sometimes the girl comes down from the pedestal. There is then a mistake of serious import. The ideal is dissipated, the idol found to be but common clay. Well is it for the girl if she comes not down. The sweetheart will hold her in higher esteem for her refusal to respond to his beckoning. Galatea is longer beloved than the frail and fickle Phryne.

### The Open Door to Heaven.

Marriage is the open door to heaven. The big blue sky mirrors itself in the smallest pool upon the thirsty earth. Thus does heaven drift down into the tiniest household to be reflected back in the lives of wedded folk. When home is not synonymous with happiness there is something wrong with man or woman, or both. Marriage is never a failure. Sometimes the married are.

### The Monotony of Married Life.

The chief disturber of married bliss is ennui. If there were another word that meant what this borrowed French one does that word would be the one employed. But ennui alone expresses in a half dozen letters the tired feeling which destroys many homes. It is cured by no sarsaparilla. Ennui makes men read newspapers and women join clubs. It drives husbands to the lodge and worse. It makes wives cross and querulous. The element of surprise has gone from married life when ennui comes in. The bride is no longer adorned for her husband. She keeps her adornment for afternoon receptions. The man of the house forgets the kisses of the honeymoon. Each loses interest in the other. Thus comes "the rift within the lute."

### Dissipation of Love.

Few married folks hate each other. They only get tired. Hymen's bond does not gall. It only wearies. Incompatibility of temper means generally only indifference. Paul said of love that it did many things, but he never said that it did not get tired. He was an old bachelor, but he knew something of love. Nothing dissipates love quicker than to get tired and to see the object of the love tired also.

### Too Much Dead Sameness.

The dead sameness in life spoils many homes. In such households even the arrival of a new baby does not stir matters greatly. The days are one long round of changeless circumstances. The husband plans no surprises for the wife, nor she for him. And each wonders as the years increase why there is so little of the flame of affection in their hearts and homes.

### Home the Center of Happiness.

In the home-centered married life there is no need to run abroad for happiness. When man or woman goes across the threshold it is to bring back for the enrichment of the home-life of the things without. These draw upon the world in the home's behalf, not upon the home in behalf of the outer world. Just here a word for clubs and club-folks: In that regard which clubs for men or women set upon foot movements for the home's uplifting are they blessed withal.

### Sweetheart Who is Also Wife.

Marriages are pulled off later in life than formerly. There is a happy couple in this town wedded at the age of seventeen years. Now a man waits until he is thirty, and a woman waits until she gets a chance. The old way was the best. It saves many wild oats, the devil's crop. It gives the girl an opportunity to share in the building up of the home. Homes can not be bought ready made. They grow. When a home stops growing it is dead. Marriages are sometimes deferred until the man can get his home all prepared, when the couple, grown old, move into a ready-made home. It is like transition from a morgue as compared to the happy furnishing of a cottage full of life and hope. It is a good thing to

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have a sweetheart early in life, and it is better to have a wife. But the superlative is to have early a sweetheart who is also a wife.

**Queer Marriages.**

Matches are made in heaven, 'tis said—not brimstone matches, but the other kind, in which no brimstone is. There are some ill-assorted ones down here on earth. Giants wed pygmies, the living skeleton wooes the fat woman, intellectual chaps marry brainless babies. The long procession of queer couples winds down to the horizon of eternity. Blonde loves brunette, the apple dumpling clings to the macaroni, the dude to the woman of sense, the doctor of divinity to the society gossip. The world does not account for these queer contrasts. The world only smiles at them and repeats the dose. Such marriages are not always ill assorted save outwardly. The misfit marriage is a sad affair. No greater punishment could be inflicted than this. Better the Isle du Diable than a brawling woman in a loveless home. Misfit clothing is sold by city tailors at a bargain. The misfit marriage is dear at any price.

**A Word for Old Maids.**

It is not the duty of every one to get married. Some should stay single as horrible examples. Women formerly got married because there was nothing else to do. Now they get married only when they do not care to do anything else. Marriage is now the last resort. It was once the only one. There is room abundant in the world for old maids. There is none for old bachelors. They should be taxed as much as the year's living of some good woman would require.

**Do College Women Marry?**

Do college women get married? is a query which college towns hear ever and anon. Do ducks swim—there being water close at hand? The higher education does not drive matrimonial dreams from the sweet creatures' heads. The "Mrs." appears with immediate frequency before the names of the alumnae of the schools. The college girls, with their trained minds, make the best of wives. They are accustomed to obedience. Some philosopher from the seclusion of his study has suggested that marriages among working women are infrequent. Not simply college education but toiling is said to lead away from the altar.

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FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 69 Watertown, N. Y.

Not so. Work that makes woman masculine does perhaps frighten lovers away, not that in which woman preserves the gentle womanliness which is her chiefest charm. Indeed, say what you will, men like most of all the woman who works. They flirt with the dainty butterfly of fashion, with her unsoiled hands, but the largesse of their heart's devotion is poured at the feet of her who labors, whether in office, store or home. As good wives as the world holds come from the places into which stern necessity has driven the girls to work.

**Arranged Marriages.**

The "arranged" marriages are nearly always failures. It matters not whether arranged by King or mother, they are usually contrary to the desires of the young people, and hence a dismal disappointment. The old folks have no business making marriages for their children. Yet, while this is true, the children do well to take the old folks into consideration and confidence. There would be fewer mistakes were this the general rule. The English manage the marriage preliminaries better in some respects than their American cousins. In the old country the young man gets acquainted with the whole family. The parents stay in the parlor. The young people make love in guarded way in full sight of the family. Here it is sadly different. The boy and the girl sit in the parlor alone. The old people apologize if they accidentally walk in. She goes with him to the promiscuous dance and returns in a closed carriage at 4 a.m. It is not a surprise that the peach loses its bloom sometimes. In England the parents know every step of the courtship. They are acquainted with the young fellow, his antecedents, disposition and attainments. In America the mother knows some of these things and the father knows—what she chooses to tell him. Hence, the demand for this modern make-believe, the chaperon.

**Bridegroom of No Account.**

A man does not amount to much at a wedding. He plays second fiddle until the first baby comes and then he plays third. But when he is consulted he never wants to get married in a church. Church weddings are always arranged by a girl or the mother-in-law. The man is usually so embarrassed or ashamed that he wants to have it all over as inconspicuously as possible. Nevertheless, there is nothing more awful than a home wedding. It is usually as stiff as a funeral. The parlor is crowded with kinfolks, present and prospective. The bridal party march in. A baby always cries somewhere in the background. Why do babies always cry at weddings? Then the ceremony is said, and then congratulations, kisses and weeping. All the bliss of the occasion is swallowed up by them and all the solemnity marred by the long line of congratulatory relatives. If the writer ever gets married again—which the Lord forbid—preference is here expressed for a marriage by telephone or in a desert.

**Picking up Broken Sticks.**

There are some girls in this town who are going to pick up the proverbial broken sticks. When they would have got married their ambitious mammas overpersuaded them, and the weddings were deferred. Now, as the years move swifter, chances are less frequent, and to escape the dreaded doom of old maidhood there will be a sacrifice and subsequent sorrow. Marrying is like joining the church. Better young than late, but better late than not at all.

**Happiness of Real Matrimony.**

There is no happiness greater than that which true marriage brings. It is not transient or illusive like the will-o'-the-wisp, but shines on with added radiance unto the perfect day. Clouds may fleck the sky and storms may come without the home, but within is peace and sweet content. The passing years but add to the joy. Youth fades, but not the spring of love. Heads grow gray and furrows chase the dimples from the cheeks. But the lovelight is in the eyes, tenderness in the voice and love in the very footstep down to the day when death does them part—yea, more, until the day when death does them unite again.—*Columbia Herald.*

❖ ❖

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## The Advance Society.

BY J. BRECKENRIDGE ELLIS.

I believe that at last I have caught up with all the letters I have ever received from friends of the Advance Society. It has taken me a long time, but everything comes out right at last; the trouble is that so few of us are at the end when it comes. If anybody ever wrote me a letter, or ever sent me a penny for our orphan or our missionary, that has not been printed, I wish such a neglected soul would immediately let me know—not by person, as we are not ready to receive company, but by means of the postal service. Of course I would be glad to see every one of you if you came when I were not busy, and didn't try to stay all night; when I say company, I mean people who have to have a room of their own and somebody to sit up to talk to. Here is the very last belated letter I can find in my box. It was written August 4, but I am glad to see it was in 1905. It is not quite as warm now as it was then, but you hardly notice any difference in Arkansas, the climate is so deceptive. Although it is after Christmas—just think of that!—no more presents to look forward to!—everything given—already sick of candy—I'd like to see a poet, I don't care if he had as much genius and was as tiresome as Milton can be at times, get anything poetical out of something like this: "The Day After Christmas!" But what was I saying? I have forgotten. Perhaps it didn't matter. Here is the letter—it is from Lena Beamer, Smithfield, Mo., not Smithville, Mo., please observe: "I send 25 cents for Drusie. I am going to write a letter to the Advance Society before I forget it. I was looking at old papers some time ago, and I came to a Christian-Evangelist. I hunted for 'With the Children.' It consisted of three or four letters and a short story of a cat written by a little girl—all of it taking up a little over one column. I am going to have a letter party August 15 and would be pleased if all the members wrote to me." (Did you all write to Lena?) "Our pastor and mamma organized a Junior Endeavor two weeks ago and we have 37 members." (Wonder how many now? Junior Endeavors have such a curious way of starting out big and falling off till so thin—too thin for anything. I hope yours has stayed fat.)

Ruth Sampsel, Warrensburg, Mo.: "I send in my report. After keeping the rules *almost* three years I am floundered in the Slough of Forgetfulness." (Let me throw you out a plank of sympathy.) "I am going to begin again and carry on society work with my school work. I send a money order, one dollar, for Drusie. What has become of Oral Fiddler, the gizzard-eater? I haven't seen any of her letters in the paper for a long time." (I do not know where Oral is. Perhaps she married. Perhaps she ate too many gizzards. There is no telling.) "My cat's name is Whitefoot and I don't think the orphan Charlie could get much fur off of him. I have made most of it fly already. I will close for this time." (I hope you will open again in the near future.) Relly Turner, De Barre, Wis.: "What has become of all the old letter-writers of our page? Wish they would come again. This is the first time I ever wrote you a letter, but I've read all the others. I wouldn't write now, only I want to ask my old friends to let me see more of them on this page. Ruth Sampsel and Bertha Beesley, Grace Everest, Manie Bayless, yes, a lot of them keep up the work and get in the Honor List; but why don't they write letters for us? Maybe I oughtn't to say anything, as I never wrote before, but I am going to do better. I have joined the Advance Society this very day, and I intend to write you something about my Wisconsin home pretty soon. I don't know exactly what you mean by learning a quotation every week. How long a quotation, and what kind of one?" (I agree with Relly about wishing the members would write us letters. When I moved to Arkansas, I expected to hear from Ozark. There is where Madge Masters lived—we used to have a big branch society there—does anybody know anything about it? Perhaps Ozark isn't on the map any longer. Any good quotation from a first-rate author, of any length, will do, if the quotation is long enough to contain a thought. In the last report of Beulah Shortridge, Glenwood, Ind., there were several stanzas in each quotation. Sadie Pugsley, Woodbine, Ia., among her 12 quotations gave this from Keble: "Hush, idle words and thoughts of ill, your Lord is listening; please be still.")

Drusie R. Malott, Tai Ming fu, North China: "I have been so busy these last weeks that I have completely lost track of letters, but I have a feeling that it is time I should be letting you hear from me again." (I have a feeling that matches yours, exactly.) The letters from the homeland are always gladly welcomed more for their cheery helpfulness than for the checks, though I thank God for the checks he causes my friends to send, too. But you do not know how we appreciate a good letter. I am glad you enjoyed a few days of cream and fried chicken, last summer. Fried chicken is one thing which we enjoy sometimes here, too, for it is one article of food comparatively cheap—cheaper than any other meat, at least. And I bought me a goat and now have the pleasure of a cup of rich goat's milk each morning and evening. How is that for China?" (It certainly beats what I have seen of Arkansas. If that sort of milk is rich I wish the people here would get rid of their cows and set up some goats.) "The Lord is good to us, even in seeing that we have sufficient to eat to keep us strong." (I am certainly rejoiced. If Fitzsimmons had lived on our milk, he'd have been knocked out long ago. But perhaps you are not up on Fitzsimmons.) "When our general director returns to America next summer to bring over a new mission band, I would like to send for some books, but I feel I must not spend for such things the money sent to help me in my work. I do not know what sacrifice has been behind these loving gifts of the homeland friends. When I look at these poor people, I hardly have the heart to spend anything for myself, except what is really needed. These are precious days. My heart is full of praise and joy. The Lord is working in our midst. No, I have never read 'The Cloister and the Hearth,' by Charles Reade.

"Dear Friends of the Advance Society, I send you happy greetings from darkest China. Truly, my heart is glad these days. Why should it not be? For my precious Jesus is with me. Oh, he is so real to me here in this heathen land! And he is so good to me. How he provides and keeps us well, and full of his peace and joy! Then there are the letters from the dear friends—such an inspiration! If you knew how we appreciate your letters, especially when they contain assurances of prayers for us, you would not delay writing whenever the Lord gives you a message, although he may not give you any money to send with it. Do not keep from writing because it is not convenient to send an offering.

"Souls are being saved here; pray for them—it is very hard for a heathen to take a stand for Christ. You have no idea what they have to endure, what they have to give up, and how they are tempted. But the Lord is raising up some blessed witnesses to go out among their own people. People from 13 denominations are in our mission, but we stand on the Bible alone and are preaching 'Jesus Christ, crucified, buried, risen, our living Savior and Coming King.' Isn't it blessed? We had a glorious summer conference and our missionaries are now back at the stations. We opened two new ones and are doing touring work where we have not yet property for a resident station. Altogether we work in 12; last year there were but six. Over this field the Lord in a surprising way helps us stretch our 40 missionaries. Laborers are few—the field is immense—but we are going to hold the fort, by his grace, till the 1906 band arrives. Pray that when our director returns to America he may find a new band of missionaries risen up and ready to come over to help us. Pray much for this band, which we are claiming by faith. And let me assure you that no one need expect to withstand evil in this land, unless he is filled with the Holy Spirit, and knows what it is to be crucified to self. It is a real experience, this being filled with the Spirit, and an experience that every missionary must have if he expects to win souls and be victor in this land of Satan. I remain yours for service, till he come." (And to think that some of our religious papers are arguing and disputing and showing ill temper over the question of the Holy Spirit! What is the Holy Spirit to a man or a woman who can show unkindness and rudeness in its discussion? What avails it if he or she knows exactly all about it and is absolutely sure that other people are mistaken? The point is to *have* it.)

Well, as I said, Christmas is over, and

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

the cedar tree lies out in the back yard, inglorious. But because nobody is keeping things hidden to bring out for our surprise on the 25th of December, doesn't mean that everything has come to an end. The new year is pegging along, and after awhile—before we know it—there will be another Christmas. What of us in the meantime? Let's keep up our work in the Advance Society. Let's try to be brighter and better by next Christmas than we were this year. It's true we are hard to beat, but we can do it. If you're not reading history and poetry and the Bible, join us; if you are a member, stick to it. The prizes for the best report will be decided February 11, my birthday. Next year there will be fresh prizes offered. In the meantime, what do you think of that idea of Charlie's Education Fund?

*Bentonville, Ark.*

* *

### A New Year's Resolution.

Hilda Graham was a very sweet little girl, but she was also a very untidy one. Her mother tried in vain to break her of this habit, but Hilda seemed to get worse as she got older. When she came home from school she would throw her hat on one chair, her coat on another, while her school books were generally strewn from one end of the room to the other. She was also very careless about her own little room. Her mother would sometimes spend half the morning picking up after her. She would go to school in the morning half the time with her shoe strings untied and invariably she would leave her waist-belt at home, which often caused her no small mortification at school.

This untidiness of Hilda s vexed her mother a great deal and she wondered why she was blessed with such an untidy child. "Hilda is incorrigible," she was saying to her sister, who had dropped in for a visit, and who as usual found Hilda with her hair flying in every direction and with everything one could think of scattered around her. She was reading one of her story books and paid no attention to her mamma's words.

Just then the door bell rang and Hilda flew to open it and welcome one of her schoolmates who asked her to go down town with her.

When Hilda had gone her aunt said, "Louise, I have thought of a plan which I think will work splendidly. You know my boy, Leslie, is coming to stay with you until New Year's. Well, I will get him to bring his camera, for he is so fond of taking snap shots. Oh, we will fix Miss Hilda, all right!" and she laughed gleefully.

Hilda's mamma consented rather reluctantly to the plan. She did not like to hurt Hilda's feelings, but she said she would do anything for Hilda's good. Soon Leslie came and filled the house with sunshine by his jolly ways. Hilda almost worshiped her cousin and the first week of his visit she was more careful of her appearance and more tidy in her ways. But the second week she relapsed into all her old ways and then Leslie had his chance.

Hilda awoke early New Year's day and found a beautiful blanket of snow everywhere. Then she reached eagerly for the packages piled up at the foot of her bed. The first one was from papa, a beautiful opal ring. "Just what I wanted," she exclaimed, delightedly Mamma's present was also a very acceptable one. Then she came to a queer square package tied up with pale pink ribbons. She smiled to herself when she saw "A Happy New Year, from Leslie," but the smile quickly changed to a frown at what she saw.

Just then her mother came in and Hilda burst into tears. "Oh, mamma, am I as bad as that?" she sobbed, pointing to the pictures which showed her in all her untidiness. "I will never speak to Leslie again. I never thought he could be so mean."

"My child, you must not blame Leslie. It is mine and aunty's fault. I did so want to cure my little girl of untidiness."

"Dear mamma," she whispered, "I will make a New Year's resolution not to be untidy again."—*Dorothy Summers.*

* *

### Early History.

Wakeful Willie.—"Mamma!"

Tired Mamma.—"Well, dear?"

Wakeful Willie.—"When Santa Claus was a little boy who filled his stocking?"—*Woman's Home Companion.*

* *

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### Boys and Tobacco.

In Germany, the use of tobacco by boys under eighteen is prohibited by laws which are rigidly enforced.

In the Ecole Polytechnique of France it was found that non-smokers took the highest rank in every grade, and that smokers continually lost grade. Hence, the use of tobacco was prohibited in the public schools.

It is also prohibited in our government schools of Annapolis and West Point. Hundreds of boys apply for admission to the Naval Academy, and one-fifth of all who are examined are rejected on account of heart disease, which the surgeons say is caused by smoking cigarettes.

Dr. A. L. Gilson, of the United States Navy, gives the following testimony as to the effects of smoking tobacco upon the students:

1. It leads to impaired nutrition of the nerve centers.
2. It is a fertile cause of neuralgia, vertigo and indigestion.
3. It irritates the mouth and throat, and thus destroys the purity of the voice.

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and you will learn what is the "power behind the dough." In the high-class powders it is cream of tartar, extracted from clean, delicious grapes, and that is healthful. In the low-grade powders it is "phosphate alum," or "sodium aluminum sulphate," which is also alum, a mineral acid, and that makes the food unhealthful.

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The continued use of alum made food impairs digestion, causing dyspepsia. When buying baking powder, examine the label and take only a brand whose label shows it to be free from alum.

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4. By excitation of the optic nerve, it provokes amaurosis and other defects of vision.

5. It causes a tremulous hand and an intermittent pulse.

6. One of its conspicuous effects is to develop irritability of the heart.

7. It retards the cell change on which the development of the adolescent depends.

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ST. LOUIS, JANUARY 11, 1906.

# THE PLACE OF THE COLLEGE.

A distinguished educator at the head of one of our great universities in this country is reported as saying recently that the most pressing problem in American higher education is the future place and character of the college. This is indeed a pressing problem, and if we might presume to contribute a thought toward its solution we would say that the place of the religious college is at the head of those agencies employed by the Church to promote the religious and intellectual training of its members and to equip them for their Christian vocation. It has for its ultimate aim the same goal which the Church has, namely, character-building in the individual and the reconstruction of society in harmony with the kingdom of God. It stands between the church and the university, carrying forward the intellectual and moral training which the home and the church have given, and so establishing the religious character of its students as to enable them to utilize all their future learning and experiences in the service of humanity, which is the service of God.

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

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CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLIII. January 11, 1906 No. 2.

# Current Events.

**Insurance.**

The New York legislative investigation committee has finished its inquiry into the condition of the life insurance companies. It remains to prepare the report for publication—and, still more important, for the facts revealed to be made the basis for legislative action. The committee was appointed by the New York legislature, presumably to gather information to be used as a ground for action. But whatever regulative measures may be adopted by the legislature of New York, or of any other state, a great deal of good has already been done. Many abuses have already been remedied and a general impression has been created that it is dangerous to be dishonest. This always helps to stiffen flabby backbones and raise the tone of objective morality. The appeal to fear of consequences may not produce the highest character, but if it increases the trustworthiness of those who handle our money for us, it is much to be thankful for. The closing year has been a hard one on reputations. Some of the names which were most highly honored in the commercial world a year ago have become a hiss and a byword. The insurance investigation has contributed to this more than any other one agency.

John A. McCall, president of the New York Life Insurance Company, has resigned and he will be succeeded by Alexander E. Orr. Mr. McCall's parting statement accompanying his resignation, makes no reference to current difficulties, except the statement that he believes his resignation "will make all tasks easier, all burdens lighter, all problems simpler." As proof of the success of his administration, he shows the growth of the company during the fourteen years of his presidency. Assets, dividends and total insurance in force have been almost quadrupled. The number of policies in force is five and a half times as great as it was. Total annual payments to policy holders have been slightly more than trebled. The enlargement has doubtless been very gratifying, but it is noticeable that the increase in the amount paid to policy holders has not quite kept pace with the increase in the magnitude of the business.

A resolution asking Senator Depew to resign his seat in the Senate on account of his part in the transactions revealed by the insurance investigation, was presented last week in the New York legislature, but was withdrawn when it became evident that it would not carry. The resolution was backed by a petition with one hundred thousand signers. The venerable Senator's term will hardly be long enough to expunge the record of his insurance transactions.

**Russia.**

Admiral Rojestvensky has published a statement to the effect that at the time of the naval battle between the Russian and Japanese fleets in the Sea of Japan, the British fleet was ready and awaiting orders to attack and destroy the Russians if the Japanese were not successful. This statement, published with the sanction of the minister of marine, constitutes a grave charge against England's good faith, even though the actual course of events gave her no occasion for an overt breach of neutrality. The statement is denied in London and an explanation has been demanded.

As to the internal revolution in Russia, there is plenty of news, but nobody knows just what it is. The authorities have wavered between an attitude of conciliation and mildness toward the revolutionists and the policy of stern repression. Lately the outbreaks of the reds have been so serious and their attempts to ferment a general revolution so vigorous that the government has reverted to its traditional policy of meeting all malcontents with bullet and bayonet.

* * *

**Who Has the Money?**

The fact that the wealth of our country is unevenly distributed is quite as familiar to us, in a general way, as the fact that the country, as a whole, is the richest on the globe. Here are a few figures as authentic as any statistics of this sort are apt to be. There are in this country ten private fortunes aggregating two billion dollars, or averaging two hundred millions apiece. A man with a capital of this amount invested at six per cent would have a clear income of just a million dollars a month. Besides these great fortunes, there are seventy others which average thirty-five millions each and aggregate nearly two and a half billion. There are five thousand men who together are rated at fifteen billions, or one sixth of the total wealth of the country, including cash, real estate, stocks and everything else which has monetary value. All the gold in the world would not be sufficient to buy out the holdings of this handful of men unless they would consent to take only forty per cent in gold and the rest in paper. On the other hand, one-third of all the families in the country have annual incomes under $400. One-half have incomes less than $600. Two-thirds have less than $900 a year. In the great bulk of the nation, between the two extremes, there is a reasonably even distribution. The income of the five thousand divided among the four million families who have less than $400 a year would bring their average up to $600. The one thing which, more than any other, puts bounds to the centralization of wealth is the general ownership of land by small and independent farmers. If that should ever be replaced by a system of great estates with tenant farmers, the case would be hopeless—short of revolution.

**Religion and Architecture.**

It is reasonable to demand that any building which professes to have architectural merit should in some way represent or suggest the chief idea underlying its use. Art is a means of expression, not simply a knack of making pretty things, and if architecture is an art, it must be expressive. An office building should look like an office building; a home should present a homelike appearance; a church should have churchly qualities. A recent writer in the "Review of Reviews" criticises some of the most notable examples of modern Protestant architecture on the ground that the buildings fail to express the distinctive characteristics of the churches which occupy them. The new Broadway Tabernacle does not "express any cardinal thought connected with Congregationalism." The new Madison Square Presbyterian Church (New York) does not embody Presbyterianism, and so on. The writer complains that one of these churches leaves the beholder in doubt as to "what may be the special denomination or sect to which its flock belongs," and he thinks that by the adoption of a more appropriate architecture "a glance at the cathedral, temple, church, chapel or conventicle would be enough to apprise the least attentive wayfarer what denomination worships within." This is an interesting but vicious theory. It is bad art and worse religion. It is true that art is a means of expression; so also is a signboard. Some information is best conveyed through one medium, and some through the other. A church should suggest God and worship, reverence and peace, humility and uplift. This will give the building a different character from a theater or a coliseum or a lecture hall. There will be a difference, too, between the churches of those who practice a plain and prosaic form of worship with a free and easy, impromptu atmosphere and the buildings intended for worship of a more ceremonial and ornate sort. But to make the church house expressive of fine-spun denominational distinctions would be preposterous. How, for example, would the difference between Baptist and Methodist lend itself to architectural representation, unless the baptistery is made an external feature? And how distinguish the fourteen different branches of Presbyterians, or set forth the theological differences between Presbyterian and Congregationalist? The author does, indeed, praise the Collegiate Dutch Reformed Church (New York) for its appropriate architecture, copied from the old buildings of Haarlem and Leyden, but after all, that architecture is only Dutch and not Reformed; its distinctiveness is national, not denominational. No, it is usually bad art to make a picture tell a story, and it would certainly be bad art to make a building do the work of a tract. The real difficulty is that the denominational boundary lines are marked for the most part by mere technicalities and trivialities, the expression of which lies beyond the scope of any art except the art of controversy.

## Christian Union: A Historical Study.

### II.—THE HISTORICAL METHOD.

The modern mind naturally approaches the study of every subject that roots itself back in history by the historical method. This is the well-nigh universal method now in vogue among scholars in their study of the sacred books of the Bible, whether they be classed as conservative or radical. It has seemed to us that the subject of Christian union, which is as old as the Christian Church, and whose underlying principles are much older, can be seen in its true light only as it is seen in the perspective of history, especially of inspired history. Much of the confusion relating to this question to-day comes, we are bound **to** think, from viewing it too exclusively as a present-day problem to be solved in the light of present conditions. The range of vision is not wide enough, and does not extend back into history far enough, to see the subject in all its bearings. Certainly we can not ignore the present condition of the Church, and the present phase of thought and feeling as relates to Christian union; but it can not fail to be vastly helpful to study how the Church was one in the beginning of its career, the conditions under which it remained one for a period, the causes which subverted that unity, and the influences which have been and are now at work for its restoration. This is what we mean by the historical method of studying this subject.

For the purpose of this study we may divide the whole period of Church History into five great epochs, as follows:

*I. The Apostolic Age.*

Strictly speaking this would be the period between the birth of the Christian Church, in about A. D. 30, to the death of the Apostle John, about the year A. D. 100. It will be sufficient for our purpose to let the Apostolic Age embrace the first century.

*II. The Post-Apostolic Age.*

Again having in mind the purpose of this investigation this second epoch of Church History, beginning with the second century, may extend to the Council of Nice, in the year 325. The adoption of the Nicene creed marks a distinct epoch in the history of the Church.

*III. The Graeco-Roman Age.*

This period extends from the Nicene Council to the Protestant Reformation in the sixteenth century, under Martin Luther. This age of the church, which includes the rise of the papacy, was marked by the first division of the church—that between the Eastern and Western Churches, better known to modern history as the Roman Catholic and Greek Churches. This division occurred in the year 1054.

*IV. The Era of Protestantism.*

This epoch of the Church, beginning, of course, with the Lutheran Reformation, continues to the present. But it has undergone a change in its spirit and method which justifies a new designation for the times in which we live.

*V. The Era of Unification.*

This era had its beginning in a reaction against divisive tendencies in the Church, and the introduction of influences and formal movements looking toward unity. Roughly speaking, this era began with the nineteenth century, and will end with the fulfillment of Christ's prayer for the unity of his followers. This, we believe, will be followed by another great epoch—that of the triumph of a united Church over the forces of evil, when the kingdoms of this world shall become the kingdom of our Lord Jesus Christ. But this epoch does not fall within the scope of the present study, save as the sublime end toward which all our efforts for union look, and "toward which the whole creation moves."

This is a rough outline of the plan we are to follow in this study. Each of these epochs of Church History will be studied in order to find out what lessons it has for us who, in these last days, are seeking to solve the problem of Christian union. Some of these epochs will require more careful study, and will yield better results, so far as our present topic is concerned, than others. But each will be found to contribute something in the way of example, warning or suggestion that will help us to understand more clearly the supreme problem which confronts the Church to-day.

"History," some one has said, "is philosophy teaching by example." Is it not even more than that? If there be a guiding Hand, an overruling Providence, shaping the course of human events, does it not follow that history in the long run is a commentary on the divine purpose? History is a great teacher, but in order to learn the lessons it can teach us we must divest ourselves, as far as possible, of all prejudices and preconceived theories that would prevent us from accepting its facts or the meaning of its facts. In this investigation we plead for an open mind and a love of truth that transcends all our reverence for inherited opinions and traditions.

## Faith and Education: A Crucial Test.

Religious movements, like individuals, are subjected to tests that serve to show their real quality. Our own religious movement does not have a long history, but it has already been subjected to several severe tests which have demanded all the vitality and cohesive power which we could command to carry it through these several crises. It is yet to undergo one of the severest tests to which any religious movement can be subjected. We have reached a period in our historical development when this test is to be applied to an extent hitherto unknown.

Is the type of religious faith and character which we are producing in our churches and colleges capable of maintaining itself in the face of the highest learning of the university? Are the young men and women who are trained in our homes, in our Sunday schools, in our churches, and in our colleges, so grounded in the great fundamentals of Christian faith and piety that, coming into contact with university training and culture, their religious ardor is not cooled nor their faith undermined? If not, then we must look to the foundations on which we are building. Something must be radically wrong with the religious training that is unable to maintain its robustness of faith and Christian zeal under the influence of the world's highest culture and profoundest learning. This is the crucial test.

We do not believe for a moment that there is any irreconcilable conflict between learning and religion, between philosophy and faith. As a matter of fact, some of the profoundest scholars of modern times are men of sincere, humble, childlike faith and piety. Many of the addresses delivered at the late Inter-Church Conference in New York City were by men of ripe culture, enjoying the advantages of university training, and yet they breathed the spirit of profoundest faith in God, and in his inspired word, in the incarnation, and the great doctrines of redemption. This shows that there is a kind of religious training which produces a faith and a religious character which can subordinate the highest learning, and use it in the cause of Christianity. If it were demonstrated that our churches and colleges can not do that, and that it is safer for us to keep our men away from the universities, it would argue something radically wrong with our aim or methods.

Our readers know that we have been the steadfast advocate, not only of an educated ministry, but of an educated membership. We have been the steadfast friend of our colleges, and have urged constantly the importance of their larger endowment. Not only so, but we have encouraged our young men, when they have gotten all that our colleges can give them, to go on to the universities, and avail themselves of all the benefits of modern scholarship. We have done this in the profound conviction that the minister of the Gospel to-day needs the best possible equipment to fit him for the best work, and that there is no antagonism between faith and learning. By faith, we do not mean a mere intellectual assent to the great verities of religion, but a warm, vital and vitalizing power, generating love and zeal in Christian work, and furnishing a motive for personal sacrifice and self-denial in Christian service.

We are not doubting our capacity to stand this test. We are sounding a warning note. We would like for the young men who are entering, or who have entered into, university life, to know the responsibilities which are resting upon them. They are really demonstrating the quality of the educational and religious work of our colleges and churches. The chief advantage of the college over the university is that it has for its special object the development of the religious character of the pupils at the formative period of their lives. In no one way can our colleges demonstrate their usefulness and their indispensableness so well as in the religious spirit which they infuse into their pupils. Other things being equal that college that does most for the young man's religious life and character, is the one that is fulfilling its mission in the most satisfactory way.

It is well for our colleges to keep their curricula up to the modern standard, for they must do this to accomplish the best results, but it is of even greater importance that their ethical and religious standard be kept up to the New Testament ideal. The best safeguard our churches can throw around the young men and women who pass through our colleges into the universities, is to so endow and equip our own institutions of learning as that they shall furnish a training, both intellectual and religious, that will fit their graduates for the atmosphere of the university.

Why should we not have a number of evangelists from among the young men who have taken university courses, and have university degrees? Is there anything essentially incompatible between the highest intellectual training and the faith and fervor essential to successful evangelism? No doubt such training would give us a new type of evangelism, bearing the same message, but presented in its own way; but there is need of different types of evangelism to meet the wants of different classes of people who are to be evangelized. We believe in the future that we are to have more of such evangelists, but the responsibility for producing them rests largely with our colleges, which should send out their graduates with such intelligent faith in Christ as that they will be able to utilize all their after learning and training as the servants of such faith

To accomplish this end, however, our churches must come into closer and more vital touch with our colleges, and this is the great end and aim of Education Day. Let no minister among us fail to utilize the third Sunday in January to impress upon his congregation the value of Christian education and the importance of patronizing and endowing our institutions of learning.

* *

## A Christian Way of Solving a Local Problem.

A few weeks ago the "Globe-Democrat," of this city, contained a rather sensational report of how Bro. G. L. Snively, of this city, had received members of different churches into the congregation at Marine, Ill., where he preaches, without baptism. The "Christian Weekly" copied this report, and asked Brother Snively for an explanation. In the last issue of the "Weekly" Brother Snively explained the incident as follows:

"Here is the situation: We have a weak congregation in Marine. There are but two other congregations in the village, in both of which all the services are in German. There are but few Christian families in the community but are identified with one or the other of these German churches. Those not identified with us have no church privileges, and are in a state bordering on spiritual lethargy.

"I invited these families, who can speak and understand English only, to come and co-operate with us in an effort to have more than one sermon each month preached in English. They were told if they would help employ a minister they would feel greater interest in the services; would feel freer to ask the help of the minister in times of sickness, death and other sorrows; to have their children avail themselves of the privileges of the Bible school; that they would feel more at home around the communion table and would otherwise be greatly helped spiritually

"They were told that a record would be kept of all who would publicly accept their overtures for mutual assistance, and if they removed to other communities, or should a church of their own faith and order be established in or near Marine, they would be granted certificates setting forth their religious works and worth. Seven have come, and others will, and will help us to soon locate a minister there for at least half time. These helpers have no privileges now with us they did not have before, for they were always welcome to our services and the communion table and the Bible school, but they will avail themselves more of these privileges now because of the public invitation."

Brother Snively had consulted with the Editor of this paper and other brethren about the advisability of this step before taking it. This is exactly the method of solving the problem which THE CHRISTIAN-EVANGELIST presented to its readers perhaps ten years ago. It helps to solve many local problems and to prevent an evil under the sun that is altogether too common, namely, the transfer of membership unaccompanied with any change in conscientious convictions of truth and duty. What preacher who understands his high calling would not far rather have people of recognized Christian character affiliate with the church in the manner above mentioned than to come into its membership with mental reservations or at the sacrifice of conscience?

Again: Many of our own members are lost to us every year because they move into communities where we have no church, and feel that they can not afford to be without church privileges and associations for their own sake or that of their children. It would be far better for them, and certainly it would be better for the cause they represent, to become affiliated with some local congregation, as above described, and be publicly recognized as Christian people who, while they hold convictions which prevent them from becoming members, desire to meet and worship with them and share in their church life as far as possible, until such time as they have opportunity of entering a church of their choice, than either to drift back into the world, or accept a creed or name in which they do not believe.

This would save many apostasies from the church into the world, and would serve to promote a better understanding and a better feeling among Christian people of different religious bodies. A number of churches have adopted this method, both among ourselves and other religious bodies, and there is no reason why it should not be adopted by a great many others where local conditions seem to make it desirable. It is the principle of Christian federation brought down to the local congregation, namely, Christian co operation and fellowship as far as is consistent with truth and conscientious convictions. As Brother Snively says, this arrangement conveys no privileges in the way of participation in our worship which such persons do not already have, but it is a *formal recognition* of their right to such privileges, and carries with it a certain obligation on the part of the minister to visit and otherwise exercise a sort of spiritual watch care over such persons, who, on their part, have something more of the home feeling in view of such recognition.

* *

## Notes and Comments.

Chicago is trying a new experiment. Four of its ministers, representing four of the different denominations, have "completed plans to preach and study on a co-operative basis during the next four weeks, for the purpose of solving, if possible, the live moral problems of this great city." The "Tribune," reporting the matter, says that "the ministers have agreed to meet together in one study room and work out the important thoughts to be used in each discourse. Competitive strife will be transformed into a new and helpful fellowship never before heard of in religious work in Chicago. The four themes agreed upon, beginning on January 14, are: "The Betrayal of Citizenship," "The Curse of Intoxicants," "The Gambling Spirit," and "Chicago's Sunday." One of the ministers, speaking of the matter, said to a reporter: "To my notion, it beats church federation all hollow." It is, however, only one phase of church federation, which is capable of taking a hundred forms, according to local conditions and needs. We think the idea of uniform topics of discussion among ministers of a city, and sometimes of the whole country, is a good idea; but the meeting and studying together, of course, must necessarily be limited to localities.

* *

We are glad to notice that the question of the proper spirit and forms of worship is being more widely considered. In a very admirable editorial on "The Preliminary Services" "The Watchman" says:

"We do not appreciate what can be done with simple exercises of worship by proper attention to their possibilities. We turn to novelties for increase of interest and we elaborate exercises to develop more worshipfulness. But one result of this tendency is to make church services long and wearisome so that the sermon does not find its hearers fitted to receive it. If the preliminary exercises were duly respected and honored by the ministers they would prepare the way for the sermon briefly, yet completely, and the simple exercises would not be considered bare and unbeautiful. There is a kind of farming called intensive farming which is an intelligent and thorough cultivation of land which has been exhausted and wasted by ignorance and inattention. More intensive and less extensive worship would be effective in our churches."

*

The feeling which is agitating many thinkers and workers, that there is needed to-day a less emphasis on mere doctrines and a more ethical purpose in much of our Christian effort, is well expressed by Dr. William Newton Clarke in the following language:

"The living questions are such questions as whether Christianity is able to elevate the ideals of common life, to check the overweening power of money, to limit self-indulgence, to bring in a high standard of honesty, to protect the family from disintegrating influences, to diminish drunkenness and the social evil, to rescue the lost part of the community, to commend religion to all souls, to condemn and banish war, to create confidence in righteousness as a living power, to establish brotherly kindness as the law of life, and whether Christians have any power to come together in effective unity for these large Christian purposes."

## Editor's Easy Chair.

In preparing this Educational Number of The Christian-Evangelist the Easy Chair recalls with pleasure the old college days. Who that has ever been favored with a few years of college life does not look back to the struggles, associations, aspirations, and hopes of those years with a glow of tender feeling in his heart? No one ever gets so old, nor so far away from those college days that he does not recall the names, faces and peculiarities of many of his student comrades and especially of his teachers who sought so diligently to guide his feet in upward paths of knowledge and virtue. We appreciate now, as we could not then, the character of these heroic men who, at great self-denial, toiled year after year with little compensation, in the cause of Christian education. We see now, as we could not then, the value of their labors and the meaning of those college years to us. Surely the alumni of our colleges ought to constitute a bulwark of strength for the support of these institutions, to say nothing of that large number of intelligent people who, although they themselves were denied the privilege of college life, are determined that their children shall enjoy the benefits of collegiate training and discipline. We have been, hitherto, all too neglectful of our colleges and therefore of our own highest interest as a religious movement. The Christian-Evangelist has been leading the agitation for a deeper and more practical interest in our colleges, for many years, and we believe that we are on the eve of realizing a genuine revival of educational interest.

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The Christian college which grows and brings forth its precious fruit of trained minds and consecrated hearts, year by year, must send its roots deep down into the subsoil of church life, whence it must draw its nourishment, its patronage, and its power. It is equally true that the religious movement that is to be a continuous, flowing, life-giving stream, and not a stagnant pool, must nourish and maintain institutions of sound learning whence it renews its power and keeps in touch with the needs and problems of the time. They are each essential to the other. Religion needs the school house and the school house needs religion. The church must have the college in order to accomplish its work in the world, and the college must have the church if it is to fulfill its beneficent mission in respect to intellectual and spiritual development. Without the college the church would degenerate into bigotry and narrowness. Without the church the college would become a mere instrument for sharpening the intellect, which becomes the more efficient for evil unless it is made the servant of the moral and spiritual nature. The highest use, therefore, of Education Day in our churches, is to make more apparent to the minds of our membership the vital relation between the churches and our colleges, and to bring them into a closer and more sympathetic relation with each other. No doubt there will come out of the realization of this relationship a more liberal financial support and a larger number of students from the churches for our colleges, and especially for the ministerial classes; but the establishment of this relationship, clearly, in the minds of the people is fundamental to the future permanence and prosperity of our colleges.

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We have never been very much concerned about a monument. We have said many a time that we would rather live in the grateful remembrance of some one whose childhood had been rescued from orphanage and neglect through our agency, or in the hearts of those who have been helped to a better life through anything we have said, or done, or been, or in the success of some worthy enterprise having for its object the glory of God and the good of men, to whose origin or permanence we have in some way contributed, than to have the costliest mausoleum or towering shaft ever erected above the ashes of mortals. But a very partial reader of The Christian-Evangelist expresses the desire that, when the Editor of this paper goes the way of all the earth, a piece of "pure granite from his beloved southwest Missouri" be placed above his mortal remains, suitably inscribed to indicate that he was "a friend of the cause of union among all God's children." About the granite monument and the inscription, we are quite indifferent; but assuredly we would love to be remembered as one whose love embraced all who love our Lord Jesus Christ, and who did what he could, in his day and generation, to bring about the fulfillment of his Lord's prayer for the unity of his disciples. Than this no holier cause ever engaged the thought or energies of mortal man. On its consummation hangs the conversion of the world and the destiny of mankind. And yet against this glorious consummation are arrayed prejudice, evil surmisings, sectarian interests, assumptions of infallibility, worldly ambitions, party names and shibboleths, and a thousand other evil things. But against all these the prayer of our Savior must prevail.

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It is strikingly suggestive that the two dominant notes in the Christian world today, at least in this country, are unity and evangelism. This is not accidental. Jesus united them, and what he has joined together let no man part asunder. Unity is not an end in itself, as there is danger of our coming to think. It is a means to an end, and that end is the evangelization of the world. If we would only bear that fact in mind it would "from many a blunder free us, and foolish notion." For instance, if our Lord's desire for the unity of his people is in order that the world may be converted, then it follows that every degree of unity to which we attain, that can be utilized in the way of co-operation for the world's conversion, should be put to that use. In other words, the same motive that prompted our Lord to pray for the perfect unity of his disciples, and us to pray and work for it, should lead us now to co-operate, as far as possible, for the world's conversion. Another thing follows: The local church that is divided can not enter into evangelistic work with any hope of success. Nor can the churches in any given city, though they be of the same religious faith and order, succeed in evangelistic work if they do not co-operate. Does it not follow, too, that all those churches which are standing aloof from any co-operation with their sister churches in the work of evangelizing the world, or our own country, are not united in the sense that Jesus prayed for the unity of his followers? This conclusion seems inevitable.

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It follows, therefore, that we have a great deal of work to do among ourselves before we can offer to the world an illustration of the meaning of that unity for which our Lord prayed. Every church that stands aloof from other churches and refuses to co-operate because of some alleged irregularity in the method of organization, is a stumbling block in the way of Christian unity, and to the extent of its influence neutralizes our plea for a united church in order to the conversion of the world. Can we regard those churches which refuse to enter into co-operation with their brethren in missionary work, at home and abroad, because of differences of opinion as relates to organization, and a few petty questions of similar importance, as more Christian and apostolic than those churches which, in spite of names and organizations that are surely extra-Scriptural if not anti-Scriptural, are, nevertheless, uniting hands and hearts and purses, to hasten the world's conversion? This question is one which is well worth pondering on our knees before an open Bible, while we seek to be honest with God and with our own hearts. The study of this question might reveal to us how much unloveliness of spirit, and bigotry of opinion, and neglect of duty, we are willing to cover over with a name, while we are unwilling to extend the same charity to other followers of our Lord who are not numbered with us, and who do not swell our statistics. We are not pleading for less charity at home, because we must "forbear one another in love," but we do plead for the same charity in judging our religious neighbors. Here is where the divine rule applies: "First cast the beam out of thine own eye, and then shalt thou see more clearly to cast the mote out of thy brother's eye."

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Let the work of unification and evangelization go forward hand in hand. As the one grows the other will increase. It can not be otherwise. The same Spirit that inspires the church to unity equips it for evangelization. The unification of the church and the Christianization and sanctification of men are the products of the selfsame Spirit, working in and through men for the triumph of the kingdom of God. We are on the eve, as we believe, of the greatest period of evangelization in the history of the church since the days of the apostles, and this is because the church is more spiritual, and hence more united, than it has been since those days, and better fitted, therefore, to be used of God for the accomplishment of his purposes. All hail the coming era of church-wide unity and world-wide evangelization!

# The Religious Value of Church Music[*] By Harriet F. Smith

CONTINUED FROM LAST WEEK.

But, important as is the special music, the hymn singing by choir and congregation is of yet more moment in the church services. The hymn singing should serve several purposes. It should exert a spiritual influence back and forth among those who sing, uniting them in a feeling of fellowship, helping them to define their thought, lifting them into a higher spiritual atmosphere, and drawing within the sacred circle some who might otherwise be indifferent to religious influence.

Hymns should attract, unite, and uplift. But how? Much of the problem might be solved by adopting the right hymn book. Of the making of hymn books there is no end, and surely there is every grade offered for selection. Some make the mistake of buying a cheap book, yet experience is teaching us, over and over, that in the end cheap things are the most expensive. Cheap books, cheap hymns. Surely God has a right to be worshiped with our best, even if it costs a little more. But how shall we know the good from the bad? What constitutes a good hymn? Here are the tests which you may apply to any hymn: Does it help us to be better Christians? Does it quicken the sensibility and give us a wider outlook? Is it healthy and true in tone? Was it written out of a deep experience? Is it simple, musical, and dignified? Is it sincere as all worship of God must be? Surely we will not be too exacting if we apply some such tests. Our good hymn books are full of hymns which meet all tests most royally.

There are the hymns which we learned as children, and whose words were dear to us before we grasped their meaning; the hymns which we sang at the village church, that brought to our childish faith (that is so pathetically near to sight) visions of a happy land not far from the pleasant meadows which we crossed on our way to church; hymns which whispered hope and encouragement to us when we were perplexed; which rang in our ears when we went astray; whose melody haunted us in our work, and amid the roar of the street. They have been the voices of the angels of God, and we have heard them when we could hear no other warning sound. We have come out of temptation with hymns clinging to us like burrs! The songs of our childhood have remained the key to our past, and the heritage of later years. There is no measuring the power for good of a song that is noble enough to go with us from childhood through every experience of life!

Shall we not give Sunday school children only the best, to take with them into maturer years and business contacts? They should be, they must be, songs of dignity and worth, hymns which bear the very hall-mark of heaven, which Confucius quaintly called "The House of Hymns."

There is a class of hymns in vogue today that can not meet any earnest test, that are not good enough to be sung once, to say nothing of a lifetime, and that savor more of the minstrel than of spiritual things. The original impulse toward the so-called Gospel song was good. It began with Notker the stammerer, of the school of Saint Gall, who lightened and popularized somewhat the oppressive church music of his day, and composed sequences in which the people could join, thus beginning to restore congregational singing. Later Luther introduced hymns of a more popular character than the heavy chorales then used, hymns that could be readily sung by the people. The movement has broken down certain stiffness, but in too many cases it has taken away dignity also. From good beginning we have swung too far, and the taste of the American people has become vitiated. Surely we will soon come to our senses, and purify the music of the church as Saint Gregory of old in the church of the early Christians.

Some would say music must adapt itself to conditions, and where the people are uncultivated and immature, appreciation for the best music and the best sentiment can not be forced. But do we not sometimes underestimate the ability of our young people and the small town churches to rise above a mediocrity that we force upon them? If one does not find good conditions, he can usually make them. It is a nobler thing to pioneer the taste of the people up to a higher plane than to train them once they are there! By their hymns ye shall know them. It is so easy for a song leader to drop into trashy selections, for usually he meets with a louder and livelier response; but the zest of animal enjoyment in a rub-a-dub rhythm and the shout of pleasure in a catchy refrain are not religious enthusiasm, and should not be mistaken for it. The same zest may be seen in a street song of doubtful quality. Such music is dangerously near the ragtime line, religious ragtime, if such an anomaly can exist.

An apparent digression will show why such music is hurtful.

The fundamental elements of music are rhythm, harmony, and melody, representing respectively the physical, the intellectual and the emotional sides of music. Rhythm, the lowest, is physical. Every savage responds to rhythm—his physical self is developed. Animals rock their bodies in time to music. It is a matter of pulse, not mind, not heart. Ragtime is characteristically rhythmical, and makes its appeal to our bodies. It emphasizes and magnifies the lowest attribute of music. It is not even regular, and right in rhythm, but is lawless to the last degree. It seizes upon a syncopated fragment of irregular rhythm, and the whole composition is constructed upon it. It is a sensual distortion; a physical deformitory. It distorts the listener's imagination, and appeals to his instinct for physical movement. It is to music what the dime novel and the street poster are to literature and art, and will, if persisted in, as utterly vitiate the taste.

If our young people are taught such music in church—and an alarming part of the Endeavor and Sunday school songs come under this head—it will drag their conception of Christianity down to the level of the music, and develop bodies, rather than minds and hearts. The same melody learned at Sunday school serves excellently well for a two-step during the week, as has happened in at least one instance of which I know. We are feeding our young people on garbage and trash, and the stalwart hymns are a dead language to them. Calvin said, "Those hymns that are composed for the mere pleasure of the ear, do not behoove the majesty of the church and can not fail greatly to displease God." What conception must a non-Christian listener sometimes gain of Christian experience from some of the hymns he hears sung in church! To our shame it must be confessed that we sing of the most deeply serious things of life as if they were the lightest foam on the crest of a wave. Such lowering of high standards is degrading to the nation. Great music plows deep into the soul and the result is fair and fine fruits. Shallow music merely scratches the surface and the result is weeds. If we as a nation want spirituality to characterize the church services a quarter of a century from now, it is none too early to institute a reformation. The best place to educate along the lines of religious music is in the Sunday school. Children and young people have quick sympathies and few prejudices. The child learns a hymn and goes home to evangelize. The full sense of the hymn may be understood by him only vaguely, but the thought will lodge and develop as character ripens. Perhaps many of us were grown and had tasted our first sorrow before we could sing with truth and understanding, "Nearer my God, to thee, e'en tho' it be a cross that raiseth me, so by my woes to be, nearer to thee."

The grade of the church music will be found to be fixed by the Sunday school, if not the present standard, certainly it determines that of the near future. Here, at least, we need the best books (how often they are the worst!) and the most musical and spiritual leader. If hymn-singing is to be worship to God, we must lay aside what we know to be an unworthy tribute. Too often books are used which in our hearts we despise and know to be poor. Poor selections are kept in use, against which our better natures revolt, but indifference or timidity prevents the demand for better ones. No wonder the music drags in a stupid, poverty-stricken fashion.

For any church to use what it knows to be unworthy, and what it could make better, is so shameful as to be almost blasphemous. Counterfeit coin laid on the plate, lip-service in the prayers, and doggerel and trash in the hymns are on the same low level as tributes of worship. They are all insults to the Father. Yet the door must be left wide open for others to use what may seem to us unworthy, if it is the best they have to offer.

Some hymns are like jeweled chalices, from which noble hearts have drunk the

(*Continued on page 43.*)

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[*] A paper read at the Texas Christian Lectureship.

# Man in the Making

### By S. S. Lappin

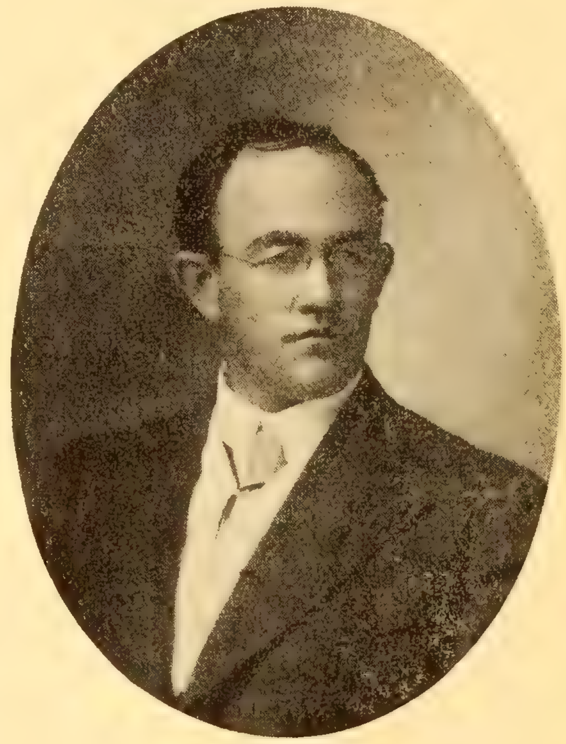
"Man is the noble endogenous plant which grows, like the palm, from within outward." The wise man who uttered these words had watched the process they describe. And in watching man's unfolding he grew wise. In all the earth there is nothing so much worth our while as the study of man's development toward the higher estate which the Creator meant should be his. We believe that Jesus was God in the flesh and that in him dwelt all the fullness of the Godhead bodily." But we believe also that he is the only perfect revelation of man to himself. When the peoples of the earth had worked right earnestly at the problem of human development; when the attempt to reach the highest by way of the intellectual had failed; when the approach through his will had proved ineffectual, God comes to him with this appeal to the affectional, and he responds. And Jesus stands representative of what man may become by the subjection of his spiritual self to Christ.

The road upward has been long and devious and sometimes dark. The story of man's unsatisfied longings, his fruitless gropings and his earnest petitions in the unending quest would be a pathetic chapter in the history of the race. Many have been the seekers after God. But it remained for this thrifty and vital soul to declare "He that hath seen me hath seen the Father.

Beautiful and expressive is the stanza from Tennyson,

"So runs my dream, but what am I?
An infant crying in the night
An infant crying for the light,
And with no language but a cry."

The human cry for light has shaped itself in the form of a question. Indeed the question has ever been man's sword of progress. The unsatisfied nature of man has led him thus far from animalism. Whatever mystery presents itself he probes it to the core and sounds its depths by means of his enquiring mind. Man's first care is his body. It must be fed, sheltered and clothed. To this he attends first. Hence his first inquiry is one of utility. Of all that is about him he asks, "Of what use is this?" Then by tasting and trying he fits the materials at hand to his use till he is better cared for than any of the animals. But with this he is not satisfied. The intellect in him will not down. The real and the imaginary are ever before him. Falsehood which will mislead him is often clothed in the garb of truth. So, and not so much for safety as for satisfaction, he presses the query, "What is true?" And thus, as though curious to get things straightened out in his world, man moves on his way sorting out truth from error. He has risen above animalism. He is able to think. And now the forest or the hut will interest him, for truth is everywhere. He no longer lives to eat and die, he has a higher work. It is his to think and to meditate upon the truth. But his world broadens. He is a social creature. Much as we may long for the plain home, the open fireplace and the natural blissful life of the past it will not come. We are pushed out into a busy broiling world where men come and go. In our minglings together we jostle each other and sometimes crowd or trample upon the weak in our eagerness. There is danger that the best in man shall be lost in this great mass. But here we are; we can not go back; forward is the only open way. And plainly here is a greater problem than we have met before. As we catch the cry of the despairing and unfortunate; as we see one rise to prominence and power at the expense of many others as worthy in every other way but sheer strength; as hunger and want and famine and disease fall to the lot of the many while the few are content to roll in luxury and idle away their lives in employments that are worth less than nothing, we ask, "Is this right?" Herein is hope. The sword of the thinking animal is drawn. He has challenged the existing evil. A new life is awakening. As the Adam in all men shall die even so shall the Christ in all men be made alive. And this is what is being done when humanity takes up the query, "Is this right?"



S. S. LAPPIN.

The way of man's upward struggle is strewn with interesting relics. Many have not been concerned beyond the primal interest of the body. In such the intellect has atrophied and the real godlikeness has been lost. John L. Sullivan is representative of those who attend to no other development than that of the body. But he is but one of millions. How many a bright intellect is daily dulled and clouded by exaggeration of the physical! Others have beautified and developed the body without expense to the mind. Such have ranked as princes sometimes in the regard of their fellows. But dangerous creatures they are as a rule. Aaron Burr is the type of this class with which we are most familiar. His was a wonderfully developed personality up to a certain point. But he is what man would be had he stopped with physical and intellectual unfolding. Why should we be satisfied when we have given to the world an attractive body and a magnetic mind if in the treasure-house of our being the most lustrous gem of man's nature lies hidden by the uncomely wrappings our hands have failed to remove!

We get a kind of illustrative tableau of our progress in the life of our pioneer foreparents. Their first care was that a roof should be provided and the comforts or necessities of life secured. The rigors of winter, the attack of savage and wild beast, must be met first of all. But no sooner were the rude huts built and the crops planted than the schools were established. Thus in their search for a larger life they followed the line of progress laid out by the race. And the church came next—rude enough to be in keeping with all else but sufficient for the purpose. The home life, the school facilities and the church life were simple and therefore happy; food and clothes, books and teachers, sermons and songs were crude and primitive but they did the work; and I am not sure but they did it better, if we consider that their purpose was to answer the real needs of body, mind and soul, than do some of our more pretentious equipments of the later days.

But never again shall we see frontier life on this earth. The conditions that made it a necessity are gone forever and the voices of those who builded its homes, organized its schools and sang from memory the simple hymns of its worship have been added to the choir invisible. We have been pushed out by the seemingly rude hand of circumstance. But back of the circumstance which we see, is the hand of God which we often do not see, and it is his plan that we are working out in all this. How do the homes of to-day compare with the homes of the past? The open fire has given place to the stove, the stove to the hot-air furnace, the furnace to steam and hot water, while now the residence heating plant is yielding to the central heating plant, and in another generation we will heat our homes by touching a button. And this kind of thing has taken place all about us. The subscription school became a community institution, the public school grew into a great system of schools, the sciences were added to the common branches, high schools came, colleges were founded and universities endowed, better methods have come to us in a constant stream. To-day the high school ranks with the university of a few decades ago, in the extent of its curriculum, while in the kind of work it is far ahead of it. And so with the religious life. Our buildings are better, our grasp of God's revelation is larger, our insight into the spirit and teachings of Jesus is more vital, and religion has full access to fields that were utterly closed to its entrance a century ago. And the opportunity for man's full development was never so favorable as now.

But we still have our problems. One of the chiefest of them all is the provision for the complete unfolding of human nature. We have Sullivans enough. Aaron Burrs have palled on our taste. We want men and women who can be strong without being ignorant; who can be strong and intelligent without being corrupt. We have made some progress in the matter but the problem is far from its final solution. It is not the body nor yet the mind that is unprovided for, but the spiritual self. And to leave this unbroken fallow is to let our best capital lie uninvested. The difficulties of the problem are great. The public school system can not teach the truth concerning God and Christ. It ought to be so that truth could have place with other truth, for all truth is one, but at the present time this, the most important of all man's store of knowledge, must be taught elsewhere. Three courses are before the church if she would minister to the soul's hunger while physical and intellectual development is going on. She can supplant the public schools with a more complete system; she can duplicate the public school with one as good where spiritual truth shall be taught, or she can supplement the work of our present educational institutions. The first is neither patriotic nor sensible, the second is being tried with very questionable results, while the third appeals to us as the only feasible line of action.

Our work then is to supplement the present provision for human education or unfolding. In this we are already at work. Our Bible schools or Sunday schools are our best effort as yet. We endeavor to gather the young life of the communities together for a time each week. We surround the boys and girls with a favorable environment. We read and discuss a portion of God's word and sing hymns of praise and exhortation. In addition to this we teach the young to engage in practical work for the heathen and the helpless of other communities and lands. All this is good. It is far short of what is needed, as the results show, but it is good. This is our effort to supplement the instruction given in the public and high schools. Then for the universities we hear talk of endowed lectureships and professorships, possibly with suitable buildings and equipment, adjacent to the great centers of learning. This, too, is a wise plan if the thing taught is positive Christian truth and not negativism or speculation. But the university Bible chair is a good way off yet, at least for those of us who plead for the return to Christ. Sufficient funds are not available and if they were we could make better use of them at this time. Then it may be questioned whether there is not a better and safer place for the average of our young people than the great university. We are at the stage when the work done in the colleges should be supplemented. The Bible schools are progressing nicely and we are caring for the boys and girls. The university matter, while on the horizon, is not pressing us as yet. But what of our youth who want a year or two or a complete course in college? Where shall they be sent? And what will be the effect of their environment on the things we have taught them in their tenderer years? In many schools are professors and instructors who covertly smile, if not openly sneer, at Christian teaching. And this is not because of their superior wisdom, as our boys and girls may be led to believe, but because of their own unsymmetrical development and their woeful lack of Christian knowledge and conviction. Better our boys and girls go into life with a lesser equipment of knowledge than that they be turned from the light of God in its quest.

There appears to be no way at the present time but to make strong our own colleges. The service that these poorly equipped schools have rendered can never be estimated. Wherever a graduate or former student of one of our colleges is, there it is easier to build a church and to lead men to the truth. But for these schools what would have been the progress of our great plea? In what ranks would our great men be moving now? Where are the sons and duaghters of Mr. Garfield religiously? Where would they have been had they, like him, had their training at Hiram? This, then, is the way out. It is high time that the burden of bearing this work forward were laid upon the shoulders of our whole brotherhood. Too long a few have borne the sacrifice while others were disinterested because uninformed. Education day is the time for effective work. Foreign missions has won its place among us by having a time and a regiment of friends to press its claims. Our college work will have to do the same. On the third Lord's day in January, a brave and intelligent voice should tell from every pulpit in our great brotherhood how our educators have labored and prayed and waited till we should understand the need and come to the rescue. Such an offering as our people can make and not even miss it would be a mighty impetus to our institutions. The time has come when the words of the old oration, "We must educate, we must educate, or we must perish by our own prosperity," apply to us. We must educate by means of the pulpit until our people shall no longer look askance at these pressing calls from the men we have pushed to the front to serve for us. Our churches are ready for the training. God forbid that any should cry craven at such a time from any selfish motive, or from any purpose of mistaken business policy. God's people respect the man who is not afraid to show them the right way to serve. And God's blessings are rich for the minister and the church that will be true to the best that is in them.

# Does China Move? By W. P. Bentley

China is a synonym for national somnolence. She came rightly by the reputation by ages of drowsiness. But there is some evidence that her waking hour draws nigh. Her movements are slow, as become her massive proportions, but they are unmistakable. The prophetic eye may detect evidences of stirring vitality.

The past year has shown a remarkable extension of Japanese influence in China. Their success in the present war has increased their prestige. The Board of Commerce is directed by a Japanese. They have installed telephone service in Peking and Canton. They are building gunboats and training the police of China. They are in every province, and are very active in the translation of books and the dissemination of literature. Moreover, there are more than 1,700 Chinese students in Japan, and more are constantly going. This is several times as many students as are in all other countries combined. Those who have returned from Japan have even now made themselves felt, and in one province have almost caused a rebellion. And the growing influence of Japan in China, while we may not wholly welcome it, is a pretty sure sign that things will not remain in the old comatose state.

The number of pieces handled by the Chinese post office last year was 72,150,000. There was an increase of nearly fifty per cent in one year. There are now 1,192 post offices. And all this, although China is not in the Postal Union. No doubt she soon will be. The above progress denotes her appreciation of one of the most potent agencies of modern civilization. The rails are now laid from Peking to Hankow (with the exception of the Yellow river bridge) on what is one of China's most important lines of railway, reaching nearly half way across the country from north to south. The Germans have completed another railway in Shantung province. An English company has begun the line from Shanghai to Nankin, the most important line in China.

One of the most encouraging signs is the wide diffusion of translations of western literature, the demand for which is insatiable. There are now 157 daily, weekly and monthly journals. Not only are they printed, but they discuss all public questions with increasing intelligence and independence. Such is its power already that it is being subsidized by such countries as Japan, Germany and France.

In the matter of education, the fact of the establishment of fifteen provincial colleges may be noted. And mechanical, agricultural, police and military schools are springing up everywhere. Thousands of Chinese are studying English. And an increasing number are studying Japanese and German. Military education is becoming popular. The soldier has always been despised in China. And this military spirit is one of the most surprising manifestations of the new life. We can stand some of this if it give to China manliness and patriotism.

There has been a steady progress in all departments of missionary activity. Dr. Morrison, the famous "Times" correspondent, says of mission work in China, at the present time: "The outlook has never been so promising. Among the missionaries there is a marked movement toward union. Bible colporteurs have penetrated every corner of the empire." Dr. Morrison is personally an agnostic, and is said to record cold facts, so his testimony has especial value.

Mission schools are crowded with pupils. Missionaries are finding especial favor among the officials. The services of medical missionaries have won imperial recognition, and the empress has contributed $65,000 to the Red Cross Society. Thousands have been added to the church. God is giving peaceable and quiet times in China now, and the kingdom visibly grows apace.

Now, all these demonstrate that China is at last arousing herself. Her population is increasing, and she has lately repeopled large areas devastated by the Taipings and the Mohammedans during the wars of the last half century.

Her wealth is increasing. She faithfully meets her financial obligations. Her last loan was very largely over subscribed in London.

What a magnificent mission field! I pray my brethren to withhold nothing from her, of men, or money, or prayer. She will repay a thousand times. Invest in her—invest largely. Young men, give her your lives. She needs you now. She is not a dying, but a coming nation. We would have her a Christian nation.

# Our Colleges and Our Movement

## A Symposium

### The Christian Church and Ultimate Protestantism.

All great movements of the mind and of the soul in the last two thousand years have originated in the colleges and universities. Many practical undertakings, of course, have had their origin outside of the learned communities, but it is to college and university men that we owe all advancement of a purely intellectual and spiritual character. If this statement, then, will bear investigation, it follows, does it not, that the present problem of church union, in its final analysis and its outcome in the ultimate Protestant church, must be dealt with either directly in college communities or by university men? Intellectual and spiritual history repeats itself, like all other kinds.

What, therefore, is the duty incumbent upon the Disciples of Christ who are set for the solution of this problem, church union? It seems very evident that it is their most sacred duty to build up institutions of higher learning, where men can be trained to grapple with this most difficult of modern religious problems. In reality, we have but begun to build colleges, and as for real universities, we have them only in embryo. There is, however, a hopeful sign or two in the east. The deep interest taken in educational affairs in our conventions of the last five years is marked even to any casual observer. Loyalty to our colleges among our church families is increasing. Gifts from our people, who are not yet rich but are becoming rich, also give evidence that the educational problem is gaining increasing recognition. Although we have not yet come out into a large place, yet shadows over our educational institutions are lightening and the future is full of hope.

BURRIS A. JENKINS,
Kentucky University.

### The Necessity of Moral and Spiritual Culture with Intellectual Training.

Intellectual attainments are the more dazzling, but character is fundamental. He builds on the sand who builds without it. Learning is expedient; character is essential. Without the former one may still be a man; without the latter one is somehow sub-human.

Character comes by the way of moral and spiritual culture. What one calls "learning," mere "savantism," does not give it. Character is God in the soul. "If I speak with the tongue of men and of angels and have not character I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith so that I can remove mountains, and have not character, I am nothing."

Education without ethics is a menace to the man and his community. The state that builds the school and bars the Bible is a foolish mother, nursing children to her own sorrow. Our country is already reaping the harvest of a one-sided, merely intellectual, sowing, in her great horde of quick-witted boodlers, grafters, perjured officials, and high traitors to financial and political trusts.

Such a man as Governor Joseph Folk is conspicuous among seventy millions, not because he is brilliant, but because he is brave. He regards his oath. He prays, and honors God. A recent able character sketch declares that he is fundamentally religious.

If we can not carry the Bible *into* the schools we must carry it *to* them. We can easily carry it *into* our church schools. But what about our state schools where the majority of the students are, and where growing majorities of them are bound to be in the years just at hand?

*Columbia, Missouri.* W. J. LHAMON.

### Noblesse Oblige.

When our fathers lifted their voices for the union of all Christians to the end that the world might be evangelized, not only that position but the mere knowledge of the heart of Christianity which it showed them to possess, obligated them to enter upon a two fold educational propaganda. First, they must show the Christian world the sin of its divisions and the way of union. Second, they must show the world lying in sin the Lamb of God. To carry out this two fold program it was necessary that there be continuous and thorough education of all those who espoused this cause. The homes of that time and the churches, the business places and social gatherings of the Disciples were all educational, and the crowning of that educational system was found in the schools and colleges that were established especially to complete the training of those who should give their lives exclusively to the ministry of the word. No one will claim that we have always adhered as faithfully to that high purpose as we should. Education day affords us an opportunity for lifting the standard again. Let us make the four years that remain of the century a thorough college course for all our people that will bring them to a worthy commencement in 1909, with every school worthily endowed and patronized by not only all our own who should be in college but by as many more from other homes, who shall come to seek the exceptional advantages offered by well-equipped Christian schools. Let us remove the shame of sending our children to secular and denominational schools when our schools should be attended by thousands of children of worldly and denominational parents.

W. R. WARREN.
Centennial Secretary.

### The Christian College and Missions.

I have just closed an interview with a young woman who wishes to fit herself for the mission field. She has not yet completed a high school course, and seemed very much surprised when I told her that no mission board would think for a minute of sending her without it, and that they would probably urge her also to complete a college course, as well as the Bible course which she wanted. Perhaps hundreds of young people are doubting the wisdom of mission boards in demanding large proficiency in educational lines.

I know that the boards are right, not wrong, in this. If I do not know this, I do not know that 2 plus 2 are 4. If any reader doubts this truth, I agree to furnish him a demonstration of it. My space for this article forbids it now. It seems that Satan is doubling the difficulty of our task upon the mission fields. The great pagan nations are philosophers, and their religion is a false philosophy. At present there is being disseminated in those lands all the false thinking of Christendom. To successfully carry the Gospel to these people we must have men and women able to break down false philosophy of all kinds, and able to present the Gospel in a masterly way. This spells in large letters, "Reliance of the missionary cause upon the Christian colleges."

ALFRED M. HAGGARD,
Drake University.

### To Ignore is Inexcusable.

While I do not believe in adding more days to the calendar of days in our missionary program, it does seem to me that it would be admirable to use the third Sunday in January to emphasize our great need for advance in the realm of educational work. Our colleges are not receiving from

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INCIPIENT CONSUMPTION
How Food Headed off the Insidious Disease.

The happy wife of a good old-fashioned Mich. farmer says:

"In the spring of 1902, I was taken sick—a general breaking down, as it were. I was excessively nervous, could not sleep well at night, my food seemed to do me no good, and I was so weak I could scarcely walk across the room.

"The doctor said my condition was due to overwork and close confinement and that he very much feared that consumption would set in. For several months I took one kind of medicine after another, but with no good effect—in fact, I seemed to grow worse.

"Then I determined to quit all medicines, give up coffee and see what Grape-Nuts food would do for me. I began to eat Grape-Nuts with sugar and cream and bread and butter three times a day.

"The effect was surprising! I began to gain flesh and strength forthwith, my nerves quieted down and grew normally steady and sound, sweet sleep came back to me. In six weeks' time I discharged the hired girl and commenced to do my own housework for a family of six. This was two years ago, and I am doing it still, and enjoy it." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

us the attention or sympathy which they deserve. Even if we can not liberally endow them, we can, at least, say that we believe in them and that they have our very best wishes. That is something. To have them ignored, as is done in a great many of our churches, is certainly inexcusable. My own wish is that there may be a revival of enthusiasm in behalf of all the colleges, for the small college is unquestionably making a splendid contribution to the working force of our ministry and to the various pursuits in life which are denominated secular. You are doing well, it seems to me, in making one issue of your paper an educational number, and I sincerely trust that a wide interest shall be awakened. E. L. Powell.

*Louisville, Ky.*

### The Sunday School and the Christian College.

Why not get the Sunday school and the Christian college nearer together? They certainly need one another. The college needs the boys and girls of the Sunday school as the material for its products. It needs the religion on which the Sunday school is based. It needs the evangelistic inspiration of the Sunday school to turn its students to the Lord year by year. The Sunday school needs the strong intellectual demands of the college. The methods of the college in their form can not be introduced into the Sunday school, but the atmosphere of intellectual effort and attainment breathed in the college can be made more sensibly that of the Sunday school. Thus the work done by these two departments of Christian service will be found more and more to be one work. So it ought to be. So it will be when both Sunday school and college undergo some modifications needed in each. J. H. Hardin.

*Kansas City, Mo.*

### College Endowment.

That our colleges ought to be endowed does not admit of argument. This is a question to which there is only one side. If we are to have schools that are, in fact, colleges, they *must* be endowed. It is not possible to defray the expenses of a school of college grade and equipment from fees paid by students. The educational work of the Disciples has not kept up with their evangelistic and missionary efforts. Their educational work must be brought up to a higher plane, to a greater efficiency, or they will fail to accomplish their high and holy mission. We have come to a crisis in our educational work. To be stationary is impossible. The Disciples must go forward, or backward, in this phase of their life. I believe that the movement will be forward and upward. This can only be by endowment of their institutions of learning. B. B. Tyler.

### Benefits of Christian Environment for Intellectual Culture.

This is the age of machinery. Not infrequently educational methods develop men who are highly specialized machines.

(*Continued on page 46.*)

# ONE HUNDRED THOUSAND READERS BY THE CENTENNIAL CELEBRATION.

The Christian-Evangelist wishes to co-operate to the full extent of its ability with Brother Warren and other members of the Centennial Celebration Committee in all those undertakings whose consummation will make splendid the Pittsburg convention in 1909. Since its zeal for Christian evangelism, its devotion to all the principles advocated by the fathers of this great Restoration movement, and its loyalty to the truth as it is in Jesus, as its editors have been given light to see the truth, can hardly be intensified, we believe our larger usefulness to the brotherhood must come rather through a wider and larger circulation of the paper than through radical changes in editorial policy. Accordingly we ask all who feel that The Christian Evangelist can help to achievements worthy the anniversary services to be celebrated three years hence, to help us make the paper a welcome visitor, a preacher's true assistant in 100,000 homes before October of 1909.

Heretofore, perhaps, we have relied too much on our friends for the extension of The Christian Evangelist's influence. Hereafter the attempt after this larger influence will have active leadership from within the office. All that can be done by us will be cheerfully done to realize the aspirations of thousands who love the Kingdom and who believe that its boundaries would soon be wide-flung, and the Lord's will be more completely done, if 100,000 of these Gospel heralds were read every week.

Below we print a few of the many tributes every day brings to the office. Read Brother Fisher's apostrophy. We ask our friends now to make proof of their love by helping us realize this 100,000 goal.

### One Hundred Thousand Subscribers.

Stephen E. Fisher.

How the thought of these great achievements thrills one! The significance of such conditions so devoutly to be wished! It would mean not simply a center of influence touched here and there by the life blood of our Master Enterprise, but then would be possible the vitalizing of the whole body—the whole round and circumference of "The Brotherhood" made to feel the throbbing currents of this rising tide.

It would mean information, regularly, adequately, and this would mean inspiration, and commendable expression could not but follow in all our enterprises—evangelistic, missionary, educational. It would mean practically every family and each individual reached by the Christian press, a condition longed for by every pastor; it would mean multiplied efforts in every line of our activities as a people, for to know what the great brotherhood is doing is to be fired to do also and none but God can say what results would follow in bringing "His will to be done upon earth" as each family would come to catch the wonderful evangelistic fervor with which these days are fairly thrilling. Such achievement would mean for our brotherhood the realization of their vision for the centennial year, but more, it would mean a worthy contribution upon our part toward working out the "Far flung purposes of God," when at last the "Kingdoms of this world are to be the kingdoms of our Lord and his Christ." It ought to be done and therefore can be done. God speed the day!

*Champaign, Ill.*

I have taken The Christian-Evangelist continuously nearly thirty years and I prize it very highly. May it continue to live and work for the unity, love and joy of the Christ life. G. T. Moore.

*Moulton, Mo.*

"I congratulate you on your being chosen to take the work with The Christian Evangelist. How I would like to see it in every home! In the next few years a great deal will depend upon The Christian Evangelist, for we are in deciding days now.

*Mansfield, Mo.* Bruce Brown.

As we are pulling up anchor and launching out for another year I wish to send you greeting. I can not go further into it without discharging the debt of obligation for the best year of the best paper. I admire the noble stand you are taking in matters of Christian union, as this is another "present crisis" among us. God give us courage to go on and be not afraid. May the year be marked by the bravery set forth by the grand old sage of Concord: "Never strike sail to a fear; come bravely into port or sail with God the seas." Baxter Waters.

*Duluth, Minn.*

I want to congratulate you over being associated with so great an institution as the Christian Publishing Company—the greatest factor in the brotherhood for the restoration of apostolic Christianity.

*Malden, Mo.* R. S. Robertson.

I have been taking your paper for many years and can not do without it.

*Rutledge, Mo.* W. H. Sallee.

It is gratifying to us to know that The Christian-Evangelist is so helpful to the undistinguished but faithful soldiers of the cross like Brother Sallee.

I believe The Christian-Evangelist is the best paper our people publish, and so I am having our Miss ——— canvass our congregation and urge upon them its value to their homes. Harry W. Hunter.

*Butler, Mo.*

Isn't The Christian-Evangelist rich these days? I have been reading it for eighteen years, and it is better now than it ever was. James Small.

### The Religious Value of Church Music.

(*Continued from page 39.*)

water of life. Others are the rusty dippers from which the way-worn traveler cools his thrist. The workmanship of the vessel matters little if we know it was the means by which some thirsty soul was able to drink and live.

(*Concluded next week.*)

* * *

A young woman who spoke slightingly of a poorly-dressed colored woman, was rebuked by an older person, who said: "If that colored woman's soul is whiter than yours, she will have a place in heaven higher than yours. Good clothes and fair skin count but little there if the heart is not white."

# As Seen From the Dome

**By F. D. Power**

Education Day among the Disciples of Christ comes once more on the calendar. It should be one of our high days. We need its inspiration and its practical lessons. The most pressing problem in American higher education, says President Butler, of Columbia, is the future place and character of the college. A study of our educational institutions and their needs would convince us that the first place in our thoughts, as we reach toward the goal of 1909, should be our colleges. The interests that are most important and yet most neglected are the ones that should forge to the front, and these belong to our schools. We have ignored them too long. We owe to them the very life of the cause we plead. We should be poor, indeed, did we efface their work from our history. We should awake and move as one man to their long deferred support. We honor them; we should endow them.

Personally I can speak of the value of one of our own institutions and what it did for me. As a youth of seventeen I entered Bethany. For three years I sat at the feet of such men as Pendleton and Loos. With limited means, I could never have known such benefits had not others, through their liberality in the founding and maintenance of that blessed seat of learning, made it possible. I am everlastingly grateful not only to my instructors, but to all the faithful men and women of the Church of Christ who made Bethany. It was a fountain of blessing to one young man eager to fit himself for the work of the ministry; it has been such a Castalian spring to the whole body of our people. It has given us teachers and preachers and missionaries and workers of every class, and the whole world has felt the beneficent influence of every man who has ever given a dollar to help on its work among men. What Bethany has done all our schools are doing. Hiram, Kentucky University, Drake, Butler, Eureka, Cotner, Texas Christian University—all our institutions have the same great purposes and are steadily proving their useful mission in the church and the world.

We read of the decline in the number of students for the ministry. In 1890 there were 6,029 young men in Protestant schools fitting themselves for this work; in 1903 the number is reported as 5,628. The number of churches has been growing and church members have increased steadily, yet the students in our institutions in 1903 were 401 less than in 1890. Among the Disciples, however, there was a steady increase from 468 in 1890 to 807 in 1900, and 907 in 1904. We are grateful for this showing. Still, the ranks of our ministry are far from being full. Hundreds of our churches are pastorless. It is a serious problem how to get the best men for the pulpits and the mission fields. The harvest is plenteous, but laborers are few. What is the remedy?

One thing, our colleges must be made attractive to our young men. In faculty and equipment the school must be up to date, equal if possible to the best. The young people of our homes will not patronize our own institutions unless they can furnish such education as the times demand. Other schools will attract them, and they will in all probability be lost to us; certainly they will come under influences less favorable to the work of preparation for our own ministry. First the ministry should be made more attractive to our young men. The real evils: Small compensation, uncertain tenure, excessive criticism, restraint of freedom, that men complain of, must be removed; and our young men be made to realize the great work to be accomplished in this age by the well-equipped, consecrated Christian minister, and the imperative call of the Master for such workers. The student volunteer movement shows what may be done to recruit the ranks of the ministry. Let our young men know the need and the opportunity and hundreds will spring to the front, as in the call for volunteers in the Cuban war, to do battle for humanity; and it would not be a bad idea if our general conventions would recommend a day when all our preachers should be requested to preach a sermon setting forth the claims of the ministry upon the young men of the church. Then these students should be influenced to attend our own schools of the prophets, where the very atmosphere and traditions and all the instruction and fellowship shall tend to develop and train and strengthen their holy purposes, and inspire them to fullest consecration as well as noblest preparation for this high calling in Christ Jesus. Consecration is as important as erudition in the preparation of the preacher to deliver his message.

Our position and influence as a people is in direct ratio with the work done in our schools. The young men and women occupied in the 500 colleges of America are to go out as the leaders of the land. It is one of the direct boasts of Yale College that the men who founded it, founded it, as they declared, to bring up leaders for their state; and who can measure the work of William and Mary in the early history of the republic, supplying as it did presidents, judges of the Supreme Court, Cabinet officers, Senators and members of Congress in great numbers? At the beginning of the nation we had four colleges for 3,000,000 of people. There are now more than 500 colleges for 80,000,000. Then we graduated 100 young men out of the 3,000,000. In one year now we graduate 18,000; that is to say, we now have 125 colleges where we then had one, and we graduate 180 annually where we then graduated one. And in all the advances of the century it is the well trained men, the college bred men, the thinkers, that have brought the triumphs. People don't pick up gold, repeating watches in heaps of pebbles in Sahara. Wireless telegraphy did not spring out of an uncultured brain. Scientific men in their laboratories, scholars in their closets, have worked out the problems. Bachelors of *Arts*, Masters of *Arts*, have after all led in the world's advances. The world wants leaders, that is, it wants men, trained men. It wants them in all departments of service. Where does it find them except in the ranks of those who have received what men term a liberal education? The capabilities of a race are measured not by its mass, but by the achievements of its individuals. Who thinks of the English-speaking race without thinking of Shakespeare, Bacon, Newton, Milton, Burke, Chatham, Gladstone, Tennyson, Browning? Educated mind controls the world. Cicero, Pitt, Sumner, Garfield; Alexander Campbell, Barton W. Stone, Walter Scott, Robert Richardson, William K. Pendleton were men of power because trained men, cultured men, men equipped by liberal culture for large things.

This larger and higher learning the church has provided. The college in this land is the child of the church. The seal of Harvard University, the oldest on the continent, bears the legend so familiar to us to-day in the motto of the Christian Endeavor Society, *Christo et Ecclesiae*. One of the hymns sung at the inauguration at Harvard was Luther's, "A mighty fortress is our God." "The education of the English and Indian youth of this country in knowledge and godliness was John Harvard's expressed purpose, and among its rules was: "Every one shall consider the main end of his life and studies to know God and Jesus

(*Continued on page 52.*)

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**THE COVENANT KEEPER**
**Every Promise in the Bond Kept to the Letter.**

About coffee the Rev. Frederick Lippe, Presbyterian minister, Hope P. O., Osage Co., Mo., says:

"I most gratefully testify that every promise made in your Postum advertisements has been completely and promptly fulfilled in my case. You can publish this if you wish, and I stand ready to vouch for it at any time.

"After three days use of Postum I could find no difference so far as taste and flavor went, between it and the old kind of coffee. After 2 weeks' use I preferred it to coffee.

"After 3 weeks I lost my nervousness, the insomnia which had troubled me was entirely relieved, and I began to enjoy the best and finest of sleep every night—and that condition still continues.

"After two months use I got rid of my dyspepsia and piles, and they have not returned to plague me.

"Neither I nor any of my family would to-day think for a moment of going back to the old kind of coffee. When we entertain we give coffee to our guests, but we drink Postum ourselves, not only for its nutritive properties, but because it has become a truly delicious beverage to us.

"I feel that common gratitude requires this testimony from me."

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

N. B.—Agreeable to promise we state that the hand shown in the magazines belongs to Mr. & Mrs. C. W. Post.

# A Visit to the Texas Christian Lectureship

CENTRAL CHRISTIAN CHURCH, DENTON, WHERE THE LECTURESHIP WAS HELD.

In the report published last week of my visit to the Texas Christian Lectureship I briefly referred to a meeting of what are known as the "loyal brethren" or "Firmies" with the members of the Lectureship, who are designated as "Digressives" by those who are best known to us by the term "antis," because of their opposition to the use of the organ, missionary societies, and other things which they claim to be unscriptural. The occasion of this meeting was a paper on the program of the Lectureship on the subject of "Christian Liberty in Methods of Christian Service." This had been prepared by Chalmers McPherson, of Waxahachie. Brother McPherson has a thorough knowledge of the views held by both those who oppose and those who are in favor of the use of these things. He was asked prior to the meeting of the Lectureship whether any discussion of the paper would be permitted on the part of the brethren whose views are different from ours and he readily consented, so far as he himself was concerned, to their taking part in the discussion. When the matter was brought before the Lectureship the members gladly agreed to permit such a discussion and Bro. R. R. Hamlin, who had been appointed to lead, yielded his place, with the consent of the Lectureship, to any brother whom the "loyal brethren" should designate. There was an effort to have a debate, Dr. A. J. Freed having submitted in writing a proposition to this effect, to Brother McPherson, but the latter declined as the theme suggested was entirely too general. Then F. L. Young, who is the minister of the Pearl Street Christian Church, was selected by the "anti" element to lead the discussion on Brother McPherson's paper, and instead of the fifteen minutes which were allowed other leaders of discussions, Brother Young was given double that time to reply to Brother McPherson.

Brother McPherson's paper was a straight-out-from-the-shoulder statement, though it was offered in the kindliest way. There was no effort on his part, however, to compromise, for he evidently felt that the only compromise could be the right of individual interpretation and the exercise of Christian liberty. Replying to those who contend that the use of the organ, of organized missionary work, and other things to which they object, are not mentioned in the New Testament, he said that these same brethren use many things that are not known to the New Testament. For instance, these brethren have their religious papers and religious editors, but there is no mention of such things in the Bible, and he believed there was just as much Biblical authority for the Texas Christian Missionary Society as there was for the Gospel Advocate Publishing Company. Taking up some of the objections, Brother McPherson said that the "Conscience argument" was a weak one. He did not see why he should abandon his plan of work that he and his brother should be at unity. Again, by their published decrees and actions, these brethren had made the use of missionary societies a test of fellowship. Again, the matter was just as much a question of conscience with him as it was with them. The "Meat argument" he recognized as a more practical one yet he asked whether he should show the greater loyalty to his weak brother or to the great Cause of Christ and the greater church. Often the grieved brother was only a weak or ignorant one who ought to know better. As to the "Completely furnished" argument (2 Tim. 3:16) he said that "every good work" is not limited. Assuredly the Scriptures do not propose to give every plan for every good work for every man. The world certainly could not contain the books that would have to be written in order to do this. He believed it was a safe principle that when the Lord commands us to do a work and reveals no plan, the command carries with it the obligation for us to do it in the best possible way that does not conflict with what has been definitely revealed. He granted that liberty is not license and it is limited by the law of expediency, and there are some things lawful that are not expedient. He believed strongly in "holding to the unities," "one Lord, one faith," etc., but he wanted them to be the only unities to bind.

Brother Young hardly touched the argument of the paper at all. He insisted that works of philanthropy and missions should not be turned over to societies but should be attended to by the different local churches. He argued also that statistics prove that the methods of organized missionary societies have been a flat failure in many fields. He explained some reasons for the success of the work of his church in Denton, and said he believed in teaching the people that so many oysters for so much money was not intended as a means for the conversion of the heathen.

A remarkable speech followed from Dr. Fleming, who is one of the faculty of the "Loyal" brethren's college at Denton. Dr. Fleming had not been in Texas very long, but said that the conditions there were enough to cause the angels to weep. Love, he declared, was the only remedy, but how was it to be applied? His remark that the devil was at the bottom of this whole thing somewhere was heartily re-echoed by the members of the Lectureship. The problem, he said, was that there are two consciences at war and over a question that is supposed to be sufficient ground for division. For himself, he did not believe this. Then he told us about a church for which he had preached recently in Texas. So divided was it in spirit that it seemed the members were only waiting to find the place where to saw the house in two. He began preaching brotherly love and mutual tolerance, and urged that those who wanted to give to the missionary society might do so but should not fall out with other brethren who did not, and vice versa. He insisted

PROF. AND MRS. F. L. JEWETT, OF THE BIBLE CHAIR, TEXAS UNIVERSITY.

that extreme men should be kept out and it was agreed that these things should not be made a bone of contention. This course led to harmony. At the close of Brother Fleming's speech the members of the Lectureship were called upon to say whether they would be willing to fellowship the "anti" brethren on such a basis and they arose, to a man, in the expression of their desire to do this. Immediately the congregation burst into a verse of "Blest be the tie that binds."

In a brief closing comment Brother McPherson said that the remedy for this state of affairs was that neither party should read the other out of the church, but that there should be a recognition of individual Christian liberty. When people want to settle questions, he said, there is a way to settle them.

There was a large attendance of members of the non-progressive church and students and teachers of their college. That Dr. Fleming was far in advance of some of his brethren in the matter of Christian courtesy and toleration was suspected at the time and this has since been made manifest by the action of the Board of Regents of the Denton College, for Dr. Fleming was presumably tried and condemned for daring to give recognition to the individual's Christian liberty. His resignation of his position was called for. Such a course or procedure ought to open the eyes of some of the young men and women who heard the discussion as to the intense bigotry that blinds many of these brethren who, in other respects, have very much to commend them. Probably little space will be given to this discussion in any of the organs that are identified with the "anti" element. It is the more needful, therefore, that Brother McPherson's paper should be brought to the attention of as many people as possible, and we trust that it will be put into tract form and very widely scattered in those parts of the country where it can do very needed service.

It was to be expected that the program should provide for some discussion of evangelism, and A. E. Ewell, of Bonham, considered the attitude of the Disciples of Christ to union evangelism. Our mission is to a divided church, he said. We can not win the religious world by conquest, though we have had a reputation for some sheep stealing. The condition of the world demands union effort, and it is our duty to use opportunity, he argued.

There were several essays discussing the relation of the Disciples to modern conditions. In answering the question, "Do the times demand a restatement of our position?" Prof. J. B. Eskridge, of Texas Christian University, said it was easy to say yes, or no, but not to give reasons. Change, he maintained, is heaven's divinely appointed order. We see this in business and commercial life; science, too, demands readjustment, as do philosophy, psychology, metaphysics, and even language. And we in religious matters should not be less wide awake. Our fundamentals, so far as they are founded in truth, will stand; the problem for us is to alter the terminology, not the credo. Some of us, he said, are becoming so far entrenched in the matters of shibboleth that if you meet these people on a train you can tell by the language each uses whether he is a reader of the "Standard," the "Century," the "Gospel Advocate" or the "Firm Foundation." The discussion that followed showed that the "innovators" and those who would "faint at the prospect of laying out a new program," to use the phraseology humorously suggested by Brother Homan, do not understand each another. For instance, Brother McPherson wanted to know some of the things wherein we need a restatement, and J. L. Haddock asked what terms he should use. Brother Boynton warned against pressing to an extreme a terminology beyond its New Testament idea. J. W. Holsapple objected to an overemphasis of "we," "us" and "our"; the restatement should be that we are simply Christians. Brother Boynton thought we ought to state what we have to state in terms of life. Brother Schoonover believed that a restatement meant preaching so that men will repent and be baptized rather than preaching faith, repentance and baptism as the *way*. A. J. Bush thought the discussion had been about the liberty that is in Christ. Christ himself is our position, and there is no necessity for restating the old foundation. Brother McPherson said nobody is going to get off that. But shall we, asked Prof. Jewett, in a subsequent discussion, use the questions of our day—the doctrine of immanence evolution, etc.—to interpret religion as Alexander Campbell used the questions of his day?

The papers by F. F. Grim and W. H. Bagby must be presented in fuller form than I can give to them in this report of the Lectureship. It was a matter of regret that W. S. Bullard was not able to be present and read a paper on "The Spiritual Life," and that Brother Faris and his son Ellsworth were kept away by the burning of the latter's home. I must not omit mention of the address of welcome by Prof. Taylor, to which S. D. Perkinson, president of the Lectureship, replied; the helpful devotional exercises conducted by different brethren and the very admirable Bible studies by F. L. Jewett, who occupies our Bible chair at the state university.

The business of the Lectureship did not take up much time. Five towns wanted to entertain it next year. It was decided to go to Palestine, November 19. The committee in charge first recommended a change in the date. The officers elected were: C. M. Schoonover, president; J. B. Eskridge, vice-president; J. M. Wooten, secretary; H. R. Ford, press reporter. Committee on Program: W. K. Homan, A. E. Ewell, L. D. Anderson. Committee on Ministerial Standing: W. K. Homan, A. F. Sanderson, G. Lyle Smith, Judge Wilkinson, J. J. Hart. The entertainment of the visitors to the Lectureship was most cordial. P. M.

## Our Colleges and Our Movement.

(*Continued from page 43.*)

The world is suffering greatly from men who are experts, but who are not strong Christian characters. The expert financier and the expert politician, without the breadth and depth of Christian manhood, are the great scandal of our day.

The Christian college, with its faith in the basic truths of religion and its emphasis upon the ethics of Jesus, is largely the hope of the world. There can be no broad culture without strong faith. Culture becomes effete when sought for its own sake. Christian environment emphasizes the truth, so important for the individual as well as for society, that one has a right to benefits only that he may be more rich in his gifts to the world. C. C. ROWLISON,

President of Hiram College.

### The Christian College and the C. W. B. M.

The ideals and atmosphere of Christian colleges, the cultured, noble, self-sacrificing character of the men and women who conduct them, are such as tend to develop in their students the highest and best part of their natures; to help them to form noble ideas, clearness of vision and earnestness of purpose. It is not surprising, therefore, to find that many of the leaders and helpers in the Christian Woman's Board of Missions from the beginning were trained in Christian colleges. To my knowledge, six of the women who were the leaders in organizing and promoting this great work, and all of its national presidents, have been Christian college women. The idea of the true purpose of life impressed on them in the Christian college helped to inspire them with such a desire to help extend Christ's kingdom over all the earth that they planned and organized the C. W. B. M., which in turn has helped to educate, to inspire with high ideals, the many thousands both of children and adults who have had part in it. As a rule, the preachers who were the first to recognize the value of the C. W. B. M., and who have been most helpful to the work, have been Christian college men.

A large proportion of the missionaries chosen by this board have come from Christian colleges.

While it is true that many of our good and faithful workers have not had the advantages of such training, the C. W. B. M. (and the same is true of all our Christian enterprises) is indebted to Christian colleges for many of its leaders and promoters.

There is sad need of more of such trained workers in the mission field, in the ministry and among all our home forces. All who have the love of the cause at heart should be loyal to our Christian colleges.

*Eureka, Ill.* ANNIE E. DAVIDSON.

### The Christian College and the Ministry.

The Christian college and the ministry, like the Siamese twins, are one and inseparable. What hurts one hurts the other, and what helps one helps the other. They stand or fall together.

At the first it was mainly the preacher, who, conscious of his own need of culture, built the college that those who followed him might be better prepared for life's struggles. And now, as we mingle among men, we discover choice spirits—diamonds in the rough, mines undeveloped—and we send them to the college where their powers are increased ten fold, when they, in turn, go back into the world and repeat the work of their predecessors. The pew is being educated as never before, and the pulpit must keep pace with it, or die.

All honor to the grand men of the past, who, without the aid of college culture, wrought wonders. We will see that they are not forgotten. But ours is a different day and a different environment, and if we would show ourselves worthy sons of such sires, we must meet the issues which face us as they met those which faced them. M. M. DAVIS.

*Dallas, Texas.*

# Our Budget.

—Education Day, Lord's day, January 21.

—This is our Education number. Read it thoroughly.

—God bless our colleges and the brave, unselfish men who constitute their faculties! They are rendering a royal service to the brotherhood.

—It is not too much to ask that our ministers should set forth their claims and their value once a year, and that the churches remember them in a free will offering.

—"Let not your heart be troubled." The Christian-Evangelist is not about to enter into any controversial wrangle. A little courteous discussion will do good, if it can be carried on in the spirit of truth-seeking. No other kind will be permitted in these columns. We never felt in better humor and loved the brethren more—even those of the contrary sort.

—"Mortgage burning" is becoming contagious among the churches. Now it is Greenfield, Ind., that has burned a mortgage, leaving a $25,000 property free of debt, with the building recently re-carpeted and re-frescoed at a cost of $1,000. F. B. Sapp sends clipping from local paper reporting a "Red Letter Day." B. F. Daily, former pastor, was present and spoke in the morning. Brother Sapp raised the money, and Dr. W. E. Garrison, president of Butler, spoke in the evening. Brother Sapp begins his third year with splendid outlook.

—Remember that January 21 is Education Day. Get ready for a day of rejoicing and a day of sacrifice. It is the day when the future of the Church, the destiny of our children, and the salvation of thousands will be considered and passed upon by the churches of Christ.

—Churches should report promptly to the colleges the result of Education Day.

—Offerings, large from the rich and small from the poor, ought to mark Education Day's beautiful and worthy fellowship.

—The new parsonage at Buffalo, Mo., is completed.

—J. P. Haner has just begun a meeting at Seligman, Mo.

—W. A. Chapman will serve Rosendale, Mo., for half time.

—R. H. Fife is in a meeting with the church at Hartford, Kan.

—Claude E. Hill has been chosen to serve indefinitely as minister at Mobile, Ala.

—E. E. Davidson, of Washington, Ind., takes up the work at Payette, Idaho.

—We regret to learn of the death of the father of Lewis Goos, Mt. Morris, Ill.

—F. M. McHale, of Hoisington, Kan., has accepted a call from Boonville, Mo.

—Harry F. Burns has been holding a meeting in his new church at Peoria, Ill.

—Gilbert J. Ellis has closed his work at Athens, Ill., and taken the pastorate at Payson.

—T. L. Young has resigned the pastorate at Chandlerville, Ill., to accept that at Ulysses, Neb.

—Charles Coleman, of Olney, entered upon the pastorate at Chandlerville, Ill., last Lord's day.

—E. J. Lampton reports the death of J. N. Bryson at the age of 97 years, full of faith and hope.

—H. S. Saxby, after eight years at Kearney, Mo., has resigned and is seeking work elsewhere.

—George L. Snively will now have his Sundays free and will be able to preach or dedicate churches.

—Should the minister be timid about observing Education Day, will not the business men encourage him to do it? Some in every congregation want to know about our educational work and wish to aid it.

—The Sunday school of our Juliette Fowler Orphans' Home will henceforth be held in the Home.

—We hear excellent reports of the work of M. E. Chatley, who has been at Ravenna, Ohio, for two years.

—We hear good reports of the work of J. A. Deatherage, who has charge of the work at Harrison, Ark.

—W. A. Moore writes us that the church at Tacoma, Wash., will put up a new building in the spring.

—J. T. Ogle's first year's work at Paris, Texas, was productive of about 70 additions at the regular services.

—We have more reports of annual meetings and of church work for the year than we can publish this week.

—The annual City Mission Rally of St. Louis takes place to-day at the Union Avenue Christian Church.

—As a result of the work of J. D. Lawrence there is prospect of a church building ere long at Solon, O. T.

—The congregation at Highland, Kan., made a very handsome present to their minister, Hugh Lomax, and his wife.

—G. M. Anderson of Indianapolis, Ind., passed through St. Louis on his way to take up the work at Riverside, Cal.

—H. K. Shields will sing in meetings in Montana for the coming three months and he may be addressed at Bozeman.

—Grunder Fisher, late of Detroit, Mich., visited in Maryville, Mo., prior to taking up his pastorate at St. Paul, Minn.

—Clarence Mitchell, of Lima, Ohio, will assist L. O. Newcomer in a meeting at Eaton, Ind., beginning January 14.

—O. P. Spiegel, assisted by his wife as organist, has begun a meeting in Pensacola, Fla., which will continue several weeks.

—Howard Cramblet has given up his work at the Richmond Street Church, Cincinnati, to take up the pastorate at McKeesport, Pa.

—The Christian-Evangelist staff has had a pleasant visit from W. H. Rust and wife, who are removing from Schaller, Ia., to Humboldt, Kan.

—H. A. Northcutt missed only sixteen nights in his evangelistic work during the past year. Under his labors 815 persons came into the church.

—Oliver N. Roth has resigned at Argentine to accept work at the Lawrence Avenue Church, Wichita, Kan. His successor has not yet been selected.

—John Mullen has closed a fourteen months' ministry at Lowell and will give all his time to McConnelsville, Ohio. Lowell has a minister in view.

—In extending a call to him for a second year the church at Bowen, Ill., presented their minister, Ray Lessig, with a handsome gold watch and fob.

—John T. Brown has been giving temperance lectures for the New Zealand Alliance. He was to begin a meeting in Sydney, Australia, the first Sunday in January.

—The First Church, Washington, Pa., where O. P. Spiegel closed such a successful meeting, passed very commendatory resolutions about him and his work.

—J. M. Van Horn will close his pastorate at Worcester, Mass., February 1, and after that will take up the work at the Cecil Street Church, Toronto, Canada.

—W. F. Turner has just begun his eighth year as minister of the First Church, Joplin, Mo. To celebrate the event he and his wife gave a reception to the members.

—S. G. Clay has just paid a pleasant visit to The Christian-Evangelist office. He will probably take up some work in the near future in Oklahoma and we bespeak for him a cordial reception.

**Liver and Kidneys**

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alterative and tonic

**Hood's Sarsaparilla**

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

—Professor G. P. Coler, of Ann Arbor, Mich., who has been out west in the interest of his health for some time, has returned to his work at Ann Arbor, and believes he is in condition now to take up full work again.

—W. H. Harding, of Blue Mound, Ill., has been giving a series of lectures at the midweek meetings on the general subject of world history and Bible truth. The presence of business and professional men has been a marked feature of the series.

—W. M. White, with his family, of San Francisco, passed through St. Louis on their way to Lexington, Ky., where Brother White will take up the work of financial agent and business manager of Kentucky University.

—W. E. Harlow, of Springfield, Mo., called on us last week on his way to Portsmouth, O., where he is to engage in a meeting for six weeks, which, it is predicted, will be the greatest evangelistic campaign ever held in that city.

—We learn that the final dollar has been paid and the mortgage on our church at Vacaville, California, burned. J. E. Denton has been pastor here for four years. At the beginning of his ministry the indebtedness was $2,400.

—J. W. Kilborn leaves Keokuk, Ia., February 1, to take up work with the church at Mt. Carmel, Ill. His successor has not been called though the church has one in view. Brother Kilborn has had a very successful work at Keokuk.

—We regret to learn that F. H. Groom, of Weleetka, I. T., has had to undergo an operation in one of the Kansas City hospitals, but we are glad to learn that the patient stood it well and there is hope that he may soon be able to undertake the work to which he has been called in Montana.

—The Christian-Evangelist office was favored by a visit last week from "Reuben," the Missouri humorist, who is known in private life as Morton H. Pemberton. Reuben will probably make a race for the state senate to represent his district and he has a very good chance of being elected.

—Allen T. Shaw and wife were surprised on New Year's night by members of the church at Fairfield, Ill., who filled the table with good things besides bringing purses of money. Our church at Fairfield is the best in the town and since October there have been 41 additions there.

—G. F. Assiter has given such satisfaction at Parkersburg, W. Va., that at the annual meeting just held he was asked to remain indefinitely as pastor. During the fourteen months of his work there 126 have been taken into the church—almost twice the number recorded in any previous year.

**Two Old Remedies.**

Two of the oldest and best remedies sold are Allcock's Porous Plasters and Brandreth's Pills. They are celebrated household necessities. For sprains, rheumatism, pains in the side, back or chest, or any suffering that is accessible from the exterior, Allcock's Plasters are perfection, while for regulating the whole system, invigorating the liver, and cleansing and purifying the blood, Brandredth's Pills are unequaled.

—The Christian Woman's Board of Missions has received $16,000 from the estate of Mrs. O. A. Burgess, who for twelve years before her death in 1902, was president of that organization. $10,000 of this amount is directed to the English Bible Chair Endowment Fund, and $6,000 to the general fund of the society.

—J. I. Orrison has just closed ten years of work in Saline county, Mo. As a result there have been 447 additions, 67 of these coming from seven different religious bodies. He has labored at Bethlehem, Grand Pass, Malta Bend, Blue Lick, and Christian Union. His work for 1906 will keep him half time at Deepwater and half time at Appleton City.

—The church at La Junta, Col., A. L. Ferguson, pastor, has begun a revival meeting with J. T. Stivers as evangelist, and has had four confessions to date, with growing audiences and a deepening interest. Brother Ferguson reports having found about thirty persons in the city who hold membership with us in other states and asks all going thither to report to the present pastor.

—The dedication of the Old People's Home, under the auspices of our National Benevolent Association, will take place at Jacksonville, Ill., January 18, and all friends are invited, while those in the neighborhood are expected to be present. Entertainment will be provided. The Editor of The Christian-Evangelist is to give the dedicatory address.

—It is a great help to a Foreign Missionary rally when preachers and people are in their seats at ten o'clock a.m. and remain till four o'clock p.m. A preacher's presence throughout the service is worth more to it than any address. His presence is a proof of his interest in the work. Besides, he gets more out of the rally when he is present from first to last.

—As a result of a visit by I. Clark to Seward, Neb., the dormant work there has been rekindled. The Sunday school and the Y. P. S. C. E., as well as the prayer meeting services, have begun and a reunion of the membership will be held on January 17, when Brother Baldwin, the state secretary, and Brother Clark, will be present to see if a reorganization can not be effected.

—Dr. Kerr Boyce Tupper, of the Madison Avenue Baptist Church, New York, writes: "Accept thanks for your kind criticism of my sermon. Your people and I have always gotten along well together. I long for a union of the Disciples and the Baptists. We are in sympathy on all fundamental questions." So feels a large majority of the leading men in both religious bodies.

—John Fisher, elder of the church at Mt. Hope, Wash., writes to the Editor that he has read his book on the Holy Spirit, and says: "It has enlightened me on some things that I could not understand before. One of these is why the Holy Spirit does not come in miraculous power now as it did on the day of Pentecost." He reports a church there of about forty members with preaching one-half time by Bro. F. Adams, who is now in his second year with the church.

* *

CUTICURA TREATMENT

For Torturing, Disfiguring Humors of the Skin, Scalp, and Blood

Consists of warm baths with Cuticura Soap to cleanse the skin, gentle applications of Cuticura Ointment to heal the skin, and mild doses of Cuticura Resolvent Pills to cool and cleanse the blood and put every function in a state of healthy activity. A single treatment is often sufficient to afford instant relief, permit rest and sleep, and point to a speedy cure of eczemas, rashes, irritations and inflammations of the skin and scalp, from infancy to age, when the usual remedies, and often physicians, fail.

—The "Beaumont (Texas) Enterprise" contains a report of a New Year's union service in that city held in the Methodist church in which nearly all the various congregations of the city took part, and at which Brother Holmes, of the Christian church, preached the sermon, which is also printed in the report of the meeting. It is a good illustration of "speaking the truth in love"—an art that is well worth learning.

—A minister writing from the far east says: "I am surprised at the favorable attitude the Baptists and Congregationalists take toward us. They seem to have just become aware of our great movement and its real plea." This is one of the good results of co-operation with others in great union conferences. It was the stand-off policy that kept us strangers to the rest of the religious world.

—The "Mound City (Mo.) News" contains a full report of Bro. Geo. L. Peters' farewell sermon to that church, on the last Sunday of the Old Year, closing a five years' ministry, which has been very successful. The sermon shows the spirit of a true shepherd or pastor. He has entered upon his work in his new field in South Joplin, where no doubt the same success will attend his labors.

—A. S. Morrison, late of Indiana, was recently called by the elders of the Central Christian Church, San Antonio, Tex., to succeed Homer T. Wilson in the pastorate. Brother Morrison occupied the pulpit for several weeks and had six additions, but a unanimous call extended by the Central Christian Church of Springfield, Mo., was tendered Brother Morrison and this he accepted and is now at work there.

—Should the church in states where we have no college shirk its duty and seek to avoid bearing a proper share of responsibility in the great work of the church's education and life? If any church has never shared in the strength of educated men, either directly or indirectly, it ought to help the colleges for His sake whom we serve and who requires that we teach all nations. The teacher must first be taught.

—If our six or seven thousand preachers will stand together and pull together, there is nothing too great or too hard for them. Six or seven thousand men of one accord and of one mind can double the number of missionary offerings in a year; they can quadruple the incomes of the missionary societies. Now is the time for every man to do his utmost, as Admiral Togo said to his men for the battle in the Japan sea.

—Foreign Missionary rallies are being held in different parts of the country. These rallies have been found most helpful in generating interest and enthusiasm. It is no uncommon thing for men and women to say at the close of a rally, "This is the best day of my life." Able preachers say, "I can not afford to miss a rally when it is held anywhere within reach." Business men say, "We have not had so good a day in ten years."

—The standing committee on evangelism, of which H. O. Breeden is chairman and Wm. J. Wright, superintendent, has planned an evangelistic institute for Christian University, Canton, Mo., January 16-20, and another at Drake University, at Des Moines, Ia., from January 21-27. A number of able speakers will discuss the various phases of the subject. This is a capital idea and is bound to be fruitful of good results. This committee has amply demonstrated its usefulness in an important field.

—The new church at Brazil, Ind., will be dedicated the first Lord's day in February, F. M. Rains preaching the sermon. Bro. E. L. Day, the pastor, and his faithful congregation are rejoicing in the prospect, for they have suffered great trial through the burning of their former building. They hope that the entire indebtedness may be provided for. A series of meetings is planned to begin immediately after the dedication to be conducted by J. A. Marshall and Le Roy St. John.

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American Christian Missionary Society,

CINCINNATI, OHIO.

—Some letters received show that a few brethren are very nervous over what they call "a controversy." Some people do not discriminate between a fraternal comparison of positions, in a thoroughly parliamentary discussion, and an ill-natured, personal controversy. The former is often useful in eliciting truth. The latter has no proper place in a religious journal. We refuse to enter into any wrangle or ill-spirited controversy. Our readers may rest easy on that matter.

—In a personal letter to the Editor of The Christian-Evangelist our beloved Brother J. C. Reynolds, of Macomb, Ill., who passed his eightieth milestone December 15, writes: "I spent my Christmas with your little book, 'Alone with God,' my Greek Testament, and my Heavenly Father. I pray more now than I ever did before. I greatly desire and dearly love to get close to God. Your book does me great good. To *me* it is the most precious book published in *our* Israel." We are sure that thousands of our readers will be glad to learn that Brother Reynolds still survives, enjoying a fair degree of health for one of his age, and what is more important, enjoying the presence and the peace of God. May his last days be his brightest and best!

For Income-producing Homes, Best Portion of California, Cash or
Easy Payments,
Address *Alfred Brunk*, Petaluma, California.

—The Christian Woman's Board of Missions gained two new missionaries during Christmas week: Mr. Elmer Ireland, Bayamon, Porto Rico, who on Christmas eve became the husband of Miss Nora Collins, one of the best known and loved of our missionaries in Porto Rico, and Miss Katherine Elliott, of New Castle, Ind., who on December 26, became the wife of Jasper T. Moses, accompanying him to his field, Mexico. Mr. Ireland has been given present charge of the evangelistic work in Porto Rico under the care of the board.

—The "Christian Worker," of Des Moines, Ia., in its December issue contains a very full account of the recent celebration of the twentieth anniversary of the pastorate of Dr. Breeden with the Central Christian Church in that city. It contains pictures of the pastor and his wife, with some of the veteran members, the old church on Locust street, and the present splendid new edifice, and letters, congratulatory and complimentary, from many leading men all over the country. It was a great occasion and was splendidly utilized for the good of the Cause.

—A meeting has just been begun at the Main Street Christian Church, Danville, Ind., L. E. Brown, of Lebanon, doing the preaching. Brother Moorman has published a New Year's Greeting from which it would seem that in many respects the pastor is satisfied with the past year's work. He regrets, however, that he has "not done his work better and that there have been so few additions to the church, and that its missionary offerings have been so far below its means." This, doubtless, is a regret that every preacher feels when he comes to the end of the year.

—The "Christian Standard" complains, and we think with some justice, that in a recent paragraph referring to its position on the Inter-Church Conference, we did not quote the passage we criticised. This we aim always to do, but having in view at the time the taking up of the article of the "Standard" entire for future consideration we omitted the quotation. It would not be difficult, we think, for us to show that our statement was justified by the "Christian Standard's" own words, but we admit the justice of its criticism, that it should have been allowed to state its position in its own way. We can assure our neighbor, also, that any criticism we may make on anything which it may say will be based on its own statement. We can not promise the publication of an entire editorial, where it is our purpose to reply to a single paragraph only. All that justice requires of an editor is that he print so much of the article he criticises as will fairly state the point criticised. This is all we ask of our contemporaries, and we think it is all they have a right to ask of us. It is not likely, however, that we will have any extended discussion with the "Christian Standard." We have already printed the heart of its objection to the proposed basis of federation, if we mistake not, stated in its own words. To this we have made brief reply, and we shall be glad to have our readers see how it meets this answer to its objection.

* *

**A Notre Dame Lady's Appeal.**

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs M Summers, Box 183, Notre Dame, Ind

**$3 a Day Sure** Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich

## Notes from the Societies.

The Foreign Society has received two gifts on the annuity plan; one for $2,000 from a friend in Kentucky and one of $100 from a friend in New York. Both of the friends have given on this plan before so well are they pleased with it. Full information and a handsome new illustrated booklet will be sent by F. M. Rains, secretary, Cincinnati, Ohio, upon request.

At the last meeting of the executive committee of the Foreign Society, Miss Mary Lediard, of Owen Sound, Ontario, was appointed a missionary to Japan. She will sail in September, 1906. She is a daughter of James Lediard, one of our faithful preachers.

We have reports from the office of the Foreign Society to the effect that an unprecedented number of churches are ordering March offering supplies. The interest in the campaign is lively. Every church should order supplies at once and begin an early campaign of preparation.

*

## Church Extension.

The Board of Church Extension has just received $2,000 on the annuity plan from a long time friend of Church Extension. This is the one hundred and fifty-second gift to Church Extension on the annuity plan.

The receipts for Church Extension during December, 1905, amounted to $3,634.13, a gain of $2,276.39 over December, 1904. The interest collected by the treasurer during December amounted to over $2,500. The Church Extension Fund amounted, on January 1, to over $544,000. This means we have $456,000 to raise during the next four years of the centennial campaign.

The Board of Church Extension desires to announce to all the churches and friends who helped with their contributions to save Randall Street Mission church building, Baltimore, Maryland, that the property will be saved by a loan of $4,000 which was promised at our board meeting, January 2. All who made pledges should promptly remit to G. W. Muckley, corresponding secretary, 600 Water Works Bldg., Kansas City, Mo.

*

## Gain for Home Missions.

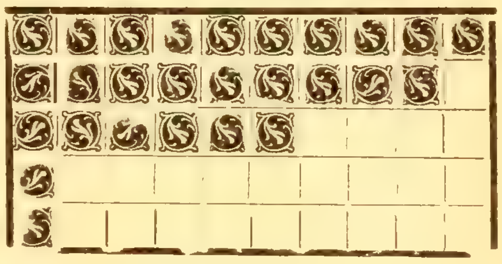
The first quarter of the New Year has marked a splendid gain in the offering for Home Missions. The offerings from the churches show a gain of $410.44, the offerings for the Sunday schools, $1,254.03. We received a bequest of $500, and five annuities aggregating $1,950. We received a gain of $2,000 on the Permanent Named Memorial Fund. New Year's day brought us another annuity for $1,000 and a letter telling us that we would receive a bequest of $1,000 within ten days.

American Christian Missionary Society.
*Cincinnati, O.*

* *

## Hot Springs Church.

Among the multiplied thousands of readers of The Christian-Evangelist there ought to be six hundred brethren and sisters who are willing to put as much as five dollars each in a mission field like the one at Hot Springs. We must have no delay, if we are to succeed with the effort now being made to save the lot. Delay kills interest, and this work must not be dragged out too long. Let every one who has contemplated assisting us do so at once. There are thousands who could send us at least one dollar, and never miss it, if they would take the time and pains to do so. Think how much it will mean to have you do this! Will you not do so at once? We have received the following sums since our last report: Mrs. Anna Campbell (for Ladies' Aid), Hickman Mills, Missouri, $3.40; G. W. Ogden, Prosperity, West Va., $1; Almira Coleman (for Ladies' Aid), Platte City, Missouri, $5; Mrs. R. N. Duncan (for Ladies' Aid), Hume, Mo., $1; Mrs. B. Guyer (for Ladies' Aid), Marceline, Missouri, $5; Mrs. Mary Hall Wadsworth, Rock Island, Illinois, $1; Mrs M. Whitefield, Gillespie, Ill., $1; Miss Odessa Koffman, Andrews, Ind., $5; Miss Rebecca Emerson (for Ladies' Aid), Corder, Missouri, $2; Cinthia Allen, Akron, Ohio, $2; Mrs. I. W. Smith, Garland county, Arkansas, $10; C. P. Austin, Beaverdam, Ky., $3; Mrs. S. E. Williams, Glenrose, Texas, $5; Mrs. E. E. Thomson, West Plains, Missouri, $10; total amount since last report, $54.40.



Assist at once and we will soon be ready to close this rally. Address T. N. Kincaid, Hot Springs, Ark., 132 East Grand avenue.

Special to The Christian-Evangelist.

Hot Springs, Ark., January 8.—Received sixty-four dollars in morning mail; whiten one block.—W. H. Connell.

* *

## Two Evangelistic Institutes.

The standing committee on evangelism (H. O. Breeden, chairman, W. J. Wright, superintendent,) has planned an evangelistic institute for Christian University, Canton, Mo., January 16-20, and another at Drake University, Des Moines, Ia., from January 21-27. Preachers, evangelists and students and all interested persons are heartily invited to attend the sessions of these institutes.

Both the theory and practice of evangelism will be presented. Men who have made an unqualified success of evangelistic work for many years, and who are known as professional evangelists, others who have succeeded as pastor-evangelists in building up great congregations, and others who have written much and out of large experience, will be among the speakers and instructors. We mention, H. O. Breeden, C. S. Medbury, J. V. Updike, J. H. O. Smith, J. H. Garrison, W. F. Richardson, A. B. Philputt, G. L. Brokaw, B. S. Denny.

The themes to be discussed are extremely practical and helpful. We mention a few: Place of Evangelism in Christianity, Office and Work of the Evangelist, Value of Special Evangelistic Meetings, Evangelistic

(*Continued on page 52.*)

DRAUGHON'S
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THOUGHTS OF
THIRTY YEARS

A book of Selections
from the writings of

FREDERICK D. POWER

A Handsome Souvenir, issued by the Christian Endeavor Society of the Vermont Avenue Christian Church, Washington, D. C., in celebration of his Thirtieth Anniversary as Pastor.

INTRODUCTION BY

FRANCIS E. CLARK

Five Illustrations. Photogravure Portrait with autograph 200 pages. Price, $1, postpaid.

Christian Publishing Co., St. Louis, Mo.

# NEWS FROM MANY FIELDS

### A Word from Drake University.

The College of the Bible, Drake University, Des Moines, Iowa, closes the first term of the present school year with an increase of twenty-seven per cent over the same term last year. The probabilities are that the enrollment for the year will be the largest in its history. Dr. D. R. Dungan has given splendid satisfaction in his work. His friends are more than pleased over the showing. Professor A. D. Veatch, after a year's post-graduate work in Chicago University, has been most heartily welcomed by his former classes and all the friends of the University. Professor Walter Stairs is growing in popularity, and holds a strong place in the school. Professor Sherman Kirk has one of the largest and most enthusiastic mission classes. Our new building is enclosed and will be ready for occupancy about February 1. It is probably the finest building upon the campus.

One of the features for the winter term is the great evangelistic rally to be held with us from January 21 to 27, under the auspices of Secretary Wright and the Drake University Ministerial Association. We expect to have with us J. H. O. Smith, Evangelist Updike, Dr. H. O. Breeden, Chaplain C. S. Medbury, and others. We hope that all our Iowa churches will participate in the education day offering and remit to President Bell, Des Moines, Iowa, on or near the third Sunday in January. It will also be in order for our friends outside of the state to remember us on that day where they have no obligations to other institutions.

ALFRED M. HAGGARD,
Dean College of the Bible.

### A Day with the C. W. B. M.

It is refreshing to note that the Twelfth Congressional District held a meeting in the interest of "goodness, righteousness and truth," at Compton Heights Christian Church. From the morning devotional period to the last half hour by Juniors the interest, earnestness and zeal were apparent. The conference on "Auxiliary Meeting" was led by Mrs. Merryman, but eight others treated of its value socially, educationally and spiritually—plans for good meetings and why every member should attend every meeting. The pearls of wisdom were gathered by two sisters and given in brief. Next followed a loving service in memory of Mrs. John Burns. Mrs. Meyer told of the loss sustained by Fourth Church in the removal of Bro. George Chamberlain to the home above. In the afternoon session came reports of auxiliaries in which observance of C. W. B. M. day was emphasized, lists for "Missionary Tidings" gained and contributions for special work given. These summed up showed that nine of the eleven auxiliaries observed C. W. B. M. day the first Sunday in December; that 314 subscriptions to "The Tidings" have been sent and $273.55 of the $950 pledged for year. The contingent fund showed a healthy condition by reporting all debts paid and a balance of $16 76 at close of year. Reports of Junior superintendent and her assistant were followed by the ways and means committee who emphasized the three F's of our aim: "Fearless, Forceful, Fruitful," all included in the watchword, "Keep close to God."

Letters from our missionaries, Miss C. A. Pope, Miss Mattie Burgess and W. J. Burner, were read by Mrs. Bantz. She drew a picture of Mr. Burner's house and lack of windows and doors was plainly seen, also many inconveniences. Little Ethel Knobeloch sang sweetly of Jesus' love and care. This was a fitting introduction of Mrs. A. M. Fullen, who was our first missionary to Porto Rico. The young people are interested in this field because of the orphanage work there. The condition of the people seemed more real as she portrayed it, and we rejoiced with them that Uncle Sam had used his big stick in breaking down some customs of long standing. All preachers and notaries now perform the marriage ceremony free for their people. Our orphanage is called Protestant College for Orphans. It was the nucleus for a church. Now three hundred are members. Bible women go into homes and help tell of Jesus. The closing hour was given to the Juniors. They told of buildings in India, Mexico, Jamaica and the United States. The ribbon for best per cent attendance was awarded to Second Church; for largest number to Compton Heights. MRS. W. D. HARRISON, Sec.

### Indian Territory.

I have been examining the new "Year Book," and am gratified to find that the missionary co-operation of the Indian Territory reaped a larger harvest than was gathered by any other state or Canada. In fact, we led the world in the number of baptisms, in other additions and in the organizing of churches. The only apparent exception is the state of Indiana, which, with $3,445.74, organized thirty two churches, baptized twelve hundred and two, and received one hundred and twenty-four others into fellowship. But this is unquestionably an error as regards the amount of money used. Indiana is one of our strongest states, both in numbers and wealth, and its state work is in a flourishing condition. Ohio raised for state work more than fourteen thousand dollars, Illinois more than eleven thousand, Kentucky and Texas three thousand each, and Missouri more than thirty-two thousand. Hence, Indiana must have spent not less than twenty thousand to obtain her magnificent showing.

The executive committee of the territory has just held one of the most important meetings in the history of this work. Our prospects were never so bright. The church in Weleetka, where F. H. Groom ministers, is in a fine and growing condition. Randolph Cook has been asked to remain at Tulsa for 1906, at an increase of salary. S. D. Seymour, of Alexandria, Mo., has just taken the work at Marietta and is highly pleased with both the town and the people. Brother Jones, of Ft. Smith, Ark., has been called to the work at Poteau, and A. H. Mitchell, of Texas, to the Durant field. A new church is being built at Loco, and another at Okmulgee. The latter will rank among the best of our Indian Territory churches. Work has been delayed upon the building at Paul's Valley, but they are now expecting to resume and have it ready for dedication by the last of January. The writer has been asked to dedicate it when completed. The building at Thurston burned down a few weeks since, but lumber is now on the ground for a new building. Muscogee needs a new building and a larger one; so does Vinita and Ardmore and Durant. Tulsa also is talking of enlarging, although their building is "brand-new." Stillwell, Tishomingo and Sapulpa are planning to build in the spring. The North District Convention will be held some time in February, at Tulsa. We expect to be able to mention the exact date in our next letter. Every church and mission north of the "Choctaw R. R." should be represented. Of course we expect to see all the preachers, but we want to see many present besides preachers.

S. W. HAWKINS, Cor. Sec.
*South McAlester, I. T.*

### Cincinnati Letter.

The "Cincinnati Letter," which will appear occasionally in THE CHRISTIAN-EVANGELIST, will, we hope, not only contain news of interest to some at least, but a message that will help as well. We shall ask God's blessing upon it that it may go forth to benefit rather than simply to fill up valuable space.

As a people no year in our history has ever dawned upon us with brighter hopes, and yet greater responsibilities, than that upon which we have entered. The experiences of the past teach us that God is with us in the sublime effort to restore the simple religious principles of the New Testament. Behind us are the self-sacrificing labors of the fathers in the establishment of missionary zeal that has aided in developing us into a great and influential people; while before us is a sinful world in need of the bread of life. We believe in the plea which we preach and by which we stand, and fear not but it shall accomplish that which the Father wills. Behind us is the day of experiment and obscurity and the disadvantages of deep poverty; before us is the day of advancement; triumph and power are no more matters of mere possibility with us. The experiences and achievements of the past one hundred years have given us implicit confidence in the power of the simple Gospel we preach—"it is the power of God." May he help us to honor him by being loyal and tireless in its proclamation throughout the whole world. W. G. LOUCKS.
*Station R.*

* * *

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(SEAL.) A. W. GLEASON,
NOTARY PUBLIC.

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Dept. 805, Milford, Conn.

### Southeast Missouri Convention.

The convention of the Christian churches of southeast Missouri, held at Fredericktown, was one of the best and most helpful gatherings. Three key words will open the door to the spirit of the convention: They are, Instruction, Stimulation, Activity.

The first note was sounded in a sermon on "Union with Christ" by Edward Owers. The addresses by J. W. Boulton on "Evangelization," A. W. Rithmeyer on "Christian Endeavor," R. H. Lampkin on "Church Finance," Judge G. O. Nations on "The Business Man in the Church," and H. A. Carpenter on "Our College Work," were of a high order, practical and helpful.

J. H. Hardin, state superintendent of Bible schools, rendered valuable service and imparted much information on advanced Bible school methods. T. A. Abbott gave a very enthusiastic and masterly address on state work, at the close of which $76 were subscribed for the state permanent fund. Resolutions were adopted: 1. Pledging to the management and faculty of Dexter Christian College sympathy and co-operation in their efforts to advance its interests and enlarge its power for good. 2. Renewing the pledge of fidelity to the work being done by the state board of missions. (It was the judgment of those assembled that the usefulness of the district organization will be best subserved by the holding of both annual and semiannual conventions.) 3. Expressing delight with the four years' agitation in preparation for our centennial, to be held in the city of Pittsburg in 1909.

*Farmington, Mo.* Edward Owers.

* *

### Northwest Iowa.

Enlargement is the word in the northwest district. The splendid weather has favored the meetings in progress. William Baier, of Marcus, has held a good meeting at Kingsley. Le Grand Pace, of Onawa, has been conducting a meeting at Lead, S. D., the mining town in the Black Hills. Joel Brown has been preaching the Gospel of righteousness at Moorehead, with good results. I will begin a revival meeting at Storm Lake the first week of the new year. J. C. Harris, late of Madelia, Minn., has again entered Iowa and is located at Sheldon.

The church in Sioux City is making substantial progress; their new building is nearing completion. We expect to conduct, as soon as the building is done, a revival at home with the help of a singing evangelist. This hustling city of over 40,000 people is growing rapidly in population and wealth; situated at the corners of Iowa, Nebraska and South Dakota, and possessing superior transportation facilities, and a large and growing live stock market and wholesaling business, it is destined to be a great commercial center for this northwest territory.

I received a beautiful and valuable gold watch from the congregation at Christmas as a token of their appreciation of services rendered and fellowship enjoyed.

I wish to call attention to the appeal to the ministers of the state by the association officials to sustain the officers and the association in the attempt to make the association a success. Brethren, will you respond at once and thereby insure success to this needed organization? J. K. Ballou.

*Sioux City, Iowa.*

* *

### Southwest Missouri Notes.

J. W. Baker, minister at South Joplin, has just closed a great meeting at Diamond, Newton county, twenty miles east of Joplin, with sixty-six additions in less than three weeks. A. L. McQuary, of Monett, is their regular minister. Forty-six were by confession and baptism, and five from the denominations. The church was doubled in membership, a Y. P. S. C. E. was organized and a C. W. B. M. will be organized this week. Brother McQuary will be called for half time next year. Twenty-one men came in, among whom were the leading citizens of the place.

The Jasper county convention was held recently at Webb City. It lasted only one day, but "there was something doing." A resolution was unanimously carried, first to put a county evangelist in this county in 1906 for full time; secondly, to ask the churches outside of the First, at Joplin, to undertake the support of another foreign missionary. Great enthusiasm was generated. Newell L. Sims, with his church at Carthage, will lead the work for missions. We rejoice to have such a leader as Brother Sims in old Jasper county.

To the regret of all who know J. W. Baker, he has resigned as minister at South Joplin. In two years and three months he has brought that church to a membership of over 500, the second largest Sunday scho in the city and with every department in a flourishing condition. But as he left business to be their pastor, it has been his idea all along to turn the work over to a more experienced preacher and pastor when he got the work thoroughly established. All will rejoice to know that he has accepted the call to serve as county evangelist in this county, and that he will continue to make his home in Joplin. He will help the weaker churches in the county and open missions where needed. Watch Jasper county this coming year.

Geo. L. Peters, of Mound City, Mo., has accepted a call to become minister at South Joplin as Brother Baker's successor. He will take up his work immediately. His call is indefinite and was made without any sample sermon. We all believe we have the man God would have in this field that has such wonderful promise before it.

Marcellus R. Ely, minister of the Soniat Avenue Church, New Orleans, and Miss Bessie Dorsett, of this city, were united in marriage in the South Joplin Church December 27, the writer officiating. The groom is the son of our well known brother, Simpson Ely, and the bride the daughter of J. W. Baker. The groom is the "living link" home missionary of our church whom the writer ordained in our South Joplin church about one year ago. He is succeeding admirably in his work at New Orleans, and is well equipped for the ministry. The bride has lived here several years. She is a graduate of the Joplin High School and of the

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State Normal at Warrensburg, this state, and has been primary teacher in our largest ward school. She is an intelligent and cultured woman and has been very popular among a large circle of friends. It was a beautiful wedding, witnessed by a goodly company. They left at once for their work in the southland. We are proud to give to the world such noble young lives.

*Joplin Mo.* W. F. TURNER.

* * *

## Our Budget.

(*Continued from page 49.*)

Sermon, Invitation, Exhortation in Evangelism, Prayer in Evangelism, Personal Work in Evangelism, Evangelistic Church, Constant Evangelism, Pastor-Evangelist, Planning and Pushing Evangelistic Campaigns, Evangelist for the Twentieth Century, Evangelist Planting Churches, How Evangelists Should Treat Preachers and Churches.

We propose to have a number of conferences in connection with each institute and likewise use the query box. The meetings are to be made as informal as good taste will permit and every man who attends will be given large opportunity to express his opinions. We look for a large attendance and good results.

WM. J. WRIGHT,
Superintendent of Evangelism.

* * *

### Foreign Society Rallies.

A large number of rallies have been arranged for. Beginning with the New Year rallies were held by A. McLean and Dr. C. C. Drummond, of India: First Church, Danville, Ill., January 3; Second Church, Bloomington, Ill., January 4; First Church, Peoria, Ill., January 5; Y. M. C. A. Hall, Chicago, Ill., January 8; Dixon, Ill., January 9; Rock Island, Ill., January 10; Galesburg, Ill., January 11.

We have space to announce this week only the following:

Rallies to be conducted by A. McLean and Dr. Drummond: Oskaloosa, Ia., January 12; First Church, Cedar Rapids, Ia., January 15; Marshalltown, Ia., January 16; University Place Church, Des Moines, January 17; Creston, Ia, January 18; Bethany, Neb., January 19; Omaha, Neb., January 22; Atchison, Kan., January 23; First Church, Kansas City, Mo., January 24; First Church, Topeka, Kan., January 25, Emporia, Kan., January 26.

Rallies to be held by F. M. Rains: East End Church, Pittsburg, Pa., January 15; Wheeling, W. Va., January 16; Franklin Circle Church, Cleveland, O., January 29; Columbus, O., January 30.

Rallies conducted by S. J. Corey and A. E. Corey, of China: Ashland, Ky., January 5; Beckley, W. Va., January 8; Charlottesville, Va., January 9; Lynchburg, Va., January 10; Richmond, Va., January 11;

Rallies to be held by S. J. Corey and A. E. Corey: Norfolk, Va., January 12; Washington, D. C., January 14,15; Hagerstown, Md., January 16; Baltimore, Md., January 17; Philadelphia, Pa., January 18; New York, N. Y., January 19; Troy, N.Y., January 22; Syracuse, N. Y., January 23; Rochester, N. Y., January 24; Buffalo, N. Y., January 25; Ashtabula, O., January 26.

**CANCER** & TUMOR cured, painless, & pay when cured if desired. For proof call or write Dr. J. C. McLaughlin, Suite 308 Junction bldg, Kansas City, Mo. To whom it may concern: We, the official board of officers of the Christian Church at 7th street and Tauromee ave., Kansas City, Kansas, do hereby take pleasure in recommending to the public Dr. J. C. McLaughlin as being honest and upright in his dealings, and worthy of our highest esteem; and anyone needing Professional services in his line will do well to consult him before taking any kind of treatment. Done by order of the official board. Oct. 2nd, 1898, A. R. WOOD, chairman. Attest ED SELLS, Church Clerk. What more proof do you want than the above of Dr. McLaughlin's reliability? write or go and see him.

### Butler College.

Butler College is enjoying a prosperous year. The attendance of the college proper has increased more than sixty per cent in the past two years. Including all departments, such as the summer school and the teachers' department, the increase has been nearly one hundred per cent. A considerable part of the student body is drawn from the city. The attendance from outside of the city is increasing, but is far short of what it ought to be, considering the facilities that are offered, the number of our people in the territory from which we naturally draw students, and the high percentage of Indiana high school graduates who attend college. This has been partly (of course only partly) accounted for by the somewhat rigid requirements which have been enforced for entrance and graduation.

While the internal condition of the college was never better, its faculty never abler and its student body never larger, the financial condition is such that a considerable addition to the productive endowment is absolutely necessary. Friends of the college have already pledged largely to the $250,000 fund which is being raised to add to the endowment. It is believed that, by the co-operation of all who are interested in the college or the work which it is doing, this fund can be completed before the close of the present academic year. It will be an appropriate time for such enlargement, since the college is this year celebrating its semi-centennial.

An important step which has recently been taken with reference to the college life is the abolition of intercollegiate athletics. The action was taken by the faculty at the close of a successful football season. The action is more important than those outside of college are likely to realize. It is not primarily a question of softening the rough features of a rough game, but of eliminating from the college life an influence which, in the last decade, has done more than we like to admit toward teaching cheating, selfishness, inordinate ambition and moral cowardice. We are going to try the experiment of reducing the emphasis upon games as a spectacle for the public and an advertisement for the college, and have all the athletic games we can among classes, clubs and societies for exercise, fun and honest sportsmanship.

The attendance of ministerial students has not greatly increased over last year. There is room for a very great increase at this point. The facilities afforded are excellent, including one year of good post-graduate work for students who have completed the full college course.

W. E. GARRISON, Pres.

* * *

## As Seen From the Dome.

(*Continued from page 44.*)

Christ, which is eternal life." William and Mary, the next in age, began as religiously. Yale started in the gifts of a few Connecticut clergymen, each of whom, bringing a few books from his library, said, "I give these for the founding of a college." Of the 500 chartered colleges in the United States to-day less than one-tenth are secular in their origin and management. There is still work for the Christian college. Christian education is the need of the time. The church must foster this work of training men and women who shall be equal to the call of leadership in these days. The little school of the prophets among the West Virginia hills and all her sister and daughter schools have yet their best service to perform and there is room for others in the work of the million or more of the people known as Disciples of Christ. In the year just closed two men gave each ten millions to the cause of education. We do not look for such mammoth offerings, but we shall gain in a marvelous way in both good will and gifts if the claims of our colleges are pressed home upon all our people at the coming Education Day.

### EXPANSION OF SOUTHERN TRADE.

The wonderful industrial progress made by the South in the year just closed is emphasized by the fact that the Southland leads all the rest of the country in the proportion of banks established, as shown by recent reports of the United States Treasury Department.

Promoters of such enterprises never locate in an unprosperous, unprogressive community. That fact, in itself, is a recognition of the progress being made in all industrial lines, and the development of these industries vast though they have been, are in a measure small as compared with what could have been accomplished if the means were at hand of giving the proper sort of publicity to the various enterprises. The latter need has demonstrated to one of the largest general advertising agencies the importance of maintaining a thoroughly equipped office on the ground.

Nelson Chesman & Co., of St. Louis, General Newspaper and Magazine Advertising Agents, have established a branch office at Chattanooga, Tenn., and will do a general newspaper and magazine advertising business throughout the South. In these days of rapid-fire service distance counts immensely, and the location selected for this latest branch of the Chesman Agency not only facilitates the work of securing desirable contracts, but also insures quick and unusually efficient distribution of copy for customers in distant parts of the country.

This progressive policy on the part of one of the oldest, most highly respected and most substantial agencies in the country illustrates the broad lines of development in the advertising business, and is likewise indicative of the far-sightedness of a concern which has long been firmly rooted in the greatest centers of advertising activity—New York, Chicago and St. Louis.

To Growers of our Wonderful New Corn
**NICHOLS' GOLDEN CHIEF**
Record, 372 bus. per acre; also $100 for the largest yield of our new **WHITE COMET OATS.** Record, 183 bus. per acre. Our Big 1906 Garden Guide describes and illustrates the above, also world's **Largest Tomato;** weight, 6 lbs. and 2 ozs. Send your name and address today for a **Free Pkt.** of the Seed. We sell **"Pure and Sure"** Seeds at wholesale prices direct to the consumer. Our Catalog and the Tomato Seed is **FREE.**
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Pay big profits. Make no mistake in buying your stock birds. We sell only thoroughbred Homers, guaranteed healthy and mated. No pair sent out that has not raised young. Address,
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WANTED—Millennial Harbingers from '60 to '71. J. F Callahan Noble, O.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis.

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## Evangelistic

***We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."***

Special to The Christian-Evangelist.

Anderson, Ind., Jan. 7.—Twenty-three hundred and eleven added in 1905. We began with Central Church here one week ago to-day and we have had 76 additions. T. W. Grafton is the pastor.—Charles Reign Scoville and DeLoss Smith.

Special to The Christian-Evangelist.

Normal, Ill., Jan. 8.—Meeting closed last night with seventy-five additions. John W. Marshall was the evangelist.—Robert Newton.

Special to The Christian-Evangelist.

Niles, Ohio, Jan. 8.—Herbert Yeuell here; 23 confessions yesterday. There were five hundred men at men's meeting. Scores were turned away last night. Yeuell is a power. Miss Hall's singing is soul inspiring.—D. D. Burt.

### ALABAMA.

Birmingham.—O. P. Spiegel, general evangelist of the Home Board, began a meeting in Pensacola, Fla., December 31. He closed a meeting, December 3, at the First Church, Washington, Pa., with 123 additions.

Mobile, Jan. 1.—We have had 10 additions recently; 1 by confession, 9 by statement.—Claude E. Hill, minister.

### ARKANSAS.

Hope, Jan. 4.—We have had 26 additions (18 by baptism) during December.—Percy G. Cross.

Harrison, Dec. 30.—Bro. J. A. Deatherage has charge of the work at this place and is doing a good work. At a recent meeting at this place by him the members were strengthened and put in better working order; two confessions; outsiders well pleased. Brother Deatherage is quite a favorite with the young people.—R. S. Armitage.

### CALIFORNIA.

Vacaville.—We have had five additions lately—one by confession, two by letter and two by statement from the M. E. church.—J. E. Denton.

Ukiah, Jan. 1.—Four additions recently.—Otha Wilkison.

### COLORADO.

Rocky Ford.—Our meeting closed December 24 with 28 additions. Evangelist Stivers will hold a meeting at La Junta during January.—M. M. Nelson, pastor.

### FLORIDA.

Miami, Dec. 20.—R. A. Nichols and myself have just closed a meeting resulting in eight additions. W. A. H. Hobbs is the pastor.—A. M. Chisolm, state evangelist.

### ILLINOIS.

Sterling, Jan. 2.—One added by letter. Reports at the end of current year show church to be in healthful state.—James W. Johnson.

Ospur, Jan. 1.—I am in a promising meeting with home forces at the Texas Church. Began Dec. 31. Seven added by confession. —Lewis P. Fisher.

Joliet, Jan. 4.—One addition by letter at First Church last Lord's day.—Ben N. Mitchell.

Toluca, Jan. 6.—H. A. Davis began a meeting January 3. Attendance increasing; prospects good. Miss Windsor, of Muncie, has charge of the music.—S. P. Telford, pastor.

Waynesville, Dec. 30.—Evangelist W. W. Wharton closed a three weeks' meeting, with a number of additions. Brother Wharton was assisted by his sister, Miss Emma Wharton, as singer. The church has been greatly strengthened and will soon call a minister.—E. E. Nichols, clerk.

Jacksonville, Jan. 2.—Five additions Dec. 31—3 by confession, 1 by letter, and 1 by statement. The work here progresses nicely. We are looking forward to the new year and the time when we will get into our new house which we hope to dedicate in march.—Guy B. Williamson, assistant pastor.

Springfield, Dec. 28.—We have just closed a four weeks' meeting with 98 accessions—the identical number which constituted the charter membership of this church four years ago. We now have over 500 members. The meetings were conducted by Shearer and Altheide.—F. M. Rogers.

Mount Sterling.—I have to report four meetings in our county (Brown) this Fall—the first was at Timewell in September, with 22 additions; one at Cooperstown, Bro. E. A. Wrentmore, evangelist, with 68 additions; one at Hazeldell, Brother Cox, pastor, with 7 additions; one at Versailles, by Bro. A. P. Cobb, Burton Bassett, pastor, with 114 additions. A union meeting will be begun Dec. 31, all four churches taking part, Brother Dow, of Chicago, conducting the meeting, with Professor Speed to lead the singing.—Wm. M. Greenwell.

Petersburg, Jan. 1.—Our meeting began yesterday with good audiences. Harold E. Monser is the evangelist and W. M. Groves is the minister. Brother Groves has prepared well for the meeting.—Charles McVay, song evangelist.

### INDIANA.

Clinton, Jan. 4.—Our meeting here with T. A. Hall, is in the third week, with 27 additions.—E. L. Frazier.

Martinsville, Jan. 5.—Two confessions and one from Presbyterians December 31. Forty-seven added during the year; loss by death and removal, twelve. The church was never more hopeful.—M. W. Yocum.

Huntington.—Five additions since last report. Over 300 have been added during the year; 100 at the regular services. The church enters the new year with bright prospects.—Cephas Shelburne.

Francesville, Dec. 25.—Our meeting closed a week ago, with 6 confessions, and interest deepened.—I. G. Shaw.

### INDIAN TERRITORY.

Tulsa, Jan. 1.—One addition December 10, two December 24, and one December 31. The work prospers. —Randolph Cook.

### IOWA.

Keokuk, Jan. 5.—We have had 244 additions in two years; 150 by primary obedience, and have raised $1,500 besides money needed for the regular work of the church. —J. W. Kilborn.

Burlington, Jan. 1.—One hundred seventy additions to date—141 by confession and baptism, balance by letter and statement. Arthur Long, our pastor, is doing the preaching.—F. D. Eisenhart.

Des Moines, Jan. 1.—Our meeting at Moorhead closed Dec. 27, with 25 confessions —5 from the denominations and 2 by letter. —Joel Brown.

Des Moines, Jan. 4.—In a three weeks' meeting at Carlisle, with Brother Eugene Curless, of Liscomb, as leader, there were 8 additions, all adults and all but one by confession. The number of additions does not tell the whole story, for it was a fine revival for the church and friends. It is our plan to give Brother Curless a return meeting at Liscomb, beginning about Feb. 1. —Clark Bateman.

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Why Suffer Agony Any Longer When You Can Get a Quick, Sure Cure For Your Piles by Simply Sending Your Name and Address?

**Trial Package is sent Absolutely Free, in Plain Wrapper to Everyone Who Writes.**

Surgeons themselves consider a permanent cure of piles by a surgical operation as very doubtful, and resort to it only when the patient has become desperate from long continued pain and agony. But the operation itself is every bit as excruciating and nerve-racking as the disease. Besides, it is humiliating and expensive, and rarely a success.

The wonderful Pyramid Pile Cure makes an operation unnecessary. You cure yourself with perfect ease, in your own home, and for little expense.

Pyramid Pile Cure gives you instant relief. It immediately heals all sores and ulcers, reduces congestion and inflammation, and takes away all pain, itching and irritation. Just a little of the treatment is usually sufficient to give a permanent cure.

Pyramid Pile Cure is prepared in the form of suppositories so they can be applied directly to the parts without inconvenience, or interrupting your work in any way.

We are sending a trial treatment free of charge, to every one who sends name and address. We do this to prove what we say about this wonderful remedy is true.

After you have tried the sample treatment, and you are satisfied, you can get a full regular-sized treatment of Pyramid Pile Cure at your druggist's for 50 cents. If he hasn't it, send us the money and we will send you the treatment at once, by mail, in plain sealed package.

Send your name and address at once for a trial of this marvelous quick, sure cure. Address Pyramid Drug Co., 11568 Pyramid Building, Marshall, Mich.

Des Moines, Dec. 28.—Our meeting at Oakland closed Dec. 25, with 90 additions, P. H. Green is the pastor. Sixty-five dollars were raised for missions during meeting. The church presented the pastor with an $18 Bible and myself with a gold ring at closing service.—C. L. Organ, evangelist.

### KANSAS.

Harper, Dec. 28.—Two confessions at Hazelton—1 by letter; 2 by statement at Sharon.—M. B. Ingle.

Lebo, Dec. 28.—Closed a 16 days' meeting with 12 accessions—5 baptisms, others from the various churches. I have taken charge of the work here for the coming year. Prospects good. I will also look up some other nearby places that are practically dead.—Wallace M. Stuckey.

Kinsley, Jan. 4.—I closed a two weeks' meeting Dec. 17, with 8 additions by statement. Baptized 1 last night from the Catholics.—W. N. Porter.

Highland, Jan. 4.—The annual report shows 41 additions—25 baptisms; an average attendance of 103 at the Bible school, and $2,565 raised by all departments.—Hugh Lomax.

Havensville, Dec. 28.—H. R. Murphy closed a very successful pastorate here and at Soldier, the first of the year. A three weeks' meeting in October resulted in 29 additions, mostly young people from the Sunday school. An Intermediate C. E. Society was organized by the pastor, in which all the young converts will have something to do. Brother Murphy was unanimously called to the work for another year.—T. J. Richardson.

Girard, Jan. 1.—Our three weeks' meeting, conducted by Evangelist E. W. Brickert and wife, closed Dec. 22 with 20 additions—15 confessions and 5 by letter and statement. Six from regular work—3 by confession and 3 by letter.—F. H. Schmitt, pastor.

Argentine, Jan. 1.—There have been 29 additions in 17 months, and the spiritual condition materially improved. Two thousand and forty one dollars and 37 cents has been raised to meet all running expenses, and to pay all indebtedness incurred in erecting and furnishing our building, save a loan of $900 from the Church Extension Board. The church owns a handsome little building, with all necessary equipment worth about $3,500. The membership consists of about 75.—Oliver N. Roth.

Hoisington, Dec. 20.—I preached in Boonville, Mo., Dec. 10. There was 1 addition from the Baptists.—F. M. McHale.

### JAPAN.

Tokyo, Dec. 18.—Miss Mary Graybiel and Dr. Mary Longdon, of India, gave interesting addresses in the Yotsuya mission Dec. 17. Three were baptized yesterday.—W. D. Cunningham.

### KENTUCKY.

Latonia, Jan. 3.—We began last year with 98 members, added 88; raised for all purposes $1,217.63; $491 for improvements in way of new pews furnace, chairs, lights and frescoing; reduced debt $100; observed Children's day and rally day; took offering for home and foreign missions, state work and Church Extension. I gave 12 special addresses, held two revivals away from home and secured 200 subscribers to our Christian papers. One confession December 31.—H. C. Runyan.

### LOUISIANA.

Leesville, Jan. 1.—Our meeting began December 3 with John A. Stevens and wife, evangelists. One addition. Two other additions since last report.—G. Washington Wise, minister.

### MASSACHUSETTS.

Worcester.—Five were received into the membership of the First Church within a few days—three by baptism and two by letter.—J. M. Van Horn.

### MARYLAND.

Baltimore, Jan. 5.—Three have been added at the Twenty-third Street Church since our last report.—C. M. Kriedler.

### MISSOURI.

Joplin, Dec. 26.—I closed a twenty-one days' meeting at Diamond (a country town of 300 people, fifteen miles from here) with 66 additions—46 confessions, 5 from the denominations and 15 by letter, statement and reclaimed. Organized a Y. P. S. C. E. Will organize a C. W. B. M. Auxiliary. A. L. McQuary has been preaching for them one-fourth time, but will hereafter give them one-half time.—J. W. Baker.

Bellflower, Dec. 26.—Received 3 by letter yesterday.—D. Millar.

Lathrop.—One year ago we began our labors with this congregation. There have been 33 baptisms; 12 by letter or statement and 3 from the denominations added to the church. I also held two short country meetings which resulted in 18 confessions and 5 by letter or statement. Our present membership is about 200. A total of $1,635.66 was raised for all purposes; $399.18 was contributed for missionary and benevolent work.—J. G. Creason.

Canton, Dec. 28. We closed a four weeks' meeting at Neeper, on Dec. 17, which resulted in 22 additions—18 confessions, 1 from the Baptists, 2 from the Methodists, 1 by erlation. C. V. Pearce and wife, of Canton, conducted the song service the first two weeks. Our cause has been weak at Neeper, but the church is much encouraged.—E. M. Carr, pastor.

Canton, Dec. 29.—On Dec. 22 we closed the greatest meeting ever held in Versailles, Ill. A. P. Cobb, of Decatur, Ill., did the preaching; 114 were added, mostly by confession and baptism. We will rebuild in the Spring. Sixty-seven, not previously reported, added to the church under my preaching.—G. H. Bassett, pastor.

Mexico, Jan. 3.—Two by confession and 1 from the Baptists have been added since the dedication of our new building.—A. W. Kokendoffer.

Springfield, Dec. 16.—Preached five days at Dadeville, with 6 added, 5 by confession; raised $20 for Dade county missions. The Jasper county brethren (outside of Jasper) plan to become a living link by raising $600 for foreign missions and supporting their own state evangelist in Jasper county. The Lawrence county churches are corresponding with Charles Coleman, of Illinois, with a view of placing him in the county as evangelist.—Joseph Gaylor.

Lamar, Jan 1.—I closed three years' work at this place yesterday; two confessions.—S. W. Crutcher.

Kansas City Jan. 2.—There were five additions at Louisburg Sunday—four by letter and one from the United Brethren. The church there gave me a purse of gold in appreciation of my work with them. The work there is in fine shape.—Clyde Lee Fife.

Chillicothe, Jan. 3.—I preached yesterday at Pattonsburg, 3 additions. This church will have preaching for full time this year.—James N. Crutcher.

Lagrange, Dec. 20.—Seven additions unreported at Downing.—T. A. Hedges.

Gorin, Jan. 3.—Our meeting is three weeks old with 34 additions; 26 baptisms. We continue. I organized an Endeavor Society with about 30 members.—C. V. Pearce.

Sedalia, Jan. 1.—I have closed a meeting at Deepwater, resulting in 40 additions. There have been 107 additions there in 15 months.—J. I. Orrison.

Springfield, Jan. 1.—Eleven additions to Central Church recently. Large congregations.—A. S. Morrison.

Rosendale, Jan. 2.—Closed a four weeks' meeting at Altamont with 25 added—17 confessions, 1 from the M. E., 1 from "Church of God," 4 by statement, 2 reclaimed.—W. A. Chapman.

Purdy, Jan. 4.—We closed a four weeks' meeting at Lafontaine, Kan., with 80 additions—50 being by primary obedience.—J. P. Haner.

Kansas City, Dec. 27.—Brother Youtz rendered us excellent service in our revival at the Ivanhoe Park Church, in which we had 24 additions by obedience, 22 otherwise. Six young men have united by obedience since the revival.—Lewis P. Kopp.

Grant City, Jan. 1.—Seven confessions this week at White Oak. Great interest. I am determined to "wake up" all the dead churches surrounding Grant City.—W. L. Harris, pastor.

Kirksville, Jan. 1.—Twelve additions since last report; 120 in five months at regular services.—D. A. Wickizer.

Buffalo, Jan. 1.—Two additions at the Lindley Church Dec. 28—1 by baptism, 1 by letter. Our work is prospering.—I. Q. Biggs, pastor.

Louisiana, Dec. 27.—There have been 10 added duriug this month—50 during the year.—E. J. Lampton.

### NEBRASKA.

Humboldt, Jan. 2.—Our 24 days' revival meeting with H. A. Northcutt closed with 41 additions. Some of these were from the Sunday school, but the majority were men and women of influence. Two of the leading men of the town were converted. Several very promising young men came into the church, one a Catholic, who, I am praying, will enter Cotner University and study for the ministry. It was a great help to this church in a little town of 1,500 to have such a man as Brother Northcutt with us It is not often that our best evangelists go to such small towns. Brother Northcutt has great power in spiritualizing the church. He has been as a father to me in these days of the meeting. We are already planning for another meeting with him for next year. The church is in better condition than at any time in its entire history.—Bert Wilson, pastor.

### NEW YORK.

Brooklyn, Jan. 2.—The Humboldt Street Church of Christ paid the last dollar on her mortgage December 31. This makes it possible for us to assume self-support. We entered the new year full of hope. E. Loucks, of Brooklyn, will begin a meeting with us the last of January. Four of our young men leave for the School of Evangelists January 9.—Jos. Keevil.

### OHIO.

Beallsville, Dec. 18.—Three additions yesterday—two by confession, one by statement.—Ferd F. Schultz, evangelist.

Croton, Dec. 31.—In a recent meeting here, held by E. B. Barnes, Noblesville, Ind., 22 persons were added.—Stanton E. Hoover.

McConnelsville, Dec. 19.—There have been 40 additions at Lowell and 62 here during the past 14 months.—John Mullen.

Norwood, Jan. 4.—Annual report of the church shows 54 additions during the past year; $543 raised for current work in excess of any previous year. Joseph Armistead was called for the second year with increased salary.

### OKLAHOMA.

Newkirk, Dec. 20.—I am in a meeting at Peckham, seven miles west of Newkirk; 6 confessions to date. Will continue.—F. Douglas Wharton.

Oklahoma City, Jan. 1.—Two additions Dec 31, making 150 for the year and 188 during my pastorate here of sixteen months. Work moving forward nicely; outlook full of promise.—Sherman B. Moore.

Lahoma, Dec. 27.—I have just closed a meeting at Salem. Organized a congregation of 17 members. A church will probably be built next summer.—J. D. Lawrence.

### ONTARIO.

Grand Valley, Jan. 5.—Two additions December 24 by confession and baptism.—John Munro.

### OREGON.

Salem, Dec. 12.—Two added Lord's day—one confession, one by statement. The work of the church is extending and deepening. We have aggressive plans for 1906.—D. Errett.

### WASHINGTON.

Seattle, Jan. 1.—In the past four months we have received 85 persons into the fellowship of the First Christian Church at regular services. The outlook is bright for the new year.—A. L. Chapman, pastor.

### WISCONSIN.

Ladysmith, Dec. 28.—Closed our meeting at Rib Lake last evening with 14 additions; 10 confessions.—H. F. Barstow.

Richland Center, Dec. 18.—We began a meeting yesterday. We go to Missouri next.—Lawrence Wright, evangelist.

## Christian Endeavor.

By Geo. L. Snively.

*January 21, 1906.*

### CHRIST'S LIFE. LESSONS FROM HIS BOYHOOD.—Luke 2:40-52.

(*Union Meeting with the Junior Society.*)

Jesus grew in favor with men. It is a commendable example for us by social winsomeness and innate kindness to win favor with men that we may lead them to honor the great Source of all the good they see and admire in us.

Inherited tendencies mightily affect life and character. Jesus owed much to Mary, his virgin mother. Let us be grateful for sanctified parenthood, but if our parents were not Christians let us realize the need of harder striving after righteousness and walk all the closer to Jesus' side.

We cannot think of Jesus endangering his childhood innocency with evil associations. "Can any good thing come out of Nazareth?" indicates it was necessary for him to choose his companions. It is fitting for us in maturer years to go even among the iniquitous as spiritual physicians, but rattlesnakes are safer playmates and companions than the evil-minded.

While Jesus was the Son of God in a sense none other is, it should be remembered that there was no divine protection about him that is withdrawn from us. He was subject to temptations even as we are. Yielding to them would have reduced him to at least as low a level of life as transgression has brought any mortal. He maintained his Sonship, as we must ours, by willing to do and be only good. The Captain of our salvation was subject to every peril besetting all soldiers of the cross. Let our Leader's bravery and victory be our inspiration to endure hardness.

One of the joys of the biography of Jesus is that in his manhood were fulfilled all the rich prophecies of his beautiful childhood. Let us through these formative years recall that fond mother eyes looking down into our cradles saw us in the full progress of Christian integrity and usefulness, and remember they would be filled with tears of anguish did they see us turning aside from the straight and narrow way for gold or any other earthly prize. May we resolve to-night to the full extent of our powers to attempt to answer our mothers' hopes and prayers for our manhood and womanhood.

The childhood of Jesus teems with evidences of his divinity. No other peasant's birth was heralded by choiring angels, nor did wise men from the East come bringing tribute to a child of destiny born in a manger, nor kings tremble on their thrones and hold up mailed hands in fear for their dynasties over the birth of an artisan's child, nor did long lines of prophetic utterances and priestly ceremonies forepicture them. No man ever sent before him a photograph more certainly identifying him on his arrival than did the prophecies and symbols of Jesus that were sent before to make him known as God's only Son.

Jesus increased in wisdom. In conforming our lives to the divine model we, too, must grow in wisdom. Many still in their twenties are dependent for their knowledge of the Bible on their memory of what they learned in childhood. While it is a duty to acquire ever-increasing stores of wisdom, it is one of the supreme privileges of life. Would the old astronomer refuse to train his telescope on a newly-discovered constellation because "he knows enough," or lack of interest in the stellar chart he had studied in his youth? Neither should we cease to learn that wisdom that will place other stars beneath our feet because of any temporal consideration.

DAILY READINGS.

| | | |
|---|---|---|
| M. | Jesus in prophecy. | Jer. 23:1-6. |
| T. | Announced by an angel. | Luke 1:26-33. |
| W. | Worshiped by wise men. | Matt. 2:1 11. |
| T. | Presented in the temple. | Luke 2:21-32. |
| F. | Sent into Egypt. | Matt. 2:12-15. |
| S. | Returning to Nazareth. | Matt. 2:19-23. |
| S. | Topic. | |

## Midweek Prayer Meeting.

*January 17, 1906.*

### THE CHOIR INVISIBLE.—Eph. 4:1-6.

There are splendid orchestras of exalted aspirations, sanctified ambitions, kindling hopes, peace and benignancy whose music would thrill us with rapture, and with whom we might join if we would permit Jesus to unstop our ears to the strains of the higher life possible to each of us.

The masterpieces of world renowned composers would be lost to earth unless what they put into the printed page found perfect interpretation by virtuosos. So what God has compacted into our souls will be lost to earth and heaven unless we to whom it has been committed give it fair expression through our daily lives. What inglorious Miltons, what possible seraphs, pass us daily undetected because sin keeps them mute!

A choir may be invisible, but it is not truly a choir unless declared so by its songs. In our bosom may slumber meekness, patience, forgiveness, adoration, faith, hope and love, all the qualities of which the noblest choirs are composed, but till they become choral, making themselves known by the beauty, holiness, helpfulness and inspiration of their presences, they are not so much a choir as evidences of unfulfilled obligations that will testify against us at heaven's gate.

There are heavenly choirs, invisible to us now, composed of our loved and lost for awhile whom we shall see some sweet day if we closely follow Jesus' pathway thither. Even now visions of them, leaning on golden harps or singing of love and the Lamb, are caught by those whose eyes by faith are purified of all dross. Through prayer and adoration, by speaking forgiveness and comfort, and in the school of Christ perfecting the dialect of the skies let us prepare to blend our voices with theirs when we, too, reach the other shore.

Momus complained of Vulcan because he placed no grate in men's bosoms that their hearts might be read of all. God needs no such windows. There are to him no invisible choirs who sees our every motive and purpose. Even science now claims that emotions cherished there give color to the soul. Sure it is that in the light of judgment day all will be seen and heard as they are. O God help us to so think and live and be that in that day thou, who art now to us invisible, wilt be seen by us for the first time with approval on thy face!

Our lives are more noticeable than our voices, and in the great choir composed of the children of the Lord there must be the unity of the Spirit or there will be distraction rather than useful soulfulness appealing irresistibly to the world. One meaning of this unity of the Spirit is harmony of view with reference to the great doctrines of righteousness. There should be substantial agreement among us as to the meaning of self-denial, cross bearing, brotherly love, dying to this present world, the great commission, causing our brother to offend, walking worthily, significance of prayer, and in right relations between Bible precepts and our practice. In order to do this there should be faithful study of the book in the school of Christ and frequent rehearsals at prayer meeting and the Lord's day assemblies and constant watch care. O God, keep me from striking one discordant note of impiety, or to "flat" another's lofty idealism!

With the seven tones and semitones of the diatonic scale is wrought all the magic of music whether by Handel in Messiah, the storm king on his harps whose chords are waves and forests and hills, or the angels in their praises of redeeming love. In our lesson Paul enumerates the seven notes on which is rendered the divine symphony of salvation: (1) One Body, the church, and there can be harmony when but one church is the recognized sanctuary of God; (2) One Spirit, the Holy Spirit, without whom we can do nothing acceptably; (3) One Hope, we shall not be surprised, there is no heaven but is hoped for; (4) One Lord, Jesus our Sacrifice for sin; (5) One Faith, in Christ and his doctrines of purification and holiness; (6) One Baptism, and our realization of its death to this world and resurrection to walk in newness of life; (7) One God and Father of all. All of these notes are required, another is superfluous. The addition of man's philosophy, "falsely so called" will destroy its concord, make it like a harp with broken strings lying on the ground, its music fled.

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## Sunday School.

*January 21, 1906.*

### THE BOY JESUS. Luke 2:40-52.

Memory Verse, 51.

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2:52.

For almost thirty years Jesus lived a quiet and private life in Nazareth, growing from infancy to mature manhood. There are a few incidental references which help us to form some idea of the course of his life during those years, but so far as actual incident is concerned, the period is a perfect blank to us, except for this single episode, where the curtain is drawn aside to show us this incident—the journey to Jerusalem. The value of it is chiefly in the light which it throws upon two topics of which we would gladly know more: First, the education of Jesus; second, the beginning and development of his consciousness of his own mission and of his unique relation to God.

The method and amount of formal education which Jesus received cannot be determined. The establishment of village schools throughout Palestine came either shortly before or shortly after the period of the boyhood of Jesus. The authorities differ as to the date. If the schools had been established, probably Jesus attended one of them and received such simple instruction in reading and writing and in the Law as was there given. If there were no schools as yet, he had still the school of the family and the opportunity of hearing the Law read in Hebrew and paraphrased in his native Aramaic at the synagogue. This would form the basis both of a knowledge of the contents of the Law and of some acquaintance with the Hebrew language in which it was written—a language no longer in common use among the people.

The resources of a devout and intelligent family for education must also be taken into account. Joseph and Mary were humble people, but not necessarily ignorant. There is every reason to assume, on general principles, that those chosen to be the closest companions of the Christ in his earliest days would be persons of intelligent piety, and that would involve no small acquaintance with the history and law of their people. Such knowledge would not be of a technical sort, and a learner who received it would not have the finish and flavor of the schools, but it would be none the less true education.

The query of those who heard Jesus discoursing in the temple in later years and asked, "How knoweth this man letters, having never learned?" (John 7:15), certainly does not indicate a total lack of training, nor a miraculous knowledge of matters which others had learned by study. The Judeans who made the remark, perhaps themselves scribes and doctors, recognized a note of authority in his words and saw in him the power of a great teacher, but they missed the signs of academic training in the schools of the rabbis at Jerusalem. They could not deny that he had the power which education should give, but toward his irregular and uncertified education in the home, the synagogue and perhaps the village school, they looked with that supercilious air with which sometimes (unfortunately) persons who dwell in centers of culture and learning regard those who have enjoyed only provincial advantages. In his answer, Jesus said that his *teaching* was from him that had sent him, but did not claim any mysterious source for any information or erudition which he might possess.

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It was evident that, by whatever means, Jesus acquired a knowledge of the Hebrew Scriptures and history, a wide acquaintance with the common scenes and processes of nature, as they would appeal to a keen observer without regard to scientific training, and a profound knowledge of the workings of the minds and hearts of men. There is nothing in the record to indicate that he possessed any exceptionally vast store of information in any of the fields of human learning. If we say that, either as the result of his education or independent of it, he was omniscient in the realm of science, history or any other department of learning, we speak without the support of the record and must have recourse to speculative theology to prove the assertion.

The scene in which we find the boy Jesus among the learned men in the temple, shows us a stage in his intellectual development. He was not teaching the teachers nor exhibiting any precocious pedantry. He was engaging, with childish modesty, let us believe, but with eager interest, in the informal conversation which makes up the bulk of instruction between an Oriental teacher and his pupils. In such a conversation on religious themes, interest and spiritual insight would count for more than formal information, and it can scarcely be doubted that, however much or little he may have been taught, there had already appeared in him a degree of intelligent interest in the spiritual life which, while not out of harmony with his childish estate, was entirely exceptional for a child of his age.

How and when did Jesus come to the consciousness of his unique relation to God and his Messianic mission? Did that consciousness come suddenly and immediately, either at the dawn of conscious mental life, as the old apocryphal stories assume, or at the time of his baptism, or at some point between? Or was there a gradual unfolding of the divine purpose concerning himself, beginning with more spiritual views of God and of human life and leading finally to the full consciousness of his personal mission? We have not sufficient data for answering the question fully, but in the absence of decisive proof to the contrary, we would naturally assume that as Jesus grew in wisdom and stature there was a growing knowledge of himself and his Father through all those silent years.

"Knew ye not that I must be in my Father's house?" What light do these words throw upon Jesus' knowledge of his unique Sonship at this time? It may be worth considering whether the evangelist, in making the record a generation after the death of Jesus, did not introduce here, by a very natural anachronism, the phrase "my Father," which Jesus so often, during his ministry, used in referring to God, but which he would have been less likely to use at the age of twelve years.

But, taking the words as we find them, they can scarcely be interpreted at all without finding in them at least some shadowy anticipation of a peculiarly intimate relation to God. The conception of God as father was not wholly foreign to the Jews, but even to a devout Jew it was not likely to come in that directly personal way—"*my* Father." On the other hand, the whole spirit of the narrative forbids us to take it as a complete recognition of unique sonship. He was interested in religious things. He felt at home among them as a child feels at home in his father's house, and he suggested to his mother that she might reasonably have expected to find him in the place of his highest interest.

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## BIRTHS.

Born to Rev. H. L. and Ida B. Atkinson, at California, Pa., on Dec. 27, 1905, a daughter, Mary Elizabeth.

## MARRIAGES.

**Notices of marriages inserted under this heading at the rate of fifty cents for three lines or less (seven words to a line). Additional words at five cents per word. Cash must in each case accompany order.**

GLENN—KERN.—At Vacaville, Cal., on Nov. 19. 1905, David C. Glenn and Elizabeth C. Kern, J. E. Denton officiating.

HAYWARD—DAVIS.—By the bride's father, N. Rollo Davis, at his home, St. Joseph, Mo., on Dec. 25, 1905, Harry H. Hayward, of Loveland, Col., and Ava O. Davis.

NICKSON—MUMMERT.—On Dec. 20, 1905, at the home of the bride's father, C. H. Strawn officiating, Mr. Guy W. Nickson to Miss Lora A. Mummert, both of Prairie City, Ia.

PORTER—MISSEMER.—At the residence of the bride's mother, Mrs. Mary F. Missemer, Dec. 28, 1905, by J. W. Perkins, William C. Porter and Miss A. Willis Missemer, both of Buchanan county, Mo.

RUSSELL—ROBB.—At the home of Mr. Edward Stevens, Belle Center, Ohio, Mr. James R. Russell and Miss Dora May Robb, on Dec. 25, 1905, H. E. Beckler officiating.

SIGLER—AUSTIN.—At Thonotosassa, Fla., Nov. 20, 1905, Miss Blossom Austin, daughter of Eld. J. D. Austin, to Mr. W. J. Sigler, of Carters, Dr. D. M. Breaker officiating.

## OBITUARIES.

**Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.**

### COULSON.

We regret to announce the death of Mrs. Anna Coulson, of New Douglas, Ill. She was one of the most faithful of Christian women. George L. Snively preached the funeral sermon on New Year's day.

### EDWARDS.

At the home of Bro. Isaac Henthorne, Amos H. Edwards, his father-in-law, died Dec. 30, 1905, aged eighty-eight years, eleven months and one day. Deceased was born at Mount Holly, Vt., Jan. 29, 1817. His life motto was "To do good." He was a teacher about forty years. He married, Aug. 1, 1843, at Greenfield, N. H., Miss Eliza C. Grant, a second cousin to Gen. U. S. Grant. He leaves, surviving, five sons and one daughter, Sister Henthorne, whose filial and loving ministrations soothed him in his last illness. The funeral service was conducted by the writer at the home of Brother Henthorne. The interment was at Kearney, Neb.

J. W. ELLIS.

*Bentonville, Ark.*

### HODGEKINS.

To live ninety-five years in this world of trial without leaving a stain upon character is certainly a noble achievement; but to use those years in such a way as to make them contribute to the highest development of all the Christian graces is not only a worthy achievement, but it is so unusual as to demand very special consideration. All this and more was true of Mrs. James P. Hodgekins, whose death took place Nov. 19, 1905. Mrs. Hodgekins was the mother of Mrs. Amelia Farrington, widow of the late beloved George B. Farrington, of Brooklyn, N. Y., who, for so many years, was the mainstay of the Christian church at that place. Mrs. Hodgekins was in many respects a remarkable woman. If it be true, as the Scriptures teach, that "in quietness and in confidence" shall be our strength, then her course of life was eminently calculated to increase strength. She was a Christian from her early childhood, and was one of the pioneers in the state of New York, who pleaded for simply the New Testament Christianity. Her patience in suffering, her courage in necessity, her courtesy in her social relations and her contentment in whatever position she was placed, were all remarkable. Very few mothers in Israel have left a more enduring influence behind them. Truly it may be said of her, "she rests from her labors and her works do follow her."

*Columbia, Mo.* W. T. MOORE.

### RENFRO.

T. A. Renfro was born in Madison county, Ill., May 4, 1835, and died at his home in Milton, Ia., Nov. 6, 1905. He came to Iowa in 1845 and was baptized by Elder Joel Plue and united with the Church of Christ in 1859. For more than thirty-five years he was a faithful minister of the Gospel and large numbers of people became obedient to the faith under his preaching. He was largely self-educated, was possessed with an unusually strong intellect, was an able preacher, and but few men in southern Iowa were better known and had a greater influence for good. He organized the church at Milton and was its pastor, in all, six years, serving two years each at three different times. A remarkable thing about his ministry was that he kept a complete record of his ministerial labors, giving the text, time and place where he preached each sermon. He was married to Miss Emma Plue, Sept. 7, 1859, and she remained his faithful companion until separated by death. His widow and two daughters. Mrs Lizzie Knizel, of Denver, Col., and Mrs Alfred Jolly, of Milton, Ia., survive him. The funeral services were conducted by his old personal friend, M. Downing, of Bloomfield, Ia.

B. S. DENNY.

*Des Moines, Ia.*

### WOOD.

William C. Wood was born in Mason county, Ky., Nov. 19, 1830, and died in Chillicothe, Mo., Wednesday, Dec 6, 1905. He was for years a faithful member of the Christian Church, a deacon, and held both county and city offices. He was honored for his sterling worth, and for qualities of mind and heart that were the result of years of ripening in the "faith once for all delivered to the saints." He was humble, faithful, pure, and we shall miss him from his place in the house of the Lord.

*Chillicothe, Mo.* JAMES N. CRUTCHER.

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# People's Forum.

To the Editor of The Christian-Evangelist:

I like your plea for oneness in The Christian-Evangelist for December 21, and see no good reason why the Disciples and the dozen or more sects of Adventists and other denominations of Christians should not unify. In New Testament usage "The Church" is the name of the body of believers in Christ about 100 times; "The Church of God" and "The Church of Christ" about half a dozen times each, with name of place, when local.

Process: Believe into Christ (it is *eis*, not *en*); then testify. Confess your faith in him by baptism into his name, showing hope of resurrection. We baptize believers, not sinners, on profession of faith in Christ, before baptism. O. R. L. Crozier.

[If Brother Crozier speaks for the Advent Christians, we can assure him that the way to unity with Christians who do not use the prefix "Advent" in their name, is very simple. Drop the prefix and the abnormal emphasis for which it stands, and let there be an all-around emphasis, in Scriptural proportion, of the whole of the New Testament teaching, and the thing is done!—Editor.]

⁂

## "Brotherly Criticism."

To the Editor of The Christian-Evangelist:

I have been reading very closely all that has been said for the past two or three years on church federation and Christian union through The Christian-Evangelist. I have been reading The Christian-Evangelist more or less for twenty years with profit and pleasure; but I must confess that your position on church federation and Christian union puzzles me. There are some things you have said recently that ought not to pass without some brotherly criticism.

In your issue of November 16, "Editor's Easy Chair," you charge upon some of the brethren that their attitude toward the great union movement is pharisaical. I think this charge is unbrotherly.

I do not know of a representative man among the Disciples of Christ who would not gladly unite on any New Testament plan looking toward the union of all the churches in Christendom. Be it understood, I do not oppose union movements, but I do object to the plan or method you advocate to bring it about, and the method adopted by the Inter-Church Conference held in New York recently.

You ask: "Would not Jesus be in a great gathering like this?" If he were I am sure he would have submitted to that great body of representative men for their acceptance the same principles and platform he gave to the world almost two thousand years ago.

I next call the attention of your readers to your address before the Inter-Church Conference, as published in the issue of November 16: "A United Church and Religious Education." In view of the Lord's prayer, which you quote, and the plea of Christ and the apostles, the latter half of your address appears out of harmony with the whole teaching of the New Testament. Let us look at a paragraph or two: "We may not be prepared at present to consummate that unity of our religious forces which is contemplated in the prayer of our Lord, when he prayed that his followers might be one, even as he and the Father are one; but let none say that because such union is impracticable now, it will therefore forever be impracticable." Do you not virtually teach that Jesus' prayer was impracticable when he offered it, or would be at some future time? If it was practicable then, why not now?

"Such a convention as this, which is now here assembled, would have been impracticable and impossible even ten years ago." I do not believe it. It is out of harmony with the prayer of Jesus. It is not in harmony with the teaching of the apostles. It was for this very purpose that Jesus came into the world, to unite in one body all people (Eph. 1:9, 10; 2:12-21).

If Christian union is impracticable and impossible now, when will it be practicable and possible? If your position is tenable and true, I can not see any reason for such a conference as convened in New York, on November 15, 1905. It is a hard doctrine that a great body of representative men of 18,000,000 people can not come together and agree to drop all human and party names, and simply be known as Christians.

I think from what has already been reported of the Inter-Church Conference that the plan to be submitted to "Thirty Religious Bodies" will only add another organization to the hundreds of organizations that now already exist, without effecting the desired end. I hope this will not be true. I think it was Mr. Jacobs, of Chicago, the great Sunday-school worker, who said in substance some time ago that we could delay the coming of Christ a thousand years by simply failing to do our duty.

S. R. Drake.

[1. We welcome "brotherly criticism." It is always interesting and often instructive to see the different points of view of different persons on any subject. Our brother says he does "not know of a representative man among the Disciples of Christ who would not gladly unite on any New Testament plan looking toward the union of all the churches in Christendom." Nor do we. But we know of several *un*representative men who would require conformity to their peculiar views and opinions in order to union. These are they who stand aloof from their brethren, who differ from them, and thank God that they are not as other men, who introduce innovations and departures from the word of God. Pharisaism is not too harsh a term for such persons.

2. The Editor's address before the Inter-Church Conference is criticised because it states that Christian unity, as Christ prayed for it, may not be immediately practicable. Does our critic believe that it is? He says: "If Christian union is impracticable now, when will it be practicable?" It will be practicable when Christian people will cease to make their opinions and methods terms of Christian fellowship, and are willing to be one on the broad New Testament basis. That time is not yet. This may be a "hard doctrine," but it simply states a fact which every one must recognize as true. Our critic wishes to know why the Inter-Church Conference should have been held, if Christian unity is not practicable. With the view of making it practicable, of course, by removing prejudice and misunderstanding. Our critic evidently does not discriminate between what is *right* and what is *practicable*. It would certainly be *right* for Christians to unite now if they were in a condition to do so. It is the duty of those who believe in Christian union to prepare the way for it.

3. Mr. Jacobs was right. We may delay the union of Christians, and therefore the conversion of the world, a long time, through our failure to see our opportunity and to perform our duty. This is why we are so concerned that we shall not fail to do our duty in relation to the great union movement among the churches of Protestantism.—Editor.]

⁂

## What Is It All About?

To the Editor of The Christian-Evangelist:

I have been greatly interested in the discussion on the Holy Spirit now being carried on in The Christian-Evangelist. I frankly confess that I have so far failed to gather from the discussion whether the contention relates to correct interpretation of Scripture regarding the gift of the Holy Spirit, or to the fact of the actual indwelling of the Holy Spirit in the mind and heart of Christians.

Without troubling you with my opinion on the subject, I desire to submit two questions, by answering which you will confer a great favor on me:

1. Can one know, beyond the possibility of doubt, by his feelings or emotions, when he receives the Holy Spirit? And,

2. If he can, why is there such earnest contention on the subject among men whose piety and sincerity there is no reason to question? T. Davis.

*Boone, Iowa.*

[Replying to the questions above, we would say: 1. That no one can "know beyond the possibility of doubt" any spiritual result, because spiritual knowledge may become clouded by sin or unbelief. The possession of the Holy Spirit is a spiritual fact which is attested not by sensible or physical emotions, but by spiritual results, including what is enumerated by Paul as the "fruits of the Spirit." One possessing these fruits in his heart and life may know that he is in possession of the Holy Spirit.

2. The discussion referred to either results from rationalistic tendencies, which lead one to deny what he can not explain, or from some philosophical presupposition which prevents one from accepting the doctrine of the indwelling Spirit, or from the habit of ascribing to secondary or instrumental causes those internal experiences which are properly attributable to the Holy Spirit.

The discussion with Brother McGarvey has not been so much about the fact of the indwelling Spirit in the Christian as about the privilege and duty of Christians to pray for the Holy Spirit. The realities for which we are contending are: 1. The personal influence of the Holy Spirit upon the hearts and lives of Christians, and, 2. The privilege and duty of Christians to pray for a larger measure of the Holy Spirit, until they shall be "filled with all the fulness of God."—Editor.]

⁂ ⁂

## The Devil's Church.

The author, W. A. Downer, became a Free Mason and was advanced to the seventh degree. At that ceremony he says that his eyes were opened and he could never honestly be a Mason thereafter. He terms the secret society the devil's church, and goes into a full exposition of the subject. 295 pages. Price, paper covers, 25 cents net, with 7 cents for postage; cloth, 50 cents net, with 9 cents for postage. W. A. Downer, Glassboro, N. J.

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# The Home Department

## The Hundredth Tree.—II.

BY WILLIAM A. WURTS.

(*Concluded from last week.*)

Growing more fervent, as was his custom, as he proceeded in his prayer, he invoked the aid of the Great Power to "watch over and protect the widow and fatherless"; to "guard them from loss and disappointment and hardship, either through their own or others' acts, and grant to them all the desires and necessities of this life that to the Infinite Wisdom may seem right and just." He prayed, too, "that to all may be given the desire to walk uprightly and deal honestly by their fellow men"; and that "if any one among us, even unto the stranger within our gates, has through his own direct acts or the acts of another to which he may have contributed, in any way wronged others, may the desire to make reparation by any means in his power be put into his heart and held there as a sacred trust."

As he arose to give out the closing hymn the deacon glanced again toward the door. The young man's seat was vacant. He had slipped out during the prayer as quietly as he had entered.

The day had been sultry, and as Hetty started along the road homeward from the meeting, little tongues of lightning shot across the western horizon, and on tree and bush the leaves hung motionless in that dead calm which so often presages a storm. There was little light, but this did not concern her, for she knew the road well. She was thinking of the deacon's prayer, and wondering if others in the meeting could have suspected the motive that had prompted it.

Suddenly, with a little startled exclamation, she stopped short in her rapid walk, for a few paces ahead of her as she was passing the wood-lot a figure stepped out into the road.

"I beg your pardon; it's only I—Allen Talbot," it said. "I didn't mean to frighten you, but—"

"Oh!" she exclaimed; then, recovering herself, though her breath came in a little nervous flutter, for there, over his head, just a few feet beyond, towered the solitary hickory, "I—I didn't know—I thought—Why, how do you happen to be here so late, Mr. Talbot?"

"I didn't 'happen'; I came with a purpose. I wanted to see something for myself. But won't you shake hands? Five years is a long time, I know, but I've counted on a friendly welcome from you ever since I knew I was to come back here."

She took the hand so frankly held out; she could hardly in courtesy refuse, and to tell the truth, she didn't really wish to.

"Two days ago," he said, "I heard things from my uncle's attorney that I didn't know before. He told me of that," and he pointed toward the wood-lot, "and I've heard it again—not quite so directly, perhaps—at the meeting to-night."

"Why, were you there?" asked Hetty, surprised.

"Only for a little while. I slipped in near the door; no one saw me, I guess—no one but Deacon Hewlett. I saw you going in; I wanted to speak to you; and when I'd finished my business at the village, I came back."

"I must hurry; it's going to rain," said Hetty, ill at ease. In the west a black, pyramidal cloud was banking up higher and higher, and distant rumblings told what was coming.

"But, Hetty—Miss Windham—just a minute! I want to tell you about—about my uncle—how sorry I am. I know what poor things apologies are—how little they count—but I feel as if I ought. I can't think he meant it. He was unfortunate—I know now—but he was always honest. I never dreamed he was in difficulty until I heard he was gone."

"Tell me," she said, and her eyes searched his in the dim light, "was it true what he said about your costing him so much at college?"

"That's what the deacon meant by 'the stranger within our gates,'" he said bitterly. "I knew because I heard it all two days ago, and the deacon had been staring straight at me before he began. I hadn't the courage to meet you then, even to apologize, for I knew you and he had talked it over. So I slipped out again while he was praying."

"But is it true?" persisted Hetty, hoping in her heart he could say no.

"I—I'm afraid so. His attorney says so. I know I was extravagant—culpably so, perhaps, but I didn't think of it then. I thought there was loads of money—that I had only to ask—for it had always been so, and uncle was generous and never refused me. And besides, even the proper cost of a technical education, after college, is a lot now-a-days. Then all at once everything stopped, and I knew what it was to be without money myself. God knows I'm sincerely sorry on your account and your mother's!"

"Yes, I'm sorry, too," said Hetty, and her voice faltered suspiciously. As they talked they had unconsciously walked on ten yards or so beyond the tree. The black cloud had overtopped the zenith, and big drops were falling.

"Here, take my raincoat," he said; "I ought not to have kept you." And he threw it over her shoulders. "But don't think everything has gone to smash. I believe my uncle will come back some time; and anyway, my life is all before me and I—"

A blinding flash illuminated everything around, and his words were drowned in the terrific report, like the explosion of a bomb, which instantly followed.

"Look out!" screamed Hetty, with a terror-stricken glance at the tree. "Look out! It's falling!" And with a sigh and a shiver, more than half of the old hickory, riven by the bolt, came crashing toward them.

At her cry he had hurriedly pushed her ahead of him, and she, having an instant's earlier warning, was out of harm's way; but the bolt had dazed him, and as he staggered after her a giant branch caught him and pinned him to the ground.

"Whoa! Hello there! What's the matter?" shouted a voice out of the blackness, and the deacon's old buckboard rounded the bend in the road behind them, its lantern making a little twinkling eye of light that served to show him some one was ahead. "What! You, Hetty? Why, what on earth! —Hello! What's this!" for she was bending over, trying frantically to raise the branch from the form lying prone beneath it. "Here! Hold the lantern an' give me a try. You couldn't budge that limb in a week. Ain't dead, is he? There now—jest pull him out a mite if you can, when I heave up the limb." And his brawny shoulders strained mightily, while Hetty, with all the power of her strong young muscles, gently drew out from beneath the branch its unconscious victim.

"Hold on, now, till I lead Jess around this ruck, an' we'll put him in the wagon. My gracious! That was an awful crack! I knew it struck pretty clos't. Now," he directed as he lifted Talbot to the back of the buckboard, "can you steady him a little so's he don't pitch out? We'll drive to your house—it's the nearest—and then I'll git the doctor. I reckon it's a job for you an' your mother, though I guess 'tain't more than a broken leg, maybe."

Deacon Jerry's diagnosis was right, but even a broken leg brings days of tiresome waiting for nature to supplement the surgeon's skill. Still, to Allen Talbot they were anything but tiresome, though he chafed under his sense of obligation to those upon whom he, of all others, had so little claim. Hetty seemed to ignore completely all thought of this. He was "the stranger within their gates," and they must be good to him. And besides—well, perhaps there were other reasons.

"I'll never have such a nurse again, Hetty," he said when he could get about on crutches. "I'd almost risk the other leg some time, if I thought I should."

"You'd better not," she said; "you might find it worse next time—the break, I mean."

"I couldn't find the rest of it better, anyhow—I'm sure of that," with a grateful look in his eyes. "Do you know, Hetty, now I'm getting about again I want to finish what I was saying when that tree caught me—that I wanted to take that debt upon myself, for likely I did help make it. And though it may be some time yet, I want you to feel that it isn't hopeless, at least."

"Don't let's talk of it; I try not to think of it any more. It can't do any good to mourn over it. Let's just leave it to Providence and Deacon Jerry," she said, as he saw that in his eyes which caused her to turn her own away and look across the fields where the splintered stump of the old hickory still pointed toward the sky.

"But I want to talk of it—I can't help it," he said petulantly. "Do you think I could rest under this sense of obligation for your kindness and not think of it? Oh, yes, I see what you're looking at! Well, it's done now, anyway; the last of the hundred; and that makes it all the more my debt, for I really believe that Providence heard Deacon Jerry that night and sent me under the tree just so I should have all the more reason to cancel it. And, Hetty—it'll likely be a long time before I can; but until then—until I can see my way to do it—don't you think that—that you could take me as a sort of hostage for it? And if I succeed—if I work awfully hard and prove to you that I really mean it all—that you'd be willing to keep me, afterward?"

A new light shone from her eyes as she put her hand in his. 'Why couldn't I help, Allen?" she said shyly. "Perhaps if I make it my debt too, we'll find it easier working it out together."

When she told the deacon, he didn't seem surprised.

"But I reckon I was right in my idees about makin' such things special subjects of prayer," he said. "Only I can't say I really did have faith to think Providence 'd set things movin' quite as fast as that."—*The Interior.*

* *

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## The College Kitten.

BY L. R. HORNISH.

**A Eureka Reminiscence.**

Who brought it or where it came from, I never knew, but when I returned from class on a bleak December day and entered my study room, a little gray kitten lay curled up before the fire. Now I, though a great big boy, like kittens and always have; my mother likes them, too, and so did her mother before her, though there is a tradition of her trying to hang one once for some grave misdemeanor; I, however, never believed this.

So when I saw this little one a tender chord in my heart began to vibrate. I thought of our own happy cat, called by mother the Awknoud of Swatz, but bearing the general title of Mr. Pickwick. He was once a wanderer, homeless, ragged and hungry. Then I wondered what the fate of this kitten would be; whether it would add grace and finish to some warm fireside or, after the next chill blast had swept the land and left its white mantle over a frigid earth, would kitty be found, cold and lifeless, a victim to the storm and sad evidence of the heartlessness of man?

The innocent kitten, as if it understood my thoughts, came purring and jumped upon my knee, seeming to say: "You'll not turn me away hungry and cold, I know." "No, little kitten," thought I, "though it might not do for you to abide here, you shall have one good meal anyhow"; so I slipped a piece of meat into my pocket at supper, and taking the kitten downstairs and out of doors—with many misgivings, I left it in the hands of Providence. At night the plaintive mewing of a kitten sounded in the hall, and in the morning one of the boys, the leading spirit in all our mischievous plots (although studying for the ministry) said he got up in the night to throw a kitten downstairs, but it mewed so sweetly and innocently that he took it in.

After breakfast we called at H's room with meat for the kitten, but it was nowhere to be seen; however, on calling, the covers of the bed began to ruffle, and out jumped kitty, greatly refreshed and with splendid appetite for his morning's meal. A consultation was held at which it was determined that kitty should be adopted by the boys and become the common property of the hall; it was also agreed that each should take turns in caring for it at night. The first night, as occupant of room number 1, it was decreed the turn of W. What was to be done? W. flatly refused this favor, and, with bolted doors, sat in defiance in his den! Such conduct, such an example in a hall of good intentions, was not to be tolerated.

A posse of boys assembled before his room talking together, and now and then rapping loudly upon his door, but no answer was given. The supper bell now rang and we all hurried away. After a hasty supper we hid in ambush for W's return, and when he came through the hall we pounced upon him, and, while one held the kitten, we gave him such a lecture that even his hard nature softened and he promised in faltering accents to keep pussy from all harm.

I left the hall that evening (Friday) wondering if, when I came again on Monday, I should find the kitten, but there he was, growing fat and looking very comfortable indeed.

An elderly lady, Mrs. W., was employed to sweep the hall and make the beds. Now, it may surprise you, but this old lady had a great aversion to cats, and especially to innocent kittens; she even had the audacity to tell me that she had, the day before, thrown our kitten out of the window! She seemed to think nothing of this at all, but I, then and there, told her my opinion of the matter; told her how I had always thought women to be more tender hearted and kindlier than boys and men, and how her conduct surprised me. I asked her if she would like to be thrown from the window herself, but she only smiled and went on with her dusting. Old prejudices are hard to efface from old hearts.

At noon of the next day kitty was nowhere to be found; not in P's room nor in mine; nor in my neighbor's; not in H's bed; nor on the rug in the corner. Gone! The milk was in the saucer for its dinner; the boys had gathered as usual to watch it play and caper about, but kitty was nowhere to be seen.

Dark hints were now thrown out linking Mrs. W. with the mysterious disappearance. She had been heard to say, "I ain't goin' to have no pesky cat or kitten under my feet." No one had been in the hall that morning but Mrs. W. and the girl who helped her, and the girl firmly denied being party to such an act; but Mrs. W. only smiled, a sinister smile, the boys said.

What better evidence of guilt could be given? It was perfectly clear to us who had killed the kitten and who must suffer for it. That very evening W. covered the upper hall with ashes; P. tipped over the tables and piled the chairs in the corner, and later, the whole building was aroused by two buckets of coal that tumbled downstairs with awful uproar and filled the stairway with chunks and dust. This tumult speedily brought Professor C., the hall manager, upon the scene; he, stumbling to the foot of the stairs, was completely enveloped in a bed comforter dropped from above; but when at last the professor reached the head of the stairs, boiling over with wrath, every boy was in his room studiously at work.

But you should have seen Mrs. W. next morning as she swept up the coal ashes and straightened the hall! The way she berated boys generally; the way she lampooned and lashed about was a sight to be seen and one that was seen and enjoyed by more than one. Now, how it got there I don't know, but as Mrs. W. left the hall, with many threatenings and great show of disgust, a piece of white paper pinned to her back gently waved to and fro, on which, in capital letters, were the words, "I KILLED THE KITTEN."

*Washington, Illinois.*

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**PICTURE OF WAR ENGINE "GENERAL."**

A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the NASHVILLE, CHATTANOOGA & ST. LOUIS RY.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. DANLEY, Gen'l. Pass. Agent, Nashville, Tenn.

THE
YOUNG PEOPLE'S CHOIR
Just the thing for amateur choirs.
144 pp. 50 cents, postpaid.
CHRISTIAN PUBLISHING CO., St. Louis

## The Old Year and the New.

BY J. MURRAY TAYLOR.

"He came to my desk with a quivering lip,
His lesson was done.
'Dear teacher, I want a new leaf,' he said,
'I have spoiled this one.'
I took the old leaf, so stained and blotted,
And gave him a new one, all unspotted,
And into his sad heart smiled,
'Do better now, my child.'

"I went to the throne with a quivering soul,
The old year was done.
'Dear Father, hast thou a new leaf for me?
I have spoiled this one.'
He took the old leaf, so stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled,
'Do better now, my child.' "

How many lives in the book given us at the beginning of the year 1906 are now "all stained and blotted"! Resolutions broken; promises unkept; opportunities neglected; the word of encouragement we did not speak; the kind letter we did not write—these and a thousand other little sins of omission have helped to mar the beauty of that book whose pages were once all bright and fair, for—

"It is not the thing we do, dear,
But the thing we leave undone,
That gives us a bit of heartache
At the setting of the sun."

But let us not suppose that there are no sins of commission. There is "transgression" as well as "disobedience." And not only are there two ways of sinning—transgressing and disobeying—but there are two classes of sins—those of the disposition and those of the body; there is "the pride of life," as well as "the lusts of the flesh." The Elder Brother exemplifies the former class while the Prodigal Son displays those of the latter. The sin of disobedience is greater, we believe, than that of transgression, as it can be remedied only by rendering obedience, which, if not done, will forever preclude the idea of salvation and pardon. So, too, do we believe the sins of the disposition to be worse than those of the body. There are those who would not think of raising to their lips a cup of liquor, yet they themselves are drunken with envy, malice and prejudice. The Elder Brother condemned the wayward life of the Prodigal, yet there is little doubt but that his own unrelenting spirit and unforgiving heart were greater sins in the eyes of his father than hose sins of the flesh which, in his younger brother, he was so ready to condemn. At any rate, "all have sinned and come short." We have all made our mistakes, and will continue to make them in this life. Only dead men make no mistakes. But we must not allow ourselves to become discouraged because of past failures.

"Has your life been bitter sorrow?
Live it down.
Think about a bright to-morrow,
Live it down.
You will find it never pays
Just to sit wet-eyed and gaze
On the grave of vanished days,
Live it down."

So we take our leave of the old year, with its sunshine and shadow, its successes and failures, its losses and gains, its good and evil; and, with our cares behind and our hearts ahead, "we press toward the goal."

The new year is now before us and we all have another book given us whose pages are fair and whose pictures are beautiful. For this let us "thank God and take courage."

"Every day is a fresh beginning,
Every morn is the world made new,
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you."

Comforting thought! Glorious hope!

# Gleanings From January Magazines.

### About Habit.

Because we have not hitherto had the best possible habits is no reason why we should not begin to form them in 1906. Professor James, who has made a profound study of habit, has furnished us with one or two excellent maxims on the subject. First, he tells us that it is indispensable to begin with "as strong and as decided an initiative as possible. Accumulate all the possible circumstances which shall reinforce the right motive. Put yourself assiduously in conditions that encourage the new way and make engagements incompatible with the old; in short, envelope your resolution with every aid you know. Never suffer an exception to occur until the new habit is securely rooted in your life. Each lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again. Let the expression of your habit be the least thing in the world, speaking genially to one's grandmother, or giving up one's seat in a horse car if nothing more heroic offers. But let it not fail to take place."—*Margaret E. Sangster, in Woman's Home Companion.*

### The Hope of America.

An editorial in the January Century suggests that we are deteriorating in our demagogues, but points out grounds of hope for America's future:

It is to be feared that in the future the danger from the demagogues in American politics is perhaps greater than ever. It sometimes looks as if we were deteriorating as to the character of our demagogues; as if some even of our decent citizens were willing to advance the fortunes of politicians of more disreputable record, of more vindictiveness in their methods, of more loathsome cant and hypocrisy, and of more evil influence, than have hitherto been able to make good men their dupes. In every community there is crying need of men, young and old, who will take a hand in civic concerns, not for the graft that is in them, not merely for the glory that is in them, but in a pure and patriotic spirit and with the love of and the reward of legitimate fame. Our institutions are making such men; two bright examples are now living and greatly honored among us—inspirations to all. One of these men has been the President of our country, and one is now its President. The country that has found and used and honored such men is capable of producing more of the same fibre—and, in fact, is doing so before our eyes. In this is the hope of America.

### Coffins and Filial Piety.

A coffin is not the ghastly object in China that it is considered in the West. A man will purchase his coffin while he has money to command a good one, and will think nothing of having it standing around in his home waiting for him. Not only so, after a man is in his coffin, it is not at all uncommon for his family to keep the corpse sealed in its coffin for years, waiting to accumulate money enough to give the body a fine funeral. We know a man whose father died while he was a child. The widow kept the body until the child grew up, and had had his education; then before the young man should go abroad to receive his physician's degree, he stopped at home long enough to bury his father. This act of the son was a bit of filial piety.

Filial piety ramifies and modifies domestic economy, political economy, and everything else that has to do with human relations in China. It produces some odd results in some of its operations as, for instance, when a man gave all his attention to getting his father's corpse out of the burning home, and in the meantime his wife and children were burned to death. We have been told that there is a death penalty in China for letting one's father's corpse burn. Of course if the law teaches the lesson implied by fixing such a penalty there may be some excuse for a man's misdirected activity. Then the Chinese have a saying that, if a man lose a wife, he can get another, but he can not get another parent. This man made the sentiment cover care of the corpse as well as care of the living parent.—*Mary Porter Gamewell, in The Chautauquan.*

### Unbusinesslike Farming.

The layman can hardly realize the lack of system that prevails on the average farm. Drainage is little thought of on the lowlands, crops are rotated only as chance determines, and probably not one farmer in a hundred can tell what enterprise on his farm and under his conditions is the most profitable. In no other business is it likely that men can be found with $10,000, $20,000 or $50,000 investments who never pretend to keep books of the business. Farmers' books are too often kept in this manner—gain, money in the bank; loss, money borrowed. The writer once argued this question of keeping books with a well-to-do American farmer, who finally concluded his argument by saying, "Farming ain't all keeping books, by a long shot." Truth lies in the argument, but keeping books is not all there is to manufacturing furniture or transporting freight, and yet it must be a valuable accessory or it would have been discarded years ago.

There are still thousands of farmers in the middle West who do not follow the markets, who rarely, if ever, stop to consider the relation between prices of feeds and prices of beef and pork. Hogs are fed because "there is money in hogs," and many an operation on the farm is done according to some preconceived notion. The writer knows a German farmer in western Minnesota who has a beautiful, clean farm, and is evidently prosperous. While watching him feed his hogs one day, this conversation took place: "How old are those pigs?" "Sixteen months." "Why don't you sell them?" "Well, I don't like to sell a hog until he weighs up good and heavy." Further conversation revealed the facts that corn was worth forty-two cents per bushel and pork four dollars per hundred weight, live weight. When asked if the pigs he was feeding were gaining enough to equal or exceed the value of the corn, and pay him for his labor, he realized that each bushel of corn had got to produce about twelve pounds of pork to yield him any profit. Knowing that his pigs were not gaining the half of that amount, he decided to sell both pigs and corn.—*Edward C. Parker, in the American Monthly Review of Reviews.*

### The Chinese Newspaper.

Archibald R. Colquhoun contributes to the January number of the "North American Review" an interesting and informing article on "The Chinese Press of Today." Peking is the home of the oldest newspaper in the world, the "Peking Gazette"; and, long before the modern newspaper made its appearance in China, there was an extensive use of placards and broadsheets, which, though they often contained criticisms of the government, were not censored, and indeed there are no press laws in existence in the Middle Kingdom to-day. The first modern newspaper was published in China in 1870, but the growth of the Chinese press was slow until after the Boxer rising. Now Peking has three daily papers and two fortnightly ones; Tientsin has three dailies; Shanghai has sixteen daily papers; Foochow, Soochow and Canton between them have some six or seven dailies; while there are five at Hong Kong and one at Kiaochow. Besides, several papers are now published in the interior. In all these, there are, as in American and English papers, leaders and leaderettes, news items, telegrams, scraps of general information and advertisements. In describing the Chinese paper, Mr. Colquhoun says:

"Along the top, where we are accustomed to see the title, runs the pious exhortation to 'respect the written word,' and the custom of reverently collecting and burning all printed matter still survives, although it is neglected in some of the treaty ports. Special correspondence is 'conveyed' from the foreign press, and not always well

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and can not compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy.

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

translated, which leads to many ludicrous mistakes. The acknowledgment is made to a 'Western Friend,' and the leading papers have a foreigner to advise on foreign news, but some of the more advanced statesmen have men to translate direct to them, as had Li Hung Chang. Advertisements in the more popular papers are much in evidence, as in our own papers, and war news is given prominence. This is a modern development, for at the time of the Chino-Japanese war the defeats of China were never chronicled, but imaginary victories were dithyrambically described, and the same happened in some parts of China at the time of the Boxer movement. As a rule, the articles in Chinese papers and magazines are not signed, but the niceties of style are such that the authors are soon recognized locally; whereas, in Japan, the leading writers enjoy quite a national reputation. This does not imply that the Japanese pressman is well paid, any more than his Chinese brother, for the maximum salary of the former rarely exceeds a hundred pounds a year, and is oftener between thirty and fifty. The Chinese is even more poorly paid.

* *

### The Age of Political Enlightenment.

Since the beginning of the twentieth century empire building has continued to spread; but, in recent years, the strength of democracy and of the new play of world forces has been spreading in proportion. The student of international affairs must perforce follow not only effects, but causes. A revolution means much, but the causes that produce it mean more. We close the year with the glare of revolution over Western Europe, and the light of progress burning steadily and brightly in the East. There were mutterings and rumblings in Central Europe. In that witches' caldron, the Balkans, by the light of the moon, men in peasant's dress, but with weapons in their hands, passionately talk of liberty and independence. In the north of Europe there has been a bloodless revolution and a dual kingdom has been cleft in twain. There is a spirit of unrest. Blind obedience to the divine rights of kings no longer exists.—*A. Maurice Low, in the Forum.*

* *

### Silly Women and Their Gowns.

Although the selling of old clothes—old, so to speak, because, while the garments are second-hand, they have not been worn more than two or three times—by society women is a practice of long standing, few out of the theatrical world know to what extent it is done. Should one happen to wander into one of the numerous little shops scattered along Sixth avenue, between Thirty-third and Thirty-ninth streets, New York, he would be surprised at the quantity and quality of expensive garments, rich silks and brocades, chiffon and lace gowns, which are displayed there for sale.

The secret of their sale is that women who are seen everywhere that society congregates seldom wear the same gown more than three times, for she who aspires to leading, or even following, knows that dressing well is half the battle, and she who dresses well must constantly be seen in new and expensive garments. A gown made over would be instantly recognized and the wearer would be secretly accused of trying to economize, so the only alternative is to sell the garments; for, contrary to popular opinion, neither poor relations nor ladies' maids come in for the harvest of silks and satins. A lady sells these because she has no further use for them.—*Leslie's Weekly.*

* *

BIBLE COLLEGE AT HOME.

If you can not go to college, the college can go to you. Let us send you our new illustrated catalogue. Write Chas. J. Burton, President Christian College, Oskaloosa, Ia.

### Business Maxims Applied to Church Work.

It would be businesslike not only to send resignations to neglectful church officers, but also to privates who are perpetually on a furlough from their duties, doing nothing beyond running an excuse factory. With the watchword, "A business of religion," each church should thoroughly revise its rolls at least once a year, as Sunday-schools do once a quarter, and business firms oftener still, and make the list include only "practicing Christians," lest it should be publicly credited, as so many unpruned churches have been, with keeping in its fellowship "*practicing knaves.*"

The chief of a kraal in Natal, South Africa, gives his consent to his people becoming Christians, thus: "If you become better men and women by becoming Christians, you may remain so; if not, I won't let you be Christians at all." That is a good rule for Americans as well as for Africans.

If our religion "*means business*" it will take just as much rain, just as much heat, just as much cold, just as much weariness, to keep us from church and Christian duty as from our daily occupations. What would you think of a man who went to his business only in fair weather? What success would you expect for a young man who never went to his work when the thermometer was above or below "temperate"? How long would you employ a man who did not come to his work when he found himself a little weary or indisposed or *not feeling like it?* How many of your excuses for absence from meetings on Sunday or on week days, or for other neglect of duty, would stand the analysis of the question, "Would this same excuse be sufficient to keep me from my earthly business or from an expected pleasure?" That question is a good standard for measuring a Christian's excuses. If an excuse will stand that test, it is doubtless a good one.

"A business of religion"—that was the idea in the mind of a certain boy to whom a preacher said, "Is your father a Christian?" The lad replied, "Yes, sir; but *he ain't working at it much lately.*"

A minister, recently settled in a Connecticut town, called one Saturday upon a photographer to have his picture taken. The artist did not recognize him. He was very busy with a holiday rush, and could not appoint any time for a sitting. After a moment's pause, however, he turned abruptly to the minister with the question, "*Are you much of a Christian?*" A little surprised at such an unexpected question, the minister said that he was trying to be a Christian. The artist then remarked that he would be in his rooms the next morning (Sunday) between the hours of nine and twelve, and would be happy to see him if he would drop in then. "Between those hours I shall be in the pulpit, preaching the Gospel," replied the minister, "and will return the compliment and ask you to drop in and see me there instead." "Oh, good-morning!" said the artist, with a sheepish look upon his face, as he perceived his mistake and disappeared in his dark room.

That Chicago expressman who advertised at the moving time "Furniture loaded so as to *show* to the best advantage," manifested a deep knowledge of one of the most dangerous traits of human nature—the desire to seem other than we are. Our Christianity must be as deep as truth, or it is not secure against the epidemic of fraud.

As a cure for this sham religion we must cultivate TRUTH. I do not mean merely its surface, veracity, but its depth, *reality.* We need to introduce the Eastlake style into character-building as well as houses; that is, instead of seeking outwardness and show by veneering and varnishing, let us *be* what we *seem.* This is TRUTH, for which the man was seeking who prayed, "Lord, make me *real.*"

I had a dream—whether day-dream or night-dream matters not—that was strangely significant. I was approaching a large city by railroad. I looked from the car windows and saw upon barns and fences the signs: "Go to 1150 Main street for all kinds of books at lowest prices." Near it in several cases was the picture of a man with a carpet-bag in his hand, walking rapidly, and below the picture were the words, "I'm going to 1151 Main street for ready-made goods." Another inscription told of a large assortment of jewelry at 1155 Main street. I reached the city, and hurried to "1150 Main street." A large sign over the door and handbills in the window announced "Books of all sorts at very low prices." I went in. The bookseller was there, *but not a book was to be seen in the store.* He said that he was hoping that he might have some. I suppressed my indignation and went into "1151 Main street" for ready-made goods. Again I found a storekeeper, but not goods, although the store was covered with placards announcing "great bargains." In 1155 I found the same falsehood. Like the others, he expected stock *some time.* I walked along the street and found many such stores. On the whole street there were about 400 stores, and although every one had its glaring sign, only about two hundred had any goods to show. The king of the country came into the street and entered many of the stores to make purchases, but found so many places where they did not have goods corresponding to their signs and handbills that he ordered his attendants to pass through the street and tear down all the false signs and drive out all the false traders. Then there came the crash of falling signs, and I awoke to find that I *had been dreaming over a church record.* There were long rows of names with the sign "Christian" over them, but alas, how many had nothing but a sign; no fruits of the spirit behind the sign, no "love, joy peace, meekness, gentleness, patience"! None of that activity in Christlike work, none of that tenderness of Christlike sympathy, none of that unselfish devotion to the salvation of others that is implied in the name Christian! Our religion must be something more than a label. Who trusts in labels? Who thinks that the label "Butter" always means butter, or that "Honorable" is applied only to men of honor? When the King of kings comes to make up his jewels, what a crash there will be amid these false signs and labels, as many whose profession has said, "Lord, Lord," shall be driven out with the word, "I know you not—Depart!" Tear down your sign if you have gone out of the business, and do not delude passers-by with the expectation of finding goods that you have long since sold out.—*From "Successful Men of To-day," by Wilbur F. Crafts.*

IF YOU HAVE

**Rheumatism**

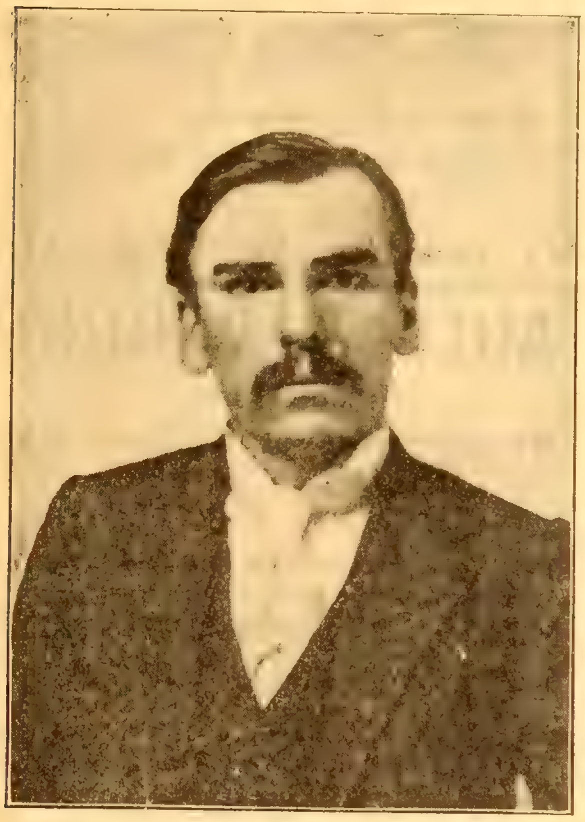
**Gout, Lumbago, Sciatica,** when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address:

**John A. Smith, Dept. 25,**
**306-308 Broadway, Milwaukee, Wis.**

## The Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

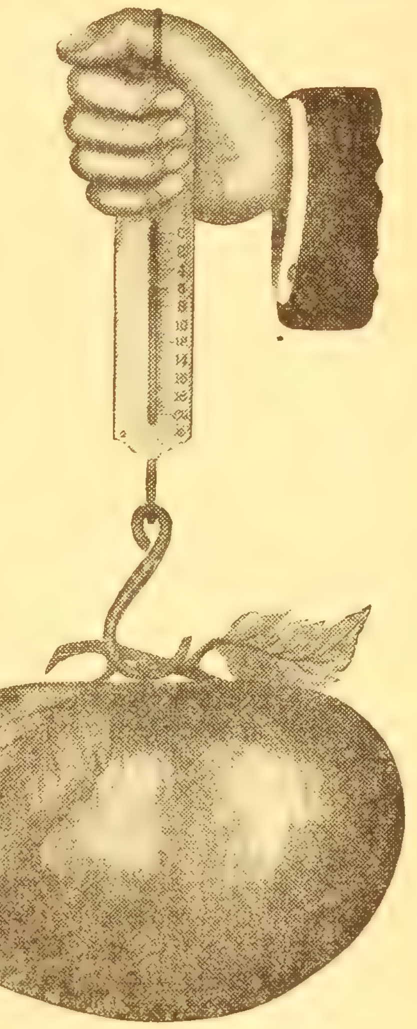
Next week begins our new continued story. As you might know from your experience with all of my stories, it will be a long one, running throughout the year. If you get on at this end I will see that you get safely off at the other end about next Christmas. That is, of course, unless Brother Garrison loses the last chapter. We will try to watch him. The new story is entitled, "The Secret Bowl." As there is no use to keep anybody in suspense I will come right out here and explain that it was a gold bowl and that the secret was engraved on it. Since it was engraved in English and had not become worn by time, of course anybody could have read it and so learned all about the secret, only, nobody had the bowl. You see, it was buried. They didn't know that. I mean at first. Afterward it grew rather exciting. But, all in all, "The Secret Bowl" is a story of sure enough people, young and old, and of experiences quite common enough. It is not a story of secret crimes, or of hairbreadth escapes, or of Indians. Still, I must not disguise the fact from you that it contains a secret. But you don't have to worry about the secret at all; that is in the story for the characters to worry about. The principal characters are a boy and a girl of exactly the same age. They had some troubles, but if they hadn't, who would want to read about them? Happy people are not interesting to read about. The dullest part of the United States History is when the presidents are prosing along without any wars on hand. Just suppose George Washington had led as peaceful a life as Van Buren, for instance, or Madison, or—who are the rest of them that always stayed at home? If Washington hadn't had wars and privations, he might have run a hatchet factory and nobody would have cared for him. I will tell you now that the story ends all right. You ought to know that so you will feel willing to read it for a whole year. If you followed it week by week only to have a big funeral next Christmas, you would feel that I had led you on to deceive you. This story ends just right to make everybody as happy as possible. Of course you can't make *some* people happy; it's no use to try. And now for a few of our first 1906 Av. S. letters:



J. BRECKINRIDGE ELLIS,
*Who will Write our New Serial Story, Beginning Next Week.*

John Hillary, Orange, Cal.: "Most of your new members begin by saying, 'I am a little girl.' I am glad to say I am a boy. My age is 14. I have kept the Av. S. rules 12 weeks, just to see if I could. I'm going to keep them all 1906 if I can. I don't like poetry at all. Maybe if I make myself read it I will get to liking it. 'A Week with the Woodneys' was the best story you ever wrote. I'll tell you what I like about it. It seemed so much as if I was right there. At first it seemed funny for a 'week' to run all year. But I got to thinking; every week you told us about one hour. So if we could have read the story all at once, I mean if it had been printed in a book, it would have seemed a short week. I know I was sorry it didn't go on. I would like to know if the saloon was shut up. If you start us a new story, I wish it would be like 'The Woodneys.' You could just go on with them and give us the second week. I like that family. I feel as if I knew each one of them. I don't know what we can do for orphan Charlie. I don't see how he is ever to work with only one leg. He will have to make his living by using his mind. I wish I could help to educate him, but I am going to try to earn something to send." (By the way, my friend, George W. Dawson, of Kansas City, recently sent me $2 to be divided between Charlie and Drusie. And did I ever report that Mrs. Carrie P. Johnson, of Perrin, gave me a dollar?) Lillie Fisher, Dunlap, Mo.: "I like 'The Woodneys' very much; but I would like to know how Mrs. Geraldine came out with her novel. I got a good many things Christmas morning, among them Longfellow's short poems, presented by my teacher, Miss Mildred Creswell. I appreciate it very much." (It will help you on your Av. S. work.) "I am glad Felix concluded to stay with his friends in Arkansas, because we would hate to lose him out of the Av. S. By the way, my Uncle Albert Fisher is in Ark. on a vacation." (By the way I never before realized the appropriateness of having "Ark." stand for Arkansas. It is doubtless because there is such a flood of rains here.) "My birthday is Feb. 20, and I would like to know if any other member of the Av. S. is the same as mine?" Thomas Garland, Greet, N. M.: "'The Woodneys' is all right. I wish we could have a month of them. I don't care if you don't know how it ended, I believe the blacksmith married Lizzie Day. Anyway the story couldn't have ended in a week. With what you had to build with, it would have to have taken a long time to find out what anybody was going to do. I liked that little wandering musician the best of all. I play on the violin, although I am not so strict about always playing classical music as he was. I can play 'Arkansaw Traveler.' I'd think you'd be humming that all the time. I am like you, I think Opal Johnson must be a brave girl to carry milk so she could make some money to send our orphan. I wish somebody would tell me what to do to earn some money for him. I send you my 3rd quarterly report." Jennie Laramore, Trenton Fields, N. J.: "I observed in the last CHRISTIAN-EVANGELIST that you said that you think there are no more troublesome animals than boys except girls. I desire that you should explain yourself." (I said, in speaking of "rude and rough" children, that boys of that nature are the most troublesome animals known to me, except girls of that description. That is to say, I don't care so much for a rude and rough girl as I do for a rude and rough boy, but a rude and rough *anything* is bad enough.) "If you meant that neither one should be rude and rough" (just the point) "then I agree with you. But if you meant that girls are more troublesome than boys, I beg leave to differ from you." (It is granted.) "Now, do you think girls *are* the more troublesome? This is the question." (As I am a boy, myself, I fear I would prove a prejudiced judge.)

THE WORLD'S LARGEST TOMATO
WEIGHT 6 LBS. 2 OZS.
THE MARVEL OF THE GARDENING WORLD



Never before has there been such an enormous Tomato grown as the one herewith illustrated. This wonder being grown by Mr. W. H. Richards of Wilburton, Ind. Ter., who raised numerous other tomatoes in the same patch, weighing 3, 4 and 5 pounds each. This new tomato was originated by the St. Louis Seed Co. 512-514 North Fourth Street, St. Louis, Mo., who [illegible] giving away FREE packets of the seeds to all who write them for it. Their beautiful new enlarged Catalogue also describes and illustrates the world's largest cucumber, length 22 inches. Their wonderful new corn, that they offer a cash prize of $5.00 per ear for. Their new mammoth yielding oats, which has a record of 183 bushels per acre and an endless variety of other new offerings that cannot be found elsewhere. We urge our readers to write them to-day, for their handsome new Seed Catalogue, also the FREE packet of Tomato Seed, kindly mentioning this paper. Address them as above.

Lawson, Mo.: "Inclosed find $2, one for our missionary Drusie, the other for our orphan Charlie. I pray the Heavenly Father will abundantly bless all orphans, missionaries and every person interested in the uplifting of humanity, and the advancement of Christ's kingdom." Bertha Beesley, Moselle, Mo.: "Wishing you all a happy new year. My report will be late this time as I forgot to learn my quotation, but of course I will begin again. Inclosed, a money order for $3, half each for Charlie and Drusie, from mamma and me, as a New Year's greeting. May God bless them both." Howard Farmley, Butte, Mont.: "Is a dime too little to send for our Charlie? I hope not, as it is all I have in the way of spending money. I want to begin the new year by sending something." (We think it a splendid gift.) "'A Week With the Woodneys' was first class. All of us read it and then lent the paper to ur neighbor, and he read it alou three children each week. I hope that poor old horse didn't die from his hard time of getting in and out of the house. We have an old family horse, and we called him Bill, but ever since we came to that part of your story, we have called him Bonaparte. Tell Felix that Bonaparte sends best wishes for a happy new year."

I was sitting, a few days ago, worrying over the plot of my new story, trying to think of something you would like, something that would interest, and at the same time do no harm, when the mail came and in it a letter from Blooming Grove, Texas. I opened it with a smile, thinking, "Now here is a letter from down south. Some warm-hearted southern reader of my department is cheering me up in my work, perhaps sending a trifle for Charlie or Drusie, or at least a kind word regarding my work. Ha, ha!" thought I, "ha! ha! it is good to get these notes of encouragement throughout the year." The letter began just as if it were from kinfolks: "Dear Brother: And the 'Week With the Woodneys' is ended. Don't you think it was the longest week you ever saw? I got so tired of it, tired only because it was so long. Now, if it had been a year with the Woodneys it would have been all right, but no one expects a week to last so long. Please don't tell us another. It isn't your forte. Try some other style, something that hasn't a *tale* to it. I have read 'A Week With the Woodneys' anxious to see the end. But after all I was not to see the end! I am sorry. I was anxious all the time to see the end. Sad! Yet I'm glad! Meaning no harm, but giving expression to my likes, I am respectfully, T. J. Harris." You could have made an end to it at any time by ceasing to read it. Do you not think Brother Garrison's end of the paper was worth your money? One is not obliged to eat every dish on the table. Perhaps if my story did not interest you, my Advance Society did? Are you interested in our missionary Drusie or our orphan Charlie? I hope you are. Why not send some money in their cause? Don't you bother about the Woodneys, whom you do not like; here are two sure-enough people who actually *need* your help. My dear and respectful brother, do, do listen to me just a moment while I tell you something about our orphan Charlie. You know of course that he has but one leg and that there is nobody in the world to help support him, except those who are moved by the pity of his case. But do you know that he has a dear little sister, about two or three years younger than himself, who lives with a family far away from St. Louis? Just think! A little sister whom he can never see until he is able to go to her. Kind friends care for her, but of course the children remain apart. When you think of the brothers and sisters dwelling together under the same roof, happy in each other's lives, gay in mutual sport and tender in mutual parent-affection, does it not interest you to think of Charlie in the Orphan Home, while his little sister lives where she never sees his face, or hears his voice? I *know* this interests you, for you are, as you say, my brother. Send something to show your interest, or something to show that you think of our brave little missionary laboring for Christ in far-away China. Active aid for such causes is worth the interest in a thousand stories. It is really of no moment if you were tired of my "week," except for a passing disappointment to me; but it is of eternal moment if we show our interest in orphans and missionaries by active service. Send us something, Brother Harris, and a happy new year to you and to every one of my readers; the blessing of lives well spent be yours! And remember that next week we begin "The Secret Bowl."

*Bentonville, Ark.*

* *

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**PAUL MOORE, Assistant Editor**

**F. D. POWER, B. B. TYLER, W. DURBAN, Staff Correspondents.**

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

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Vol. XLIII. January 18, 1906 No. 3.

# 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### A New Department.

The Omaha National Convention of the Churches of Christ, voted to fittingly celebrate the close of the first century of earnest effort for the restoration to earth of the faith, ideals and practices of the primitive church, and appointed a committee, of which J. H. Garrison, of this city, is chairman, to arrange appropriate services for the Centennial Celebration at Pittsburg in 1909. Not only is this committee commissioned to prepare a celebration of what would be accomplished through the ordinary development of this great movement, but to do its utmost for the attainment of sublime achievements worthy of our plea and spiritual descendants of the great men in whose hearts the thought of Restoration had birth.

Among the sensational triumphs contemplated are the doubling of our membership, the multiplication of our benevolent, missionary and educational resources, the payment of our church debts and building of better church homes, greatly increasing the circulation of Christian literature, forward steps in the unification of all God's people, the deepening of spiritual life and the ennoblement of Christian character. To do the work committed to it, the committee has effected an organization, with W. R. Warren, of Pittsburg, in the lead as general secretary. Already the propaganda has the swing of success, and there are now grounds for faith in our surpassing the thrilling hopes of those who formulated the Omaha resolution.

The Editor dedicates this space to this great centennial propaganda in co-operation with Brother Warren and the committee. Herein will be recorded achievements of our brethren—missionary, benevolent, educational, evangelistic and materially effecting Christian unity worthy this undertaking, and we trust some inspiration. also, may here be found. Not the least of its purposes will be the placing of The Christian-Evangelist in every home that will give it welcome. If this be accomplished early in the beginning of this campaign, victory is nearly assured. Communications in harmony with the purposes of the centennial committee and this department will be gladly welcomed.

◆

Could not do without The Christian-Evangelist. H. A. Osgatharp.
*Winslow, Ind.*

### We Are Orthodox.

We all send new year's greetings to the entire Christian-Evangelist force and all its readers. Brother Garrison's book on "The Holy Spirit" is certainly orthodox and should be in every Christian home.
*Brookings, S. D.* J. A. Seaton.

### Sanguine Nicoson.

I hope you may succeed in placing The Christian-Evangelist in 100,000 homes. I would like very much, indeed, to have every member of my church read it. It will greatly help the work. I regretted very much to see you give up the benevolent work, but feel you will do a vast work for Christ and his Church through The Christian-Evangelist.
*Memphis, Mo.* M. J. Nicoson.

### A Familiar Friend.

I have been taking The Christian-Evangelist from its beginning. I want to take it as long as I am in this body. It has been a source of great comfort and knowledge to me, so please find enclosure for renewal. C. R. Shawhan.
*Lees Summit, Mo.*

### Right Education.

The party to whom I am sending this year's paper is a ministerial student in the college here. He recently came to us from the Presbyterians. I want him to read The Christian-Evangelist as a help to him in his work and development.
*Wilson, N. C.* A. M. Windhorst.

### A Ray of Cheer for the Sick Room.

Enclosed find money for my paper until 1907. I am an old subscriber, a widow 73 years of age, and a shut-in, but enjoy reading your paper so well that I can not do without it, and shall use my influence to get others to read the paper, that they may come to Christ.

### Sticking Close as a Brother.

I have been a reader of The Christian-Evangelist all my days and can not get on in the Christian life without it, and I expect to read it the rest of my life, if it continues as good; in fact, it gets better all the time. J. E. Throckmorton.
*La Belle, Mo.*

### A Comfort to the Lonely.

I am lonely; nine have gone of my immediate family. I have been a reader of every volume of this paper, and I want it as long as I live. Mrs. E. M. Bailey.
*Elkton, Ky.*

It gives great pleasure to the Editor to know that he is uncurtaining stars of hope and cheer to shine down into the hearts of the sad and lonely.

### Without Other Church Privileges.

I enjoy reading The Christian-Evangelist so much. It is the only means I have of knowing what is going on religiously, and I gain so much strength from the editorials, especially from the "Easy Chair." May the dear Lord spare you many years yet to battle for the right.
*Collinsville, Ill.* Mrs. M. J. Evans.

One of the most useful ministries of The Christian-Evangelist is visiting Disciples deprived of congregational worship.

### A Great Work Possible.

You have done a splendid work in the interest of the Benevolent Association. I know of no place where you can do as much good as in this new sphere. There is a mighty power in a Christian paper like The Christian-Evangelist. Would that it might enter every home. It comes as a messenger of love, and I personally rejoice that your personality is going to be connected with the greatest of our religious papers. I have always enjoyed your articles in the ——— and shall look with pleasure to what you write for The Christian-Evangelist. May God bless you here as he has in the former work. Your enthusiasm and earnestness, as well as your knowledge of men and churches, will be a great help in pushing The Christian-Evangelist to the 100,000 mark. I assure you of my hearty co-operation in all your plans.
*Frankfort, Ind.* Wm. J. Russell.

### The Widow of J. T. Toof.

I have taken great pleasure in getting up a list of twenty-five subscribers to The Christian-Evangelist because I think it a loyal messenger of the Christian Gospel, and I believe its influence in the home is a very helpful one. Leda T. Toof.
*Quincy, Ill.*

Sister Toof's husband, J. T. Toof, of Quincy, Ill., was for many years the most popular preacher in Illinois. Although taken away in his early manhood, he left an indelible impress on the Christian character of thousands. A commendation of The Christian-Evangelist by his dear companion will be most grateful to a multitude of the old Illinois friends.

### The Grace of Reciprocity Needed.

We are in receipt of a letter from a western reader, expressing regret that the writer can not continue his subscription for the ensuing year, basing his inability on the fact that Rockefeller, Carnegie and other monopolists have "gathered in all the money of the west."

We have no fears that this good brother will suffer lack of proper physical nourishment because of this sequestration of money, but fear he is willing to let the whole of these economic wrongs fall on the spiritual side of his life. Should not the grace of reciprocity bid him make some sacrifice for the support of The Christian-Evangelist, than which there is no greater factor in America for the overthrowing of these great monopolistic tyrants oppressing the homes of our people? Little would be done for the deliverance of the poor from these cruelties were it not for sentiments of humanity and fraternity created and maintained by our religious press. Were this brother's example generally followed, there would be no voice of protest against the rapacity of which he complains. Loyalty to his tribune would enroll his name on the subscription list of an influential religious paper; justice between body and spirit requires the former to bear part of the exactions of the trust magnates, whose reign we believe will be brief; the best he and others similarly situated can do is to read the Bible, The Christian-Evangelist, pray much and vote conscientiously.

# Current Events.

**Congress.** In transmitting to Congress the report of the Isthmian Canal Commission, the President took occasion to speak a vigorous word in defense of the commission and of the general management of affairs on the isthmus. He expressed the opinion that the work is being well done, without waste of time or money, and that the criticisms which have been made have no foundation except in the imagination or malignity of persons seeking notoriety or trying to air grievances. The Senate, which has already been in an altercation with the President over the canal question, took this message as a challenge and by a unanimous vote ordered an investigation of the conduct of the canal work and the Panama railroad and the management of the canal zone.

Further occasion for friction between the President and the Senate was afforded by Senator Bacon's resolution calling for the correspondence relating to the proposed international conference regarding our trade relations with Morocco, a step which many consider an encroachment on the field of the executive; and by the discussion of our relations with Santo Domingo, which have apparently been made more dubious and complicated by the flight of President Morales.

Slow progress is being made toward legislation on railroad rate regulation. The Hepburn measure in the House is reported to have the right of way and to have received the approval of the administration. It is a compromise bill, giving the interstate commerce commission power to fix a maximum rate in place of one found to be unjust, but not empowering it to fix minimum rates.

The opposition to the joint statehood bill for Oklahoma-Indian Territory and Arizona-New Mexico has become almost decisive. Fifty-one "insurgent" Republicans have signed an agreement to vote with the Democrats against the bill. Three more will make a majority.

The Smoot case is to be reopened and further testimony received as to the eligibility of the Mormon senator.

◆

**President Harper.** After a long and valiant struggle against a painful disease, William Rainey Harper, President of the University of Chicago, died January 10. He was born in Ohio in 1856, and was a few months less than fifty years old at the time of his death. His powers matured early and he combined in an extraordinary degree the intellectual and scholarly processes with the abilities of a great executive. He was graduated from Muskingum College at the age of fourteen; received the degree of Doctor of Philosophy from Yale at nineteen; was president of a college at Mason, Tenn., at twenty; professor of Hebrew in the Baptist Union Theological Seminary (the germ of the present University of Chicago) at twenty-three; and professor of Semitic languages at Yale at thirty. His power both as teacher and as administrator showed itself in connection with his early work as a professor of Hebrew, for he not only taught with enthusiasm but organized a correspondence school in that somewhat unpopular subject, and, by sheer force of personal energy and executive ability, soon had hundreds of persons all over the country studying Hebrew. His capacity for hard work was equaled only by his willingness to do it. At Yale the story used to be told of a student who applied for some private instruction in Hebrew and was told by Doctor Harper that the hour from 2 to 3 A. M. was the only one he could give him, but that he would gladly meet him then. When the organization of the University of Chicago was proposed, Dr. Harper was called to be its head and began in 1891 the work by which his name will always be remembered. To outsiders, the success of the president in getting money has seemed wonderful, and so it was; and the institution's growth has seemed too rapid to be healthy. Those who know how many more millions might at any time have been had for the asking, admire rather the patience of the man. It was one of his deepest desires that he might be remembered not as a money-getter, but as one who had borne a scholar's part in the advancement of education.

◆

**The Right to Die.** The question whether it is ever justifiable to take human life as an act of mercy to the victim, is by no means new, but it has been newly raised by Professor Charles Eliot Norton, who takes the unpopular affirmative side of the proposition, affirming that persons incurably and painfully diseased ought to have their lives brought to a comfortable and speedy end so that needless suffering to themselves and their friends might be avoided. His opinion is that the life-saving function of modern medical science may easily be overdone, and that this is actually true where life is prolonged although the certain pains outweigh the possible joys of continued mortal existence. The argument, we think, is seriously defective and the doctrine is dangerous. In the first place, the desirability of life is not measured by casting a balance between its pleasures and its pains. Only the suicide, who is always mentally abnormal if not actually insane, fails to see that life itself has a value, however heavy may be the balance on the side of unhappiness. In the second place, the incurable are sometimes cured; the helpless sometimes find grounds for hope, and the permanently useless often become useful. Finite knowledge can never say with certainty just when the failure of all life's joy and usefulness has become so overwhelming and final as to justify ending life, even if the principle were a valid one.

◆

**Service and Society.** The funny department of a recent magazine contains this amusing episode:

"A Washington lady, engaging a new housemaid, was asked: 'How many evenings a week does you allow off? The reason I wants to know before making permanent arrangements is I am a debutante this season and requires a good many evenings for my social engagements.'"

The funny thing about this incident is that it is meant for a joke. It is more than funny; it is a trifle saddening. We all know that the essence of humor is supposed to lie in the association of incongruous ideas. In this case the incongruous ideas are domestic service and social engagements. But why should a housemaid not be a debutante? Is our talk about the dignity of labor and the honor of service all sheer twaddle? Do the fine ladies who write club papers on Ruskin and William Morris still feel that there is some inherent absurdity in the idea that a domestic employee should be a human creature and therefore a social creature? Of course the housemaid in the above episode betrays by her grammar her intellectual unfitness for participation in *our* society, but there are always plenty of social circles in which a disagreement between subject and verb occasions neither criticism nor comment. The whole problem of domestic service, and, for that matter, of any sort of service, is rendered difficult by this assumption that the social instincts have no right to exist in those who *are* housemaids, but only in those who *have* housemaids. As a joke, recital of the incident is stupid and snobbish.

◆

**Physicians on Football.** The two physicians who had charge of the Harvard football squad last season, have published a report and some opinions based on it. There were 150 men in the squad; 70 were able to play through the season; 35 had not yet recovered from serious injuries at the end of the season. During the season, about two months, 145 injuries which might be called serious (i. e., broken bones or worse) were treated. The injuries reported were only a fraction of those received, those unrecorded including obscure and dangerous internal injuries. Nine conclusions follow, the last of which are "that the percentage of injury is too great to justify the idea that football is a mere sport, and that the medical evidence calls for a modification of the game in behalf of physical soundness and safety."

◆

**American Wealth.** We are in the habit of thinking of the United States as the richest country in the world, and so it is. The fabled wealth of the Orient is poverty in comparison. How rich we are, was set forth in an article the other day by Cleveland Moffett. The amount of gold in the country is $1,320,000,000, which is a larger stock of gold than any other country possesses. Our total banking strength is fourteen billion dollars, or more than two-thirds as much as that of all the rest of the world combined. We produce one-third of the world's supply of coal, one-third of the grain and three-fourths of the cotton. In addition to producing such a large part of the world's store of raw materials, our manufactures are double those of the United Kingdom. Our railroads carry twice as much merchandise as those of all other countries together. These are great data alike for the spread-eagle orator and for the anxious student who sees in increasing wealth an increasing opportunity for oppression and corruption. It is of the nature of money to grow. Dollars multiply rapidly, if you have enough of them together. If the poverty of a century ago has grown into the wealth of to-day, what colossal aggregations of capital may we not expect within the next century if the present forces continue in action without interruption.

# Christian Union: An Historical Study.

## I. THE APOSTOLIC AGE.

### *1. The Birth of the Church.*

God had a "chosen people" under both the patriarchal and Jewish dispensations among whom there were devout souls who "walked with God" and obeyed his will so far as it was revealed to them. But the institution known as the Church, the Church of God, or the Church of Christ, came into existence on the first Pentecost following the crucifixion and resurrection of Christ. This occurred in the city of Jerusalem in about the year A. D. 29 or 30. There was a concurrence of events at this time and place that marked the introduction of a new age, or dispensation.

Fifty days before this event Jesus had been crucified at the time of the Jewish Passover. On the third day afterwards he had risen from the dead. Forty days after his resurrection he remained among his disciples, appearing to them at different times and furnishing them many "infallible proofs" of his identity and of the reality of his resurrection. He had then ascended to his Father from the Mount of Olives, where, under the brilliant light of the Syrian sun, he was parted from them in the act of blessing them, and was received into heaven. One week later, being the day of Pentecost, he fulfilled his promise to his disciples by sending upon them "the promise of the Father." The week between the ascension of Jesus and the advent of the Holy Spirit seems to have been spent by the disciples in a prayer meeting. (Acts 1:14.)

Being thus gathered together the Spirit descended upon them, "and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them uterance." Peter, who seems to have been the chief speaker, explained the phenomena which they were witnessing as the fulfillment of the prophecy of Joel concerning the pouring out of the Spirit in the last days, and vindicated Jesus as the true Messiah by announcing his resurrection and coronation in heaven. As a result of his preaching and that of the other apostles, three thousand were convicted of sin, and were baptized in the name of Christ on that day. (Acts 2).

At that time and in that place came into being what has since been known in history as the Church. It could not have come into existence earlier, because (1) Jesus had not died for our sins according to the Scriptures; (2) had not risen from the dead for our justification; (3) had not ascended into heaven and thus vindicated his claims to the Messiahship; nor (4) had the Holy Spirit been given in his new relation to men, through whom men were to be convicted of sin and made alive in Christ. Besides, this was the time and place for this event, according to the Scriptures. Centuries before Isaiah had prophesied, saying: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted among the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he shall teach us of his ways, and we shall walk in his paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." (See also Micah 4:1, 2.)

Concerning this same event Jesus had prophesied more specifically when he said to two of his disciples on the way to Emmaus, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, *beginning from Jerusalem.* Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you; but tarry ye in the city, *until ye be clothed with power from on high*" (Luke 24:46-49). This passage fixes definitely both the *ime* and the *place* of the beginning of that great spiritual movement which we call the Church.

There was a time of necessary preparation going before this in the life and personal ministry of Jesus Christ, and in the training of his apostles who were to be the charter members and nucleus of his Church, and ministers plenipotentiary in the proclamation of the Gospel and the terms of salvation. But even these apostles had a vague and inadequate conception of the mission of Jesus and of the nature of his kingdom until they had received the enduement of power from on high. How much less prepared were the others to become spiritual members of a church made up of regenerated persons! It was not the work of Jesus during his earthly ministry to establish his church and win men to his spiritual reign by his own personal appeal. That was to be the work of his apostles and others who should come after them. His was a work of preparation—the preparation of the Gospel message and of men who were to declare it. This was why he could say to his disciples, "And greater works than this shall he do [who believes on me] because I go unto my Father" (John 14:12). His going to the Father by the way of the cross, the sepulcher, the resurrection and the ascension, would complete a message which, when told by men under the power of the Spirit, would enable them to do greater works than any miracle he had wrought.

Thus came into existence, through the preaching by the apostles of Jesus Christ and him crucified, and through faith in and obedience to him, that Church whose fortunes we are to follow and the secret of whose unity we are to seek to find. It is important to note the following facts in connection with the beginning of the Church, as they will have an important bearing in our future investigation of this subject.

1. The subject matter of the preaching which produced the faith and conviction of sin, causing the men who heard it to cry out, "Brethren what shall we do?" was Jesus Christ, crucified, risen again from the dead, ascended into heaven, crowned king, and sending forth his Holy Spirit upon them, through whom he declared the message of life and salvation. In other words, it was the simple facts of the Gospel—a story which later came to be summarized in a single phrase, "the Cross of Christ." There were no theological definitions or philosophical speculations or far-drawn inferences, but the earnest proclamation of well-attested facts concerning Jesus of Nazareth.

2. The power by which these facts were declared, and which used these facts in convicting of sin those who had been the murderers of Jesus, was the Holy Spirit, without whose enduement they were not permitted to begin their work.

3. So clear and unmistakable were the directions given to these men that 3,000 persons on that same day yielded obedience to the Lord in baptism and were added to the church.

4. Notice, further, that this church was a spiritual institution, the Gospel having been preached by men who were "filled with the Spirit," and each individual member, having believed, repented and been baptized unto the remission of sins, received the gift of the Holy Spirit.

It is not strange to read of such a church that, "The multitude of them that believed were of one heart and soul; and no one of them said that aught of the things which he possessed was his own; but they had all things common, and with great power gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all" (Acts 4:32, 33).

* *

# Dr. William Rainey Harper.

This distinguished scholar, author, and university president passed away on January 10. His death occurred in the prime of his life and in the midst of a great and successful career. The cause of his death was cancer of the intestines. Three years ago Dr. Harper underwent an operation for appendicitis when symptoms were discovered which led the surgeons to suspect graver troubles. Another operation performed in Feburary, 1905, revealed the true nature of the malady. Although he left the hospital a doomed man he took up his duties again at the university and seemed confident and cheerful. His strength failed him very rapidly during the last fortnight, although his mind remained clear to the last.

Dr. Harper was a man of prodigious energy and capacity for work. He was a clear thinker and one of the ablest Hebrew scholars in the country, but it was as the head of the great university, administering its affairs and taking part in all the active movements of the day for the promotion of religious education that he earned the greatest distinction. Like most men of large and liberal views, he was much misrepresented and misunderstood. In spite of all that has been said to the contrary, he was a man of profound faith in God and in his revelations of truth and grace in Christ. He laid great mphasis upon religious training and the later efforts of his life were looking in that direction.

Though dying young, comparatively, Dr.

Harper will leave behind him a monument to his memory, in the university he has helped to organize and establish, in the books he has written, and in the lives which he has impressed, that will be far more enduring than marble or brass. His name will live among the distinguished educators and Bible scholars of the country and as the ardent friend of every movement that looked to the betterment of mankind.

## The Spirit and the Kingdom.

We are glad Brother Hawkins has written the article which appears elsewhere. It anticipates an article we had in view on "The Spirit and the Kingdom," and helps wonderfully to simplify the question at issue between us. We are perfectly agreed that the coming of the kingdom and the coming of the Holy Spirit are simultaneous, if not, indeed, different names for the same thing, so far at least as the subjective phase of the kingdom is concerned. No man has the kingdom of God within him except as he has the Spirit of God. "The kingdom of God is not meat and drink, but righteousness and peace and joy *in the Holy Spirit.*" Jesus taught his disciples to pray both for the Holy Spirit and for the kingdom. So Brother Hawkins admits. Are these prayers now out-of-date?

Brother Hawkins says, "I can see no more reason why we should pray for the Spirit because Christ taught his disciples to do so (Luke 11:13) than that we should pray for the kingdom to come because Christ taught his disciples to do so (Luke 11:3)." We entirely agree with that statement. But there is infinite reason why we should pray for *both.* Our brother adds: "If the kingdom has come and I have received it, and the Spirit has come and I have received him, then I am not in the same attitude toward either the kingdom or the Spirit that the disciples were in while Christ was with them."

That is true, as to order of time, for both these events—the coming of the Holy Spirit in his new relation to men, and the establishment of the kingdom through the agency of that Spirit—were yet future events. But are there not millions of our race to whom the kingdom of God and the Spirit of God have not yet come? Is not the kingdom of God coming all the while with increasing power and influence in the world? Has our brother never prayed for the kingdom of God to come in his own heart and life with greater power, until every energy, activity, imagination, and thought should be brought into captivity to the will of Christ? In what sense did Christ teach his disciples to pray for the kingdom to come? *"Thy will be done on earth as it is in heaven."* Has it come to that extent yet?

We think it would be a true generalization that those brethren who believe that we ought not to pray any longer, "Thy kingdom come" would also think that we ought not to pray for the Holy Spirit, for, as before indicated, the kingdom of God, in its subjective reign over the mind and heart, only comes with the incoming of the Holy Spirit. *God reigns within us by his Spirit.* The fundamental misconception with Brother Hawkins and those who think with him on this subject seems to be in supposing that the measure of the Holy Spirit received by each believer is exactly the same, and that we all have the kingdom of God within us to the same degree, and that this degree is a fixed quantity, which, having once been received, there is no occasion for any further seeking, asking, or knocking. Now this seems to us to be directly contrary, not only to the teaching of Scripture, but to the facts of our own experience and observation. The kingdom of God within one is a matter of growth and development. The measure of the Holy Spirit we receive is in proportion to the measure of faith and consecration to the work of God. Every true believer desires earnestly to be more completely under the reign of Christ and to have more of his Spirit. Why should he not pray for these spiritual blessings as well as for any other?

Our brother wants chapter and verse to show that prayer for these spiritual blessings is involved in a life of obedience to God. We might, with greater propriety, ask for some proof that these constitute exceptions to the general law of the kingdom of God—"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." How can one read the apostolic epistles, and especially the Pauline epistles, and not understand that they teach the Christian believer to open his heart, in the deepest yearning and sincerest prayer, for the highest of God's spiritual gifts, and that the only limitation fixed to these aspirations is "all the fullness of God"?

We thank Brother Hawkins for his contribution, for he has helped us to an explanation of the difficulty which we trust will serve to clear away the misunderstanding on this subject.

## Notes and Comments.

"It is not the mere phrase, 'Disciples of Christ,' we object to, but the unscriptural thing the phrase represents."—*Christian Standard.*

Now, what does the phrase, Disciples of Christ, represent? It clearly and unmistakably represents the aggregate membership of the churches associated with the religious movement inaugurated by the Campbells in the early part of the last century for the restoration of New Testament Christianity and the union of the people of God, and it is the only name, by the way, that does unequivocally represent that idea in all parts of the country. We deny, therefore, that this is an "unscriptural thing."

* * *

But it is the distinguishing of ourselves from others that is the "unscriptural thing" according to the "Christian Standard." It says:

"Let us be brethren, saints, disciples, in the simple New Testament meaning of these relationships, and no additional terms or peculiar use of the terms referred to will be necessary to distinguish us from those who would be disciples, saints, etc., plus something else."

Why, then, does the "Christian Standard" make such distinction? It makes it in this statement, and all through the article of which the above is a part. The fact is, the distinction is absolutely essential in order to write intelligibly on the subject. The very object of names is to distinguish things and persons that differ. Our contemporary is simply making war on a law of language that is as old as human speech, and as essential to clearness of thought as language itself. Take, for instance, that phrase which our contemporary uses so often—"Those Disciples of Christ who would be simply Christians"—does that not distinguish "us" from "those who would be disciples, saints, etc., plus something else"? Is not the thing it represents, therefore, an "unscriptural thing" also?

* * *

There is a form of local church designation now coming into general use which might be discontinued with advantage and propriety. It is the habit of calling the oldest congregation in a city, "The First Christian Church." Why not distinguish local churches of the same faith and order by the name of the street on which they are located? The policy of calling churches the "First" and "Second" Churches often leads to the anomaly that there is not any "First" Christian Church, only a Second and a Third, etc.! Then there is the semblance of primacy or pre-eminence in the numerical method, though not so intended, that would better be avoided.

* * *

W. R. Warren, Centennial Secretary, has sent a circular to the pastors calling their attention to education day, and asking for a postal card report of the observance. We hope our preachers will co-operate in this way with our Centennial Committee, and make prompt reports to Brother Warren, who will report through the press.

* * *

W. J. Russell, who has recently concluded a good meeting in his own church, at its conclusion paid a tribute to the efficacy of advertising, in which he is a firm believer. He said that advertising is as essential to the Lord's work as it is to commercial work. Other ministers had criticised him because he had advertised his meetings, but he said that the advertising had caused many to investigate, resulting in their conversion to the cause of the Master. The great audience present approved, by a rising vote, the following statement:

"Many instrumentalities have been united in making our revival services a great success. One of the most important factors in all Christian work, as well as in the business world, is that of advertising, and your pastor has not failed in keeping this evangelistic work of ours before the public. The daily and weekly press is a potent educational force, and while we magnify the power of the Christian pulpit, we should never depreciate the magnificent power of our daily and weekly journals. The papers of our city have been kind, considerate and liberal with space in giving reports of our services, and there is due them, for all favors received, the deep and sincere gratitude of this entire congregation."

## Editor's Easy Chair.

It is one of those gray days, with lowering clouds and murky atmosphere, and the melting snow which fell a few days ago makes it as unpleasant below as it is dreary above. We have such days, and they evidently have their purpose. Sometimes these dark and cloudy days fall in harmoniously with our feelings.

> "Into each life some rain must fall,
> Some days must be dark and dreary."

Some people find fault with the earth because it is not heaven, but bears the marks of imperfection. But the earth is certainly not more imperfect than the people who live upon it, and we have the divine assurance that with the passing away of human imperfections there will come a perfect natural order. "And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away." God has not finished his work either on the earth or on its inhabitants. No doubt an imperfect or an unfinished world is better adapted to the condition of imperfect and unfinished people than a perfect world would be. It is comforting to know that beyond these lowering clouds bend the blue heavens illuminated with the shining sun. It is comforting to know that the clouds of care and anxiety which shadow our paths to-day will be dispersed on the morrow by the light of his countenance who, "behind a frowning Providence," still "hides a smiling face."

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But just as there are people who complain of an imperfect world in which to live, so there are those who murmur at an imperfect church. There are people standing aloof from the church whose only excuse for so doing is that the church has imperfections. Of course these punctilious souls would feel right at home in a perfect church! What is the church, anyway, but an aggregation of sinners saved by grace who are struggling to overcome their faults and to attain to strength and beauty of character? What right have we to expect perfection in an organization made up of fallible human beings whose only title to membership in it is that their hearts have turned, in love and penitence, toward him who is the perfect ideal? On any other ground who of us could hold membership in the church, with all our faults and imperfections? Of all the flimsy excuses framed by the inventive genius of man to justify himself in refusing to identify himself with the people of God, none is more frail and diaphanous than this, that church members are imperfect Christians! As if the very object of the church were not to develop the spiritual life of its members, correct their errors through their spiritual growth, and bring them at last into the image of Christ. We have only one question about worthiness for church-membership, and that is, is there a longing desire in the heart for a purer and better life, and is there a purpose to struggle toward that ideal? If so, we can afford to be very patient with one another, "forbearing one another in love."

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Again, there are those who refuse to co-operate with their religious neighbors on a basis of equality because of imperfections in creed or practice of the aforesaid religious neighbors. The need of closer union and co-operation among those who love the Lord, against the forces of evil, is readily acknowledged, but how can we, who are perfect in our faith and knowledge and practice, who completely fill up the measure of what the New Testament church should be—how can we associate on terms of equality with those who, although they love Christ as well as we, have so many imperfections in the way of creeds, doctrines, and practices? Waiving the fact that such persons are not gifted with the power which Burns coveted, of seeing ourselves as others see us, it ought to be a sufficient answer to say that the Lord is evidently co-operating with these people in carrying on his work, and that if he can tolerate their imperfections with a view of making something better out of them, we ought to be equally charitable. It seems never to have occurred to some very good people that the Lord has only imperfect instruments to work with here in the world, and that he chooses to use these imperfect instruments rather than to import from a higher sphere a race of perfect beings. If he were not gracious and kind enough to accept the help of imperfect human beings who, though following him, follow at too great a distance, none of us would be honored in being made co-workers with God. Beloved, if God so loves us as to work with us and in us and through us, in spite of our errors and imperfections, ought we not so to love one another?

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Of course, the stock-in-trade, in the way of argument, with those favoring isolation as against federation and co-operation with other followers of Christ, is the danger of compromising our principles by mixing with others considered less sound in their faith and Scriptural in their practice. This principle would have kept Christ out of the world. We might imagine some conservative angel protesting against the plan of the incarnation on the ground of the wickedness of us poor mortals and our unworthiness to have fellowship with him who was "the fairest among ten thousand, and the one altogether lovely." But we know the protest, if made, did not prevail, and though existing in the form of God, he emptied himself, stooping down to our lowly condition and having fellowship with us, that he might lift us out of our sins and our ignorance into a truer and better life. "Wherefore he was not ashamed to call us brethren." Think of it! He that was sinless and undefiled, the Lord of glory, associating with fallen men and calling them brethren! Brethren, "Let this mind which was in Christ Jesus be also in you." So shall we be his disciples. Let none of us think of himself more highly than he ought to think, but think soberly and righteously. If we could judge ourselves more severely, and others more charitably, it would bridge many a chasm which separates the people of God.

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Finally, we have an imperfect political system. Politics has become corrupt. How shall we purify our political life and put honest men in office, who will discharge their duties in the fear of God and the love of man? Political Phariseeism is the greatest foe to civic righteousness. The man who stands aloof from his fellow men, and refuses to vote or take any interest in the government or political life of his city, state and nation, because there is so much corruption extant, is a foe to good government and a menace to society. How can we "turn the rascals out" and put honest men in office, if honest men do not participate in politics and let their influence be felt, not at the ballot box alone, but both by pen and voice? The same thing applies to industry. Shall men go out of business and cease to have dealings with their fellow men because of corruption in our commercial and industrial life? No, the principle of aloofness we are combating is inapplicable in every department of human life. Those who have truth that others have not are under special obligations to mingle with others less fortunate than themselves in every possible form of activity in order to the dissemination of their knowledge among others. No one may hold truth as a monopoly. Those who have it hold it in trust for the benefit of others. And so, since we live in an imperfect world, among imperfect human beings, and have an imperfect church seeking to help weak Christians to a stronger life, made up of weak and sickly members as well as of those stronger and healthier, and are citizens of an imperfect government, we must make the best we can of the situation, believing that our own perfection is hastened by our efforts to advance the welfare and happiness of others.

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There is some compensation in every situation in life. The joy of growing into a better knowledge and into a richer and fuller life is the special prerogative of imperfect beings. Added to this, is the joy of helping others to a better knowledge of the way of salvation, and assisting them in the development of Christian character. Perhaps earth has no sweeter joy than that which comes from the consciousness that God is working in us with a view of fashioning us into the image of his Son, and that he is permitting us to work with him in this divine task. How dull life must be to one who has learned all there is to know, and has attained to the pinnacle of human perfection! Life must seem insipid and tame when there is nothing new to learn, and no higher pinnacle of achievement to gain! On the whole we would prefer to live with imperfect human beings who are conscious of their imperfection, than with perfect human beings who are conscious of their perfection! And so we are content to live in an imperfect world that is growing better, and to work in an imperfect Church which is growing steadily toward the divine ideal, and to be a co-worker with imperfect religious neighbors who, like us, are gravitating Christward, and to participate in the political life of the country that is seeking to correct its faults and to get back to the higher ideals of the republic. In a word, imperfection shall be no bar to our co-operation with others who are seeking the same ends and ideals as we are, believing that such co-operation is the best cure for our mutual imperfections.

# The Church and Higher Ministerial Education

## By William J. Russell

We have reached that period in the growth and development of our plea for the restoration of primitive Christianity when there is a general demand for a more efficient and better educated ministry among us. It is generally admitted that if the pulpit would win the attention of men, its intelligence must be abreast of the latest thought of the people to whom it brings its messages. And if we, the Disciples of Christ, are to be an aggressive force in the religious world, we must take our place among the best and strongest of religious bodies. This can only be done by means of an educated ministry. It is understood that other qualities are needed. Piety, for instance, inspires the minister with ardent zeal, and keeps the flame alive amid all the icy indifference by which he will so often be encompassed. This gains for him the good-will and sympathy of his hearers, the most ungodly of whom will feel that devout earnestness on his part is becoming, and entitles him to respect. Then, too, the minister needs the capacity for clear thinking, with strong feelings, and a vigorous imagination; also the capacity for expression, and the power of forcible utterance. No amount of education can compensate for the lack of these. But the ministry of the Christian Church must be worthy of the time in which we live, in intellectual attainments. Men with limited education have frequently displayed splendid natural gifts. But whatever such men have been able to accomplish would have been augmented many fold if they had gone through the process of careful training.

There is a tendency prevalent among us to-day to get an education by the "short cut" process. Young men often feel that four or seven years spent in college are just so many years wasted. And they are encouraged in this foolish notion by some of the churches for which they minister, whose members say: "The world is in sin and darkness, and needs the Gospel. Why should you spend so many years in preparation when men and women are starving for the bread of life?" In many instances young men have in their inmost souls a passion for Christian work, and sometimes intellectual apathy prompts them to act upon the suggestion to abridge their college course, and the result is they drop out of the college with only a partial equipment for life's duties. Of course it is possible for a young man to be poor and unable to complete his college course, or sickness may prevent him from doing this. In such cases, if he is a consecrated man, he will find a place where he can render most efficient service. But nevertheless it is a misfortune for him, and one that he will always feel, to be compelled to discontinue his educational preparation a part of the way along. The "short cut" process is not the way to success. Napoleon III tried it at Sedan and was ignominiously defeated. But Grant fought it out "on this line," counting neither time nor effort as too costly for the end in view. From the time of Alexander, who desired his preceptor to show him some shorter and easier way to learn geometry, men have found that the shortest cut to success has been the patient pursuit of a toilsome and possibly tedious way. It is the old route of patience, perseverance and labor.

WILLIAM J. RUSSELL.

We are often told by those who are opposed to the long college course that God has chosen the weak things of this world to confound the mighty. They tell us that Moses was weak before the Egyptian nation; that Isaiah was weak at the courts of Ahaz and Hezekiah; that Paul preached to the Corinthians in fear and trembling; that Luther was helpless and alone at the Diet of Worms; that Beecher was outnumbered, hooted, and hissed when he pleaded in England against almost universal sentiment for the emancipation of the negro; and that the little company were weak that settled at Bethany, Virginia, to teach and preach and print the plea for a restored Christianity. Yet it should be remembered that these weak ones, who accomplished a work that has affected generations and eras, were men of the best education that their times afforded. While God has chosen weak means, he has never selected incompetent means, to carry out his purposes in the world. If it be said that the apostles were men from the humble walks of life, uneducated in the technical sense, it should be kept in mind that the Master immediately put them to school under himself. And when Christ chose his last apostle after he had ascended to heaven and when it was no longer possible to give him the advantage of his personal training and instruction, it is a significant fact that he chose Saul of Tarsus, an educated man. The great Protestant Reformation was largely the result of the revival of learning. All the great reformers were college-bred men. Luther was no mean scholar, and his power with the common people was not hindered but helped, by his book knowledge and his ability to make books. Savonarola, Wickliffe, Melancthon, Zwingli, Erasmus, Calvin, the Wesleys, Whitefield and Knox—all were men of scholarly attainments in philosophy, in language, in literature, and above all in the Word of God. The great leaders in our restoration movement were not exceptions to the general rule. Thomas and Alexander Campbell, Walter Scott and Barton W. Stone were men of liberal education, and knew well that any religious movement aiming to permanently influence the religious thought of the world must have the advocacy of men of liberal training and of disciplined minds. It is a fact that modern civilization has been made by a few educated men. They have been encouraged and supported by thousands of humble and faithful helpers; but the scholarship of the Christian pulpit has been the generalship of Christian forces from the day of Pentecost to the present.

As Christian civilization advances, the ministry has higher demands to meet. No man in our day can maintain himself in the pulpit if his preaching falls below a certain standard of excellence. If he would be in touch with the great intellectual world, and command the respect of all, learned and unlearned, he must be a man of liberal culture, with mental faculties fully disciplined for his work. There is a clear, distinct call for such men—men who are abreast of the latest and best thought of the day, and who can meet all the currents and whirlpools of modern skeptical thinking. This is a critical age. It will not do for the man who is ignorant of the history of the Old and New Testament canons, and the circumstances under which the various books of the Bible came into existence, who is unable to see the force of the criticism and test its strength or its weakness, as the case may be, to simply cry out and rail against the "higher critics," and speak contemptuously of their work. He must have scholarship, that he may point out the error and defend the truth. Of course every man who knows the truth has the privilege to tell it, wherever and whenever he can get an audience. But there is a field of historic and critical investigation which none but scholars can explore. If scholarship has attacked the Bible, the attack can be proven wrong only by a better scholarship. The minister who can not patiently bear and satisfactorily answer the questions bearing upon the meaning and the integrity of the Scriptures, is unprepared to cope with the forces which are working against our holy Christianity. He owes it to the Church, he owes it to the time in which God has called him to labor, he owes it to the restless and perplexed but often honest minds in whose presence he carries on his ministry, to be a cultured man. To those great questions which both stir and disquiet men, he is bound to bring that knowledge which will give him a claim to be listened to. "Know as much as you can"; that ought to be the rule to which an educated minister should hold himself forever tied. A minister ought to be a prepared man—a student, a thoroughly read, broad minded, highly educated man, full of the assurance of an undoubting faith.

One of the happy signs of our present age is the manifest disposition on the part of so many young men to be content with nothing short of a thorough preparation before entering into the regular work of the ministry. Many of those young men graduate from our colleges, but, desiring to take more advanced work than can be secured at any of our present institutions, go elsewhere. Is it not time that the Disciples of Christ should arouse themselves on this subject of education, and see that we have a school with sufficient endowment, which will enable it to give such an advanced grade of study as will meet the demands of those who now go to our state universities, or those institutions which are under the control of some other Church, or no Church at all? There may be some advantage in going to a German university—the travel, the larger college world, and the reputation, whether well earned or not; there are advantages in attending a state university—numbers, library, apparatus, and special courses; but these advantages are nothing when weighed against Christian culture and the building up of Christian character.

It is the Christian college that represents the true idea in education. And by a Christian college we mean a school in which it is provided that the highest scientific and classical culture shall be accompanied by the lessons of the Bible, the songs of praise, the prayers of godly men, and the evidences of the Christian religion. Intellectual development alone does not constitute education. The moral and spiritual elements are a part of the mind, and their neglect must, necessarily, produce sad consequences. Mr. Huxley once said that education consisted solely in learning the laws of nature and training oneself to obey them. Thus he would leave out heart culture—the development of man's moral and religious nature. But it seems that on closer reflection Mr. Huxley became dissatisfied with this one-sided idea of education, for, just before his death, in an article in the "Contemporary Review," he said that, while he had been strongly in favor of secular education in the sense of education without theology, he must confess that he was most seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utterly chaotic state of opinion on these matters, without religious instruction. In this confession Mr. Huxley acknowledges the value of Christianity and the superiority of the Bible over all other books in placing it as the basis of religious conduct. This is well. For Christianity is in harmony with all that pertains to the highest culture. A writer in the "Princeton Review" says: "When education passed into the hands of the Christian Church, instruction in the new doctrine of our Savior and his apostles became naturally the main end. The individual had now an infinite value in himself." This thought marks the practical difference between Christian and un-Christian education. And Dr. Scot Butler, the former president of Butler College, says: "Because I believe that secular education never has made and never will make the world morally one whit better; because I believe that mental stimulation is not sufficient for moral growth and development; because I believe in the words of Archbishop Ireland, that morals, without religious principles, do not exist, therefore I hesitate not to claim for our church colleges that, among the higher educational institutions of our country, they are the conservators and the only conservators of genuine morality."

And now in view of the essential part which Christianity must take in the highest culture, the Church should be foremost in encouraging our Christian colleges. It may be something of a sacrifice, when we are already taxed to support state institutions; but the founding and liberal endowments of colleges where the Bible shall be a part of the curriculum, is a work for us as the people of God. Every great religious movement has given the world educational institutions adequate to express its genius and power. Such institutions are essential to the unity, permanence and progress of our restoration movement. We speak with pride the names of Bethany! Hiram! Eureka! Drake! Butler! and Kentucky University! We recall the splendid service they have rendered. They have given us a ministry of noble type. Not a word would we utter to cast disparagement upon them. But we are a great and growing people. The educational equipment of a generation ago will not meet the demands of this growing and progressive twentieth century. There is a call for an enlargement in every direction, but especially in the endowment and equipment of our institutions of learning. The Church owes to her young men who are preparing for the ministry opportunities for the highest and truest culture. As a people, there is no lack of money. A million dollars could be given any day without a sacrifice. May we not hope the day is near when we shall have not only a college, but a great university, fully equipped with a well organized theological seminary, in which the professors will not be overburdened with work, but will have time to carry on certain lines of investigation and research, and write books which will compare favorably with those that are being published by some of the other great religious bodies. Since the days of Alexander Campbell, not a single name can be found among the Disciples of Christ that can be placed beside his in point of theological learning and authorship. Our scholars have done the best they could. The Church should help the present and coming generation to do better. Give our colleges a better financial support, and this can be realized. Then we will have professors with Christian scholarship of the highest order. The brightest science and the purest faith will stand together in everlasting friendship. Young men will arise and, coming from under such influence and such instruction, they themselves will become teachers of teachers, and masters of assemblies. The Church of Christ needs to-day a thousand men in sympathy with the simple and beautiful plea for the return to the New Testament Christianity, and yet young men skilled in historical and scientific knowledge, as well as being clad in the armor of heaven, that they may with all the greater ease carry the war into the strongholds of Satan. "One strong, well developed mind will do more for Christianity in the next generation," says Clinton Lockhart, "than a dozen stunted, drifting incompetents."

*Frankfort, Ind.*

## The Value of Church Music.

(*Concluded from last week.*)

The next step, after adopting the right book, is to encourage congregational singing, which is, and always must be, the true center of all Protestant music. All the paid organists and choirs in Christendom can not put the greatest spiritual value into a vicarious operation, that ought to be a personal act on the part of every individual. Every person ought to sing because every person ought to worship. Luther's enemies said he made more converts by his hymn-singing than by his preaching, but his hymns would never have converted had not the people appropriated them, and used them as their own. But modern services show an astonishingly small amount of active participation in the singing. There is utter indifference on the part of many as to any responsibility. Many charter members of the chuch—blessed old saints with quavering voices—feel crowded out of the musical service because their old songs have been replaced by new ones, or because the music is so artistic that they fear to spoil it. How they brighten at "How firm a foundation" to the old tune! And they should join in singing it—if there is more of portamento and anticipation in their rendering than we moderns approve, let's forgive it for the heart that is more prominent. God's ears will surely not disapprove the praise of any child of his, no matter how broken the voice.

Instead of imagining that congregational singing is hard to maintain, we may believe that usually it is only awaiting its chance. It will fail where there is no religious life that wants expression. It can not succeed in the face of ministerial neglect or musical blundering, but it will respond gloriously when it is given a chance and is treated with loving common sense.

The elevation of church music and the steady pressure toward higher ideals are responsibilities entrusted, most of all, to the ministers. It will never rise higher than the average ministerial estimation, and it will respond surely and steadily to the stimulus that only the minister can give. Unfortunately, in many cases, he does not know music. It should be a part of his college curriculum, for music stands among the most active instruments with which he works. If he use it studiously and skillfully in the homes, the social meetings, the church services, it will unify his people and stand eminent and highly blessed of God.

But there are conditions that are far too general that make the religious value of music almost a mockery. It is hard to be patient when a hymn is used as a cover for disorder, or a cure for restlessness. If a hymn has any religious value it is neither a pastime and interlude nor a piece of calisthenics. If worth using at all, it should be used with the same care as sermon or prayer. It should be neither casual nor mechanical. If it does not prepare the minds of both preacher and people for the message of the hour, it fails of its real mission.

Another reformation that needs bringing about is intelligent regard for words. Often we sing mechanically, thinking little or not at all of the sentiment. We have even become addicted to the habit, in some out-of-the-way places, of singing by arithmetic, always first, second, and last verses regardless of any climax of sentiment. Such a habit is mechanical enough to kill the sentiment of the best song ever written. "Love for all, and can it be" is such a song—one that sounds the gamut of life's deepest feeling from despair to exaltation. It is a crime against good taste to mutilate such a song. Religion is surely earnest enough to take time to express our worship without abbreviations.

When choir rehearsals are poorly attended, when the choir leading is listless, when the hymns are selected at the last moment with an indecent scramble in view of the audience, when the singers complain of having to sit up in front and hear the sermon from behind the minister's back, when petty jealousies and enmities find a place among the members, when the congregation limits its comments to criticisms, and is constantly lodging complaints against individuals—how can the message of the music or words reach our hearts through such self-imposed barricades!

But happily such conditions are not general. With genuine Christianity in the choir, with plenty of men for a support morally and musically, a faithful organist, a sympathetic, tactful chorister with choir and organist under willing control, a minister who works with the choir and a congregation that believes in them all, and gives them warm, loving, enthusiastic support, praising with Christian kindness and generosity, then there is a revival of everything that is desirable. This is not impossible. Music is a talent lent us by the Master. Let us invest it gladly, gladly, and it will repay us an hundred fold.

This great instrument for his praise has been in the world ever since the morning stars first sang together. It has built Gothic cathedrals that will stand longer than Westminster Abbey. Such colossal masterpieces as Bach's Passion of St. Matthew and Handel's Messiah summon us into the audience chamber of the Almighty, while the simpler church music of to-day is a great ocean of tone—the tides of music's golden sea, sweeping toward eternity, a sea in which all creeds unite, like the tones of a chord. We plead for unity. Church music is one of our strongest allies. As a central attraction it is more powerful than our differences. It binds together ancient and modern times, nations of various races and languages, church-men and non-conformists, churches reformed and unreformed, and hastens the unity of all good Christians.

Some time, a thousand years hence, we shall know the full sweep of its magnificent harmony, and with it shall vibrate in accord with the Master-musician of it all, the God of Music, the Master and Friend of man.

# Christ in Art*

**By W. E. BARTON, D. D.**

Modern art has exhibited no lack of fidelity to the truth as it is in Christ, and there is a distinct return toward the dominant conception of the early Church. In answer to the question what pictures of Christ are most called for, the manager of a house that deals in one-cent half-tone reproductions, answered that, as a series, those of Hofmann are most in demand, with "The Boy Christ in the Temple" the most popular; and that among pictures of the adult Christ the one sold in largest numbers is Plockhorst's "Good Shepherd." This is a notable change since the day when Guido Reni sent forth his sorrowful and thorn-crowned "Ecce Homos" by the score. It reminds us at once of Stanley's declaration that the religion of the early Church "was in one word, the religion of the Good Shepherd. The kindness, the courage, the beauty, the grace of the Good Shepherd was to them, if we may say so, prayer book and articles, creed and canons, all in one. They looked on that figure, and it conveyed to them all they wanted.

What wonder that the face of the Christ should be the perpetual challenge and the despair of artists? What wonder that they should have failed to express all the glory of him in whom men saw the life of the Father? It could not be otherwise. If the artist's best work gives expression to one phase of the beauty of his life, but ever suggests the lack of something which no human brush can paint, it is but what we might expect. We should need to add together all the elements of dignity and beauty and sweetness and strength of all the artists, and still we should lack a complete picture of him. The face and character of the Christ stand as a perpetual exhortation. The likeness of Christ ennobles our daily tasks and exalts our ideal of the good and true and beautiful in human life.

We set out to explore the world of art in an effort to answer the question, Who is the Christ whom the artists have found in popular thought and given back again in their paintings? Hastily we have looked at representative paintings of the past and the present, of our own nation and of other nations. We have not been satisfied; we are still seeking the face which we have almost discovered. But we have found a surprising consistency, a high ideal, and a face and figure, which, however disappointing, are never vulgar or uncouth, never base or suggestive of evil, but always reverent, sincere and noble.

If we should meet in real life the Man whom the painters have seen and shown to us, with form erect and imperial, but manner and bearing gracious and kindly, with face compassionate, sensitive, pure and sympathetic, with eyes tender, penetrating and affectionate, we should instantly be attracted to him. We would welcome acquaintance with him. We would give him our confidence. We should be sure that we could trust him. We could not think of doubting his sincerity, his purity of soul, or the earnestness of his life. And if we were to know him in such various relations as the painters show him, in scenes of festivity and of mourning, among the multitude and alone, among close companions and in the hands of his enemies, and always found him, as the painters show him, calm, gentle, and full of all human grace and loveliness, we could not help but love him. How thankful, then, ought we to be for pictures that so impress him, in every age from infancy to the grave, upon the imagination of little children and of men and women. To these the Christ of art is a veritable, even though a partial, revelation of God's love and grace disclosed in the life of Jesus of Nazareth.

Nor can we count the paintings as failures that fall below our ideal. They enlarge and exalt the imagination even when they impose limits upon it. Happily we still have the second commandment, and are forbidden to count any work of art a finality. We are at liberty to love the paintings that help us and to outgrow them when they fetter us, and ever to seek for that which exalts our conception of Jesus. The ear is not the only avenue to the soul; the eye, too, has its revelation. The good spirit of God, by whom the Word of life was revealed, still accompanies the preaching of that Word; and the same Spirit that gives wisdom to him who preaches gives grace to him who paints in an honest endeavor to make the Christ real to men. Increasingly may men labor to disclose and to discern "the light of the knowledge of the glory of God, in the face of Jesus Christ."

## "Blue Monday."

Dr. Floyd W. Tomkins, in "The Sunday School Times," says:

"The time has passed when the official position of the clergyman can carry him; he must be a man if he would have the power to lead souls to God. For a minister, therefore, to have what is called a 'Blue Monday' is to make himself ridiculous in the eyes of healthy men, and to lose his influence. Tired, because he has been telling the old story of the cross? Nervously exhausted, because he has preached twice, and perhaps spent five minutes in the Sunday-school? Despondent, when he has been urging others to hope and cheer? If so, surely he does not believe what he preaches, or, worse yet, makes no effort to set an example to his flock. But the majority of ministers must plead guilty. . . . .

"Monday ought to have so many opportunities that the minister would have no time to think of himself. The day is too short for it all if we would be faithful to the trust. Monday is a harvest day. Arise, hasten, for souls are waiting."

* *

"The preachah ob de gospel who am so much consecrated to liftin' up po' fallen humanity dat he done for'git de difference 'tween his wife an oder wimen ob his flock sho needs to zamine de makeup ob his devotion."

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*From "Jesus of Nazareth" (Pilgrim Press).

# What Lord Curzon Did Without Knowing It

## By William Durban

One of the most remarkable incidents that has ocurred during my lengthy ministry happened through what might seem to be an exceedingly trivial cause. But all thoughtful Christian people well understand that in the dealings of divine providence stupendous issues hang upon exceedingly small beginnings, just as ponderous doors swing upon invisible little hinges.

Some years ago it fell to my lot to found a Christian church on simple, unsectarian, evangelical principles, with the help of a few earnest friends who had, after study of their Bibles, come to the conclusion that the divided state of Christianity was an evil for which a remedy could be found. As might be expected, the new congregation which was gathered into the mission chapel consisted of individuals of very mixed sentiments. Some were attracted by the novelty of a newly-started institution, some by the advertisements of the services, some by the wish to hear a strange preacher, and yet others by the announcement that the aim was to inagurate a "church of Christ, unsectarian, evangelical, and apostolic."

As the responsible preacher I did not hide my flag. As I had been led to adopt the pure white banner of primitive, apostolic Christianity I was anxious in truth and love to press on others the principles implied. And, as may easily be imagined, many of the hearers were charmed, as I myself had been, with what was to them like the revelation of a new Bible. Some said that this was just what they had been waiting for, without understanding what they were groping after. They felt that they had been brought straight to the pure, crystalline fountain-head of ecclesiastical doctrine, and that the wonderful thing was that they had not previously seen the beauty of Christianity in its uncomplicated and original simplicity.

But in other cases the result was extremely different. Fierce opposition and bitter resentment were roused in minds which were fanatically prejudiced in favor of popular sectism. I will not refer in detail to any of these. I am, in writing these lines, concerning myself with a very singular case in which conviction was brought about by evidence from an extraordinary quarter. In my congregation was a lady, who was one of the first to recognize the force of the plea thus advocated. She had traveled considerably in foreign lands, and had seen very much of the deplorable conditions induced by the papal apostasy. This lady was exceedingly solicitous for the spiritual welfare of her husband, who had lapsed into worldliness, but, nevertheless, was willing to accompany her to the sanctuary. He was a very able professional man, and, indeed, both husband and wife were exceedingly intellectual.

It was encouraging to me to discover in a short time that Mr. Roderick was displaying an increasing interest in the religious services. One Sunday he earnestly requested that I would on an early day pay a visit to his home. I did not fail to do so. I found, at the outset of the conversation which ensued, that Mrs. Roderick was delighted at the spiritual revival of which her husband had become the subject.

"I am specially anxious," said Mr. Roderick, "to ask you how you can imagine it possible to realize your strange dream of an unsectarian type of Christianity. My wife heartily accepts your doctrine, and I am very thankful to have attended the church of Christ with her. The services have been an unmistakable benediction to me. But, though my wife dreams the same dream, to me this idea is altogether visionary, unpractical, and impossible. Indeed, I am unable to see any issue of this kind of ecclesiastical attempt, excepting the manufacture of one more denomination while attempting to escape denominationalism."

"My dear friend," I replied, "in the first place, your assertion that some of us are dreaming, including your own wife, is simply a dream on your part. You dream that we are dreaming, but we are very wide awake indeed, awake to a solid and ancient truth, as old as Christianity itself. It is no dream that early Christianity was without schism or sect, and it is also no dream that it enjoyed peace and possessed power until schism and sect robbed it of both. That is simply a fact established by historic record. And we are not dreaming when we declare that sectism must vanish and unity must prevail. For, as scientific men tell us, nature always tends to revert to the simplest type, and, in like manner, spirituality must tend toward simplicity."

I have ever since that day thought it extraordinary that I happened to have with me when paying this visit a certain book which I had been to secure at Mudie's library. It was Lord Curzon's work, "Problems of the Far East," which made his fame both as writer and statesman. I had laid the book on the table of my friend during the conversation. During my omnibus ride I had been scanning many pages, and one chapter in particular had astonished and impressed me. I took up the book when Mr. Roderick paused again, after attempting to prove that denominationalism after all was doing immense good. Opening Lord Curzon's volume and turning to the chapter by which I had been struck, I handed it to Mr. Roderick, and asked him to read aloud a certain passage in which, with great emphasis, the famous author declaims concerning the hopeless mischief wrought in Japan in modern times by sectarian Christian missions. Lord Curzon gives a long list of the various denominations, which have created endless difficulties for the good missionaries themselves. The Japanese have been terribly confused and bewildered by this absurd exhibition of division amongst those who all claim to be right, so that vast numbers of the intelligent heathen turn away with indifference and contempt. How can they be expected to decide which is the genuine type amongst all these contradictory varieties of faith? How can there be one faith at all among Christians if they can not settle their differences, but are split up into all sorts of jarring sects?

My friend looked astonished at the conclusion of this reading. We three were silent for a short time. I felt that Lord Curzon had put the plea of Christian unity even better than he knew, and that I could say nothing more forcible. But with the most commendable frankness, which proved that he was a genuine truth-seeker, not blinded by prejudice, Mr. Roderick suddenly and seriously exclaimed, "Well, I am bound honestly to confess that I have never thought of it in this light. And I believe he is right. This kind of thing must be all wrong. It is time that there was a new reformation, and I am with you from this moment with heart and soul."

Since that day I have many times in conversation with intelligent people referred to Lord Curzon's powerful testimony. I have shown it to several missionaries from the field spoken of, and from other parts of the heathen world as well, and one and all frankly admit that the lack of Christian unity is one of the chief obstacles to the rapid conversion of the heathen, to whom the strange divisions of the Christian world constitute a hopeless perplexity.

*London, England.*

* * *

**A GOOD THING**

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"I really feel that it is hardly possible to say too much in favor of Grape-Nuts as a health food," writes a Chicago woman:

"For 9 or 10 years I had suffered from indigestion and chronic constipation, caused by the continued use of coffee and rich, heavy, greasy foods. My ailments made my life so wretched that I was eager to try anything that held out a promise of help. And that is how I happened to buy a package of Grape-Nuts food last spring.

"That ended my experiments. For in Grape-Nuts I found exactly what I wanted and needed. From the day I began to use it I noticed an improvement and in a very few weeks I found my health completely restored. My digestive apparatus now works perfectly and my chronic constipation has been entirely relieved. I have gained in weight materially, and life is a very pleasant thing to me so long as I use Grape-Nuts once or twice a day. I have found by experiment that if I leave it off for a few days my health suffers.

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N. B.—Agreeable to promise we state that the hand shown in the magazines belongs to Mr. & Mrs. C. W. Post.

# As Seen From the Dome

### By F. D. Power

Bethany has given to the world politicians as well as preachers. She has had as many as three Congressmen from the state of Missouri that I now think of: Benjamin Franklin, A. M. Lay, and Champ Clark. Perhaps her two most important public men to-day are B. B. Odell, of New York, and Champ Clark, of Missouri. Both of these men received inspiration from the little school among the hills along the Buffalo, and both remember with sincere affection her contribution to their advancement. If you want to arouse their enthusiasm all you need to do is to name W. K. Pendleton and Charles Louis Loos. They got their first glimpse of the universe from the college tower. They began to hitch their wagons to the stars from Pendleton heights.

Clark is again sporting under the Dome. Friday, January 6, he had a field day in the House, and for three hours talked on the Philippine tariff and the world in general. The mere announcement that the eloquent Missourian is to speak is sufficient to fill the galleries and crowd the desks. It is almost as good as special "performance" in the Neotrophian or the A. L. I. of college days. Incidentally the Champ Clark brand of pure Democracy was defined by its most distinguished exponent and the House was entertained and enlightened by a speech replete with wit, humor, sarcasm, ridicule, repartee, anecdote, and classic allusion quite up to Sunset Cox of other days. Standing in the forum in front of the speaker's desk, and facing the Republican side of the chamber, to which he addressed his argument, he handled without gloves the various things which are now under consideration at the Capital. And not only things but men passed in gay and festive review before him. The standpatters; the gray and grizzled veteran, Uncle Joe Cannon; the leaders, Grosvenor, Dalzell, Payne, Hepburn, Cooper, Watson; beet and cane sugar, tobacco and corn, free hides and bimetallism, Bryan and the President—all passed in rapid succession before his delighted listeners. When asked what kind of a Democrat he was, "I am a Champ Clark Democrat," he rejoined amid hearty laughter. They plied him with questions. The brightest men of the House kept up a continuous cross-fire at him. Questions and interruptions and red flags came thick and fast on every hand, but our man from Missouri stood his ground and floored every man who sought to measure lances with him. Pike county is on top.

Here was the style of the debate. Senator Lodge, said Mr. Clark, had been stirred to action by the recent election in his state and wanted reciprocity and free hides and other things for the manufacturing industries of his commonwealth.

"If he takes the tariff off boots and shoes and other manufactured products, he'll get it, but in no other way," said Mr. Clark.

"Would the gentleman support a proposition for free hides coupled with a reduction on leather products?" asked Mr. Gardner, of Massachusetts, son-in-law of Senator Lodge.

"So quick it would make your head swim!" retorted Mr. Clark.

Looking directly at Speaker Cannon, who early in the debate had taken a seat in front of Mr. Clark, the Missourian said: "The newspapers say President Roosevelt and Speaker Cannon have entered into a modus vivendi by which the Speaker will permit or facilitate railroad-rate legislation during this session if the President will not send in a message in favor of tariff revision."

HON. CHAMP CLARK.

"Does the gentleman believe that statement?" asked Mr. Grosvenor after the laughter had quieted.

"I am not on the witness stand,'" was the answer. "But President Roosevelt entered into a modus vivendi with President Morales, of Santo Domingo, and Morales has taken to the woods, modus vivendi, government, and all." (Laughter.)

Clark did not want the Philippines. He had voted against paying for them, after the treaty of Paris had been ratified, and he wanted that fact engraved on his tombstone. He read a description of the islands given by a U. S. marine.

"As I see them—the Philippines—they are a bunch of trouble on the horizon of civilization. They are bounded on the north by rocks and destruction, on the east by typhoons and hurricanes, on the south by cannibals and earthquakes, on the west by sharks and smugglers. The interior of the islands is composed of mud and mountains. The Philippine Islands are a nice bouquet for a deadly enemy. Malarial fever is so prevalent that several times the islands have been shaken by the vibrations of the inhabitants in their chills. The natives are very industrious—their industries being cock fighting and stealing. Their marriage ceremony is very impressive, especially that clause in the contract providing that the wife may labor for her husband as much as she desires. The towns are aggregations of shacks, full of fleas, cur dogs, cats, horses, pigs, chickens, carabao, bedbugs, and the families live on terms of equality. The Philippine Islands, as a whole, are a forsaken, cannibalized, Aguinaldo-infested blot on the earth. At least the marine thinks so when he has thirty long months to stay."

Clark is to-day one of the most striking figures in Congress. Who has not heard of the member from Pike county? He first appeared in the Fifty-third Congress and soon came to the front. I chanced to be in New York City on the day after the Glorious Fourth and picked up "The World," to find my friend's fame had indeed become worldwide. The night before he had spoken for Tammany. Another had been billed as the chief spell-binder, but failed to appear. Clark was to speak among the "and others." Few knew anything about the young M. C. from Pike county, but he carried Tammany by storm. All Gotham was talking about him the next day. "The World" pictured him in all his various attitudes and had bracketed after every few sentences, "Applause," "Loud applause," "Continued applause," "Sensation," etc., and since then everybody knows Champ Clark, the old-fashioned Democrat from Pike county, "Missoury."

He is classed among the humorists of Congress, but men concede to him certain high statesmanlike qualities which give him an honorable position outside the mere role of fun-making. He has shown himself a good deal of a leader. His speeches read like Cox of New York. They have the same brightness and sparkle, the same literary finish and wealth of allusion; and the man from Missouri has achieved a place among his colleagues not unlike that of the genial spirit from the empire state. His style of oratory was somewhat flamboyant and Neotrophian in the beginning and older members did not know whether to take him seriously or not, sometimes breaking out in audible smiles, and at others gasping with astonishment. Later his speeches have had a more classic, American-Literary-Institute, Websterian finish, which some have attributed to the fact that, in his race for the Fifty-fourth Congress, he was beaten by a music teacher, which somewhat quieted and harmonized him.

(*Continued on page 77.*)

## The Unconscious Mind and the Holy Spirit

### By A. B. Jones

(*Concluded from issue of January 4.*)

This brings us to the capital point aimed at in this article—the relation of the Holy Spirit to human consciousness. It is claimed by many Christian people that they have the direct consciousness of the presence and power of the Holy Spirit in their hearts and lives. Excited emotions and ecstatic, rapturous moods of which they are conscious, in their way of thinking, are identified with the Holy Spirit. But are they conscious of the immediate presence of the Holy Spirit as the cause of this inspiration, as they are conscious of the presence of a friend in conversation whom they see and hear and know? On this point Dr. Schofield argues and quotes as follows:

"The larger and more potent part of our spiritual, as well as of our physical life, is behind the veil of our normal consciousness, and beyond our brightest intellectual capacity. Kingsley says: 'It leads to the mistaking conscious emotions for the workings of the Spirit, which must be above consciousness.' A well known Christian teacher, the Rev. Dr. Andrew Murray, writes: 'Deeper down than where the soul with its consciousness can enter, there is spirit matter linking man with God; and deeper down than the mind and feelings or will—in the unseen depths of the hidden life—there dwells the Spirit of God.'" The author also quotes from Professor Barrett as follows:

"There are higher and more capacious powers wrapped up in our human personality than are expressed even by what we know of consciousness, will or reason. There are supernormal and transcendental powers of which, at present, we catch only occasional glimpses; and behind and beyond the supernormal there are fathomless abysses, the divine ground of the soul, the ultimate reality of which our consciousness is but the reflection or faint representation."

In another chapter the author expresses himself on this subject in the following style:

"It has long been felt that the doctrines of Christianity of a new birth and nature, of the indwelling of the Holy Spirit, and even of conscience, are not directly realized within the sphere of consciousness. Also that the basis of ethics and all morality lies in a voice and judgment that speaks to us from the unknown within, however much its tones and words may be modified by circumstances and teaching derived from consciousness. The value, therefore, here of the establishing of the fact of the unconscious mind is immense, giving at once the key to all, and showing where our highest spirit-life and moral sense dwells, and whence proceeds the voice of conscience, and shall we say, of God?"

In conclusion the reader's indulgence is sought in making a personal allusion to myself. Some twenty years ago while engaged in the study of Sir William Hamilton's lectures on metaphysics the idea of the "unconscious mind" was first brought impressively to my attention. About the same time I was reading a book on the Holy Spirit—"The Paraclete"—by the late Joseph Parker, of London, and I was quite interested in both studies. Soon afterward the John Burns Publishing Company of St. Louis published a small volume—"A Symposium on the Holy Spirit." I contributed the leading article in that book. A paragraph from that article is here reproduced:

"Now, just why the Holy Spirit is not himself revealed directly to us in consciousness is a question we may not be able to understand. I venture, however, to say a word upon this point looking in the direction of a possible solution. That there may be causes present to the mind and influences really exerted, which effect modifications upon the passive soul, and which even excite mental activity, without developing consciousness, is a fact maintained by the highest authorities in psychological science. Upon this point I quote a few sentences from Sir William Hamilton:

"'The problem then is—are there, in ordinary mental modifications, mental activities and passivities, of which we are unconscious, but which manifest their existence by effects of which we are conscious? . . . . I do not hesitate to maintain that what we are conscious of is constructed out of what we are not conscious of . . . . There are many things we neither know nor can know in themselves—that is, in their direct and immediate relation to our faculties of knowledge, but which manifest their existence indirectly through the medium of their effects. They are not in themselves revealed to consciousness, but as certain facts of consciousness necessarily suppose them to exist, and to exert an influence in the mental process, we are thus constrained to admit, as modifications of mind, what are not in themselves phenomena of consciousness.'

"Assuming now the fact that we all have experiences of a subjective character, spiritual experiences, so subtle in their causes, though definite in their effects, that we are wholly unable to account for, by reference to anything which comes within the sphere of direct consciousness; experiences, too, that we can never formulate in words or adequately express; divine experiences, which find their complement only in heaven, are we not led to the belief that the Holy Spirit is in relation to our poor souls, breathing into them an immediate divine influence?"

It was thus I wrestled with this subject a quarter of a century ago. This was the best I could do at that time. It was a new view to my mind. I had never seen the idea in any book before, nor have since until reading this work of Dr. Schofield. I have been greatly helped by this book in both my religious and metaphysical thinking, and especially along the lines where they overlap.

*Liberty, Mo.*

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## As Seen From the Dome.

(*Continued from page 76.*)

In all his speeches he shows his religious training. He calls the Ninth Street Church "The Democratic Campbellite Church" and is not unwilling to assume any odium that may attach to this unusual and somewhat erratic combination. The Bible he quotes more familiarly and pertinently than any man in the House. His father was a deeply religious man in the "Old Kentucky Home," but Champ was not so pious. One day he ran across Patrick Henry's speech in the Virginia House of Burgesses, beginning, "It is natural for man to indulge in the illusions of hope." One sentence in the speech struck the boy's fancy: "The race is not always to the swift, nor the battle to the strong." He told how it impressed him. His father took him down by remarking: "King Solomon wrote that sentence; and if you will read your Bible you will find a great many things equally as good." So, from curiosity, Champ began to read the Bible and has kept it up ever since. One of his ablest lectures is called, "The Riches of Golconda," and is a eulogy on the Word.

Clark is nothing unless original. He wears his hat in an original way and has an original walk. His manner of speech and methods of work are all his own. His very autobiography in that brilliant collection of lives of great men so modestly put forth, known as "The Congressional Directory," is peculiar to himself.

Our Missouri brother is one of the most companionable of men. He loves a horse and a dog and a man. His smooth shaven face beams with good humor. Somewhat intense he may be in his political ideas, and sometimes led to say very radical things, but he comes very near to being that impossible thing—an honest politician.

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UNCONSCIOUS POISONING

How it Often Happens From Coffee.

"I had no idea," writes a Duluth man, "that it was the coffee I had been drinking all my life that was responsible for the headaches which were growing upon me, for the dyspepsia that no medicines would relieve, and for the acute nervousness which unfitted me not only for work but also for the most ordinary social functions.

"But at last the truth dawned upon me. I forthwith bade the harmful beverage a prompt farewell, ordered in some Postum and began to use it. The good effects of the new food drink were apparent within a very few days. My headaches grew less frequent, and decreased in violence, my stomach grew strong and able to digest my food without distress of any kind, my nervousness has gone and I am able to enjoy life with my neighbors and sleep soundly o'nights. My physical strength and nerve power have increased so much that I can double the work I used to do, and feel no undue fatigue afterwards.

"This improvement set in just as soon as the old coffee poison had so worked out of my system as to allow the food elements in the Postum to get a hold to build me up again. I cheerfully testify that it was Postum and Postum alone that did all this, for when I began to drink it I 'threw physic to the dogs.'" Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the famous little book "The Road to Wellville" in pkgs.

# Our Budget.

—Next Lord's day is Education Day.

—Preach a sermon on education.

—Show the need of well-trained ministers.

—Show the advantages of attending our own colleges.

—Read W. J. Russell's article in this issue of THE CHRISTIAN-EVANGELIST and the articles we published last week.

—Take an offering for education. It can be applied to any college work your church may desire. Encourage your young people to attend college.

—We are again compelled to hold over many items and articles of value, but our friends must continue to be patient, and to make their communications just as brief as possible.

—J. B. Pontius will remain at Sheldon, Mo., for half time.

—Edgar Davis will preach half time at Missouri City, Mo.

—J. M. Lowe is in a meeting at Agra, Kan., with good prospects.

—At Roswell, N. M., they are now talking about a new building.

—We hear excellent reports of the work at Winters, Cal., under George A. Ragan.

—William Hendershot, of Parkersburg, W. Va., is ready to enter upon a pastorate.

—A union meeting is in progress at Mt. Sterling, Ill., our brethren taking part in it.

—M. E. Redlein has located at Excelsior Springs, Mo., and wants to work near that place.

—F. Douglas Wharton, of Newkirk, Okla., has accepted a unanimous call to Ada, I. T.

—W. E. Reavis, at Webb City, Mo., and Brother Lewellyn, at Carterville, are getting hold.

—Last week the Foreign Society received $537.50 from a friend in England, direct personal gift.

—J. A. Alsup will continue at New Hampton, Mo., giving them one more Sunday a month.

—Edward Owers is succeeding well at Farmington, Mo. E. B. Barnes is now in a meeting there.

—We are glad to hear that there is promise of a good work at Norman, Okla., under J. C. Powell.

—Last year was the best and most fruitful of the five years J. W. Ligon has ministered at Corydon, Ky.

—W. G. Walker, of Lexington, Ky., will take up the work of state evangelist for North Carolina at once.

—Charles L. Wheeler, former minister at Pulaski, Ia., has been called to the pastorate at Keosauqua, Ia.

—J. W. Lowber, of Austin, Tex., has been made Fellow of the American Association for the Advancement of Science.

—C. O. McFarland and wife are now serving as state evangelists of north Missouri, with headquarters still at King City.

—Members of our church at Rutland, Ill., recently called at the house of their minister, R. B. Doan, and left a fine roll-top desk.

—A fine report for the year is that of the First Church at Paris, Ill., which is preparing to entertain the state convention this year.

—Among recent visitors to THE CHRISTIAN-EVANGELIST offices have been T. P. Haley, J. H. Hardin, T. A. Abbott and W. J. Wright.

—The Chicago City Missionary Society and the City Missionary Society of St. Louis have just held their rallies, but reports must be deferred.

—Our latest indication as to the condition of J. M. Blalock is that he is slowly improving. The family is very thankful for the many expressions of interest from friends all over the state.

—After a very successful revival at Winamac, Ind., J. Thomas W. Luckey has accepted a unanimous call to minister for the church there this year.

—J. E. Dinger and C. C. Gardner have united in what is known as team work, under the motto, "Vim, Vigor, Victory." They may be addressed at Chandler, Okla.

—W. F. Turner says that the work all over southwest Missouri was never in as good a condition as now. The war cry is "Forward all along the line."

—The new building at Armington, Ill., is up to the grade line. L. E. Chase reports that God has abundantly blessed his fifteen months' work with the church.

—T. W. Cottingham gives quarter time to Hillsboro, and quarter time to Rush Creek, Mo. He may be used by other churches near Kansas City for part time.

—C. R. Scoville is to hold a meeting for the Lenox Avenue Church, New York City, beginning February 4. This meeting will be watched with great interest.

—Crayton S. Brooks was presented, at the annual meeting of the church in Colorado Springs, with a handsome library table and Sister Brooks with a solid silver tea set.

—H. J. Reynolds reports that the Methodist Episcopal preacher at Camp Point, Ill., borrowed our brethren's baptismal pool to immerse some of his own members.

—Martha J. Tuttle, of Illinois, who on each of two former occasions gave the National Benevolent Association $500 on the annuity plan, has sent an additional $500.

—Our National Benevolent Association has issued annuity bonds No. 111 and No. 112 for $100 each to Sister Elizabeth Amos, of California, and Melissa Jamieson, of New York.

—The Foreign Society is making a vigorous and well directed effort to greatly increase the number of contributing churches this year to foreign missions, the first Sunday in March.

—In entering upon his third year at New Albany, Ind., B. F. Cato was given an increase of $200 in salary. This is a repetition of what the church did for him at the beginning of his second year.

—O. W. Jones has just closed a fine meeting at Jasper, Mo., where he has entered upon his fourth year's work. He will soon begin a meeting at Center church, with J. W. Baker as evangelist.

—E. B. Barnes will hold a meeting at Big Run, Pa., in February and another at Hebron early in March. In August he will return to Croton, Ohio, where he has recently held a successful meeting.

—The North Side Church of Omaha has been conducting a successful mission at Florence, where there is a house but no organization. Evangelists Clutter and Knowles have been called to hold a meeting.

—W. T. Tibbs one of the stalwarts of our plea, is dead. He was interred at Mt. Sterling, Ky., the funeral services being conducted by H. D. Clark and J. W. McGarvey. We publish some particulars in another column.

—The brethren at Bowling Green, Ky., recently made a surprise call upon their preacher, W. T. Wells, and presented him with a fine gold watch and his wife with some beautiful cut glass as an expression of their esteem.

—W. F. Turner writes that F. F. Walters, at Neosho, Mo., is so blessed in his new work that the church has had to rent a larger building to hold the people. He is now in a meeting, with L. D. Sprague as singer. A new building is imperative there.

—The Idaho field is a very difficult one and Lewiston has a hard name in religious circles, but the church there under H. H. Hubbell is preparing for an evangelistic forward movement to begin about February 1. B. D. Chestnut, of Iowa, will assist the pastor as leader of song.

—At the Island Christian Church, Wheeling, W. Va., special evangelistic meetings will begin next Lord's day. Brother Rice will be assisted by Percy H. Wilson, of Moundsville, and after the meetings at Wheeling, Brother Rice will assist Brother Wilson in a series of meetings.

—H. W. Miller, who has taken charge at Harrison, Ohio, finds the church there in a flourishing condition. The ladies' aid gave a reception for the new minister and his wife. A meeting will be begun the first Lord's day in February, with Frank Thomas, of New Salem, Ind., taking part.

—Since W. J. Clark took charge of the church at Owenton, Ky., two years ago, the amount given annually for missions has been doubled. The year just closed has been the most successful in the history of the church. A great ingathering is expected at the meeting planned to be held in the spring.

—During December the Foreign Society received $20,274.46, a gain of $10,874.29 over the corresponding month, 1904. For the first three months of the missionary year the receipts show a gain of $10,828.42. If the friends continue with the same interest for the nine months following, the $300,000 will be raised.

—The brethren at Brunswick, Mo., are growing more interested in missions. T. A. Abbott was with them recently and $142 were raised, while one member gave $100 for the permanent fund of the state society. E. H. Williamson, the pastor, believes that this should appeal strongly to the brotherhood of Missouri at this special time.

—H. C. Varner organized a church of forty members at Roseberry, Idaho, last winter and he has now entered upon the pastorate there, a good church building having been erected, to seat 275 people. A meeting will be held in February. Brother Varner will endeavor to organize congregations at other points close by.

—Our church building at Cambridge City, Ind., which has been closed for extensive repairs, has been reopened. Some $600 were spent upon the improvements. The individual communion cups have been introduced. At the opening service there were two additions by confession and one by statement. C. C. Redgrave is the pastor.

—O. P. Spiegel, general evangelist of the home board, is in a meeting at Pensacola, Fla., where the people know little of the plea of the Disciples of Christ, for our brethren there are few in number and weak financially. Any tracts that may be sent to Brother Spiegel will be judiciously distributed and ought to do much good.

—The brethren at Marion, Ohio, have gone into their Sunday school auditorium and hope to be in the main room next month, when there will be a missionary rally, dedication, and an evangelistic meeting. It is not true, as reported, that O. D. Maple has resigned the pastorate. He is to remain another year. The brethren are looking for an evangelist.

—S. W. Nay, secretary, writes us that at a recently well attended meeting of the ministers' alliance of Kansas City and vicinity that body expressed itself unanimously as being in perfect sympathy with the spirit and purpose of the recent Conference of Churches held in New York City, and appointed a committee to write a suitable memorial to be published later.

—In renewing his subscription, W. H.

Tufts, Sr., Linneus, Mo., writes: "I often think of our pleasant visit to the coast together last summer and hope we will meet again." Do not we often think of that trip and our joyful fellowship together? Yes, Brother Tufts, we are sure to meet again—if not here, then there, and who knows what expedition we may take together up there?

—The Board of Church Extension has received its third gift of $1,000 on the annuity plan for the year 1906. This gift comes from a friend in California who formerly gave $1,000. This makes $4,000 received on the annuity plan from January 1 to 6. Concerning the annuity fund write G. W. Muckley, corresponding secretary, 600 Water Works Building, Kansas City, Mo.

—Investment should be sought in our institutions of learning. How many people invest in blank gold mines, failing oil wells, and speculative fruit farms only to see their money vanish! Better invest in men. The world needs men. The true philanthropist is he who helps to produce men. College is the essential factor in the largest manhood. He who helps the college, therefore, blesses the race.

—J. E. Davis has left Stanberry, Mo., and is now at work at Beatrice, Neb. He had a very successful pastorate at Stanberry, the three years' record showing 248 additions to the church, with over $20,000 raised. A new building costing some $15,000 has been paid for with the exception of $2,100, which are pledged. Brother Davis leaves the church in good health, united and happy. It has a membership of 450. It has called G. W. Terrell.

—I. H. Burgess, who is now located at New Haven, Mo., where the church is moving forward for better things, is anxious that some co-operative work may be done in Franklin and Gasconade counties. He would like to hear from all churches in these counties with a view of working up a convention in the spring. He reports that there is a good opportunity for work at Pacific, Mo. He is now engaged in a meeting at Chamois.

—The ministers of the churches of Christ on the Niagara frontier have organized themselves into the "Ministerial Association of the Churches of Christ in Western New York." It includes the pastors in Buffalo, Tonawanda, North Tonawanda, Niagara Falls, Dunkirk, East Aurora, Williamsville and Clarence. B. S. Ferrall was elected president, E. F. Randall, vice-president, W. C. Bower, secretary and treasurer, and B. H. Hayden, critic.

—A local paper of Bloomington, Ill., spoke very highly of the work of William Ross Lloyd at the First Christian Church there. It said he was "earnest, diligent, conscientious and able, and bringing his message of truth as a preacher and exemplifying his faith before his people and the whole city. His sympathies have been shown toward all humanity and he has labored to make men better." The congregation presented Brother Lloyd with a purse of gold as a token of the esteem in which he was held.

—R. H. Love reports that the church in Ponca City, Okla., goes forward. Two months ago the small church building was removed from its obscure location to one of the most prominent corners on the main street of the city and the work of enlarging and remodeling was at once begun. It will require four or five weeks to complete the structure, after which it will be the finest church house among our people in Oklahoma north of Guthrie. The membership is composed very largely of Missourians and Kentucky people.

—S. R. Maxwell, who has been serving the churches of St. Louis for some time as city missionary, has decided to enter the evangelistic field and devote himself to that work. The brethren in St. Louis have not only learned to love Brother Maxwell for his Christian character, but they have a high appreciation of his ability as a preacher of the Gospel. He has, we believe, superior qualifications for evangelistic work, and we predict large success for him in this field. He may be addressed at 1315 Laurel Place, St. Louis, Missouri.

—We are glad to know that President Burris A. Jenkins, of Kentucky University, has returned to his work completely restored in health, and fears no further recurrence of his physical disability. A great part of his care and responsibility has been removed from his shoulders through the selection, by the Executive Committee, of Walter M. White, late of San Francisco, as secretary to the university. Brother White is already on the ground, and has taken up his work enthusiastically. He has put a new spirit into all the friends and forces of the university.

—We have received a statement from the committee having the matter in hand of the charges of immorality against A. R. Adams, who was minister of the church at Fairfield, Ia., stating that Mr. Adams has made a full confession of his guilt and asks to be restored to the brotherhood. The committee believes, in view of the circumstances under which the wrong was done and his sincere repentance, that his plea for forgiveness should be accepted by the brethren. Brother Adams is now in Idaho and this report leaves him free to make a new career for himself.

—R. H. Tanksley has accepted a call to Fredonia, Kan., where he will remove the last of this month from Humboldt. E. E. Lowe was pastor last year and did a splendid work. He received a call to Arkansas City, Kan., but is undecided about his future plans since losing his boy. W. H. Rust, of Iowa, has already taken up the work at Humboldt, and will prove a good addition to the Kansas forces. Brother Tanksley's call was unsolicited and unanimous. Everything points to a successful work by our brethren at Fredonia. The interest of the business men of the church is one of the bright features.

—Marcellus R. Ely writes from New Orleans under date of February 6: "To-day we laid in the tomb the body of the youngest child of Brother and Sister Malcomson R. Pittman. The child met its death through the igniting of a can of gasoline. Brother Pittman was formerly pastor of the First Church in this city, but has been engaged in business here for some time. His name is well known to many of the brotherhood, for he has spent twenty-five years in the ministry in the Carolinas, Virginia, and New York. He recently expressed his purpose to re-enter the ministry. He would be a strong man for some church."

—C. F. Ellis, writing from South Chicago, says: "Our church has been hampered on account of meeting in a small lodge hall, with no midweek privileges, since its organization. Our membership is about 50. The Congregationalists have a parsonage and a church building as a mission from their main church a few blocks south of us. They have a Sunday school of between 150 and 200 members with an average attendance of 125. They are now turning this mission (buildings and scholars) over to us, we to take possession the first Sunday in the new year. As our teaching capacity is limited the Congregational brethren have agreed to stay by us for four months with their help." Here is the spirit of co-operation again.

—S. G. Inman, superintendent of evangelistic work for the Disciples of Christ in Mexico, sends out as his greetings for 1906 the following quotation from "Stanley on Livingstone," hoping that these words, "descriptive of a great soul," may be a source of strength to others: "There is a man who is manifestly sustained as well as guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life come, beyond question, from Christ. There must, therefore, be a Christ; and it is worth while to have such a helper and redeemer as this Christ undoubtedly is, and as he here reveals himself in this wonderful disciple." What if every disciple of Christ were proof of Christ in this way?

**Hood's**

**Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best**

**Blood Medicine.**

—A subscriber from England writes: "We are in heartiest accord with your noble purpose in THE CHRISTIAN-EVANGELIST. I have been intensely interested in the epoch-making congress in the interest of union which lately met in New York City. I am reading your work on the Holy Spirit, criticisms and all." It is interesting to note how closely our movement in England is connected with our work in this country, and how deeply the brethren in that country are interested in the great movements in our own land. Having seen some of the sad fruits of legalism in that country, they are naturally appreciative of all efforts on this side to escape similar results. Alas, we know something by experience in America of the divisive and retarding influences of a false theory of Christianity which takes the heart out of it, and seeks to make the New Testament a new Leviticus.

—In a personal letter from Dr. D. M. Breaker, of Carters, Fla., he writes: "I am compelled by stern necessity to abandon the work as a volunteer evangelist. I have been met everywhere with a warm welcome and have been encouraged with evidences of the presence and power of the Holy Spirit; but the contributions are too meager to meet the absolute demands of necessity. To be forced out of the work just as opportunities for successful labor are opening before me is peculiarly hard, but there is apparently no help for it." It is greatly to be regretted that Brother Breaker can not be kept in the field as an evangelist. Can not the state or general board do something to assist him? Three hundred dollars would probably suffice to keep him in the field. There are many men of means who might well make him their living link evangelist. He can give satisfactory evidence both of the quality of his work and his character.

—The "Christian Messenger," of Toronto, Canada, referring to its "attitude to union schemes," says:

"There used to be, years ago, an old fogey idea that 'night air' was injurious. From continually breathing with safety the only air that was to be had people have abandoned the theory. Amongst others, lots of good Christian people have abandoned the idea. They are now content to believe that the Lord never made anything consistently bad intended for popular use."

The "Messenger" thinks, "there are lots of 'night air' theories floating around the religious world." The danger of co-operating with our religious neighbors is pointed out as one of these. It adds: "Brethren, if the Christian people of America wish to federate for lawful ends in the campaign against sin, let us say Amen to the scheme."

They have a pretty clear atmosphere up in Canada and see things apparently in their true light.

—We regret to learn that E. H. Rayner, who accomplished so successful a work in Kissimmee, Fla., has been compelled to retire from that field and return to Worcester, Mass., on account of the health of his wife and child. Brother Rayner began his work in Kissimmee under very discouraging circumstances, with very few members and very little support. Since that time more than ninety persons have been received into the church, largely by confession and baptism, a new house has been built on one of the best locations in town, at a cost of from $4,000 to $4,500 in cash and labor, with an indebtedness of only $800 remaining. Bro. B. Q. Denham, who dedicated the church in the autumn, is temporarily filling the pulpit. The church desires to secure the services of a good man for that field. Those interested may address Brother Rayner, 19 Home street, Worcester, Mass., or Elder A. L. Davidson, Kissimmee, Fla. The state board of Florida has contributed to the support of a pastor.

—In a personal letter to the Editor from Hon. Champ Clark, he says: "In November, while en route to Washington, I swung down into Alabama on a lecture tour—lectured in Elder Claude E. Hill's lecture course in his magnificent new church to a magnificent audience. Being one of my Pike and Ralls county boys, I naturally take a deep interest in him. He is succeeding wonderfully at Mobile. When he went there two and one half years ago, he found twelve members of our religious persuasion. Now, he has a congregation of about 170 and still a-growing. They have built a $16,000 house of worship. Of course the church boards helped; but Claude raised a large part of the funds, some locally and some by appealing to his friends in Missouri and elsewhere. He seems to know everybody in Mobile and to be liked by everybody. His brother Charlie is doing equally well in New Mexico. They are fine examples of boys from what was once 'The Bloody Ninth,' now 'The Peaceful Ninth.'"

—An officer of a church asks a question as to the course to pursue with reference to those who "persist in playing cards—playing cards for prizes—after having been lovingly admonished both in private and in public." It is not always easy to know what is the best course to pursue with members whose Christian life has been so imperfectly developed as that they will indulge in these doubtful amusements, to say the least, which grieve their brethren. As a rule, we think forbearance, giving opportunity for further instruction and for spiritual growth, is the best policy. To withdraw fellowship from them for such an offense is not likely to prove beneficial to them and that, after all, is the end of discipline. We are bound to recognize the fact that there are members in the church whose religious life is feeble, and who must be borne with and admonished kindly with the hope of developing their spiritual life. Love is more potent in remedying such evils than even righteous indignation, manifested in the form of exclusion. Of course the time comes, in some cases, when forbearance ceases to be a virtue, but that is always when the moral life of the offenders leaves no question whatever as to the propriety of withdrawing fellowship from them. "As long as there is life there is hope" applies to the spiritual as well as to the physical condition, but when life is extinct, exclusion becomes a necessity.

—Bro. David Bowler, of Emden, Ill., having read what has been written in The Christian-Evangelist about the Holy Spirit, asks the Editor to answer these questions:

"1. If one believes everything the heavenly Father has said through his Son, our Savior, or otherwise, and obeys everything he has commanded, may such an one claim the gift of the Holy Spirit?

"2. If one does not believe all that God has said through his Son or the apostles, and will not obey all he commands him to do, can such an one receive the gift of the Holy Spirit?

"3. Has God ever made any communication to men, from Adam to the present time, that he did not make either by speaking or writing?"

The first question we answer in the affirmative. The second in the negative with the emphasis upon *"will not obey."* The answer to the third would depend on what is meant by the word, "communication." In the olden time God certainly revealed truth to men through visions and dreams. In all ages, but more especially in the Christian age, which is the dispensation of the Spirit, God has communicated comfort, strength, and guidance, in answer to prayer, which can not be identified with any special *words,* either written or spoken. It is this fact that gives meaning and value to prayer. Man can communicate with man without the medium of written or spoken words. Why should it be thought incredible that God can and does do the same?

—In Brother Scoville's meeting recently held at Allegeheny City among the five ministers who united with the church was a Bro. Duncan MacGregor of Allegheny. We are permitted to make the following extract from a letter he has recently written to Brother Scoville which shows how he feels in his new relationship:

"Very many, many grateful thanks for your kind words and willingness to help me into the evangelistic field. I can not thank you enough for the great blessing the Lord has made you to me. I was reared a Methodist, immensely imbued and terribly tangled up with creeds, but I have been blessedly delivered. I wandered so long in the wilderness and tangled mazes of speculative thought and study, it was hard to get out of my entanglemens; but thank the Lord, I have been extricated. I have fallen in love with the simple, plain teachings of Jesus only. It is so beautiful. I spent nearly all the night alone with him the night after you preached your sermon on 'What Church would Jesus Join?' and that night the last lingering vestige of men-made creeds I threw overboard. I told him I would keep all the commandments and follow his simple teachings, and my happiness is boundless. Since Sunday night, November 19, new conceptions, new purposes, new inspirations, and new life are mine; that night I left all past failures and entanglements, and started out anew."

Brother Scoville is now in a meeting at Anderson, Ind., with Bro. T. W. Grafton where he speaks of Brother Grafton as a "strong, noble pastor."

—Referring to our answer to the open letter of Bro. S. R. Hawkins, Bro. F. M. Hootman, Marshfield, Mo., writes: "Luke 3:21, 22 does not say that Jesus prayed for the Holy Spirit. How do you know that he prayed for the Holy Spirit?" No, the passage does not say, in so many words, that Jesus prayed for the Holy Spirit, but it does say that, praying, the Holy Spirit descended upon him in the form of a dove. What else was there for him to pray for? He was ready now to enter upon his active ministry except the anointing of the Holy Spirit. Who can doubt, therefore, that as he stood yet in the waters of the Jordan and lifted up his heart to his Father in prayer it was that he might be now equipped for the work which his Father had sent him into the world to accomplish? This is in the third chapter of Luke. In the fourth chapter we learn that "Jesus, full of the Holy Spirit, returned from Jordan and was led in the Spirit into the wilderness during forty days, being tempted of the devil." In the same chapter, in the fourteenth verse it is said, "Jesus returned in the power of the Spirit into Galilee," and in the eighteenth verse he announces his anointing by the Holy Spirit for his lifework by quoting from the prophet Isaiah, "The Spirit of the Lord is upon me because he anointed me to preach good tidings to the poor," etc. This evidently points back to his reception of the Holy Spirit at his baptism. The whole context, therefore, especially in view of what the prophets had taught concerning the Messiah and the Holy Spirit, leaves no doubt as to what Jesus prayed for immediately following his baptism.

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**BENJAMIN L. SMITH,**

**Corresponding Sec'y American Christian Missionary Society,**

**CINCINNATI, OHIO.**

⁂

### A Suggestive Study.

W. J. Russell, minister of the First Christian Church, Frankofrt, Ind., writes:

"I read with pleasure your suggestion for all ministers to take advantage of the present course of Sunday school lessons, and, if possible, to start a revival of study in the life of Christ. This has been my purpose, and about the middle of December I began the work. It is my aim to take the entire life of Christ, chronologically arranged, based upon the four Gospels, and give the course in what I call studies, at the morning service of each Lord's day. Thus far I have covered the following ground:

"Part 1.—The Time of Preparation, from the Birth of Jesus until the Coming of John the Baptist: Introductory; Introduction by Mark (Mark 1:1); Preface of Luke's Gospel (Luke 1:1-4); The Prologue of John's Gospel (John 1:1-18); The Two Genealogies (Matt. 1:1-17; Luke 3:23:38); The Appearance of an Angel to Zacharias (Luke 1:5-25); The Annunciation to Mary (Luke 1:26-38); The Angel

Appears to Joseph (Matt. 1:18-25); Mary Visits Elizabeth (Luke 1:39-56); Birth of John the Baptist (Luke 1:57-80); The Birth of Jesus (Luke 2:1-7); The Angels and the Shepherds (Luke 2:8-20); The Circumcision and Presentation in the Temple (Luke 2:21-38); The Wise Men from the East (Matt. 2:1-12).

"My general subject is: The Life and Words of Jesus. At a single service I will often take two or three and possibly four studies. You can readily see that I am covering much more ground than outlined in the Sunday school lessons. The people are exceedingly interested in the studies, and our audiences are increasing."

This outline will no doubt prove suggestive to other ministers who are planning to take up the study of the life of Jesus with their congregations the current year.

* * *

### Will Give $100.

We have a letter to-day from a brother who says that he will give the last one hundred dollars; whenever we have raised $2,900, he will make it $3,000. This proposition ought to stimulate all friends to respond immediately. We have received since last report $120.85, making a total since the campaign began of $376. We can succeed in the effort being made to raise $3,000, if you, my dear reader, will give something to this work. Read what Brother Muckley says:

NONE MORE WORTHY.

No appeal that has come to my attention in recent years is more worthy of prompt attention than that at Hot Springs, Ark. I am slow to ask my brethren to give in a general way to aid a specific case of church building, because the church extension fund was created for just that purpose. However, there will always be cases that will need specific gifts. Hot Springs is one of these. Our Board of Church Extension can not loan that church the money to buy the lot and put up the building. They must own the lot and then our board can help them build.

I have taken pains and time to investigate the worthiness of this appeal. I am convinced that the brethren everywhere should help pay for this lot for the following reasons:

1. The lot is the best in the city for church purposes and centrally located.

2. We must have this central location or remain unknown as a religious body in this important field.

3. Our brethren in Hot Springs have never had a fair chance for growth in their present out-of-the-way location. Brother Kincaid is supported by mission funds. It would be a waste of his time and money for the church to remain at its present location.

4. Our brethren have paid $2,000 on this $5,000 lot and can not pay the other $3,000 unaided. It would be a shame for a great religious body to lose this lot. Has not the time passed when we will allow such a thing to be done with a mission church property? I have expressed my faith by sending $10. Let two hundred others do the same.

Faithfully,
G. W. MUCKLEY.

Address T. N. Kincaid, Hot Springs, Ark.

Special to THE CHRISTIAN-EVANGELIST.

HOT SPRINGS, ARK., Jan. 15.—Received one hundred and seven dollars in last two days; whiten a block.—DR. W. H. CONNELL.

### An Address to the Brotherhood from the American Christian Missionary Society.

Bro. B. L. Smith having resigned as corresponding secretary of the American Christian Missionary Society, the acting board has ordered that the work of the society be under the direction of Wm. J. Wright and Geo. B. Ranshaw until a successor to Brother Smith is secured. The committee appointed to commend a man for secretary is now corresponding with one eminently suited to lead this great work, one whose name will at once command the confidence of the entire brotherhood, and we hope to be able to make definite announcement as to his acceptance very soon. In the interim the work of the society will continue to go forward, as all who know the competency and loyalty of Brethren Wright and Ranshaw will not hesitate to believe.

Knowing something of the intelligence and spirit of our preachers throughout the country, I am assured that they recognize the importance of the great work that we are trying to direct, and that their interest in its welfare is being constantly deepened. This confidence in our ministry, together with that in the foresight and fidelity of all our papers, inspires faith and hope in our secretaries, issuing in courage and strength for the accomplishment of their work, for they know that thus supported in the proclamation of home missions there must follow on the part of our churches a practical recognition of indebtedness to the unsaved of America.

Having been identified with the American Christian Missionary Society for many years, I know something of its opportunities, its work, and its victories. I speak not from impulse, but deliberately state a fact when I say that the society never faced so many open doors as to-day. Appeals are coming from every quarter, and their urgency is more than emphasized by the importance of the fields we are invited to enter.

When we are told that by appropriating $300 a most excellent preacher can be sustained in a city of 50,000 people where we have several members but no organization, and on investigation find that by responding to this appeal we can hope for the early realization of a strong church in that city, though not having the money because of obligations already assumed, you can, nevertheless, easily imagine the temptation to make the appointment and thus walk by faith in God and confidence in our brethren. To such cries we must not be deaf, for to hearken not in such cases would reflect discredit upon a great brotherhood and evince indifference to the highest interest of the kingdom of God.

Brethren, the men composing the acting board of the American Christian Missionary Society believe in God and have faith in the wisdom and loyalty of the men and women constituting the Church of Christ. Perceiving, as we know you do, the magnitude and importance of this work which you recognize as yours, I am sure you will rally to its support as never before, and that the year 1906 will prove the most glorious in the society's history.

S. M. COOPER,
Chairman of Acting Board, A. C. M. S.
*Cincinnati, Ohio.*

* * *

### The Iowa Christian Education Society.

Education Day is nearly here again. May that day in 1906 be memorable for great achievements among the churches—a great day for the various colleges of the Disciples of Christ! Our education society is but one and a half years old here in Iowa, but fair progress has been made. The popular impression that the colleges are business enterprises, requiring certain fees from students, these fees defraying necessary expenses, must be overcome. The thought that our educational institutions should rank on an equality with our missionary enterprises if we would have the latter on a firm basis, is somewhat new to many, and a way must be made for this thought in the hearts of the people. We are trying to get the churches here in Iowa to definitely plan to help recruit the ministerial ranks by choosing good material, raising the $50 a year for scholarship, sending a student and so helping answer the prayer for more laborers in the great world-wide field. The reasonableness and dignity of such a course is drawing on some. Judson, the missionary of immortal name, said if he had one thousand dollars to give away he would endow a college in preference to giving the money to missions, because in the colleges we raise our seed corn. Iowa is a great state for corn. We anticipate a mighty crop of character growth in return for the sowing of the precious seeds of truth here at Drake University.

LAURA DELANY GARST,
*Des Moines, Ia* Sec., I. C. E. S.

WHAT DO YOU CARE?
YOU'VE GOT YOUR HEALTH.

Great Natures Do Not Despair at Disappointment—They Look for Something Else to Do.

The broad-gauged man of to-day does not get blue just because things don't always come his way unless there is something the matter with him. If he "falls down" on one proposition he immediately starts to look up another. He always looks forward and keeps on hustling. A man with his health and faculties has plenty of opportunities and the man who gives up or even feels like it has either a small nature or some physical weakness.

Dyspepsia certainly puts the best of men out of condition for work of any kind. You can not blame the dyspeptic for getting blue. The very nature of his disease is most depressing and calculated to deprive him of ambition, energy and hope. There is hope for him, however, certain and sure.

Stuart's Dyspepsia Tablets are recognized throughout the length and breadth of the land as the one cure that's safe and sure. Their unbounded popularity—resulting from the thousands and thousands of cures they have effected, prove beyond the shadow of a doubt their greatness as a cure. Wherein lies their greatness? In the very fact that they are Nature's own simple remedy. They do the exact work in exactly the same way that the digestive fluids of the stomach do because they are composed of exactly the same elements and possess the same properties. They relieve the weak and worn out stomach of its burden of digestion and permit it without let or hindrance to rest and grow sound and well. The stomach will get well quick enough in its own natural way if it is let alone. That is what Stuart's Dyspepsia Tablets do. They not only let it alone themselves but make the food taken into the stomach do the same.

You can satisfy yourself of the truth of this statement by putting the food you would eat into a glass jar with sufficient water and one of Stuart's Dyspepsia Tablets. The process of digestion will be taken up and carried out just as the gastric juice and other digestive fluids would do it. Their action is natural and they cause no disturbance in the digestive organs. In fact you forget you have a stomach when they begin to do their work, so mild and natural is the operation. Stuart's Dyspepsia Tablets are for sale by all druggists at 50c a box.

* * *

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### Institute Work in Kansas City.

The attendance of teachers at the institute held with the First and Forrest Avenue Churches, Kansas City, was good. Much interest was manifested. The pastors, H. M. Barnett and W. F. Richardson, supported me loyally. On Sunday large crowds of their people heard me on behalf of the work. A teachers' training class was organized by the teachers of the First Church. They will begin the elementary course at once. The Forrest Avenue teachers, it is hoped, will add the teacher-training work to that of their teachers' meeting already at work. H. G. Bennett is assisting me and has just held an institute at Sheffield. I helped him one night, and then introduced the work at South Side.

Just home from St. Louis, where arrangements were made to touch every church in the city beginning February 7 at First Church. Teachers' training classes organized in Kansas City by Hardin at South Side, and H. G. Bennett at Sheffield, while Horace Siberell writes of same result at Flat River. He is at Elvins at present and goes to Hematite next. R. B. Havener is pounding away in Shelby county. Bennett will hold institutes the next two weeks at Mayview and Harrisonville. We are organizing for a campaign throughout the state in the spring.

J. H. HARDIN, State Supt.
*Kansas City, Mo.*

* *

### Last Day of Worship in the Central Church, Columbus, Ohio.

The last day of the old year was also the last day of worship in the old Central Church building in the capital of Ohio. More than thirty years ago work was begun by a few faithful brethren and sisters on North High street and in a short time the location at Third and Gay was secured and first a frame chapel was erected, then a brick auditorium. The auditorium had the first "bowled" floor in Columbus. Here on this corner a great work has been done in the years gone by. But the encroachments of business and the noise of traffic rendered the location impracticable for continuing the work much longer. Almost all, children and grown folks, came to all services on the cars. It was the part of wisdom to sell the property and secure a good location in a residence section. The property brought $31,000 cash. We have purchased one of the finest locations in Columbus for a church house. at the corner of Broad and Twenty-first streets. Broad street is to Columbus what Independence boulevard is to Kansas City and Euclid avenue to Cleveland. Within a few weeks we shall begin the erection of what will be one of the handsomest church buildings in town. It will be of stone, with a seating capacity of about 1,000, and with a special view to Bible school work, having no less than eighteen or twenty class rooms, all of which may be thrown into the auditorium. The building complete will cost about $35,000. The lot cost $9,000. We do not expect to dedicate it until every dollar is paid, if that takes five years. The Central has had an honorable history. There have been serious trials and troubles, but out of them all the Lord has brought the church and made it a power for good in the city. It is the "mother" church. Four other congregations have been organized within the last ten or twelve years, and the Central has sent to all these some of her best working and paying members, thus weakening her numerical and financial strength. But we are glad to say that we have closed another year with all bills paid; with 89 members added to our roster; with a net gain of about fifty, and about $800 given to our various missionary enterprises. Here are some of the most faithful and liberal men and women I have ever known. For the time being we go to the Y. M. C. A. auditorium, opposite the State House, for worship.

WALTER SCOTT PRIEST.

EASTER GLORY!

**A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided Day for missions. This Association should have at least one undivided Day for this Gospel of the Helping Hand. Order supplies at once.**

**Geo. L. Snively, Gen. Sec.**
**903 Aubert Ave., St. Louis.**

* *

### The Hiram Memorial Church.

The new Hiram church is now under roof and will be pushed to completion as rapidly as possible. The building is a brick veneer with seating capacity of between five and six hundred. A light, airy basement will accommodate the Sunday school. It is intended to make a memorial church of it with memorial windows to many men and women of God who have lived and wrought here, including such eminent persons as President Garfield, President Hinsdale, Principal A. S. Hayden, Miss Almeda A. Booth, Professors H. W. Everest, J. M. Atwater, A. C. Pierson, Hugh McDiarmid and others. The estimated cost is $15,000. The Hiram community has undertaken to provide $10,000 of that sum, leaving $5,000 to be raised among outside friends. Already nearly $4,000 has been contributed by over one hundred people scattered about the country, in sums ranging from $1 to $1,000. A considerable portion of this has come unsolicited, some from far away mission fields. Money or pledges may be sent to Professor E. L. Hall, treasurer, or to the undersigned. What is done should be done quickly.

*Hiram, Ohio.* B. S. DEAN.

### New Superintendent in Iowa.

If the superintendents newly elected in Iowa Sunday schools for 1906 will send me names and addresses I will send them valuable information concerning plans and methods which will help them in their work.

J. H. BRYAN, State Supt.
*31st and State Streets, Des Moines, Ia.*

* *

### Ministerial Exchange.

Charles E. McVay, singing evangelist, can assist in a meeting in March. He may be addressed at Petersburg, Ill.

Frank M. O'Neal and wife, Springfield, Mo., can assist in meetings as singing evangelists. Address them at 842 W. Florida street.

The church at Bloomfield, Mo., desires a pastor. A married man, whose wife is a musician, preferred. Address R. E. Baley, Bloomfield, Mo.

A. J. White, evangelist, is open for meetings; can furnish singer if desired. Address him at 288 Oakley Boulevard, Chicago. Ill.

Joel Brown can hold a meeting in February. His address is 985 Twenty-sixth street, Des Moines, Ia.

Thomas Martin will hold meetings for free will offering and expenses. Address him at Sandy Lake, Pa.

J. Will Walters can hold a meeting in the near future; can furnish singing evangelist if desired. Address him at Bagley, Iowa.

L. A. Chapman can put churches in Illinois and Indiana in communication with a minister of fourteen years' experience. Reasonable salary. Address, L. A. Chapmen, Mechanicsville, Ill.

* *

### Changes.

Anderson, Leroy M.—Denison, to Howe, Texas.
Bennett, H. G.—Jefferson City, to 1511 Harrison street, Kansas City, Mo.
Clarkson, W. T.—Circleville, to 1247 Kentucky street, Lawrence, Kan.
Coggins, L. B.—Oak Grove, to Higginsville, Missouri.
Davis, J. E.—Stanberry, Missouri, to Beatrice, Neb.
DeJarnette, A. Lyle—Colfax, Ia., to 1215 Leavenworth street, Omaha, Neb.

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# Basis of Union Between Baptists, Free Baptists and Disciples

Dr. George H. Ball, a member of the committee representing the Free Baptists on the subject of union with Baptists and Disciples of Christ, writing on the subject of a doctrinal statement in the "College Record," does not believe that any other statement than the New Testament is necessary. He says: "The New Testament is really the only possible statement of Christian doctrine and practice upon which Christians can agree. Its statements, in substance and form, are unreservedly accepted by Free Baptists, Baptists, and Disciples. We are fully agreed to take its teachings just as they stand without adding to them or subtracting from them, or to any degree changing them. This we can not say of any other document in existence or likely to ever come into existence." Concerning the union of these three bodies, then, upon that basis, Dr. Ball says:

The three Christian bodies now especially interested are agreed:

(1) In taking the New Testament as their only authoritative rule of faith and practice.

(2) That both God and man are active, and work together in beginning and perfecting the Christian life, and in establishing and extending the kingdom of God on earth.

(3) That change of heart, change of state, and change of conduct are included in the transition from a sinful to a Christian life. These steps are variously described in the sacred oracles as a new birth, birth from above, believing in Christ, repentance unto life, receiving Christ, following Christ, confessing Christ, putting on Christ by baptism, obedience of faith, membership in the body of Christ, the church. Salvation in heaven is not the chief and immediate aim in becoming a Christian, but the salvation of men on earth, the universal triumph of "Christ coming in his kingdom" to redeem the world.

(4) That Christian baptism is solely for believers in Christ, and never permissible before faith which changes the heart. Baptism changes the standing, or state, of the believer before the world, just as the oath of allegiance changes the state, or civic, position of the foreigner, and makes him publicly a citizen, but never changes his heart. The specified formula of baptism is given in Matt. 28:19, to be "immersion into the name of the father, and the son, and the Holy Spirit."

We are not entirely agreed in our statements of the relation of baptism to the remission of sins, but we all agree that every person who is born from above and is baptized is also forgiven, and that no one who possesses faith in Christ, which works by love and purifies the heart, will fail of salvation in heaven at last.

(5) We agree that there is one church of Christ which includes all loving and obedient believers, and many local churches, each constituting an independent body, free from external control or dictation by pope, bishop, or organization. The association of churches for fellowship, counsel, and service, is both scriptural and useful.

(6) We agree that the Lord's supper is for the expression of faith, homage, and devotion to the crucified One, and to "proclaim his death until he comes"; that it is wholly declarative, and in no sense curative, or of magical and mystical significance. Wherein we differ as to the frequency of observance and the special order of service and discrimination among Christians entitled to partake, we leave to the judgment and conscience of each of the several local churches.

(7) We are agreed that the family name of the church, whether written or unwritten, whether spoken or unspoken, is "The Church of Christ." May we not relegate the question of using in any form definitive adjectives, or descriptive nouns, to differentiate our people from other Christian or un-Christian bodies, to the local churches or organizations of churches?

(8) We are pained over existing divisions and sinful schisms in the body of Christ. We are intensely anxious to show by action that union in Christ, under his Gospel, in Christian work, without enforced uniformity, is both possible and practicable. We are praying as our Savior prayed, for union, that the world may believe our testimony, and are earnestly seeking to act as we pray. Can we not truthfully and tenderly and sincerely make this declaration to all the churches of Christ and to the world by proceeding without delay to arrange for the organic union of our three Christian bodies, and so lead toward fulfilling the law of Christ?

[If all Baptists and Free Baptists think and feel as Dr. Ball does on this subject, does any one calling himself Disciple of Christ, or Christian, know of any good reason why the union should not be consummated?—Editor.]

## Sentence Sermons.

All power is born of pain.

Love is the blossom of the tree of life.

No prayer is lifted on stilted phrases.

The best way to pity a man is to pick him up.

The wealth of a church depends on its work.

Real faith works too hard ever to get frozen.

Somewhere there's a sin back of every sorrow.

Men who affect virtues have no affection for them.

It takes an empty head to rise to the heights of fashion.

The richer the life within the simpler will be that without.

Soul possessions are the only assets that count in heaven.

Petrified people, like petrified trees, take the finest polish.

LOST EYESIGHT

Through Coffee Drinking

Some people question the statements that coffee hurts the delicate nerves of the body. Personal experiences with thousands prove the general statement true and physicians have records of great numbers of cases that add to the testimony.

The following is from the Rockford, Ill., Register-Gazette:

Dr. William Langhorst of Aurora has been treating one of the queerest cases of lost eyesight ever in history. The patient is O. A. Leach, of Beach county, and in the last four months he has doctored with all of the specialists about the country and has at last returned home with the fact impressed on his mind that his case is incurable.

A portion of the optic nerve has been ruined, rendering his sight so limited that he is unable to see anything before him, but he can see plainly anything at the side of him. There have been but few cases of its kind before and they have been caused by whiskey or tobacco. Leach has never used either, but has been a great coffee drinker and the specialists have decided that the case has been caused by this. Leach stated himself that for several years he had drank three cups of coffee for breakfast, two at noon and one at night. According to the records of the specialists of this country this is the first case ever caused by the use of coffee.

The nerve is ruined beyond aid and his case is incurable. The fact that makes the case a queer one is that the sight forward has been lost and the side sight has been retained. According to the doctor's statement the young man will have to give up coffee or the rest of his sight will follow and the entire nerve be ruined.—*Register-Gazette.*

Let it be remembered that the eyes may be attacked in one case and the stomach in another, while in others it may be kidneys, heart, bowels or general nervous prostration. The remedy is obvious and should be adopted before too late.

Quit coffee, if you show incipient disease.

It is easy if one can have well-boiled Postum Food Coffee to serve for the hot morning beverage The withdrawal of the old kind of coffee that is doing the harm and the supply of the elements in the Postum which Nature uses to rebuild the broken down nerve cells, insures a quick return to the old joy of strength and health, and it's well worth while to be able again to "do things" and feel well. There's a reason for

POSTUM

# NEWS FROM MANY FIELDS

### A Letter from Miss Pope.

Now that we have reached Bilaspur safely, for which we are so thankful I shall give you a brief account of our rrival in Bombay, and our journey rom there here.

The morning of Nov. 25 we steered into the harbor of Bombay. All was excitement. Passengers were hustling about; coolies were coming on board eager to take care of the "Sahibs'" luggage; boxes and trunks were being declared; and letters were being mailed for the afternoon steamer. Casting our eyes upon the shore we saw the natives thick as bees but not so busy. These, with their scant clothing, served as quite a contrast to the well dressed European. Among the throng could be seen the genteel looking Parsee, whom I had described as the man with the patent-leather cap on.

While much of this looked pathetic, the saddest of all were the ugly markings of red and yellow on the foreheads and temples of so many of the Hindus, as this was a sign of the god they worshiped.

After our landing, our party was divided. Miss Mills, who had come to meet us, took charge of Miss Drake and me. We were soon in a gari, which compares somewhat to our American cab, and driving through the streets of Bombay. Just here let me tell you how favorably I was impressed with this city. It has so many beautiful buildings. I never saw so much artistic architecture. Since there is so little need for fires, there was, of course, a freshness about the buildings, too, that is not generally seen in the northern climate.

In the afternoon we went to the native bazar. This was seeing Bombay from another standpoint, for here we did not see wide streets and magnificent buildings. The streets were narrow, and the shops small. These shops have no windows, and the only light they have is that which comes from the open front. Here the shopkeeper sits on a mat, beckoning and entreating you to buy, each claiming the superiority of his goods. It takes a great deal of tact to deal with these people, which Miss Mills possesses to the fullest degree. Upon entering the bazar, you are at once surrounded by a half dozen or more coolies, who carry large, flat baskets on their heads, in which they put your bundles, providing you employ one. This, however, is the best thing to do, for then you get rid of the rest.

On Sunday morning we went to the Bowen Methodist Church, where we heard Dr. Johnson, of New York. He preached a beautiful and simple sermon. The theme was, "I thirst." As this was a day set apart for prayer for all India, and since it was my first Lord's day in India, the service impressed me very much.

In the afternoon we spent a few hours in Victoria Gardens, which is considered a very beautiful park. Here we saw many varieties of the palm tree, also the banana, and many others that we were not acquainted with.

On Monday morning we did some shopping in the Australian stores, went to the market to purchase some fruit, where we had some more experience with the coolies, and boarded the train for Bilaspur, from the Victoria terminus. Since we had to pass through this building in such a hurry, I did not have time to compare it with our Union Station, however, I could not help noticing the massive marble pillars.

Now, a little of India's scenery between Bombay and Bilaspur. After leaving Bombay we were soon in the range of the Ghauts. These, to me, were rather unattractive, because of their barrenness and the large amount of exposed black rock. Towards evening we reached the Santpoors. These we saw at a distance and, since that always "lends enchantment," they looked much prettier. What we saw of them formed an almost unbroken chain. With their peculiar and regular shaped peaks, it seemed as if they had been chiseld so. The next morning we were in the foot-hills of the Vindhya mountains. These, with their jungle and scrubby-looking trees, resembled our own Ozarks somewhat.

After passing these, we reached the plains of our own district. With all that I had been told of the plains of India, I had formed a very dark picture of them but, much to my surprise, I found them quite the contrary. Here I saw trees in abundance, with fine, heavy foliage, and wide-spreading branches. Small wheat fields could be seen here and there, also other fields of produce that I was not acquainted with. The rice had been cut, what little there was of it, for it was almost a complete failure this year. This I was sorry to learn, since it will mean, and is already meaning, much suffering.

Another beauty of India is its railway stations. They are all adorned with vines, bushes and potted plants, of which many are now in bloom.

At four P. M. we reached Bilaspur, where we were met by Mr. Adams and Miss Boyd, who gave us a hearty welcome. We were soon off in the tonga, which is not at all an uninviting-looking vehicle. This particular one was built of teak, a very hard wood, was nicely polished, and its seats being cushioned and covered with the purest of white linen, looked quite attractive. Even the white bullocks corresponded.

Of the bungalow I need say but little, since you are well acquainted with its picture. However, the picture can not produce the natural coloring and fragrance of the many plants and flowers. Nor can you see and feel the beautiful atmosphere that prevails in and around it. On entering the drawing room, the word "Welcome," which was tacked on a screen in large letters of gilt, attracted our eyes. This had been done by the orphanage girls.

The following morning, Mrs. Lohr took me through the orphanage. Here I saw some of the girls at their needlework, others cleaning and hulling rice, some cooking, while on the front veranda two classes were being conducted, one in drawing and the other in geometry. In the afternoon Miss Boyd conducted us through the hospital compound, where, as soon as Dr. Smith arrives, I shall take up my abode.

On our return we stopped at the church, where Christian Endeavor was being held. Although I could not understand their songs, prayers and talks, I waa greatly benefited by the earnestness and zeal that was manifested. Miss Drake and I were introduced, and, through Mrs. Adams' interpretation, we told them how glad we were to be with them, and how much they are loved by our people at home.

Besides the missionaries in our own station, I have already met a few from other stations—Mr. M. E. Gordon and Mr. and Mrs. Madsen and children. They came to spend Thanksgiving with us.

We had a real, American dinner, after which we had a simple and informal service, where each told of the blessings received from God in the past year, and how thankful they were. Although I spent this Thanksgiving so far from the land where it was instituted, it was the sweetest I have ever experienced.

Pray that I may have many such in India.

*Bilaspur, India.* CAROLINE POPE.

* *

### Kentucky.

A Sunday school institute will be held at the College of the Bible, Lexington, January 31 to February 2. Marion Lawrence is to be one of the speakers.

W. S. Willis, late of Ironton, O., has accepted the work at Clintonville, Ky., succeeding E. J. Fenstermacher.

C. W. Dick, of North Middletown, has been called to American University, Harriman, Tenn., by the serious illness of his son, Woodford, who has been at school there.

The Jackson church will be ready for dedication June 17. This is the first church we have built in Breathitt county. W. J. Dodge is supported here by the state board.

J. B. Briney will preach the first Sunday in each month at Bardstown.

Traverse Harrison has located at Bloomfield and will preach half time for the church there and the other half at Chaplin.

E. L. Powell will give his annual men's banquet Jan. 19.

The Clifton church began the new year with a rally service which lasted a week. Each department of the church work occupied one evening. Among the speakers were Miss Nannie Lee Frazer, Robert M. Hopkins, Chas. B. Newnan, J. B. Briney, Lee Tinsley and H. D. C. Maclachlan.

State Sunday school evangelist, R. H. Hopkins, is making a trip through western Kentucky, holding institutes at Uniontown, Morganfield, Sturges, Princeton, Cadiz and adjacent points.

The College of the Bible has a larger enrollment this year than it has ever had before.

E. W. Elliott has been granted a three months' leave of absence from his church at Eminence. Brother Elliott has been obliged to go to Florida on account of his health.

Lawrence Williams reports that the Carrollton Sunday school is planning for big things during the coming year.

* *

BROWN'S BRONCHIAL TROCHES
FOR COUGHS AND COLDS

Free from harmful drugs. Cure coughs and hoarseness. Prevent sore throat.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(SEAL.) A. W. GLEASON,
NOTARY PUBLIC.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

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"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J. K. Wilson, D.D.
**GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.**

### Kentucky Missions.

W. J. Dodge secured $100 for the Jackson, Breathitt county, house of worship, and Hon. O. H. Pollard, one of the members, secured a like sum for the same purpose.——J. P. Miller, in Pike county, had eleven additions in December. This closes his engagement with the state board. He has been hindered much by sickness.——L. B. Haskins, at Erlanger half time, had one added. ——Earl B. Barr at Bromley, reports improvements being made on house of worship, new pews being one of the features. The house will be re-opened on the third Sunday in February.——Edward B. Richey is getting the work in South Louisville well in hand. Audiences are growing; sixteen added; $310 pledged for new house of worship. Lot costing over $700 has been paid for and there is every reason to hope for a large measure of success in this large and needy field.——A dozen additions constitute a part of the results of twenty days' work by G. W. Adkins in Carter county.——H. L. Morgan in Clay and Laurel counties had fifteen additions, and the location of eight preachers represents some of the results of his efforts; $216 pledged for the local work. ——The monthly visit of T. S. Buckingham to Edmonton resulted in one addition. He ought to continue there; but can not without the help of the board.——D. C. McCallum closes his work at Irvine. He has been very useful there, and is held in very high esteem by the people. J. H. Stambaugh has been invited to take the work; but his acceptance has not yet been received.——L. N. Early was at Chatham one Sunday. Part of debt on house was paid and prospects are good. ——James E. Thomas reports one addition at Beattyville; $160 raised on debt on house. He has declined a tempting offer for the next six months, that he may continue with this place as long as he remains in this country. He returns to Australia in June. ——Edgar C. Riley reports that the Belleview, Boone county, work is out of debt. One added during December.——William Lowen preached one Sunday per month during the year at High Bridge, for which we have contributed. He does not think that he has accomplished very much. In some meetings held by him there were 85 added; but none at High Bridge.

### Texas.

Charles O. Barton has resigned the presidency of the Panhandle Christian College, much to the regret of his associates. A. C. Elliott, of Texas Christian University, has accepted the position and the school continues to prosper. There is a great field with this school as the educational center. Let every loyal minister and church make an offering for some Christian school. We sincerely pray that Education day will be generally and generously observed in Texas January 21. The Texas mission offering in November and December, through the corresponding secretary's office, was $2,253, a gain of $253 over those months last year. We are enlarging the mission work in Texas. S. D. Perkinson, pastor at Temple, and one of our Texas preachers from Kentucky, via Arkansas, who is much beloved for his safe and substantial work, has been engaged as a state evangelist.

E. J. Bradley, late pastor at Smithville, is now engaged as state evangelist. He is a young man of ability and promise and our board feels that we have been fortunate in securing two such additional workers as Perkinson and Bradley.

John W. Marshall and wife, who have recently held successful meetings at Mattoon and Normal, Ill., have been secured for our spring and summer campaign. We will hold camp meetings at Leaday and Hereford; also city campaigns in Dallas and Houston.

James T. McKissick, now taking a course in Harvard, will return to Texas and probably work for our mission board during our protracted meeting season.

Vernon Harrington and wife are to hold a meeting at Port Arthur, beginning in this month. Virgil L. Graves will continue successful work in east Texas. So you can see that Texas workers intend to make an earnest effort to do their part toward the centennial campaign as suggested by our national convention.

G. T. Black is now with the church at Quanah, where a much needed work can be done. A larger percentage of our Texas churches are now supporting regular ministers than ever before. It was a rare pleasure to have in our home for short visits recently Dean Hiram Van Kirk, Charles A. Young, Fredrick F. Grim and Brother Famuliner. We had hoped also to catch Paul Moore as he passed through Texas but Brother Grim lured him away to the home of the Leaday Christian settlement.

For the new year we sincerely and heartily wish the whole CHRISTIAN-EVANGELIST family the largest measure of success and happiness. J. C. MASON.

### Ohio.

It is now Governor Pattison! The inauguration was a nonpartisan affair, and one of the most elaborate ever held in Ohio. In his message he asks for the enactment of the original Brannock bill and also pleads for the strict enforcement of Sunday laws. Already a strong anti-cigarette bill, an anti railroad-pass bill, a two-cent-a-mile bill and two temperance bills have gone into the hopper. Ohio will clean up this year.

Did you read carefully the last issue of THE CHRISTIAN-EVANGELIST? It was a fine number and full of good things. The Ohio man wants to subscribe his name also to the "Open Letter to B. L. Smith," by Chas. S. Medbury. The fact is, if it were passed around almost everybody would sign it. Then, too, the letter of W. A. Haynes, "From the Denominations," ought to be heartily endorsed. Will THE CHRISTIAN-EVANGELIST take the lead in this much needed reform?

The new "meetin' house" at Linden Heights, Columbus, was dedicated to the service of God, Sunday, January 14. L. A. Warren has been the power behind the throne in this enterprise.

The daily press says the Central Church in Columbus has finally selected a location at the corner of Broad and 21st streets. If this is true, it is, in the judgment of this scribe, a very poor selection.

H. H. Clark will become preacher for the church at Salem, recently vacated by Walter Mansel, who went to Fourth Avenue, Columbus.

J. J. Tisdall, of Perry, is helping A. Baker and the Mount Victory Church in a meeting this month, and will in February assist A. J. Sever at Mentor.

Edgar D. Jones was compelled to postpone his meeting at Franklin Avenue, Cleveland, an account of an attack of quinsy.

I. J. Cahill, of Dayton, preached at the weekly vesper service at Hiram, Tuesday, Jan. 9.

A Brother Hamilton from Pennsylvania has taken the work at Unionport and is at it.

Roy Brown has been having a short meeting at Bellefontaine that has resulted in several conversions.

A rally in the interest of foreign missions will be held at Ashtabula on Jan. 26 and at Cleveland on Jan. 29. It is already time to enlist for the $300,000 campaign.

J. V. Updike will hold a meeting at the old church in Marion, in February.

H. W. Milner has come from Indiana to take M. L. Buckley's place at Harrison. He will find a fine lot of people at Harrison who are loyal, faithful and patient. The Ohio man tried their patience for over two years at one time.

C. A. McDonald reports sixty New Year calls and all departments of the Fourth Church at Akron in a flourishing condition. Brother McDonald is an untiring worker. He is also taking post graduate work in Buchtel College.

The Franklin Avenue Church in Columbus recently had a mortgage burning and annual social given by the men of the church. The next move now will be a new building. The purpose is to sell the present property and build on an entirely new location in the neighborhood.

W. A. Bellamy, of Grand Rapids, Mich., is doing the preaching in a meeting at Aetna Street, Cleveland, where Franklin Butchard is doing a very substantial work.

The church at Elyria will soon install a new pipe organ. John P. Sala seems to be a permanent fixture there, in which we all rejoice.

Do you believe in Christian union? Are you sure, beyond all doubt, that you know all about the how of the question? If you do so feel, we want to commend to you the new book of Amos R. Wells, "That They All May be One." Every preacher among us ought to read that book. Send a dollar bill to the Christian Publishing Company and get it. It has led me to attempt a line of actual union that will be reported later as to success or failure. Read Wells' book.

*Painesville, Ohio.* C. A. FREER.

**How to Make Money**

I have just learned how to make money real fast and easy too. I have not made less than $56 a week since I began, and one week I made $118. Isn't that grand? I am saving my money too and do not lose a day. I am selling medicated gloves; they are easy to sell, being so cheap, only 30 cents a pair and they make the hands so nice and soft and are so durable It is a picnic selling gloves, you do not have to talk at all; people want them as soon as they see them, and many buy half a dozen pairs. Write to the Common Sense Mfg. Co., St. Louis, Mo., Box 10, and they will start you and tell you how to sell either at home or by canvassing. I have several friends selling gloves and all doing fine. If you want to make $5 to $10 a day, try the glove business; you cannot fail, as the gloves sell themselves. I am so proud of my success that I cannot keep still about it.

MISS L. A. C.

**GETTING READY FOR OUR CENTENNIAL?**

Put a Campbell Chromo, 14x17, in every room in the church. These chromos sold at $5.00, and we will send you one, while the stock lasts, prepaid, for 50 cents. Put one in your church vestibule with "CENTENNIAL, 1909," over it, and put Pittsburg, also. Thus are you helping advertise the greatest occasion in our history.

**Christian Publishing Co., St. Louis, Mo.**

# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to The Christian-Evangelist.

Hartford, Kan., Jan. 13.—Meeting here by R. F. Fife has started well, with crowded house. We go to the opera house next Sunday night. The Methodist Episcopal Church is holding a meeting at the same time with a special evangelist.—A. S. Sherman, pastor.

Special to The Christian-Evangelist.

Portsmouth, O., Jan. 15.—One hundred and forty-five in eight days in the Harlow-Saxton meeting. One hundred and two to-day; we had rain all week. The evangelists are doing splendid work.—O. P. Taubman.

Special to The Christian-Evangelist.

Fairbury, Neb., Jan. 14.—Fifty additions to-day, this being greatest day's work in the history of the state. Interest is widespread. The great church is too small. H. C. Holmes had the church thoroughly prepared. We have a chorus of 100 voices.—Wilson and Lintt, evangelist.

Special to The Christian-Evangelist.

Anderson, Ind., Jan 14.—Scoville and Smith have been here fourteen days and we have reached 152; 31 to-day. One of the greatest men's meetings ever held by the evangelists was held here this afternoon.—T. W. Grafton.

Special to The Christian-Evangelist.

Niles, O., Jan. 15.—Meeting fifteen days old. Ninety four to date. Scores unable to gain admittance to women's meeting, Saturday night lecture, or Sunday night service. Eleven leading members publicly renounced cards and dancing, the two leading curses of Niles society. Pastor Burt is a great yoke-fellow; Ruth Hall is charming the multitudes. We continue.—Herbert Yeuell.

### ARIZONA.

Bisbee, Jan. 5.—One addition Dec. 24.—Daniel Trundle.

### ARKANSAS.

Hope, Jan. 8.—Three confessions and 3 by statement.—Percy G. Cross.

Bentonville, Jan. 7.—Two confessions. We hope to be in our new church building next Lord's day.—J. W. Ellis.

### DISTRICT OF COLUMBIA.

Washington, Jan. 9.—Present at ministers' meeting: President J. E. Stuart, W. T. Laprade, F. D. Power, E. B. Bagby, Walter F. Smith, W. E. M. Hackleman, Peter Ainslie, and the writer. Additions: Vermont Avenue (F. D. Power), 3 by letter; Ninth Street (E. B. Bagby), 4 confessions, 1 by letter, 1 reclaimed; Thirty-fourth Street (Claude C. Jones), 1 by letter; Whitney Avenue (Walter F. Smith), 2 baptisms, Brothers Bagby, Ainslie and Hackleman are in a meeting at Ninth Street. The churches of Washington are publishing a semi-monthly called "The Christian Visitor." Ninth Street and Fifteenth Street are grading their Sunday schools. Ninth Street raised nearly $4,000 recently on church debt. Harmony and progress among us.—Claude C. Jones, secretary.

Washington.—W. E. M. Hackleman reports 17 additions on Jan. 7, 8 and 9 at E. B. Bagby's church, where he is singing.

### IDAHO.

Lewiston.—There have been 13 additions to the church since Oct. 15.—H. H. Hubbell, pastor.

### ILLINOIS.

Gibson City Jan. 8.—We began here yesterday with the pastor, I. R. Golden; had 4 additions at the first service. Brother Golden has things in fine shape.—V. E. Ridenour, singer.

Fairfield, Jan. 10.—Two additions since last report; 1 baptism and 1 by statement, making 43 since taking the work in September.—Allen T. Shaw, pastor.

Pontiac, Jan. 8.—Seven baptisms, 2 confessions and 1 by statement at regular services.—William G. McColley, minister.

Colmar, Jan. 8.—I closed a six weeks' meeting Jan. 6, with 34 additions. The meeting was conducted in the school house, as we have no church house here. A committee was appointed to raise money to build a house. It will be erected at once. The total membership will be about 55.—Jas. E. Stebbins and wife, Plymouth.

St. Elmo, Jan. 5.—I preached at Windsor, last Sunday. One added by confession and baptism.—C. Monroe.

Table Grove.—Our revival, conducted by J. E. Parker, of Galesburg, closed with 17 additions.—Mrs. W. L. Hipsley.

Armington, Jan. 8.—The work of the new year starts off very encouragingly. Large audiences and good interest at our regular services yesterday; 7 additions by confession. We will organize a Normal Bible class in the life of Christ and a mission study circle next Wednesday evening.—L. E Chase, minister.

Joliet, Jan. 11.—One addition by letter at First Church last Lord's day.—Ben N. Mitchell.

Camp Point, Jan. 12.—W. F. Shearer is here in a good meeting. We are having additions every night.—H. J. Reynolds.

Petersburg, Jan. 11.—Our meeting is well attended and great interest is manifested; 12 confessions to date. Harold E. Monser is the evangelist. We will continue through January. I sing at Ipava, in February for H. A. Northcutt.—Charles E. McVay, song evangelist.

Eureka, Jan. 11.—Closed a two weeks' meeting at the Texas Church, near Clinton, recently with 11 additions—9 by confession, and 2 by statement.—Lewis P. Fisher.

Wheeler, Jan. 3.—Meeting one week old; 22 additions—19 confessions. Splendid interest.—W. W. Wharton, evangelist.

Flanagan, Jan. 12.—Began here Jan. 3. Audiences large and interest good. The field is closely gleaned but we hope for a good meeting. Will continue several weeks.—C. H. DeVoe.

### INDIANA.

Ft. Wayne, Jan. 8.—Two additions yesterday to the West Jefferson Street Church. I begin my seventh year with the brightest and most cheering prospects ever before this church.—E. W. Allen.

Clinton, Jan. 9.—Meeting three weeks old with 50 additions. Five churches here; 43 saloons; no W. C. T. U. T. A. Hall is the pastor.—E. W. Frazier, evangelist.

Indianapolis, Jan. 9.—We have just closed a two weeks' meeting at Montclair, resulting in 11 additions—8 confessions, 3 by letter. A Sunday school was organized and the preaching services increased from one Lord's day per month to two. A. Moore, a fellow student at Butler College, is their minister, and assisted us in the meeting.—Clay Trusty.

### IOWA.

Woodbine, Jan. 8.—Four baptisms.—B. Franklin Hall.

Newton, Jan. 10.—Closed a short meeting at Clearwater, Kansas, recently, with 26 additions, 20 of them heads of families. Clearwater is a town of 400 inhabitants and has four churches. Our meeting starts off with bright prospects. Brother Leake is the pastor.—Omer and Butler.

Bagley, Jan. 13.—Evangelist J. Will Walters, of Webster City, held a short meeting here, with 8 accessions—6 by confession. It was discontinued on account of scarlet fever epidemic.

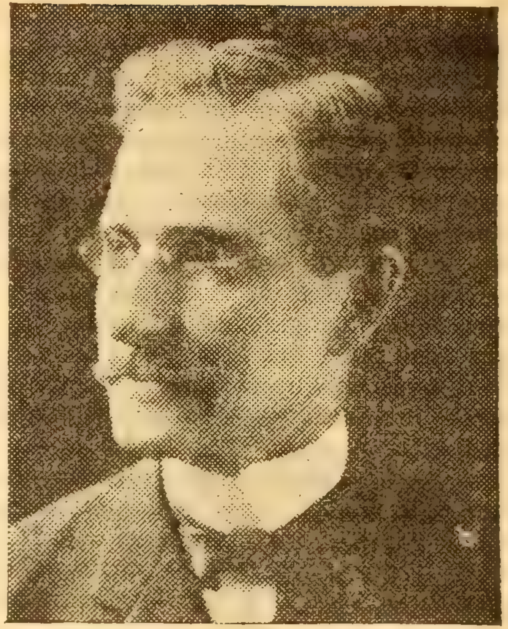
### KANSAS.

Harper, Jan. 8.—I am in a meeting at Helena, Okla. Great interest. Seven added first week.—M. B. Ingle.

Asherville, Jan. 8.—At Fairview Church yesterday 1 addition from M. E.'s by baptism, and 1 reclaimed. We begin our meeting Feb. 4.—G. P. Clark, minister.

Garnett, Jan. 13.—Two additions by confession Dec. 31. Our work here is harmonious and prosperous.—Melancthon Moore.

Macksville.—Closed with 92 additions—47 baptisms, 32 by letter and statement, the remaining number came from the denominational world. David Lyon proved to be the man for the place. The majority of the converts were heads of families; twenty-two couples came together and several brought their children with them, there being several household conversions, but none containing infants.—F. T. Ray, minister.



DR. J. W. BLOSSER,
Who sends by mail a free trial package of his Catarrh Cure to applicants.

It will cost you only a two-cent stamp or a postal card to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat, or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for $1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

### KENTUCKY.

Latonia, Jan. 8.—Begin new year with 4 additions.—H. C. RUNYAN.

Vanceburg, Jan. 9.—I closed a meeting at South Portsmouth, Jan. 3, with 31 additions, more than half being by baptism. G. T. Thomason is the pastor.—S. S. MCGILL.

Owenton, Jan. 9.—The work has started off well for the new year, with 4 additions at the first service. Nine have been added since last report.—W. J. CLARKE, minister.

Henderson, Jan. 13.—A fine meeting is beginning, with the "Martin family" as the evangelists. Fifteen confessions during the first five days. W. A. Ward is the minister.

### LOUISIANA.

Leesville, Jan. 8.—A great day yesterday. John A. Stevens is our evangelist. Five added first week; continue. Our offering for state missions was $125.80.—GEORGE W. WISE, pastor.

### MICHIGAN.

Saginaw, Jan. 8.—Five additions; 2 by letter.—J. S. RAUM.

### MISSOURI.

Neosho, Jan. 10.—We began a meeting, Jan. 7, our new pastor, F. F. Walters, doing the preaching, with L. D. Sprague in charge of the music.—X.

Emerson, Jan. 4.—T. A. Hedges just closed his second year's work here with a ten days' meeting, which resulted in 22 additions—18 by confession and baptism, 3 by statement and 1 from the Baptists.—L. SANFORD.

Canton, Jan. 8.—I just closed a four weeks' meeting at Gorin, with 41 additions—27 by confession, 1 reclaimed, 1 from the M. E.'s, 1 from the Presbyterians, 1 from the U. B.'s, 3 from the Baptists, 7 by statement. A Y. P. S. C. E. was organized.—CECIL V. PEARCE.

Hannibal, Jan 10.—Wife and I recently closed a splendid meeting at Wilcox with 36 added, 27 by baptism. Reorganized the church and organized a Christian Endeavor society. We are now in a good meeting in South Hannibal, with splendid prospects. There have been 6 added to date. Bro. Levi Marshall, the much loved pastor of the Broadway Church, is assisting us.—C. O. MCFARLAND AND WIFE.

Farmington.—A good meeting is in progress with Evangelist E. B. Barnes, and John S. Zeran and wife as singers.—EDWARD OWERS.

Brunswick, Jan. 9.—I held an eleven days' meeting at Newcomer, resulting in 1 confession and M. M. Snow called to preach one-fourth time.—E. H. WILLIAMSON.

Mt. Grove, Jan. 9.—Two additions at Willow Springs at our last appointment. Three confessions at Mt. View Sunday night. The work is moving along nicely; interest deepening and future outlook bright.—E. W. YOCUM.

Mendon, Jan. 8.—Our meeting closed with 25 additions and a pastor called. I go from here to Minier, Ill.—J. BENNETT, evangelist.

New Franklin, Jan. 13.—Fourteen additions at Higbee, Mo., recently. I have entered upon my seventh year's work at New Franklin, Mo., and in Howard county.—A. N. LINDSEY.

### NEBRASKA.

Florence, Jan. 10.—Our meeting is awakening good interest; 15 confessions. The Northside Church, of Omaha, is helping very much.—EDWARD CLUTTER, evangelist, HARRY G. KNOWLES, singer.

Overton, Jan. 13.—Meeting ten days old, with 6 additions. Interest and audiences increasing. Prospects good. L. B. Pickerill is the evangelist, Roy O. Youtz is the singer.—O. L. ADAMS, minister.

### NEW MEXICO.

Lordsburg, Dec. 30.—Closed a three weeks' meeting, resulting in 4 additions—3 by confession, 1 by statement. It was a very successful meeting, considering all the adverse circumstances.—S. W. JACKSON.

Roswell, Jan. 8.—Eight additions since last report—4 by letter and 4 from the denominations. Our house is too small to accommodate our audiences.—C. C. HILL.

### OKLAHOMA.

Chandler, Jan. 5.—Five additions by obedience since last report; more than 80 since April 1.—J. E. DINGER, minister.

Norman, Jan. 10.—At my regular visit to River Falls congregation 1 was restored. Prospects fair for a good ingathering.—J. C. POWELL.

### OHIO.

Zanesville, Jan. 11.—We closed a fine meeting at Crooksville, recently, which resulted in 40 additions. The church at Roseville, 10 miles from here, has called me to assist in their meeting.—H. C. PATTERSON.

### PHILIPPINE ISLANDS.

Vigan, Ilocos Sur, Dec. 1.—During past week 2 were baptized at Vigan, 8 at Sinait, 3 at Kabuga, 4 reported from Suyu.—HERMON P. WILLIAMS.

### TEXAS.

Greenville, Jan. 8.—Two baptized last night making our enrollment 400. We had 80 additions in 1905, and lost 16. We raised for all purposes in 1905, $3,434.35—$2,793.93 for local support and $640.42 for missions and benevolence.—JOHN WRIGHT HOLSAPPLE, pastor.

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## Christian Endeavor.

**By Geo. L. Snively.**

*January 28, 1906.*

### HOME MISSIONS IN OUR CITIES.—Luke 19:41-48.

"Home" and "foreign" missions are distinctions purely geographical. No differences between them in matters of heroism or scriptural authority, peril or romance, arduousness endured or consecration required, results attained or divine commendation, are noticeable.

The conquest of the world for Christ was to begin with Jerusalem. Your home city is your Jerusalem. If ye love not the unsaved whom ye can see therein, how can ye love the unsaved in India and Africa whom ye have not seen! There first make proof of your evangelical zeal and then a way will be made for you to Samaria and the uttermost parts of the earth.

One may be greatly blessed through attendance on the "Central Church," with its eloquent preacher, famous choir, and auditory composed of rich and cultured people, but we believe greater treasures are in heaven awaiting those who climb up into our mission halls, with their uncarpeted floors and general lack of conveniences, and try to melt the hearts of the miscellaneous audience into fervent love for the precious Son of God and help them to form characters that will be bright trophies of his earthly mission.

Think not that Jesus who so loved Jerusalem that he wept on seeing it on destruction bent is unconcerned about the modern city. He knows the drift and dangers, the easily besetting sin and the things that make for the peace of American cities as well as those of Tyre and Sidon, Jerusalem and Jericho, and he would gather them unto himself as a hen gathereth her brood under her wings. In all heaven will be no brighter stars than those adorning the crowns of men and women who have worn out their lives trying to make our teeming cities fortresses of our God.

Though our urban population is much smaller than our rural, yet because the city press disseminates city thought more thoroughly in the country than the rural papers do country sentiments in the city, our cities have acquired a greatly preponderating influence and prestige in the commonwealth, and the morals and spirituality of the state will never be much better or worse than standards obtaining in our cities. Therefore, while we should neglect no opportunity of exalting Christ anywhere we should make special efforts to coronate him as Lord of all our cities, for as they go, so goes the nation.

Our American cities afford exceptional facilities for preaching the Gospel to men of many tribes and tongues. In New York are more Jews than in Jerusalem; more sons of Erin than in Dublin; more Germans than in any other city save Berlin, and nearly as many Italians as in any other city save Rome. A missionary tour on a street car may not be so picturesque as one involving ships and camels, but may be as effective in saving precious souls and receive as high encomia from heaven. Let none of us feel deprived of missionary opportunities who can trolley into the great sodden unevangelized masses of our foreign populations.

In apostolic days there was but one church of Christ in Jerusalem, though the thousands [of disciples there may have had numerous assembly rooms. If that principle were to obtain now, a great impetus would at once be given city missions. We have so emphasized congregational independence we have almost destroyed that sweet fraternity that should prevail among our own Churches in the city, and secure for each the help of all others through the crises in its life. Let our city Endeavor Societies make one of their special works for 1906 the development of greater interest in one another's welfare on the part of all churches of Christ in the city. Churches, like individuals, should weep with those that weep and rejoice with those that do rejoice.

DAILY READINGS.

| | | |
|---|---|---|
| M. | A city's need. | Gen. 19:12-25. |
| T. | An old-time missionary. | Jonah 3:3-10. |
| W. | Cities that profited not. | Matt. 11:20-24. |
| T. | A scoffing city. | Acts 17:22-34. |
| F. | A vile city. | 1 Cor. 6:9-20. |
| S. | A thriving city mission. | Acts 19:8-12. |
| •S. | Topic. | |

## Sunday School.

*January 28, 1906.*

### THE BAPTISM OF JESUS.—Mark 1:1-11.

Memory Verses, 10, 11.

Golden Text.—Prepare your hearts unto the Lord, and serve him only.—1 Sam. 7:3.

The first great division of the life of Jesus included the thirty years of private life and closed with the first mention of him as a mature man at the time of John the Baptist's ministry. The second great division might be called the Prelude to the Public Ministry. It begins with the preaching of John the Fore-runnner and includes certain events in Judea and others in Galilee, as follows:

1. John's Ministry and the Baptism of Jesus.
2. The Temptation.
3. John's Testimony (John 1:19-34).
4. The First Disciples (John 1:35-51).
5. The First Miracle (John 2:1-12).

The first two of the above are recorded by all three of the Synoptics and not by John. The last three are given by John alone.

Note the abrupt beginning of Mark's gospel, without prelude or introduction. There is no account of the birth and infancy as in Matthew and Luke, and no theological introduction as in John. Note, also, by comparing the verses of the lesson with the parallel accounts in Matt. 3:1-17 and Luke 3:1-22, the remarkable similiarity of the three records, even to words and phrases. Evidently they were dependent upon one another or were drawn from a common source.

(Every student of the life of Christ should have for constant reference a Harmony of the Gospels, giving in parallel columns the records of the four evangelists, with corresponding passages opposite each other, and presenting, so far as possible, a chronological story of the life of Jesus embodying all the data that have come down to us. The Harmony, by Stevens and Burton, is the most useful.)

John the Baptist was, by character, mission and method, closely alied to the Old Testament prophets. He was a preacher of righteousness. He denounced sin and proclaimed the imminence of the day of punishment. He announced the coming of a new regime based not upon respectability and ceremonial correctness, but upon practical morality and a real spiritual relation to God. All of these elements were found in the preaching of the early prophets. Besides, John's sturdy independence, his unconventional habits and attire, and the direct and searching quality of his address, all suggest a kinship to the prophets.

There was nothing new about the preaching of repentance. As to the ordinance which he used, the "baptism of repentance," it is possible, though scarcely certain, that an ordinance of similar form had been practiced by the Jews before John. If this is the case, John put new meaning into it by making it the symbol of repentance in view of a new order of things which was immediately to be established by the coming Messiah.

In his feeling that a personal Messiah was very soon to appear, we see John's chief superiority to his prophetic predecessors, whose messianic anticipations were for the most part (of course not altogether) general and impersonal and pointing to the deliverance of a purified Israel. The appearance of the Messiah meant for John the establishment of religion on a basis of moral and spiritual fitness, and the abrogation of any special hereditary privilege for the children of Abraham as such. The part which the Messiah should play in this new order was not specified by John, and he called men not to allegiance to this personal Messiah, but to repentance and the acceptance of these principles. (Read the fuller account of John's preaching as given in Luke 3:1-18.)

John's baptism had therefore a double significance for those who accepted it: *First*, it stood for repentance for past sins and the remission of those sins. *Second*, it gave evidence of an acceptance of this new regime in which moral and spiritual values, rather than Abraham's descent, or ritual performance, were to be the basis.

Why was Jesus baptized? As a sign of repentance, or for remission of sins? Certainly not. To him only the second of the above meanings applied, but that would apply to him as well as to any applicant for John's baptism. Having no sins he had no need of repentance. But it was right that he should give adherence to the new regime of spiritual religion. This is doubtless what Jesus meant when he said, in reply to John's objection, "Thus it becometh us to fulfill all righteousness." It is inconceivable that one whose personal religious nature was so deep and whose spiritual experiences were so rich and full of meaning, should have gone through a meaningless form merely for the sake of setting an edifying example to others. Such an empty and insincere observance of an ordinance is in reality the worst kind of example. We must believe that his baptism meant something real and profound to Jesus. It meant a definite and complete dedication of himself to the new regime of which he was soon (perhaps he himself did not yet know how soon or how completely) to become the leader.

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## Midweek Prayer Meeting.

*January 24, 1906.*

### THE CHURCH AND A "SQUARE DEAL FOR EVERY MAN."—Matt. 7:12; Isa. 5:8, 11:1-5; Jas. 2:1-13.

In the sacred vocabulary is a better term than "square deal"; it is love. He who gave it new courage and worth is higher too than the author of the former. "As I have loved you so ought ye to love one another."

Our Father's building the church for the rescue of us who could not save ourselves is our warrant for the establishment of homes, hospitals, and asylums for those dependent hosts who would also perish but for provision made for them through gratitude to God. Since God is their God and protector, the Gospel of the "square deal" requires us to "abound in this grace also" who look forward to a home in heaven.

Thackeray, in Vanity Fair, represents its devotees on one rung of the social ladder kissing the feet of those above them, but kicking and snarling at those below. An application of the law of the "square deal" may involve the pulling down of those above, but it surely requires the lifting up of all below. It will also annihilate all those social distinctions based on cash rather than character, and ancestry rather than present worth to church and society.

"Freely ye have received, freely give," means we must long bear with the erring and quickly forgive the penitent transgressor, and sacrifice much for the evangelization of the race; take into account the heredity, environment and personality of those with whom we have to do; and accept every gift from God as a renewed obligation to serve whom we may help—our scriptural neighbor and his ambassador.

The prophet pronounces a woe upon those who "join house to house and that lay field to field," that is, upon all who, for the sake of arrogating to themselves wealth and consequence, deprive others of opportunities of fairly providing for themselves and loved ones. The moral obliquity of this has at last been seen by some practitioners of the crime. Carnegie, the ironmaster, has said, "It is a shame to be rich." Soon it will appear a shame to amass riches to the injury of a brother.

Heathenism's noblest conception of brotherly love found expression in the Confucian dictum, "Whatsoever ye would not that others should do unto you, do ye not unto others." "Non-interference with the rights of others" is the highest aim of civil law. Are these principles beautiful in comparison with the practices of savagery and barbarism? At best it is only the superior beauty of an icicle of clearer water over one from dripping sewerage. How cold and ineffectual both are in comparison with the Savior's "all things therefore whatsoever ye would that men should do unto you, even so do ye unto them"!

The Savior's insistence on the "square deal" is enshrined in this doctrine: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift beside the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." The significance of this doctrine will yet be grasped by rulers of counting rooms and exchanges, and revolutionize prevalent business methods. And between petty oppressors of shops and fields, and their altars will appear the white faces of those they have wronged mutely asking and receiving restitution. This verse will yet emancipate the race.

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# People's Forum.

## A New Thing.

To the Editor of THE CHRISTIAN-EVANGELIST:

In THE CHRISTIAN-EVANGELIST recently a statement is made by the Editor (or somebody who seems to know) that the Baptists up north, or west, or somewhere beyond Mason and Dixon's line, have all given up their "close communion," and other "differences," and become one people.

This is a new thing to us out here in the rural regions of the "Old North state." We have quite a number of Baptists of many "creeds" about us, and it is possible that those Baptists, north, who are no longer "close communionists" (as it is called) are of a kind that are unknown here and hereabout, or anywhere, except in the cold latitudes of the north; and it may be that the climate there has somewhat to do with their putting aside their "differences," and becoming "one people."

At all events, we are inclined to think there is some mistake about the Baptists, in any section of the country, giving up their "close baptism" (for that is what it really is) and "letting down the gap" for all sorts, and every kind, of loose Arminianists to come in and be "Hail, fellows, well met," with the regular New Testament, first church Baptists of our Lord Jesus Christ; one of which kind this scribe humbly claims to be.

*Dunn, N. C.* W. B. HARRELL.

[We were quite well aware in publishing the statement concerning the agreement of the Baptists of the north to no longer make the matter of open or close communion a test of fellowship, but to allow each local church to exercise its liberty on this question, that it did not apply to the Baptists of the south. Would that it did! We can hardly understand how Baptists, who are staunch defenders of liberty and of the independence of the local church, should not be willing to allow each congregation to decide such questions for itself. The practice of refusing the privilege of the communion table to all except those of our own "faith and order," is a little more than "close baptism," for Disciples of Christ, no less than Pedobaptists, are ruled out by the "close communion" theory. Our good brother will pardon us for smiling at his introduction of the archaic term of "Arminianists," as recalling an ancient discussion which no longer troubles the minds of the great mass of his own brethren, nor of the rest of the religious world of to-day. Surely he must live in a protected nook where the tides of modern thought do not sweep through to molest the ideas of a former time.—EDITOR.]

❁

## Reply to Brother Garrison.

To the Editor of THE CHRISTIAN-EVANGELIST:

When I penned my "open letter" to you, which you printed in the December 28 issue of THE CHRISTIAN-EVANGELIST, I thought I would say no more upon the question at this time, but since reading your remarks, I am constrained to make a short response to your comments.

1. You think that my questions to the preachers at our annual ministerial meeting "were very misleading," since you say, "Every life of obedience to God's commands involves prayer for the Spirit." But do you know this to be true? Did you ever see this doctrine taught in the Scriptures—particularly since the "New Covenant" was given and the Gospel of salvation in Christ Jesus was proclaimed to mankind? True Jesus in his personal ministry justifies his disciples in praying for the Spirit, intimates that it was entirely proper for them to pray for the Spirit (Luke 11:13).

But as you well know Christ lived and died under the "Old Covenant," and that he did not a few things and taught his disciples to do at least a few things which would not be proper for us to do to-day. The kingdom was "at hand" and he early taught his disciples to pray for it "to come." The coming of the kingdom involved the coming of the Spirit—their coming was simultaneous. Since reading your book on the Holy Spirit I feel confident you will not question this position. Since the coming of the kingdom involved the coming of the Spirit, to pray for the coming of the kingdom involved prayer for the Spirit. See Luke 11:3 and verse 13, together with the context.

Jesus was soon to leave the earth and his disciples, but in his stead they were to have a kingdom and the Spirit. Their future, temporally and eternally depended upon the coming and their receiving this kingdom and Spirit. As neither the kingdom nor the Spirit had come to them, and inasmuch as Christ made prayer a condition of their receiving the kingdom and the Spirit, it was entirely proper that they should pray for the kingdom and the Spirit.

I can see no more reason why we should "pray for the Spirit," because Christ taught his disciples to do so in Luke 11:13, than that we should pray "for the kingdom to come," because Christ taught his disciples to do so in Luke 11:3. And if the kingdom has come and I have received it, and the Spirit has come and I have received him, then I am not in the same attitude toward either the kingdom or the Spirit that the disciples were in while Christ was with them. And if such is my attitude—if I have received the kingdom and the Spirit, then I see no reason why I should "pray for either the kingdom or the Spirit." But having received the kingdom, and having received the Spirit when I did receive the kingdom, and seeing that he "dwells" in me to "lead," "guide," "comfort," to "bear fruit in me," etc., I see no reason why I should not be able to live a "life of obedience to God's commands" without being "involved" in the necessity of "praying for the Spirit."

*South McAlester, I. T.* S. R. HAWKINS.

[See editorial, "The Spirit and the Kingdom," on our editorial pages.—EDITOR.]

❁

## Make It Plain.

To the Editor of THE CHRISTIAN-EVANGELIST:

Being a reader of your paper for the last year, and reading the discussion going on between you and Mr. McGarvey, as regards praying for the Holy Spirit, I must say that neither of you makes the matter very plain to my mind. I will ask you the following question, by answering which the matter may be clearer to me: If a man believes in the Lord Jesus Christ with all his heart, confesses him before men, and is buried with him in baptism, to rise and walk a new life, following the teachings of Christ and his apostles, as revealed in the New Testament, as near as he can, adding the Christian graces mentioned by Peter, does such an one need to pray for the Holy Spirit? P. E. I.

[Every obedient believer who, through faith, surrenders himself to Christ in the New Testament way, has the promise of "the gift of the Holy Spirit." He has not come to this possession, however, without earnest longing and prayer, nor will he cease to pray for the Holy Spirit in larger measure as he feels his need to abound more and more in the knowledge of Christ and in the fruit of the Spirit. The misconception on which much of the criticism about praying for the Holy Spirit is based is that all Christians are exactly alike, have received the same degree of spiritual blessings, the same measure of the Spirit, and this to such a degree that they need not pray for any increase. Our own observation ought to teach us that such is not the case. Church members vary widely in the measure of their Christian character and godliness, and none of them has attained to such perfection of life that he need not to pray to be "filled with the Holy Spirit" and with "all the fullness of God." Is this plain enough for our brother to understand?—EDITOR.]

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## OBITUARIES.

**Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.**

### JONES.

After a long term of failing health, Miss Allene Jones, of this place, died Sunday, January 7. She was a daughter of Brother and Sister A. B. Jones. She was known to many readers of THE CHRISTIAN-EVANGELIST. Hers was a spirit of rare excellence. Her death was a triumph of faith. The entire church will sympathize with Brother and Sister Jones over the death of the daughter who was, indeed, the light of their home. Miss Allene was a member of the Christian church, and died in the full assurance of faith.
ROBERT GRAHAM FRANK.

*Liberty, Mo.*

### TATE.

George W. Tate, of West Salem, Ill., son of William and Roda A. (Selby) Tate, was born in Decatur county, Ind., May 24, 1841, and died in West Salem, Ill., Dec. 5, 1905. He was, therefore, 64 years, six months and eleven days old at the time of his death. In his younger days Brother Tate followed school teaching until he had taught twenty terms, three in Indiana and seventeen in Jasper county, Illinois. He was baptized into the "Christian Connection" church by William Markwell, of Greenup, Ill., in 1858; and later came into the Christian church. Soon after his conversion he became an active worker in the church, and in 1873, was ordained to the ministry by William Read and J. C. T. Hall in the Wolf Creek congregation in Jasper county, Ill. From the very beginning of his ministry his motto was: "I am set for the defense of the word" (Phil. 1:17). He held five or six public debates. But in the latter part of his ministry he became more interested in evangelistic and pastoral work. He never claimed any very large tact as an evangelist, yet he held some very successful meetings, and was regarded as a good protracted meeting man. While his evangelistic work has been of a limited kind, yet in the radius of his field we have had but few, if any, preachers in southern Illinois who have done as good work as he. As a pastor, he was above the average minister in several very essential respects. He always secured the confidence, love and respect of not only his brethren, but of the entire community. His demeanor was always such that his name soon became a household word wherever he took a pastorate. He was closely identified with all our church and missionary enterprises both at home and abroad. He baptized as many candidates, preached as many funeral sermons and married as many couples as any preacher possibly in southern Illinois. His last public work was at Sailor Springs where he was conducting a meeting when the hand of affliction fell upon him and he was compelled to return to his home where he died just one week later. The immediate cause of his death was pneumonia. A funeral service was held in the Christian church in West Salem, conducted by the writer, assisted by Brother Morrell, of Olney, Brother Honey, of West Liberty, and Bro. J. E. Couch, of Friendsville. His remains were then taken to Bogota, Ill., where another funeral service was conducted by Brother C. M. Freeman and Fields to another large and sympathizing congregation. After this his body was laid away to rest beside the bodies of his loved ones in the old family graveyard.
G. W. FORD.

### TIBBS.

The departure of W. T. Tibbs at Mt. Sterling, Ky., demands more than a passing notice. No man among our preachers surpassed him in humility and but few equaled him in scholarly attainments. Early in the sixties he started to gratify his thirst for knowledge by a trip to the Holy Land, but an incident in New York city—a child at night in a garbage barrel hunting for food—changed his purpose and he went to work in the slums, spending all his means in the work and supporting himself by shorthand court reports for New York dailies. During this time he worked at the Five Points mission, preaching to the sailors at one o'clock at night. It was after one of these services that a highwayman, knife in hand, attacked him on a dark street. But without a tremor Tibbs said, "You've got the wrong man, haven't you?" And the thief left him and ran away. From here he went to evangelizing in the Cumberland mountains of Kentucky, where he did a great work, which endures. He went to Mt. Sterling, Ky., January, 1874, and preached for nine years. Here he married Miss Lucy Cassidy in 1877—making that little city his permanent home. From here he went to St. Louis where he was minister for the First Church, but, his health failing, he returned to Mt. Sterling. The church raised $300 to aid him in a missionary effort at Pomona, Cal. The history of the church he organized there reads like a fairy tale. Returning to Mt. Sterling with broken health he continued to preach from time to time, and was particularly efficient in the Bible class and in the work of the eldership. His wife preceded him home in July, 1902. Brother Tibbs was a man of the strongest faith. His love of the Master was only equaled by his faith in God. His was a faith that knew no fear and never a doubt. To him the statement that "all things work together for good" to God's children was a veritable life-boat. There was no storm of life in which he did not find this a safe and secure refuge. Some of his friends were unable to grasp the full measure of his faith and judged him harshly, but to those who were permitted to enter the inner sanctuary of his great soul and loving heart, it was given to know that he walked with God. No dispensation of God's providence ever brought a doubt—a shadow of doubt—into his mind. His faith was complete—full, unfaltering, vital, loving. He was gifted with the most wonderful descriptive powers. His knowledge was fortified by wisdom, even as his life was dominated by faith and love. It was under his ministry that Bro W. T. Moore held the great meeting at which 103 were added to the church—a remarkable ingathering for the time—and the address of Brother Moore to the converts when he extended the right hand of fellowship on behalf of the church, Brother Tibbs being sick at the time, is one of the classics of the Mt. Sterling church. Cold facts, carefully stated, make history, but love should write the lives of God's saints. I knew Brother Tibbs for thirty-one years intimately. The golden gems of faith and love I gathered from his life have cheered many saints out on the Pacific coast in California and Washington as well as in Kentucky and Missouri. He has entered into that rest which remains for the people of God.

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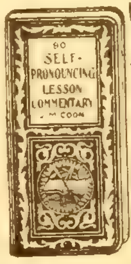

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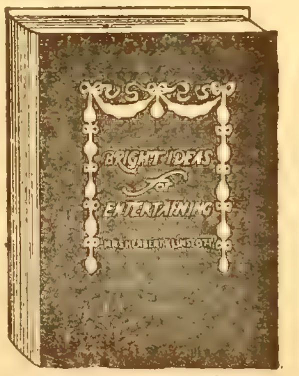

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# The Home Department

*Our New Serial Story.*

## The Bronze Vase.

By J. Breckenridge Ellis.

### Chapter I.

"Raymund," said Mrs. Revore in the weak voice that had grown habitual, "do you see anything of Rhoda?"

Raymund stood at the window, looking down into the village street. It was raining and the droning in the waterpipes sounded dismally in their ears. "I don't see anybody," said Raymund, glancing toward the invalid's bed, then resuming his watch. "But she hasn't had time, yet. You know Mr. Walker's store is on the other side of the court house."

"I wish she could be here, now," sighed his mother. "I feel stronger than I have felt for a week. I want to talk to you both awhile."

Mrs. Revore looked fondly at the slight form standing at the window. She was wasted away by a year's confinement to her bed. The relentless grasp of disease had pinched her face and driven the vigorous blood from her limbs. Her eyes were still large and beautiful, but they showed from her pallid face like lights swinging over some scene of wreckage, calling attention to what had been and was no more to be.

Raymund was a boy of twelve. He did not look very strong, but there was something in his attitude and in the shape of his body and limbs that suggested elegance, in spite of the fact that he had always breathed an atmosphere akin to poverty. Perhaps his air of distinction was imparted by the light silken hair which gleamed against the dreary outdoor scene in the light of a shaded lamp. His eyes, still eagerly scanning the dripping street, were of a deep blue, very like those that watched him from the bed.

Not many minutes had elapsed when his keen eyes discerned a form at the other end of the sidewalk, rapidly advancing under the protection of a large green umbrella. The pedestrian was obviously embarrassed by the umbrella on account of several brown paper bundles which interfered with the handle. The awning, out of all proportion to the one who bore it, bobbed this way and that like a balloon tugging at its moorings. "Here she comes, mother!" Raymund exclaimed joyfully. "She got the things too!"

"As soon as she has come into the house, pull down the blind," said Mrs. Revore. "You needn't call her, for you and I know she will come as soon as she can." The invalid smiled at Raymund, then cast another smiling glance toward the door. Presently it opened, and a girl of Raymund's age entered the room. She had paused outside to put away the umbrella and to dispose of her packages. She appeared neat and dry and her face showed a tender solicitude not usual in one so young.

"How have you been, mother?" she asked, going to the bed and smoothing the pillow. "My hand is cold." She held her hands behind her, and, stooping down, kissed the hot, dry brow. Raymund pulled down the blind. He inquired, "Did you get all the things?"

"Yes, everything. Mr. Walker was so nice. He asked how you were, and threw in a little extra surprise. Could you eat anything now, mother? Just as soon as you feel like it, I will go down and make the fire."

"Raymund is hungry, now," said Mrs. Revore intuitively. "But before you go, little cook, I want to have a talk with you and Raymund."

"Do you think you ought to talk, mother? You know Dr. Browast thinks you ought to rest your lungs every minute you can." Rhoda was so small and childlike, with her blue eyes and light hair, her short dress, her two blue-ribboned braids, that her air of grave deliberation amused Mrs. Revore; but the mother gave no sign of that. Instead she said, with answering gravity, "Rhoda, do you realize that you look very much like your brother?"

Rhoda smiled at Raymund and said, "Twins ought to look alike, oughtn't they, mother?"

"Of course they ought, dear. Now, my very darling twins, come and sit near me. I am full of talk, to-night, and I feel stronger than I have felt for at least a week. Something seems to tell me that I may never be quite this strong again. No, you mustn't talk, Rhoda; I am to do that. And you mustn't mind, either of you, if I say that I do not think I will ever get well again, and that I think I may not be alive many more days."

"Oh, mother!" cried Raymund and Rhoda in a breath. Raymund added eagerly, "Let me run for Dr. Browast. He will make you better. You always feel better just to see him come into the room!"

"No, dear. There is nothing that Dr. Browast can do for me. But both of you can help me very much. Do you not want to help your poor, burdensome mother?"

"But you are never burdensome," Rhoda interposed reproachfully. "I didn't think you would have said that, did you, Raymund?"

"No, I didn't!" cried Raymund. "But what can we do to help you?"

"You can listen to every word I say, and that will help me most of all." Mrs. Revore kissed both, then took a hand of each, and held them while she continued. "Of course one never knows when one will die, but if I do leave you in a few days, you must remember that I go to join your dear father whom you can hardly remember."

"But I remember him!" Rhoda declared, nodding to emphasize her words. "He doesn't need you as we do, mother; he is in heaven where he is always happy. We couldn't do without you—could we, Raymund?"

"Raymund will take care of you. He will soon be a man, and he will make his way in the world. You know Raymund means 'Protector,' and Rhoda means a 'Rose.' You are to stay my sweet, pure, fragrant rose."

"And you must stay to wear me on your heart," said Rhoda, throwing her arms about the wasted form.

Raymund spoke up gravely, "Rhoda thinks of such pretty things to say! Maybe she will be a great poet like Longfellow. I know she can be if she wants to. I never think of thoughts like hers. If she's a rose, I guess I'm a potato—something you wouldn't want to keep in a vase, but useful too, *isn't* it, Rhoda?"

"You are something we couldn't live without," Rhoda said, generously; "but I'll not be calling you a *potato*."

Mrs. Revore smiled faintly at them—they made a charming picture in the plain bed room; their big blue eyes and their silken hair seemed to suggest that their common, patched clothes were assumed as disguises, and that in reality they were a little prince and princess. She resumed in a lowered tone: "My dear children, there is a secret in the past, and it is a secret that might or might not concern you both. I do not know if it need ever trouble you. I hope not."

"So do I," said Rhoda, "for I do not like secrets. I never liked them—did I, Raymund?"

"I do not like secrets, either," said Mrs. Revore, "but sometimes secrets come into a life and must be hidden. And there is one in mine. I was willing for it to be there. But I want it to pass away with me. I would like to know that it will die when I die."

"What kind of a secret, mother?" Raymund inquired in surprise.

"It is a secret that you need never be ashamed of, or worry about. It is not a secret sin or a secret sorrow. It doesn't mean that anybody did wrong. It just came. But if you ever knew it, it might make you sorrowful. Yes, I know it would make you very unhappy. But it might make you rich."

"Oh, mother!" Raymund exclaimed, "*rich?*"

"Perhaps."

"Then it couldn't make us unhappy, too, could it?"

"Why, yes, my dear, it could make you not only rich but very unhappy."

"If you do not want us to know it, mother," said Rhoda, "that ends it with us. You mustn't tell us."

"But I can not know—oh, I wish I knew!" Mrs. Revore exclaimed feverishly. "If I only knew! That is the trouble. That is why I dare not die and leave the secret buried forever. Now pay attention to every word that I am about to say. Should the time ever come when some great difference should arise between you to separate you, go to the National Bank here in Crawley, and ask for the tin box they have deposited in their vaults. They will give it to you. Break the box open—you will be unable to use any key—and within, you will find a letter. Read it. But if you are both happy in each other's love, do not call for the tin box, or if you do, destroy the letter without reading it—after you are both married."

"But, mother," Rhoda objected, "how could Raymund and I ever have any great difference?"

"One never knows. I pray no such shadow will ever divide you two. But if it does—if you fail to understand each other, or if one makes the other very, very unhappy, then call for the tin box."

"I am sure we will never call for the tin box!" cried Raymund, throwing an arm about Rhoda. Rhoda nestled to his side and patted his cheek. "Your secret will never trouble us, mother!" she cried brightly.

"I pray it never may," said Mrs. Revore solemnly. "But a great weight is now taken from my heart. I feel I can leave you with a freer spirit. You both understand. We will never speak of the secret again. What I want you to think of, Raymund, is that your mother had faith in you, and leaves you to be the protector of our pretty rose; and that you are to get an education, no matter how hard you find it to get one, no matter if you must work, work, work—that you *will* educate yourself, that you *will* be worthy of your father. It will no doubt be hard. But the harder a thing is

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to get, the more we appreciate it and the better we value it in its use."

"I mean to educate myself, mother," said Raymund. "I have never thought I could grow up any other way!"

"You *couldn't!*" cried Rhoda, nodding.

"I am going to give you a test of people," said his mother. "If you know what they do with their money, it will tell you what kind of people they are. That is the way to tell—by knowing how they spend their money. I want you to make money, dear, I want you to be a successful man. But remember all the time you are making it, that it is to be used for the good of the world. *That* will keep you from ever growing hard or selfish. If your father had lived, all would have been different. I did what I could, but I have never been very strong. Now everything is spent and we are in debt. As soon as you can, you will pay off the debts—that comes first. I believe—" Mrs. Devore broke off and added, "I believe I have talked a little too long. Let me lie perfectly quiet for awhile. Rhoda, you may go and get supper, dear; Raymund will watch over me."

(TO BE CONTINUED.)

* *

### A Morning Prayer.

Thou hast again lighted the hours of time, and it is another day, with its cares, irritations and opportunities. Make us to live in sympathy—thyself and me—that I may follow thee in the downward steps of self-denial and may know the nearness of thyself and the beauty of myself forgotten in my thought of thee and those about me. Give to me health of soul, clearness of vision and strength of mind that I may be calm amid vexations, hopeful amid discouragements and faithful however faithless others may be. Help me that I may see the open door although other doors may be closed, that I may never forget the path to the unfailing fountain and that I may practice thy presence in order to be used by thee through the day and to go to my bed undishonored by sin when my body is weary with sleep. Teach me forgiveness, contentment and peace and we shall not have walked the way in vain, for thou still art God and I, a sinner saved by grace. Amen.

To my flock by whose prayers I am helped.—*Peter Ainslie.*

* *

### How the Preacher Won the Boy's Heart.

"Oh, mother, I have had a perfectly splendid time!" said a small boy as he came in from the street.

"Why, where have you been?" his mother asked.

"Oh, I have been to a fire!"

"A fire!" exclaimed mother. "And didn't I tell you you must not go to a fire alone?"

"Yes, but," the little fellow replied, "I didn't go alone. I was standing on the sidewalk when the engine tore by, and I was looking after it, when a man came up and said: 'Little boy, would you like to go to the fire?' And I said: 'Yes, sir, I would.' 'Very well,' he said, 'let's go.' He took my hand, and we went to the fire and had a great time, and saw everything there was to be seen."

"And who was it?" asked the surprised mother.

"Oh, he said he was the preacher at the church down the road!"

So the minister had won another heart—the heart of a little boy. More than that, he had won the hearts of those who loved the little boy. It took a little bit of his time, and it took him out of his way. But his time was not his, but his Master's, for just such uses as winning little boys; and he was never out of his way while he was in the way of serving his Master.

* *

It seemeth such a little way to me
  Across to that strange country—the Beyond;
And yet, not strange, for it has grown to be
  The home of those of whom I am so fond:
They make it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies that when my sight is clear
  I think I almost see the gleaming strand.
I know I feel those who have gone from here
  Come near enough sometimes to touch my hand.
I often think but for our veiled eyes
We should find Heaven right above us lies.

I can not make it seem a day to dread,
  When from this dear earth I shall journey out
To that still dearer country of the dead,
  And join the lost ones, so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me, I know.

I never stand above a bier and see
  The seal of death set on some well-loved face
But that I think, "One more to welcome me
  When I shall cross the intervening space
Between this land and that one 'over there':
One more to make the strange Beyond seem fair."

And so for me there is no sting to death,
  And so the grave has lost its victory.
It is but crossing—with a bated breath,
  And white, set face—a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious, than before.

* *

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## Ben Franklin, the Genius.

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As we turn back the tides of two hundred years we find it the 17th day of January (January 6 old style), 1706. We enter a small house on Milk street, Boston, where resides a family whose name should need no introduction to the literary world. Here to "Josiah Franklin and Abiah, his wife," a son, Benjamin, the tenth child, is born. His father is a "soap boiler," "a poor man of ye towne," a member of "ye south meeting-house." Genius is the sacred gift of God showing itself in the form of man. It has been scoffed at in all ages. The early life of Franklin shows a type of uniqueness unparalleled in history.

Through his own efforts he became self-educated, the peer of the world's leading scholars. His life was that of a well-balanced Anglo-Saxon—unchanged by admiration or the flattery of the courts of Europe. The twentieth century politician should emulate the life of this great benefactor of mankind. The creed egoist could find a fitting lesson in the philosophy of this man who once wrote poetry and peddled it upon the strets of Boston. The race despot should look at Franklin, first as he mingles among the Quakers of Philadelphia, second as he teaches printing in old London, England, and last as he is received by the Roman Catholics of France as a representative of a republic where all should have equal rights and no state church should exist.

In his autobiography, Franklin says of his father:

"At his table he liked to have, as often as he could, some sensible friend or neighbor to converse with, and always took care to start some ingenious or useful topic for discourse, which might tend to improve the minds of his children. By this means he turned our attention to what was good, just and prudent in the conduct of life, and little or no notice was ever taken of what related to the victuals on the table. . . ."

**How He Began to Write.**

He thus describes his first attempts at writing for his brother's newspaper:

"Being still a boy, and suspecting that my brother would object to printing anything of mine in his paper, if he knew it was mine, I contrived to disguise my hand, and, writing an anonymous paper, I put it in, at night, under the door of the printing house. It was found in the morning and communicated to his writing friends. . . . I had the exquisite pleasure of finding it met with their approbation. . . . Encouraged by this, I wrote and conveyed in the same way to the press several more papers."

Franklin's brother was a hard taskmaster to the young genius, so he went to New York, and not finding work there, he resolved to go to Philadelphia, and made the journey on foot and by boat. His early life while in the Quaker City soon summoned the attention of all progressive thinkers.

The autobiography says:

"I was in my working dress, my best clothes being to come round by sea. I was dirty from my journey; my pockets were stuffed out with shirts and stockings, and I knew no soul nor where to look for lodging. I was fatigued with traveling, rowing and want of rest; I was very hungry, and my whole stock of cash consisted of a Dutch dollar. . . ."

At a baker's he bought "three great puffy rolls. . . . And having no room in my pockets, I walked off with a roll under each arm and eating the other.

"Thus I went up Market street as far as Fourth street, passing by the door of Mr. Read, my future wife's father; when she, standing at the door, saw me and thought I made, as I certainly did, a most awkward, ridiculous appearance."

He ever remembered the kindness of the Quakers to a son of old New England.

In his early days as a master printer Franklin was a great worker. He says:

**His Industry.**

"I began now gradually to pay off the debt I was under for the printing house. In order to secure my credit and character as a tradesman, I took care not only to be in reality industrious and frugal, but to avoid all appearances to the contrary. I dressed plainly; I was seen at no places of idle diversion. I never went out fishing or shooting; a book, indeed, sometimes debauched me from my work, but that was seldom, snug and gave no scandal; and, to show that I was not above my business, I sometimes brought home the paper I purchased at the stores through the streets on a wheelbarrow. Thus being esteemed an industrious, thriving young man, and paying duly for what I bought, the merchants who imported stationery solicited my custom; others proposed supplying me with books, and I went on swimmingly."

While in "dear old England" his associates were the "best blood of England." How dear it would be to the student of today if he could turn back the tides of years and look at Franklin while in London.

After his return to Philadelphia he "formed most of my ingenious acquaintances into a club of mutual improvement," which was called "the Junto," which became "the best school of philosophy, morality and politics in the provinces."

**An Inventor.**

"Franklin proved his right to be deemed more than a student of science by his invention of the Franklin stove," says Ford. In 1743 he made a discovery which, if not as utilitarian as his stove, bespoke a higher order of scientific research, that storms travel in an opposite direction from that of the wind. Many a dear old Christian mother of a well governed American home has blessed the name of Franklin for his inventing the famous stove. He also called to the attention of the world the fact of the existence of the gulf stream, well known to Nantucket whalers, but to few others, and caused it to be first laid down on charts.

How useful have those charts been to the American sailor in the past. Franklin's connection with that time-honored institution whose tenets are friendship, morality and brotherly love, should have more than a passing notice from the writer's pen. While in England his associates had been members of that ancient and mystical society. Shortly after his return there arrived one popular in Masonic cloth—Col. Daniel Coxe, LL.D., with authority from the Grand Lodge of England to establish lodges in New York, New Jersey and Pennsylvania. In the following year, however (in 1731), Franklin was made a Master Mason in "due, ancient and ample" form in St. John's Lodge of Philadelphia. Soon the leading men in financial, commercial and religious life of the Quaker City became Masons. But soon the hero of our article

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shines above them all. He became so popular in the craft that he was later elected Grand Master of Free Masons in Pennsylvania. At the breaking out of the Revolution it was noticed that nearly every patriot was a member of the Ancient Brotherhood. Franklin, with such Masons as Washington, Jefferson, Warren, Clinton, Montgomery, Hancock, Randolph, Greene, Revere, Thornton, Wayne, Sullivan, Whipple, Putnam, Morgan, Stark, Moultrie, Jackson, Sumpter, Hamilton, Wooster, Gist, Dearborn, De Kalb, Lafayette, Pulaski, and Morris, with a host of others, safely led the "thirteen colonies" to American liberty. Nearly all of the signers of the Declaration of Independence were Free Masons. Here Franklin proved to be the man of the hour.

**Precepts Not Outworn.**

At the age of 22 Franklin drew up for his own guidance a set of precepts, in which he gave prominent place to humility and chastity. The others were:

TEMPERANCE.

Eat not to dullness; drink not to elevation.

SILENCE.

Speak not but what may benefit others or yourself; avoid trifling conversation.

ORDER.

Let all your things have their places; let each part of your business have its time.

RESOLUTION.

Resolve to perform what you ought; perform without fail what you resolve.

FRUGALITY.

Make no expense but to do good to others or yourself; i. e., waste nothing.

INDUSTRY.

Lose no time; be always employed in something useful; cut off all unnecessary actions.

SINCERITY.

Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly.

JUSTICE.

Wrong none by doing injuries, or omitting the benefits that are your duties.

MODERATION.

Avoid extremes; forbear resenting injuries so much as you think they deserve.

CLEANLINESS.

Tolerate no uncleanliness in body, clothes or habitation.

TRANQUILLITY.

Be not disturbed at trifles, or at accidents common or unavoidable.

As a boy, Franklin was deeply impressed by his father's reading of the Bible, and one proverb from Solomon appealed especially to him. It was:

> "Seest thou a man diligent in his calling, he shall stand before kings, he shall not stand before mean men."

In his old age, Franklin recalled that verse, and that when he heard it read, in his father's household, "I from thence considered industry as a means of obtaining wealth and distinction, which encouraged me, though I did not think that I should ever literally stand before kings, which, however, has since happened; for I have stood before five, and even had the honor of sitting down with one, the king of Denmark, to dinner."

Franklin embraced no particular creed. He believed Christ to be a servant of God to his distressed people.

At the age of 84 Dr. Franklin was asked by a friend for his religious opinions. He replied:

> "Here is my creed: I believe in one God, the Creator of the Universe. That He governs it by his Providence. That He ought to be worshiped. That the most acceptable service we render to Him is doing good to His other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this."

These ideas were consistent with the teachings of Free Masonry, whose tenets he had learned to love.

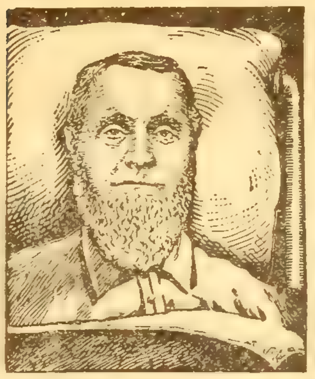
**The Famous Epitaph.**

This was composed by Franklin at the age of 21, and is not engraved on his tombstone in Philadelphia, but is on a plate attached to the fence beside his grave. It is:

The Body
of
BENJAMIN FRANKLIN
Printer
(Like the Cover of an Old Book, Its Contents
Torn out, and Stript of Its Lettering and Gilding),
Lies here, food for Worms.
But the work shall not be lost,
For it will (as he believed) appear once more
in a New, and More Elegant Edition,
Revised and Corrected
by
THE AUTHOR.

When the news of Franklin's death was received in the French revolutionary legislature, June 11, 1790, Mirabeau, the elder, delivered a eulogy on him, in which he said:

"Franklin is dead! The genius that freed America and poured a flood of light



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**His Views on Women.**

Franklin's ideas of mankind are as follows:

"A man without a wife is but a half a man.

"Keep your eyes wide open before marriage, half-shut afterward.

"The proof of gold is fire; the proof of woman, gold; the proof of man, a woman.

"There are three faithful friends, an old wife, an old dog and ready money

"Good wives and good plantations are made by good husbands."

Young ladies wishing husbands often wrote Ben for his opinion on their sad lot.

Ben once in his life took fresh courage in that he married a widow. After his marriage several widows wrote Mrs. Franklin to learn how she had captured her prize. Brother Ben believed that marriage was religion, that the love of husband and wife was ordained of God. He loved the name of Luther, and those peasants of Germany whose lives were given to the service of the only true God. We need among us to-day more men of the religion of this soap boiler's son, the best of whose life went forth to teach the truth to the entire human family. He died in 1784 as the greatest American teacher, one of the god-fathers of the Revolution. The civilized and thinking world loves the name of Franklin, once the bare-foot post-boy of Boston—the American genius, philosopher and deist

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❖ ❖

### The Bishop and the Waffles.

It would indeed be a queer bishop who could not tell a good story on himself. The late Bishop Dudley of Kentucky was wont to relate with much relish an interesting experience which he once had in connection with waffles.

At a fine old Virginia homestead where he was a frequent guest the waffles were always remarkably good.

One morning, as breakfast drew near an end, the tidy little linen-coated black boy who served at table approached Bishop Dudley and asked in a low voice:

"Bishop, won't y' have 'n'er waffle?"

"Yes," said the genial bishop, "I believe I will."

"Dey ain' no mo'," then said the nice little black boy.

"Well," exclaimed the surprised reverend gentleman, "if there aren't any more waffles, what made you ask me if I wanted another one?"

"Bishop," exclaimed the little black boy, "you's done et ten a'ready, an' I t'ought y' wouldn' want no mo'."—*Lippincott's.*

❖ ❖

### Frank's Calendar.

Frank liked calendars. There was no doubt about that. Big calendars, little calendars, medium-sized calendars, calendars from insurance companies, from stores, calendars fancy and plain, with and without quotations—he liked them all. The walls of his own little room were covered with them.

When Frank was old enough to choose for himself between right and wrong, his mother was talking with him at the beginning of the new year. As he looked around his room at his new calendars, she pointed out to him, gently but clearly, what chances the new year held for him—what beautiful possibilities were wrapped up in the days represented by those numbers.

Then Frank, of his own accord, suggested that at the close of any day, when he had been really naughty, he should put a black cross over that number. And his mother said that if he was very naughty, he might make the whole space of that date very black.

He chose a large calendar for his conscience calendar, as he called it; for he was to decide for himself, with the aid of his conscience, whether or not a black mark was to be made. There was one leaf for each month; the figures were black, and the white background was marked off in squares. Every night when his mother came in for their little "good-night talk," he decided about the mark for the calendar.

At the close of January, alas! there were many black marks on the leaf; for Frank was honest, and generally admitted his faults. He was almost discouraged over his record, but it taught him a lesson; and as the months went by, there were fewer and fewer of the black days.—*Lulu Adams Norton, in Zion's Herald.*

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WHO CAN STAND BEFORE HIS COLD?

PS. 147. 17.

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For the bond of unity
  Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
  The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
  For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
  Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
  And the song of victory.

J. H. Garrison.

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: : : GEO. L. SNIVELY : : :

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—You are editing the Evangelist in a most worthy way and making it a great power for good toward evangelizing and enlightening the world. The spirit that is breathed through its pages must ultimately win. It reminds one of the Man of Galilee. W. F. Reynolds.

## A Heartfelt Tribute.

Oh, how I wish Brother Garrison would never grow old, that he could live at least 100 years longer to bless our brotherhood and the world! I trust you will be happy in your new relationship to the paper, and even more useful with the passing years.
J. N. Crutcher.

## It Sanctifies the Home.

I have returned to Little Rock, and can not get on without The Christian-Evangelist. I am surprised that any one of our people should try to keep spiritual house without it. It certainly grows more helpful all the time. Mrs. F. L. Sutton.

*Little Rock, Ark.*

## A High Plane.

Allow me to compliment you on the "Educational issue" of The Christian-Evangelist. Was pleased to note the high intellectual and wholesome, spiritual character of the articles. I am convinced that our journalism in the future must be on a highly educated plane, keeping at the same time a religious spirit—a plane above puerility, petty controversy and acrimonious dogmatics, and I am glad to see The Christian-Evangelist establishing a high standard. H. Pritchard.

*Yale University.*

# Current Events.

**The English Elections.**

We may safely depend upon our London correspondent to give an expert opinion upon the significance of the recent parliamentary election as soon as the trans-Atlantic mails can bring it. For the present it may be observed that the outcome of the elections has been a general victory for the Liberals, with a special increase in the importance of the Labor element. The recently retired premier, Mr. Balfour, failed of re-election to the House of Commons, but will, of course, find "a safe seat" by some lesser light retiring in his favor. Mr. Chamberlain, the standard-bearer of tariff reform along protective lines, was re-elected, as were the other six candidates from Birmingham who stood for the same doctrine. Mr. Chamberlain's immense personal prestige in his home city counts for much, but British protectionists are taking some comfort, in spite of the general defeat of their party, in the reflection that the results of the election were most favorable to them where the tariff issue was most clearly defined. It may reasonably be surmised that the failure of Mr. Balfour's cabinet and his own personal defeat in the subsequent election were the result of his undecisiveness and vacillation quite as much as of any general disapproval of his policies. Nobody could tell just what his policies were. He shrank from the definite approval or disapproval of anything. And so he fell, while Chamberlain, the outspoken advocate of an unpopular measure, goes back to his seat in the House with a majority which can scarcely be altogether accounted for by his personal popularity.

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**How to Prevent Travel.**

It is estimated that American tourists in Europe last year spent $190,000,000. This is a great deal of money to take out of the country. Moved by the patriotic desire to keep it within our borders, and also by the personal desire to get some of it in their own coffers, a number of western railroad officials and business men are to meet in New York this week to devise plans for keeping the tourists and their millions at home. That ought to be easy. Import a couple of thousand years of the history of civilization and localize it on our western plains. Transplant half a dozen great nations and half a dozen other small ones which, together with our own, are making the history of our own time. Bring over and distribute between the Mississippi and the Rockies the cities of London, Paris, Rome, Vienna, St. Petersburg, Florence, Amsterdam, Moscow, Naples, Stockholm, cities which we have read about all our lives in fiction, in history and the newspapers and which we naturally want to see. Other steps of the same sort will, of course, suggest themselves, but even these few trifles would help. While there are a great many fools who rush off to Europe unintelligently to spend there the money which they have made here, because they consider it the swagger thing to do, there are others who, with equal unintelligence, repeat the shallow old cry that a man should see his own country thoroughly before going abroad. How can a man see this country thoroughly in one lifetime? It is too big a country. Seeing New York and Mammoth Cave and California and the Yellowstone and Niagara Falls is not seeing the country. But is it not fair to say that when a man has spent forty years in seeing such phases of American life as lay within his reach, he may properly spend three months in seeing the life of those foreign nations which have made most of the world's history and literature up to date? Still there is a valuable work that this conference in New York may do. If it can turn the stream of mere idle tourists westward instead of eastward; if it will refrain from unkind criticism of those who go over to see the Forum and the Acropolis and the Louvre before they have seen the Big Trees; if they will be content to unfold the real marvels of our own west as positive incentives to travel at home without belittling the attractions of Europe, they will do well.

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**New French President.**

M. Clement A. Fallieres has been elected President of France to succeed Loubet. The election is by joint ballot of the Senate and the Chamber of Deputies, a method analogous to our election of Senators by the state legislatures. M. Fallieres was president of the Senate and presided over the session at which he was elected. His chief rival was Paul Doumer, president of the Chamber of Deputies. The new president represents the Progressive Republican party. Like his predecessor, he is of plebeian origin, but he has acquired wealth and social standing as well as political prestige during his long service in the Chamber. The presidency of France, it may be remarked, carries with it much greater emoluments and a much more regal state than are allowed to our presidents. The salary is $120,000, with generous extras and allowances covering very large expenditures for what we would call purely personal expenses, and his household is maintained with a dignity and state which would do no discredit to a reigning monarch.

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**Special Schools for the Bright.**

There is much to be said in favor of the suggestion of a German educator (in Literary Digest, Jan. 13) that special schools be established for the education of the exceptionally bright. The ordinary public school system must, as a matter of economy and common sense, adapt its methods and subject matter to the needs and capacities of children who are neither abnormally dull nor abnormally precocious. But those who vary somewhat widely, in either direction, from the average have some rights which the school system may well recognize. The state has already seen the need of establishing schools for the defective, and it would add vastly to the efficiency of the general public schools if they could be relieved of about five per cent of their present pupils who could be cared for in special schools for the "slow." Why not also schools for the exceptionally bright? The pupil who learns very rapidly often passes through school and issues from it an essentially uneducated person. He is conceited by the obvious daily comparison of his own facility with the relative dullness of his fellow-students. He does not learn how to work, because he can get the lessons without working—the lessons being of necessity adapted to the capacity of the average student. He loses the stimulus of association with his intellectual peers. And he fails to learn much that he might easily learn if the curriculum were adjusted to his ability instead of to the ability of the average child. Of course it is not a question of founding schools for geniuses, for the genius is not merely one of a class of extra-bright people. The genius resists classification, and must be dealt with solely as an individual. A curriculum of metaphysics and starvation is perhaps as good training as any for the average genius—if geniuses can be averaged. But for those children (perhaps three or five per cent of the whole) who learn more rapidly than their fellows, the special school seems to offer some real advantages.

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**Philippine Tariff.**

The House of Representatives has passed the long-delayed Philippine Tariff bill. The bill as adopted provides for free trade between the United States and the islands, except that a tariff equal to twenty-five per cent of the Dingley rate shall be imposed upon sugar, tobacco and rice imported from the islands until April 11, 1909, after which complete free trade shall prevail. The opposition to the measure came chiefly from congressmen whose constituents are interested in the three commodities mentioned and who stood out for a higher tariff upon them, but this defection of Republican members (57 on the first roll call) was more than made good by the accessions of Democrats who accepted the bill as the nearest possible approach to free trade.

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"The London Times" has just published its annual review of finance and trade and it tells a story of reviving prosperity in very nearly every country in the world.

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The last stone has just been put on the coping of the great Croton dam which was begun thirteen years ago, and has cost nearly $8,000,000. The reservoir is nineteen miles long.

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Marshall Field, the wealthiest of merchants, is dead from pneumonia. His life-story seems to have justified in a great measure the respect he won. He was fair in business, clean in life, and his benefactions were not for display.

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Two ministers have just been formally admitted as fraternal delegates at a meeting of the New York Central Federation Union, though they have neither voice nor vote. One of them, in his appeal, said he represented a closed shop, "every member of which has to be thoroughly qualified." So far as the educational standard is concerned, this may be true of the Presbyterian ministry, but unfortunately it is not true entirely of many denominations.

# Christian Union: An Historical Study.

## I. THE APOSTOLIC AGE.

### 2. *An Undivided Church.*

The fact that stands out in bold significance on the pages of the New Testament is that the Church of the first century was an undivided Church. It had its local assemblies or congregations in different places, as the church at Jerusalem, Antioch, Philippi, Corinth, Ephesus, Rome, etc., but these were regarded as component parts of the one united Church of God in the world. The term Church *(ekklesia)* was used in two senses only, the one local, the other general. "The church of God, which is at Corinth" (Cor. 1:2), and the "Church of the living God, the pillar and ground of the truth" (1 Tim. 3:15), are instances of the local and general uses of the term. The latter use of the word Church may mean either the *actual* Church, as a whole or the *ideal* Church.*

The important thing to notice is, that there was no prefix or affix to the term "Church," except to denote its *location.* There was nothing to indicate different *kinds* of churches having different creeds and terms of fellowship, for the simple reason that no such churches existed. Whatever may have been their differences of opinion and feeling on many points, and these were very great, as we shall point out later, they regarded themselves, and were so regarded by the apostles, as constituting one Church, or "one body," having "one Spirit" and "one hope," with "one Lord, one faith, and one baptism" (Eph. 4:4,5). A member going from any one of the local churches to another, in the apostolic age, would have been welcomed into its fellowship on giving evidence of his membership elsewhere. So far as the location of these churches and the limited methods of communication and transportation made it possible, they were ready to co-operate with each other in furthering the common interests of a common Church. As we have already seen, the multitude of disciples at Jerusalem were "of one heart and one soul," practicing even a community of goods. The Macedonian churches made offerings to relieve the poor saints in Judea.

When one sits down to study the causes which made possible the marvelous success of the Gospel in the first century, in the face of Jewish narrowness and bigotry and Gentile licentiousness and idolatry, he can not fail to see that without the unity which characterized the Church of that age its victories would have been impossible. The very fact that the new religion possessed a unifying power that could bind together in harmony Jew and Gentile, Greek and barbarian, bond and free, gave it a tremendous moral power and momentum which triumphed over all opposition. Jerusalem, Judea, Samaria, and the uttermost parts of the world, felt its quickening touch and owned its transforming power. Antioch, Ephesus, Corinth and Rome were in turn shaken to their foundations by the new dynamic of a divine evangel preached by a united Church. Blending hearts in one, breaking down ancient barriers of hatred and prejudice, it had one supreme passion—the extension of Christ's reign over all the habitable world. Passing through fires of persecution undaunted and undismayed, this Gospel of human brotherhood, under the divine Fatherhood, spread throughout the Roman empire and later mounted to the very throne of the Cesars.

Let it be remembered, too, that the Church began its career at a time when deep-seated prejudices and bitter hostility divided the different races and classes of men. The Jew and the Gentile despised each other, while a feeling of bitter hostility existed between the Samaritans and the Jews. And yet, in spite of all these racial and class prejudices and religious feuds, there were gathered together out of these hostile elements a united Church, whose members were bound together by ties which even death could not sever. What was the secret of its unity? What made the Church of the first century, composed as it was of these diverse elements, a united Church? *Its bond of unity was the personal allegiance of its members to the personal Christ as Savior and Lord.* Their common faith was faith in him. Their common love was love for him. Their common hope was hope in him. Their common baptism was baptism in his name. Their unity—the unity of the Spirit—was in him. Their union with each other was the direct result of their union with him. He had communicated to them his Spirit. In his life and teaching, in his wonderful works of mercy, in his atoning death and resurrection from the dead, in his ascension to the right hand of God, and coronation as King of kings and Lord of lords, they found all that was necessary to their spiritual life and growth, their triumph over all the forces of evil, and their pledge of immortality. It was no human formulation of doctrines, nor was it any pressure of external authority, that made them one, but the cohesive power of a mutual love for their divine Lord and for all his disciples. So close was this personal tie between the disciples and their Lord that he suffered with all their sufferings, bore their reproaches and they shared in his life and in all his triumphs.

Such was the unity of the Church in the beginning. We shall see further on to what severe tests this unity was put by questions which arose in the apostolic age, and which excited warm discussion and difference of opinion.

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*"We may think of the Church as an 'empiric matter of fact,' i. e., as a collection of individuals, the actual Church, or we may cease to think of the Church as a noun of multitude and regard it as a single individual entity, the *ideal* Church. The second point of view is closely related to the first. If we ask what is in the minds of the writers in this usage we find that ultimately they are thinking not of a single entity, but of a collection of individuals. So when St. Paul says the Church is the 'body' or 'bride' of Christ, he is really expressing, under the figure of a single entity, the Church, the relation in which Christ stands to individual members. There is, however, a real difference between the conception of actual and ideal Church in two respects: (1) The conception of the actual Church regards it as it really is, i. e., a body of individuals of various degrees of imperfection; while the *ideal* Church is a body whose members represent the ideal of membership, i. e., it is a perfect Church, or at least one free from the negative aspect of evil. (2) The actual Church is composed of the members who are still alive and in the world at time of speaking; while the conception of the ideal Church does not denote a definite number of members at a definite time, but implies a membership independent of time. The latter is in fact an ideal, not an empirical, body."—*Hastings Bible Dictionary, Vol. I., p. 425.*

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# "The Real Issue."

We are making substantial progress in our discussion of Church Federation with the "Christian Standard." If our esteemed contemporary keeps up the same pace and is consistent with the position it has now taken there is good reason to hope that it will soon be federated with THE CHRISTIAN-EVANGELIST in an harmonious effort to promote Christian union.

In an editorial in its issue of January 13, entitled, "An Amended Truism," the editor says:

> "In the outset, it is important that everything that would confuse the main issue be eliminated. So far as the 'Standard' is concerned, nobody connected with it has manifested, or will manifest, any hostility to co-operate as individual believers with all good people for all good ends that do not involve a surrender of Gospel principles. In this matter, we refuse to be limited by evangelical boundaries, but are ready to join Jew and Gentile, Protestant and Romanist, Unitarian and Trinitarian, in doing good to the full extent of our liberty, opportunity and power. More than this, it serves only to darken counsel and obscure the real issue to imply that the 'Standard' and the brethren have not been and are not willing to co-operate with their separated brethren in the evangelical churches in union evangelistic and edifying meetings, and in other things, to the full extent of their privilege under their avowed loyalty to the word of God. In participating in revivals where the mourner-bench theology and methods prevail, we have certainly demonstrated that we are ready to sacrifice all personal preferences and go the full limit of our loyalty to Christ and his church in co-operating with people who preach only a mutilated Gospel."

The "Christian Standard," then, is not opposed to co-operation. In so far as federation and co-operation are identical, our contemporary is in favor of federation. The co-operation, however, is limited to that with "individual believers." Our neighbor is more liberal than we are in expressing his willingness to co-operate with Jews, Romanists, and Unitarians, "for all good ends that do not involve a surrender of Gospel principles" Now, we think the work of converting men to Christ is a "good end," but we would not care to attempt any co-operation in that work with men who do not believe in Christ. Even if we sacrifice no *principle,* we would sacrifice time in a useless effort.

Another amendment to the "Simple Truism" to which we replied is stated in the following language:

> "One other elimination, and we are ready for the main issue. The Baptist churches and Free Baptist churches are regarded as churches of Christ, notwithstanding they wear unauthorized names and are more or less under the influence of party theology. They are churches of Christ that need to be taught the way of the Lord more perfectly; hence they are to be eliminated in the present discussion. If free Christian congregations could federate, and the question of an alliance with the Baptist churches were up, our discussion would take a range entirely different from the present one. The question now before us

is, whether churches of Christ (Baptist churches included) may federate with 'connectional' denominations and religious bodies whose members have never been baptized. Our opponents may just as well make up their minds to face this issue."

This is another step of progress. Our contemporary now eliminates the Baptist and Free Baptist churches from the "simple truism," that our churches can not co-operate with the denominations. There are denominations, it now admits, that it would be willing to be federated with, namely, those that practice immersion. It is not denied that they are "denominations," but in spite of that fact their churches are regarded as "churches of Christ that need to be taught the way of the Lord more perfectly." Then it is not on the ground of *denominationalism* that the "Christian Standard" would refuse to co-operate with our religious neighbors. The real test is baptism. Just what it means by "connectional" denominations is not quite certain to us, for Baptists and Free Baptists are quite as "connectional" in their organization as are the Congregationalists. So, after all, the "simple truism" simmers itself down to this: Churches of Christ which practice immersion exclusively can not federate with other churches of Christ that practice affusion. "Our opponents may just as well make up their minds to face this issue," says the "Standard." Very well. We are prepared to face it. With Alexander Campbell we agree that we should not make the ordinance of baptism the sole test of Christian character and worthiness. When a sister once accused him of being too broad-gauged in his Christian sympathies, he told her that as between an immersed person whose Christian life was imperfect, and one who had not been baptized in the Scriptural way, but whose life showed a more general conformity to the will of Christ, he would esteem the latter as the better Christian, and that he would be a very sectarian if he did not do so. We do not quote his words, but that is the substance of his statement.

The reader should remember that this is not a question of organic union that we are now discussing, but a question of federation—that is, an agreement to co-operate with each other as far as possible in Christian work. On what ground can we refuse to federate with those Christian bodies that do not practice immersion? Not on the ground that our federation with another religious body carries with it an endorsement of its errors, the "Christian Standard" itself being judge, else it could not agree to be federated with the two denominations it mentions. Would not our opportunities be vastly increased for impressing the Scripturalness of our practices upon such churches by free intermingling and co-operation with them, without surrendering anything that we believe to be Scriptural?

This brings us to what the "Christian Standard" calls "the real issue," and this is exactly what we have been seeking to find. We will let our contemporary state its position in its own way. It says:

"Thirty bodies are named as forming the denominational federation, among them 'The Disciples of Christ.' Does THE CHRISTIAN-EVANGELIST pretend to say that 'the Disciples' could enter into a federation with bodies whose legitimacy or right to exist they deny? Does it contend that a federation can ever be formed among political or religious bodies that deny each other's lawful existence? Here is the real issue, and THE CHRISTIAN-EVANGELIST will need to dispose of it before making any headway in its federation propaganda. Doubtless the members of the German Empire do not 'fully endorse each other's plan of organization,' yet this does not hinder Prussia from recognizing the free cities of Hamburg and Bremen and the kingdom of Saxony as legitimate members of the Imperial federation. A federation does not require that the members 'fully endorse each other's plan of organization,' but only each other's legitimacy. Will THE CHRISTIAN-EVANGELIST name a single genuine federation in which the sovereign bodies constituting it do not recognize each other's lawful existence?"

The first thing here is to inquire what the 'Christian Standard" means by our admiting or denying "each other's lawful existence"? It can not mean, of course, that other religious bodies have not the same right, under the constitution and laws of our country, to hold their religious convictions and form religious organizations, that we ourselves have. Does it mean, then, that these religious bodies have no *Scriptural* right to exist? Perhaps that is its meaning. Let us look into it. Do not the Scriptures not only permit but absolutely require that men shall think for themselves on religious problems, and act in harmony with their best judgment as to what the Scriptures teach? Are we to say, then, that no religious organization has a right to exist that is not in perfect harmony with the teaching of the Scriptures in all things? Who of us, then, would feel sure that we are assoicated with a religious organization that has a "right to exist"? Who is to decide this question of the "lawful" or "legitimate" right of any religious body to existence? Does the "Christian Standard" feel authorized to decide such a question as that?

We are prepared, then, to answer the question put to us: "Does THE CHRISTIAN-EVANGELIST pretend to say that 'the Disciples' could enter into federation with bodies whose legitimacy or right to exist they deny?" If by "legitimacy" is meant the right of Christian people to adopt such methods of organization as, in their judgment, seem best fitted for carrying out the will of Christ, we do not deny such right. We claim it for ourselves and we must accord it to all others. If by the "legitimacy or right to exist," is meant exact conformity to a Scriptural model of organization, we answer, the Scriptures give us no such model and lay down no hard and fast rules for forms of church government. Any form of organization that does not violate any general New Testament principle is legitimate if it serve the purpose satisfactorily.

Here we are, then, face to face with the "real issue." We affirm boldly and unequivocally, that we may co-operate, and that we may *agree* to co-operate—and this is the difference between co-operation and federation—with all evangelical Protestant bodies for the accomplishment of common ends regardless of differences relating to church ordinances or church organization; and that we may not only do this without compromising any truth or practice which we hold to be Scriptural, but that we are compelled, by the Spirit of Christ, and by the very meaning and purpose of our plea, to give such expression to our desire for unity and to let our light so shine before others on the problem of unity, as to hasten the fulfillment of Christ's prayer—"that they all may be one."

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## Notes and Comments.

The secular press rightly feels an interest in the discussion of Christian unity now going on and is often able to make a very timely suggestion. Here is a comment on the subject from the "Indianapolis News" illustrating the folly of wrangling over outgrown dogmas and forms of church government.

"The issue over which Augustine and Calvin on the one hand, and Wesley on the other hand, differed is not one that looms up very large compared with the issue over which Haeckel and Lodge among scientists dispute. When the view of divine providence itself is under fire, how contemptible warfare between those who still believe in it! When the final authority of the Bible is questioned, within the Church itself, how unstrategetic debate over modes of inspiration! When the ethics of the Sermon on the Mount are declared unworkable, how petty disputes as to Christology seem! When students of Christian institutional origins disagree as to their primitive response to social environment, how foolish to expect that they can do otherwise now! When both episcopacy and independency are seen to have their merits, how absurd to insist that one form or the other must triumph over the other! When Christian character is found existing under many forms of creed formulation of belief and to flourish with comparative fertility under many forms of administrative and institutional rule, how shortsighted to insist on the principle of *exclusion* rather than *inclusion!*"

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In the article we quoted from Dr. Ball last week, on the Basis of Union betwen Baptists, Free Baptists and Disciples of Christ, he says:

"We are not entirely agreed in our statements of the relation of baptism to the remission of sins, but we all agree that every person who is born from above and is baptized is also forgiven, and that no one who possesses faith in Christ, which works by love and purifies the heart, will fail of salvation in heaven at last."

True, when we make our independent statements of the relation of baptism to remission of sins they do not exactly agree, but the difference is a great deal less than it has been supposed to be, between representative men of these bodies, and it is gradually growing less. When we agree in denying any magic power to baptism, such as the impartation of life, and any indissoluble connection between the ordinance and salvation, and in holding it as a symbol of vital facts and a declaration of the soul's surrender to Christ, the difference is too small to quarrel about. So far as the Disciples of Christ are concerned they are quite content to accept the New Testament statements on this subject, without amendment or abridgement, as the statement of their position.

## Editor's Easy Chair.

A spring day with a warm south wind and April skies in mid-winter! Who can explain this phenomenon? What is more uncertain than the weather? No doubt it is governed by law as all things are in this universe, but we have not yet reached an intelligent understanding of these laws so as to be able to predict with certainty the changes which occur. Meteorology is one of the sciences of which there is far more to be learned than we have yet found out. No one supposes, however, unless he be exceedingly ignorant, that because we do not yet understand the secret of the changes of the weather, nor can trace the currents of air from their couch of rising to the place where they repose, that these things are governed by chance. We simply say, "Here is a class of phenomena the laws of which we do not yet fully understand, but no doubt there are laws that elude our present knowledge which govern these phenomena." When a missionary in the far tropics told the natives that in his country the water became hard, so that people could walk upon it, their credibility was exhausted, and they not only rejected that statement but many other things which he had been telling them in his preaching. They had never seen ice, nor had any experience with freezing weather. Why should they accept that which was contrary to their experience and observation? It was Hume's argument against miracles, unconsciously controlling the minds of these uneducated natives. It requires a higher grade of knowledge for people to understand that there may be laws in operation above the range of our experience or observation, bringing about results which we can not account for by the laws which we understand. If we were as reasonable in matters of religion as we are about the weather, we would find less difficulties in the way of our faith.

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Mutual burden-bearing is a Christian principle which we are constantly in danger of forgetting through the innate selfishness of our human nature. "Bear ye one another's burdens," said Paul, "and so fulfill the law of Christ." So, then, it is the law of Christ that we should bear each other's burdens," said Paul, "and so fulfill to point out many infractions of this law. The Easy Chair ran across an illustration of it the other day. In conversation with one of our college presidents in whose school there is a large number of young men whom he is training for the work of the ministry, it came out that he did not receive enough salary the last year to buy a loaf of bread. He feels held to the work because our churches must have preachers, and these preachers must be trained in our colleges. And so he stands at his post, bearing his heavy burden alone, while the rich men of the state in which the college is located do not touch it with one of their little fingers. They know, too, that our churches must have preachers and that these preachers must be educated and trained for their work, but the burden of helping to supply such ministers does not rest upon their hearts. They buy and sell and get gain, and enjoy may of the luxuries of life, but this college president must deny himself these things to supply our churches with preachers. Is this bearing one another's burdens, and so fulfilling the law of Christ? What is true of this college is true, in a measure, of every college of the brotherhood. No class of men among us is so much overworked and underpaid, in proportion to their ability and education, as our college men. How to bring our churches to feel that this is their burden, and make them put their shoulders under it, is one of the problems which confront us to-day. We are looking to Education Day to help solve this problem. No revival among us is needed more than a revival of interest in our colleges and in Christian education. Until this comes we shall be hampered in all our work for lack of properly-equipped men. And all that is necessary to bring about this revival is to put into practical operation what Paul calls, "the law of Christ," or mutual burden-bearing.

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The principle we have mentioned above is of wide application. It applies to the home, where burdens are often unevenly distributed. Who of us has not known homes where the mother was a slave for her children and where the children often took it as a matter of course? The same thing is true in the church. As a rule a few bear the burdens of the church in finances, in keeping up the meetings, and in all the work of the church, and the others are entirely willing that they should do it. It often happens, too, that in the church there are members almost crushed under a burden of sorrow, or of anxiety, or of poverty and the prosperous members of the church know nothing of it and do not take any great pains to find out if there be any members suffering from any cause who need sympathy, encouragement, and help. So close is the bond of sympathy which binds members of the church together that, as Paul expressed it, using the body as an illustration, "When one member suffers all suffer with it." This ought to be as true of the body of Christ as it is of the human body, but as a matter of fact we know this is far from being true in the average church. We bear each other's burdens to a very limited degree. Nothing, we believe, would add more to the power of the church in a community than this mutual burden-bearing. It was this fact that gave the primitive church such marvelous power. We have not restored primitive Christianity until we have restored this principle of bearing each other's burdens, and so fulfilling the law of Christ. When the church can sing, truly and experimentally, what she sometimes sings theoretically,

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear,"

the church will have gained a spiritual and evangelistic power hitherto unknown.

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The pastor or minister is often the burden-bearer of the congregation. Upon his heart rests a burden of responsibility and care which is often unshared, in any considerable degree, by the members of his flock. Into his ears are poured all the sorrows, disappointments and complaints of the members of his flock. The fault-finder, too, is sure to get in his work. The coldness and indifference of many members, their absence from the prayer meeting and other stated services of the church, their unresponsiveness to his strongest and tenderest appeals, the low moral standard which prevails with certain other members, the repeated rejection of the Gospel on the part of those who attend his ministry—what a burden all this is on the heart of the faithful minister! And yet how few there are that seem to know the burden he is carrying, and strive to make it lighter and easier for him to bear! Little do they dream of the vital force, and of the very life-blood, which he puts into his sermons to stir their lethargic souls, and to give them some glimpses of the spiritual and the eternal. It would be interesting, but perhaps discouraging, to know how few members of the average church remember their pastor in their prayers, and make his welfare and happiness a concern of their lives. What an irresistible power the preacher would possess if he could feel that he was borne up on the prayers of his congregation, and that their hands and hearts were all ready and willing to share his burdens. In behalf of our faithful and consecrated preachers we plead for mutual burden-bearing between them and their respective flocks.

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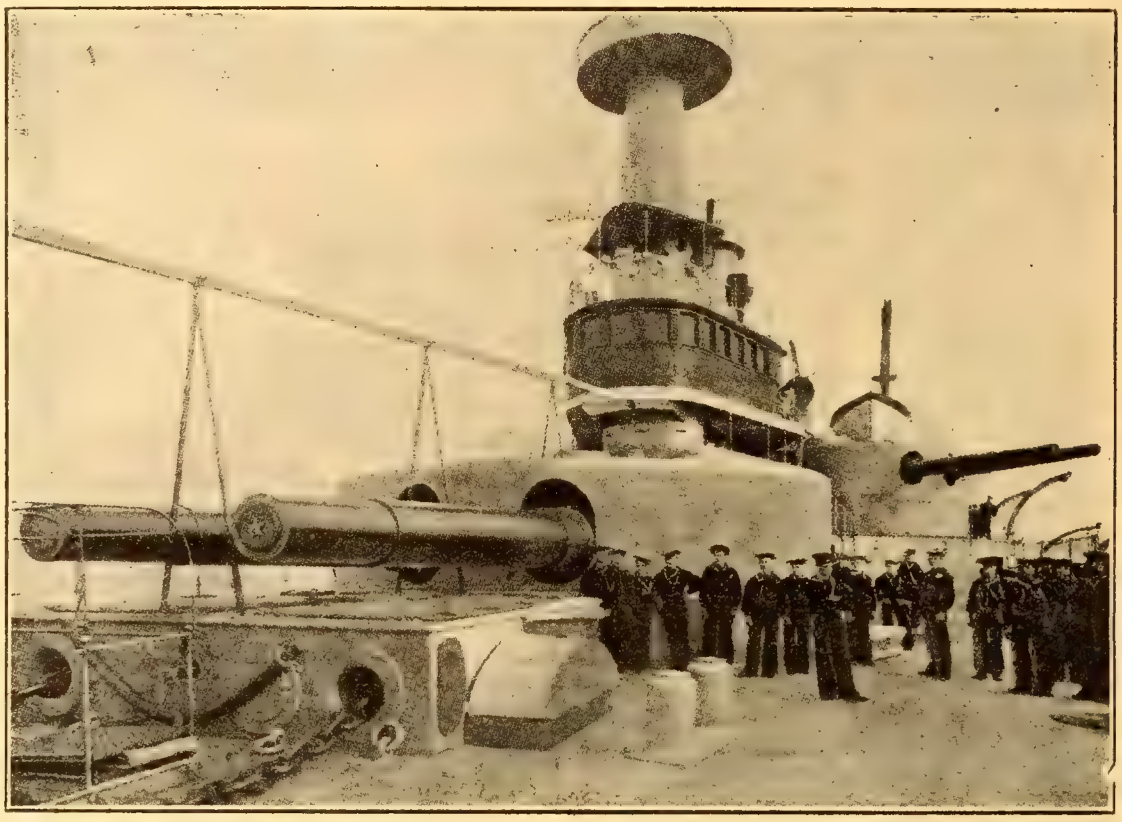
The Editor had the great pleasure of assisting Bro. W. J. Wright, superintendent of evangelism, in an evangelistic institute at Christian University, Canton, Mo., during the past week. It is the purpose of Brother Wright to hold a series of such institutes in connection with our colleges for the special benefit of the younger ministers and of such other preachers as may be in reach. We are impressed with the need and timeliness of such institutes and believe that through the direction of a wise leader like Brother Wright they will accomplish great good. It was a great pleasure to come in contact with the students of Christian University—an earnest and devoted band of mature young men and women—and to renew our fellowship with President Johann, Dean Buxton, of the Bible Department, and other members of the faculty. There are over forty young ministers in the institution who are either preaching or preparing themselves for the ministry, and most of them, we believe, are actually engaged in the work of preaching. Perhaps no institution among us has so large a proportion of ministerial students in its enrollment. The new building surpasses our expectation in its up-to-date equipment and fine adaptation to the purposes of such a school. There is yet some indebtedness on the building which the brethren of Missouri should see is removed very soon, and the endowment should be raised to $100,000. This ought to be accomplished by our centennial. The work which the institution has done and is doing, and the sacrifices of the men who are conducting it, deserve this recognition and aid from the brethren of the state. Bro. J. H. O. Smith, of Valparaiso, came to the assistance of Brother Wright just as we were leaving, and we had the pleasure of hearing one of his strong addresses on the subject of evangelism. Brother Wright is to be at Drake University, Des Moines, in a similar institute during the present week.

# As Seen From the Dome

**By F. D. Power**

Following the Potomac a little southwest, then east, then southeast, and then south for 183 miles altogether one comes to the beginnings of things. Fortress Monroe and Williamsburg, Yorktown and Jamestown, the Capes and Hampton Roads, the region where the English got their first permanent footing in the new world. "Here the old world first met the new. Here the white man first wielded the axe to cut the first tree for the first log cabin. Here the first log cabin was built for the first village. Here the first village rose to be the first state capital." Here also came the first suggestion of a new nation, and the battle which closed its struggle for freedom; and here the first battle of a later war which shook the nation to its foundations and the first conflict of ironclads which transformed the navies of the world. In 1907 the nation will celebrate here the 300 years and the little start of May 13, 1607. It will be an occasion in the history of America.



**The Deck of a Modern U. S. Battleship showing the Turrets and 13-inch guns. Four of these Ships Cost More Money than is given by all Protestant Christendom for Missions.**

A few score of English adventurers landed in the woods here and called the place Jamestown. These men effected a settlement destined to be permanent. Other attempts had been made by Englishmen to colonize this country, but they had proved abortive, and it is very possible had this party been unsuccessful in their efforts the destiny of the continent would have been entirely changed. The Atlantic Coast soon became dotted with hamlets occupied by the English led by the example of the Jamestown people. Not only was this the first colony to succeed in the struggle for existence, but at Jamestown convened the first legislature in this country, and the United States may be said to date its being from the foundation of the General Assembly of Virginia convened at Jamestown in 1619. And here was made the first suggestion of a continental congress.

Hampton Roads has 160 square miles of protected harbor. It is the finest on the Atlantic Coast. About it are clustered many attractive cities and summer resorts. Congress has decreed the celebration of 1907, and the President has formally proclaimed this tercentennial and invited all the nations of the world to send representative fleets of their navies and regiments of their armies to meet in an international naval and marine rendezvous. It is estimated the money value of fighting craft that will then assemble in Hampton Roads will at no time fall below $250,000,000 and perhaps be double that sum. It will seem appropriate to have these great steel fleets gather where the Merrimac and the Monitor began the era of ironclads.

I remember well that seafight, the thunder of the guns and the stir of the time. I was near by. I have often visited the scene. Newport News is now a city with 30,000 people. Then there was a single house. Yesterday I went over its shipyard which has 7,000 employes, and visited the Louisiana, the biggest of all the monster battleships, of 16,000 tons, and costing four millions of the people's gold. It is a great Leviathan of iron resting twenty-four feet deep in the water with seven or eight decks. She is of the most advanced type of fighting machines, and it is declared of her that she could fight and whip any ship in any navy of the world. In speed, armament, and coal-carrying capacity, the three essentials for a man-of-war, she surpasses the best and latest and strongest battleships in the European navies. She is 450 feet long, 76.10 feet beam, and 24.6 feet draught, with a displacement of 16,000 tons. Her speed on her trial trip averaged 18.8 knots and she can carry 2,300 tons of coal, enabling her to steam 7,000 miles at twelve knots an hour, and her armament is four 12-inch, eight 8-inch and twelve 7-inch guns. She will have 45 officers and 840 men.

The strongest ship in the British navy is the Edward VII, of the same tonnage, but of less speed, less armament, and less coal capacity. In the French navy the greatest ship is the Republique of 15,000 tons and less power in other respects. Germany's greatest sea monster is the Elsass, of 13,200 tons. The United States has six of these 16,000 ton ships now building. The others are the Connecticut, the Kansas, the New Hampshire, the Minnesota, and the Vermont. When finished these six ships will be the finest fleet of fighting machines that was ever built in the world and more formidable than anything that floats.

But after all, in less than two years' time, the Louisiana will be beaten. Right across on the other side of the dock I visited the Virginia, one of the next best ships in our navy, of 14,000 tons. The Louisiana beats her before she is completed; and doubtless by the time next May, when the 16,000 ton vessel shall go into commission, an 18,000 ton ship will be on the ways, and so it will be right along.

England has already the Dreadnought, an 18,000 ton ship. Japan has the Aki and Satsuma, 18,000 ton ships, under construction. Germany and France are talking 18,000 ton vessels. The little brown people of Nippon have designs and appropriations already for four monster battleships of 22,000 tons and twenty knots speed, and armament of fourteen 12-inch and eight 6-inch guns. Where will the thing stop? In five years' time your five million dollar battleship is obsolete. And even 22,000 or 50,000 ton monsters a little torpedo boat may, with its vicious wasp-like sting, send to the bottom in a moment. Why build these costly and dangerous toys? What an expensive game the nations are playing at when they play at war! Our six 16,000 ton fleet will represent not less than $30,000,000. How much better this money spent on merchant marine, or on good roads; and better still, on education or missions! We have only ten colleges and universities in the United States with an endowment equal to the cost of the Louisiana; and the total amount given for missions by all Protestant Christendom would not equal the expenditure for four of these great machines for the butchery of men; and the whole annual income of all the colleges and universities in the United States would not amount to the sum paid by this Christian land for this single fleet of six battleships, which in less than six years will be out of date, and which at best seem to be used for spectacular purposes, and the rest of the time are engaged in running aground, or running into each other. We rank third to-day among the naval powers of the world, only France and Great Britain surpassing us.

*"Si vis pacem, para bellum"* is as foolish and false a motto as the devil ever invented. It is a foolish inheritance, a *damnosa haereditas* which is a relic of barbarism. A bad principle is far worse than

*(Continued on page 105.)*

# Some Early Attempts Toward Union

## By B. B. Tyler

It seems to me that the present is a good time, and that THE CHRISTIAN-EVANGELIST is a good place. in which to jot down a few facts in respect to the attempts of Christians toward union with each other for aggressive work, during the last one hundred years.

Barton W. Stone and other persons like-minded organized a congregation of believers in Christ for worship, for mutual edification, and for active service, evangelistic in character, at Cane Ridge, Bourbon county, Kentucky, June 28, 1804—a Christian church without prefix or affix. The name Christian seemed to the parties interested to be a sufficient designation and the Holy Bible appeared to them to be a sufficient guide book; the organization was completed without a formal statement of theological belief, their faith was a simple belief of the universally accepted facts of the Gospel with a simple confidence in Jesus Christ as the Son of God and an all sufficient Savior. The organization of this congregation on this evangelical and catholic basis was one of the results of the great Cane Ridge revival in August, 1801. Methodists, Baptists and Presbyterians co-operated in this meeting. But certain self-constituted guardians of orthodoxy, as set forth by the historic Westminster Assembly, complained that "the doctrines of the standards" were neglected in the preaching of the revivalists, members of and representing the Presbyterian denomination, namely, Robert Marshall, John Dunlavy, Richard McNemar, B. W. Stone and John Thompson. McNemar was tried by the Presbytery. The case later came before the Synod in a meeting of this body held in Lexington, Ky. Mr. Stone says, in his autobiography, that "in a short recess of the Synod, we five withdrew to a private garden, where, after prayer for direction, and a free conference, with a perfect unanimity, we drew up a protest against the proceedings in McNemar's case and a declaration of our independence, and our withdrawal from their jurisdiction, but not from their communion." This movement, and the organization of this church at Cane Ridge, were in the interest of peace. Surely, they thought, no one can object to a person who desires to be simply and only a Christian! A monument ought to be erected on the spot, in Lexington, where Barton Stone and his four friends, in a private garden, committed themselves, and their cause, in prayer, to God. Then and there the great Christian union movement began for the promotion of which, in part, THE CHRISTIAN-EVANGELIST exists. The place where an event so important in the history of American Christianity took place deserves to be marked by a granite monument. This was the first congregation of believers that can be certainly identified as one of "our churches." Its organization was an important step in the direction of a vital Christian union.

The next step in the same direction was the organization of the Christian Association of Washington, Pa., in the year 1809. Thomas Campbell, at the time a minister in the Presbyterian Church, was the inspiring and controlling spirit in this organization. The aim of Mr. Campbell was to find a basis for co-operation in supplying the destitute people with the Word of life. The purpose of the Christian Association was to give the divine message, in print and orally, to the people of the then thinly settled west "without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith or worship of the Christian Church, or anything as matter of faith or duty, for which there can not be expressly produced a 'Thus saith the Lord,' either in express terms, or by approved precedent." A "Declaration and Address" were issued in which the principles and purposes of the association were set forth and explained at length. The following quotations are from the "Declaration": "This society by no means considers itself a church nor does at all assume to itself powers peculiar to such a society." "This society is formed for the sole purpose of promoting simple evangelical Christianity." The "Address" issued with the "Declaration" is a tender and earnest appeal to those who believe in Christ to live in love and unity, and to be satisfied with the religion of the New Testament in its fundamental facts, truths, principles, precepts, promises and appointments. This was a distinctively Christian union movement with a definite program. It is not necessary to tell the readers of THE CHRISTIAN-EVANGELIST to what the movements here spoken of have grown.

The increasing desire for union is seen in the organization of associations, or societies, for the purpose of printing and distributing the Hebrew and Christian Scriptures without note or comment.

The British and Foreign Bible Society was organized in London, in 1804, and the American Bible Society, in New York, in 1816. Previous to 1804 eight small societies, in Great Britain, had been engaged in publishing and distributing Bibles. The avowed purpose of the British and Foreign Bible Society was the distribution of the Sacred Writings of Christians, first in the English dominions, and then, according to its ability, in other countries—Christian, Mohammedan, and pagan. The constitution of the American Bible Society declares its purpose to be "a wider circulation of the Hoy Scriptures without note or comment." This organization was preceded by probably fifty or sixty similar societies, local in their efforts and influence. In the organization of the American Bible Society representatives were present from the following Churches: Baptist, Congregational, Reformed Dutch, Methodist Episcopal, Protestant Episcopal, Presbyterian, and the Society of Friends. This was, in fact, a most important Christian union movement and it has wrought incalculably in bringing the Disciples of the Great Teacher into a closer fellowship. Christians of various theological creeds, ecclesiastical customs, and names, were brought into partnership for a worthy purpose. When it became known on the other side of the Atlantic that the American Bible Society had been organized the fact brought from the British and Foreign Bible Society expressions of congratulation and the offer of a contribution of five hundred pounds sterling to aid in the good work.

*Denver, Col.*

## As Seen From the Dome.

(*Continued from page 104.*)

a bad fact. "Upon few maxims of worldly wisdom has God more indelibly impressed the stamp of folly and of falsehood," says John Jay, "than that 'to preserve peace we must prepare for war.'" Preparations for war are provocatives of war. Statistics show the nations having the larger armies have less peace. Had not Napoleon been at the head of 400,000 men he could never have thought of attacking Germany. "Are you ready?" asked General McClellan, of Von Moltke, in Berlin, just before the struggle began. "Never more so," was the reply. "The only difficulty is to get our king to declare war, so as to give us the initiative." In time of peace cultivate the arts of peace is better sense and better religion and better philosophy. If you wish for peace disarm, and peace will be.

"Were half the power that fills the world with terror,
  Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
  There were no need of arsenals and forts!"

**THE LITTLE WIDOW**

**A Mighty Good Sort of Neighbor to Have.**

"A little widow, a neighbor of mine, persuaded me to try Grape-Nuts when my stomach was so weak that it would not retain food of any other kind," writes a grateful woman, from San Bernardino Co., Cal.

"I had been ill and confined to my bed with fever and nervous prostration for three long months after the birth of my second boy. We were in despair until the little widow's advice brought relief.

"I liked Grape-Nuts food from the beginning, and in an incredibly short time it gave me such strength that I was able to leave my bed and enjoy my three good meals a day. In 2 months my weight increased from 95 to 113 pounds, my nerves had steadied down and I felt ready for anything. My neighbors were amazed to see me gain so rapidly and still more so when they heard that Grape-Nuts alone had brought the change.

"My 4-year-old boy had eczema, very bad, last spring and lost his appetite entirely, which made him cross and peevish. I put him on a diet of Grape-Nuts, which he relished at once. He improved from the beginning, the eczema disappeared and now he is fat and rosy, with a delightfully soft, clear skin. The Grape-Nuts diet did it. I will willingly answer all inquiries." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# The Heathen's Reproach to Christendom

## By STEPHEN J. COREY

What a keen arraignment of our neglect to send the Gospel to unevangelized lands is that of the heathen themselves! A. C. Thompson in his book of foreign missions gives us some striking examples.

Sechele, chief of the Bakwains, said to Livingstone: "All my forefathers have passed away into darkness without knowing anything of what was to befall them; how is it that your forefathers, knowing all these things, did not send word to my forefathers sooner?" Pretty hard question, is it not?

At a public gathering of natives in South India, after a missionary had read part of a tract on the Gospel, the men interrupted by asking: "It is now the fourth age of the world and never till the missionaries came here did we hear of this religion. Where has it been all of this time? Who and how many are its followers? Where do they live? If it was intended for us why have we not known it before? Have all our ancestors who have died without it gone to hell?" When told that most of the people in America and Europe were professing Christians, one of them exclaimed: "What! And suffer us to go to hell so many ages without coming to tell us about it? What kind of religion is that?" It does not square very well with Christ's golden rule, "All things whatsoever ye would that men should do unto you, even so do ye also to them," does it?

A missionary to the Sandwich Islands recounts an incident during a great Sunday school rally in Hilo. Thousands of children were present in holiday dress, decorated with beautiful garlands of flowers. An aged woman was seen in great distress, beating her breast and wailing with grief. When asked why she was so distressed on such a happy occasion, she answered: "Why didn't the missionaries come before? These hands are stained with the blood of twelve children, and not one remains of my flesh to rejoice here to-day! Oh, why did not the missionaries come before?" Ah, what a reproachful interrogation! Will those who neglect to send out the blessing they have so freely received be held guiltless?

A Hottentot on visiting England said to the officers of the London Missionary Society, in her broken English: "What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread and hold it for yourselves, not to give one little bit, one crumb, to poor heathen! There are so many millions of heathen and you have so much bread; and you could depend upon it you should not have less because you gave; but the Lord Jesus would give his blessing, and you should have more." Brethren, do you not hear the cry from hundreds of millions of throats—the cry for bread—the famishing cry of those without God and without hope! And we who have bread, if we keep it but for ourselves, we are monsters of ingratitude. Can we, when out there we hear the bitter cry,

"A voice crying in the night,
A voice crying for the light,
And with no language but a cry,"

fail to go or send?

*Cincinnati, O.*

# The Teachings of the Fathers on the Holy Spirit and Prayer

## By J. P. DAVIS

*I. Alexander Campbell's Teaching.*

The greatest of the fathers of the "current reformation," was Alexander Campbell; he was the Nestor of Sandy Pylos among his brethren; and such Walter Scott called him.

I select some of his utterances from his numerous written works, and first from "The Christian System."

"He now proposes to put his Holy Spirit within us to furnish us for the good fight of faith and to anoint us as the sons and heirs of God."

"It is promised to them that believe in him and obey him. These it actually and powerfully assists in the mighty struggle for eternal life."

"Therefore it is the duty and the work of Christians 'to perfect holiness in the fear of the Lord.' This requires aid. Hence assistance is to be prayed for; and it is promised."

"The Holy Spirit is then the author of all our holiness and in the struggle after victory over sin and temptation 'it helps our infirmities,' and comforts us by seasonably bringing to our remembrance the promise of Christ, and 'strengthens us with might in the inner man.' God 'gives his Holy Spirit to them who ask him,' according to his revealed will; and without this gift no one could be saved or ultimately triumph over all opposition.

"He knows but little of the deceitfulness of sin or of the combating of temptation who thinks himself competent to wrestle against the allied forces of the world, the flesh and the devil. Hence the necessity of 'supplication, deprecations, intercessions and thanksgivings,' of praying always with all prayer, and supplications in the Holy Spirit."

"And when through repentance and baptism we have assumed him as our righteous sovereign, by his Holy Spirit, in answer to our prayers, he works in us and by us, and for us, all that is needful to our present spiritual and eternal salvation."

Here is an admonition we should heed when selecting officers. "It is indeed the Holy Spirit and not the congregation which creates Bishops and Deacons. The Spirit gives the qualifications both natural and acquired."

In an address to Christians he says: "And now you find yourselves under the great advocate to intercede for you."

Again he exclaims: "But this pouring out of the influences, this renewing of the Holy Spirit is as necessary as the bath of regeneration to the salvation of the soul. The Holy Spirit is shed on us richly through Jesus Christ our Savior."

In a reply to Andrew Broadus he said: "But that there is a living divine agent, giving life and energy to the Word, and actually operating on the soul, is, in my view, a truth which forms one of the glorious peculiarities of the religion of Jesus."

To S. W. Lynd he said: "It is enough to know that the Holy Spirit has been promised and that we are commanded to ask for it."

To J. W. Peck he wrote: "We ought to teach Christians to pray for the Spirit in all its holy influences, and to lift up their voices to the Lord for all his promised aid."

In the "Christian Baptist" he wrote: "The influences of the Spirit as the Spirit of all goodness were *felt* and *realized* by all the primitive saints and are now *felt* by all true believers."

In the debate with N. L. Rice he said: "In how many other ways the Spirit of God may operate in nature, or in society, in the way of dreams, visions and miracles, comes not within the premises contained in our proposition. To what extent he may operate in suggestions, special providences, or in any other way is neither affirmed nor denied in the proposition before us."

"I have indeed no faith in conversion by the Word without the Spirit, nor by the Spirit without the Word. The Spirit is ever present with the Word in conversion and sanctification."

"The man who represents me as opposed to a spiritual religion and to the operations, converting and sanctifying, of the Holy Spirit, does me the highest injustice, and blackens my good name in a way he must answer for to a higher tribunal."

WORKS WITHOUT FAITH

Faith Came After the Works Had Laid the Foundation.

A Bay State belle talks thus about coffee:

"While a coffee drinker I was a sufferer from indigestion and intensely painful nervous headaches, from childhood.

"Seven years ago my health gave out entirely. I grew so weak that the exertion of walking, if only a few feet, made it necessary for me to lie down. My friends thought I was marked for consumption—weak, thin and pale.

"I realized the danger I was in and tried faithfully to get relief from medicines, till, at last, after having employed all kinds of drugs, the doctor acknowledged that he did not believe it was in his power to cure me.

"While in this condition a friend induced me to quit coffee and try Postum Food Coffee, and I did so without the least hope that it would do me any good. I did not like it at first, but when it was properly made I found it was a most delicious and refreshing beverage, I am especially fond of it served at dinner ice-cold, with cream.

"In a month's time I began to improve, and in a few weeks my indigestion ceased to trouble me, and my headache stopped entirely. I am so perfectly well now that I do not look like the same person, and I have so gained in flesh that I am 15 pounds heavier than ever before.

"This is what Postum has done for me. I still use it and shall always do so." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book "The Road to Wellville" in pkgs.

# A Christian College in China

## By F. E. Meigs

We are anxious, at this particular time, that our friends in the homeland shall know all about this institution. It is now, and is likely to be for some time, the only college of the church in China. It has done a good work but nothing commensurate with the wide influence and growing popularity of our movement in the United States. It ought to be made the pride of our brotherhood, and we are beginning to believe that our constituency is coming to think the same thing. Within the last three years they have opened their hearts and furnished the means for enlargement, and within the same time two able men, in the persons of C. S. Settlemeyer and Prof. C. T. Paul, have been sent out to engage in work in this institution. I have been led to write this letter as a result of a conversation with Professor Paul at the time of his arrival. He said he came out to the field to work in Christian College, but as a matter of fact he had only a very inadequate knowledge of the history of this institution, and that he had failed to find anybody who really knew much about it. I was astonished at his statement. I had supposed enough had been written, and told from public platform, to give the whole brotherhood a good knowledge of what we are, and of what we expect to be.

Nankin college was founded about sixteen years ago. At that time opening schools in China was quite a different matter from what it is at the present time. There was a great deal of prejudice against foreign schools, and it was difficult to get students to attend them. It could not be done unless special inducements were offered. It was the custom of all missions opening schools in the earlier years, to give free board and tuition. In this way, if we were particular to give students plenty of good food, they could be secured, and with some difficulty retained for a number of years. The times have changed, so that now students seek us instead of our seeking them, and they are willing to pay, up to the limit of their ability, for both board and tuition. China is at last awake to the necessity of having good schools, and as the mission schools are, so far, the best schools, there is no difficulty in filling them to overflowing.

This institution has moved on in face of all of the difficulties, with only a meager support, and in cramped premises, and in the face of it all has done a work which we are by no means ashamed of. We have graduated quite a number of students—15—the large majority of whom are a credit to the church and their own people, most of whom are engaged in religious work. Besides these, it may be said that the school has a widely extended and wholesome influence. Six of our graduates were granted official rank by the present Viceroy of Nankin. This means that those in authority recognize the institution as a wholesome influence among the people. We have ever kept alive the spirit of evangelism among the students, and there is a desire on the part of those who are for any considerable length of time under our influence, to take Christianity to their people.

A great deal of patience has been required to enable us to keep right on in this work in the face of all of the difficulties, but we have done so and now we can rejoice in the bright prospect. This institution is the hope of our work in China, in the way of supplying educated men for the evangelistic work. How often has it been said, and it can not be repeated too often, that China must in the end be evangelized by her own people. It is equally as true in China as anywhere else, that educated, spiritually minded men are a necessity to the most rapid and most substantial building up of the church. For a long time, it was thought by many, and still this is true of some, that school work is not a necessity to the evangelization of China. That chimera has gone forever. There is not a mission in China to-day that has not stopped crying out against schools, and is not now going in for school work. Some people at home still do a little sputtering over what they call the lack of the evangelistic spirit among the missionaries, but this is getting beautifully less each year.

The course in the Nankin Christian College is what may be styled a strong high school course. The mathematical course comprises all of the usual branches as far as trigonometry and plain surveying. In physics and chemistry one and one-half years is employed in the ordinary experiments of these branches and in laboratory work. Besides these branches are taught the usual branches that go with them in our schools at home. Then we have every day work in Bible study and in Chinese. Most of the work is done in the Chinese language. English is taught as an accomplishment, as French and German are taught in the home schools.

What is proposed now is a thorough course in Bible history, Church history, and the other branches that will fit those who desire to preach the Gospel to do efficient work. This course will be open to the graduates from the college. At the present time the school is mainly supported by the mission, but much more is done by the pupils themselves than formerly. We are now collecting $135 Mexican per month from students. The cost per month for board is $2 Mexican. A Mexican dollar is equal to a little less than one half dollar gold at present. Thus you will see that the board bill of 65 students is paid from the receipts. Besides this, an additional sum of about $100 per month is necesary for teachers' salaries and incidentals. The salaries of the missionaries are of course paid by the society. But we are, as we have said, improving in this line, and it is confidently believed that in the near future the receipts on the field will meet the running expenses exclusive of the salaries of missionaries.

I am glad to be able to announce that the spirit of union is in the air, especially in the line of school work. The Presbyterians have approached us proposing to unite their college with ours. A committee was appointed by their annual meeting this year to confer with us on the subject, and as soon as we can get a committee this conference will take place, and there is strong hope that we shall be able to agree upon a basis of union. If this can be accomplished, we shall be able to build up a school here that will be indeed a great institution. It is also within the range of possibility that there may be a union of all of the mission schools in Nankin. If this can be accomplished it will be a wonderful advance in the direction of the evangelization of China. Of course these steps will have to be approved by the church at home before they can be carried into effect, but we are confident that what we do will meet the approval of the home churches. I wish it were possible for us to make you feel the importance of this work as we, who are face to face with the needs of this people, feel it. I have said that they are now awake to the necessity of good schools. This is true, but the statement needs explanation. They, as a people, have not the remotest idea of going in for schools that shall teach the principle of morality as a basis of manhood, much less do they want Christian schools. The politicians have come to see that they can not drive out the hated foreigner, so they wish to head him off from getting control in China. In other words these schools are opened in self-defense. We sympathize with them in their desire to retain China for the Chinese, but we must in some way influence the thought of China in the direction of moral reform as well as educational reform. If we are to do this we must be in the lead with institutions of learning that will impress them with the superiority of Christian thought and civilization. The time is at hand. We can not delay or we shall be left behind. There are many of the leading men of China who believe in our work. We must hold their confidence by going right ahead with our institutions of learning, making them equal in the way of equipment, and superior in teaching force, turning out men who will become leaders among the people. We can do this if we delay not. We may have our great preachers among this people if we will come up to the help of the Lord now in the founding of a great Bible college right here in Nankin. Do not be carried away with the abnormal idea of a rapid spreading out and thus defeat the very end that must be accomplished before our spreading will count much for the upbuilding of the kingdom of our Lord. We must have men full of wisdom and of the Holy Spirit. There is only one way to get them. The Holy Spirit in these days does not give the ability to speak in an unknown tongue. God expects us to use our means to bestow the wisdom and the power within our reach, and then he will do the rest. Ignoramuses can not preach in this or any other country. It is a very nice sentiment to have, that the man who believes may just open his mouth and the Lord will fill it, but it does not work in case the individual has made no effort to fill his own mouth. I have never believed in the policy of "scatteration" at home or anywhere else, when the "scatteration" has not been based upon the principles of common sense. We need to concentrate our thought and our money and our effort on at least one great institution of learning in China, and when it has begun to do its work in a proper way, then we shall be prepared to scatter to some advantage. We must evangelize China. We must have a great institution to train evangelists. We are all interested in this work. We pray for it. Let us believe in it and show our faith by our works.

# Our Budget.

—All hands now to the March offering!

—If the storm, or any other cause, prevented the proper observance of Education Day, follow it up at the first favorable time. Often by a little personal work, or the seeing of a few personal friends, a life member, a regular member, could be added to the Educational Association or a liberal offering secured. Leave nothing undone to make this year memorable in large gifts to our colleges.

—Read J. P. Davis' quotations from Alexander Campbell on the subject of the Holy Spirit and Prayer. It is wonderful how fully he agrees with The Christian-Evangelist! It will be seen, when Brother Davis has completed these quotations, who have departed from the fathers of this Reformation—the Editor of The Christian-Evangelist or his critics.

—L. L. Carpenter will go to Palestine, but his trip will be only in part due to the munificence of the brotherhood, only about $400 having been subscribed. That is not at the rate of a dollar apiece for the churches he has dedicated. We looked for something better than this. Brother Carpenter is, of course, grateful to all who have helped either with money or good wishes. Our information comes not from him, but from Brother Daugherty.

—A parsonage is being erected by the church at Visalia, Cal.

—Our new church at Belle Center, Ohio, is to be of cement block.

—John A. Stevens and wife are in a meeting at Leesville, La.

—Bruceville, Ind., is without a minister, George Rader having resigned.

—L. H. Graham will continue for the fifth year at Edwardsport, Ind.

—A church has been organized at Russell, Ky., and a house is being built.

—Eugene Burr has accepted a call to Santa Monica, Cal., and is already at work.

—The brethren at Greenfield, Ind., have burned the mortgage on their new building.

—W. T. McLain, late of Wichita, has taken charge of the work at Manhattan, Kan.

—W. L. Goodrich is in a meeting, with C. L. Merrill, singing evangelist, at De Witt, Mo.

—C. C. Peck, pastor at Arkansas City, Kan., was recently married to Miss Virginia Elgin.

—J. W. Larimore has resigned at Pana, Ill., and is open to engage as minister or evangelist.

—D. C. Kellems has just held a successful meeting at Pomeroy, Wash., there being 88 additions.

—The church at Roachdale, Ind., will be ministered to by H. O. Bratton, of Indian Springs.

—Brother and Sister M. C. Hughes, of Shoals, Ind., are rejoicing over the advent of a son.

—A. F. Sanderson, of Houston, Tex., was a recent visitor at The Christian-Evangelist offices.

—The marriage is announced of Marie, daughter of G. W. Waters, to K. G. Cummins, of Canton, Mo.

—R. A. Staley is succeeding well at Raton, N. M. Since November he has had sixteen immersions.

—C. A. Hicks has decided to go to California, and has resigned at Rutledge, Granger, and Gorin, Mo.

—The church at Fullerton, Cal., surprised Brother and Sister White recently by bringing them a large supply of eatables, some money, and a fine bicycle for their minister. C. C. Chapman is the superintendent of the Sunday school of this church.

—The church at Pasadena is steadily paying for its $10,000 lot on which the new building is to be erected.

—J. C. Coggins, president of Holman University, N. C., reports that there is not a tobacco user in this school.

—The church at Mexico, Mo., has employed P. W. Harding as pastoral assistant, beginning February 1.

—R. S. Smedley has stopped field work and has accepted the pastorate of the church at Anadarko, Okla.

—The Oliphant sisters are helping S. D. Dutcher at the First Church, Omaha, where large crowds have been assembling.

—A new church at Washtucna, Wash., has just been dedicated and more than $600 raised toward the indebtedness.

—Dr. E. L. Eaton will represent the National Prohibition Ministerial Alliance in St. Louis next week. The first meeting will be at the Maplewood Congregational Church on Monday evening, and another meeting will be held at the Compton Heights Christian Church on Tuesday evening, while a rally and conference will be held at the Lighthouse Mission, 1912 Olive street, from 10.30 to 4.30 on Tuesday. At six o'clock there will be an informal dinner at the Compton Heights Christian Church. Dr. Eaton is said to be a forceful speaker. The public is cordially invited to attend these gatherings.

**DR. E. L. EATON,**

*Superintendent National Ministerial Prohibition Alliance, who will speak in St. Louis next week.*

—A large tent meeting is now in progress at Los Angeles City, conducted by De Forrest Austin and Singer Young.

—The Columbia Christian Church, east end, Cincinnati, was dedicated last Lord's day, F. M. Rains being in charge.

—State Evangelist Gaylor, and D. W. Moore, of Springfield, are to start a paper soon, to be called the "Christian Worker."

—Charles L. Beal was recently presented with a handsome center table by the Endeavor Society of his church at Palo Alto, Cal.

—Professor C. M. Sharpe passed through St. Louis at the end of the week on his way to Lebanon to deliver a course of lectures.

—W. L. Neal, who recently removed from Ohio, has been preaching for our church at Colusa, Cal., where much needed improvements have been completed in the church and parsonage.

—E. S. Baker has a fine record for his year's work at Jackson, Tenn. He received into the church two hundred and seventeen.

—Indianapolis and the churches in that section of the state are preparing for a simultaneous evangelistic campaign next November.

—After his meeting at Table Grove, Ill., a thank offering, amounting to $240, and a gold watch were presented to J. E. Parker, of Galesburg.

—Charles E. Cobbey has accepted a call to Beatrice, Neb., and will, as a consequence, retire from the church at East Columbus, Ind.

—An increase of $200 in salary has just been given to William Mondy by the church at Ash Grove, Mo., where the church is growing in numbers.

—The six congregations of the Disciples of Christ in Lexington, Ky., have had added to their number, from September 1 to the end of the year, 610 persons.

—E. B. Barnes can put churches needing a preacher into correspondence with one who is first-class in every respect. Write him at Noblesville, Ind.

—E. E. Francis has been invited, unanimously, to remain at Alfalfa, Wash., indefinitely. All departments of the church work are in good condition.

—Good work is being done at the Linden Street Church, Memphis, Tenn., where W. H. Sheffer ministers, and also at the Mississippi Avenue Church.

—I. J. Spencer, of Lexington, recently held a short, but successful, meeting at Flemingsburg, Ky., for J. T. Sharrard, who is doing a good work there.

—After the meeting at Broken Arrow, I. T., where Frank L. Van Voorhis is assisting A. M. Harral, a pastor will probably be located for full time.

—The March offering for Foreign Missions is an important part of the "Four Years' Campaign" which is to culminate in the Centennial at Pittsburg, in 1909.

—We are glad to hear good reports of the work at Bisbee, Ariz., under Dan Trundle. The Sunday school is now the largest of any church in the territory.

—The work of George H. Nichol at Red Oak, Ia., has given great satisfaction to the congregation and an addition has been voted to his salary for the coming year.

—Three ministers have left their denominations with the last three months and taken membership in our church at Wichita, Kan., of which C. F. Stevens is pastor.

—G. W. Waters reports that the membership of the church at Hope, Ark., has doubled during the three months' pastorate of Percy G. Cross. That is a fine record.

—C. A. Freer, Painesville, O., says: "We shall keep agitating persistently until Lake county is a living link in the foreign society. Then next will be the Painesville church."

—The Main Street Christian Church at Waxahachie, Tex., has just celebrated the twenty-seventh anniversary of the first work there of their pastor, Chalmers McPherson.

—The church at Lebo, Kan., recently gave a surprise to their minister, Wallace M. Stuckey, leaving behind them, after their visit, many of the good things of this world.

—We welcome the advent of a new local paper, under the direction of A. N. Lindsey and R. B. Helser, to advance the work in Howard county, Mo. It is called "The Howard County Co-operation."

—Two California mission points have just become self-supporting, there being the church at Santa Maria, where H. W. Powers has ministered, and Corona, where J. E. Donovan has just taken charge.

—The "Berean Helper," in number three, comes to us better printed, and has removed to Temple, Texas. Its object is to promote Bible study. Thomas J. Easterwood is editor and publisher. We wish him abundant success in his good work.

—The new church building at Brookfield, Mo., is enclosed and will be completed early in the spring. R. E. L. Prunty has been called for his sixth year and has a bright outlook for success in the work.

—The work at Okmulgee, I. T., is developing finely. The new building will be dedicated about March 1, soon after which John T. Hawkins, of South McAlester, will assist Brother Van Voorhis is a meeting.

—The church at Ipava, Ill., ministered unto by Jesse T. Craig, will begin a meeting about February 1, with H. A. Northcutt as evangelist, and Charles E. McVay as singer.

—If your church has not ordered March offering supplies, address a line to F. M. Rains, Cincinnati, giving number of members in your church, and valuable helps will be furnished you free of charge.

—William Ross Lloyd, who has resigned his pastorate at Bloomington, Ill., is to preach for the South Broadway Church, Denver, during the absence of Bro. B. B. Tyler on his trip to the Orient.

—The official board of the Mt. Pleasant, Ia., church, as a result of the meeting recently held by Lawrence Wright, unanimously recommend Brother Wright as an evangelist.

—For fifteen years A. R. Teachout was at the head of the Sunday school at the Franklin Circle Church, Cleveland, O., and after an interim of two years he has again taken up the work.

—Work on the new building at Fitzgerald, Ga., is progressing, and when completed it will be the largest church in the city, and larger than any of our own churches in southern Georgia.

—We are glad to learn that the First Church in Norfolk, Va., has decided to become a living link in the Foreign Society, and support its own missionary on the foreign field. J. T. T. Hundley is the pastor.

—H. C. Shropshire has decided to relinquish the pastorate at Dinuba, Tulare county, Cal., but has not decided where he will locate. George Dunnigan may be addressed in reference to the vacant pulpit.

—The Tennessee fund for state missions now amounts to $13,500. That it is needed is seen from the fact that there are thirteen counties in the state where there are no churches of the New Testament order.

—J. A. Allen, of Piedmont, Mo., has begun work twice a month for the church at Corning, Ark., which he finds in excellent condition considering the fact that there has been no regular preaching for nearly two years. The brethren are now encouraged.

—William Grant Smith, of Greenwood, Ind., has recently been lecturing at a number of points in the neighborhood. Brother Smith is endeavoring to raise a debt which at present is quite a burden on the church at Greenwood.

—C. C. Chapman has been doing some dedicating—a new church at El Monte and the enlarged building at San Bernardino, Cal. One of the most beautiful of the new buildings is at Monrovia, where Clark H. Marsh is minister.

—P. A. Cave, after five years of successful work with the Third Christian Church, Richmond, Va., has resigned that pastorate and accepted a call from the church at Maysville, Ky., where he will take up the work about March 1.

—The congregation worshiping in the new chapel at Arlington (Lexingotn), Ky., has extended a call to M. A. Cossaboon to become the first minister. There are 110 names on the roll, but the church has not been formally organized.

Science Hall of Nankin Christian College. (See page 107.)

—Among the additions in a meeting now being conducted by Joel Brown was the Editor of the "Arlington News." Brother Brown goes to Humeston, Iowa, in February, to Deweese, Neb., in March and to Carthage, S. D., in April.

—H. E. Ballou reports the work at Nortonville, Kan., moving forward. He has accepted a call for the third year. A new roof has been put on the building, it has been repapered, a new baptistry completed, and a sidewalk laid down.

—B. D. Gillispie will close his work at Pond Creek, Okla., February 1. During the past year the church building has been painted and papered and two of the Church Extension Society notes have been paid off, leaving only one now for the church to meet.

—H. G. Bennett will go to Harrisonville, Mo., next week for Bible institute work. He has an open date for the last of February and March and churches desiring institutes or evangelistic meetings should write to him at 311 Century Building, Kansas City.

—J. M. McConnell, who has been evangelizing in eastern Washington during the past three years, where, under his ministry, over nine hundred have joined our churches, is moving to Eugene and will do evangelistic work in Washington, Oregon, and northern California.

—J. E. Masters states that from the sale of the church property at Dorchester, Ill., which became necessary a few years ago, the committee in charge of the matter have forwarded to the Church Extension Board and the Old People's Home, Jacksonville, Ill., one hundred dollars each, and have still in hand some funds for benevolences.

—R. M. Marshall, who for over two years has done Gospel work in the neighborhood of Wheatfield, Ind., expects to leave for another field soon. The church there has recently been reopened after repairs which included a new stone foundation, new seats, new organ, etc. The membership has been doubled.

—W. T. Wells has begun his fifth year's ministry with the church at Bowling Green, Ky. During the past four years the congregation has doubled numerically, while its advance in zeal and efficiency has been remarkable. The church has discovered that in unity there is strength.

—At Greenwood, Ind., the ministerial association is furnishing free a series of lectures by college presidents with the idea of quickening interest in educational matters. The churches are unable to seat the audiences. W. E. Garrison, president of Butler College, gave the second lecture.

—O. E. Palmer, corresponding secretary of South Dakota, will enter upon the pastorate at Napa, Cal., in April. Brother Palmer was for many years pastor of the Park Street Church, New Albany, Ind. The Napa church is in good condition, out of debt, and ready for an onward move.

—The church at Council Grove, Kan., is in fine working order. John Wesley, the minister, reports that as a result of a two weeks' meeting some nine miles from there a new church buliding will likely be erected at Fairview soon. He gives a part of his time every month to this field.

—J. P. Haner is making an effort to win souls in what seems to be a very difficult field at Seligman, Mo. Brother Simons succeeded in organizing about fourteen people who have been members of

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the Christian Church, but some of them with "anti" tendencies. There have been four additions to the organization since Brother Haner went there.

—The welcome of E. P. Wise by the church at Liverpool, O., has been cordial and he reports the outlook there as promising. It will be remembered that he closed his ministry with the Cedar Avenue Church, Cleveland, Ohio, after four years of service, with the going out of the old year.

—A. M. Hootman has been employed by the Lowell, Ind., Christian church as pastor for the coming year, and his wife as associate pastor, both for their full time. Brother Hootman is making a reputation as a lecturer, as well as a preacher. His wife is a valuable assistant in his work.

—In a letter from Professor W. B. Taylor, of Bethany College, he writes: "Our matriculation will easily come over 250 this winter term of school." Good for old Bethany! We are all interested in her success and rejoice at her steady growth under her present able management.

—The meeting at Portsmouth, Ohio, held by W. E. Harlow, has, we believe, broken all records in the number of additions in one day. Lord's day one week ago, 102 were added, 75 of them being by confession. No wonder Brother Harlow exclaims, "Great is the Lord, and greatly to be praised"!

—J. M. Van Horn writes that the new church building at South Framingham, Mass., has just been dedicated, Brother Van Horn preaching the sermon. He reports that the amount raised was nearly $100 more than was asked for and the little mission church feels assured of future success. H. H. Cushing is the pastor.

—Interest in the cause of home missions grows, we are glad to say. We hear of a personal gift of $100 and a bequest of $1,000 last week, and this week notice of a legacy from an estate in New England. Gifts to this great cause lay sure foundations for all our missionary enterprises and guarantee an increasing interest in every benevolence.

—J. W. Harrison has located with the church at Waterville, Kan. The condition of things at Waterville is not the brightest, but Brother Harrison hopes to improve them by the practice of patience, love and work. We regret that Sister Harrison had pleurisy so that on her recent visit to Columbia, Mo., it was necessary for her to go to the hospital.

—Joplin is gettting ready for the foreign missionary rally which will be held at the First Church, February 6. It is hoped to have a greater meeting than last year, which will make it a great one indeed. Ministers and churches in reach of Joplin are invited and urged to be there at 10 in the morning until 4 in the evening. Luncheon will be served.

—George Ringo, who recently resigned the pastorate at Riverside, Cal., has accepted a call to Ocean Park, which is a small, discouraged, and property-less church. Brother Ringo evidently feels that faith and hard work will lead this congregation into a better building than where it now meets, in an upstairs hall, disturbed from time to time by the noise of a bowling alley or a brass band.

—Clarence E. Wagner sent out a very admirable new year's greeting to the members of his church at Shelbyville, Mo. A text was selected beginning with every letter of the alphabet and these were printed on the leaflet after the pastor's greeting. The last page contains some particulars of the church's work during the past year. Every department seems to be going forward with a vim.

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—J. V. Coombs has carried forward his work at San Jose Cal., so successfully that the official board of the church has not only voted to undertake the erection of a new house of worship in the near future, but has increased the salary of Brother Coombs by $250 a year. The statement that one of our brethren had decided to give $6,000 for a special evangelistic campaign, overlooked the fact that Brother Coombs only recently settled in this pastorate where he has proven so successful

—The official board of our church at Jefferson City, Mo., has just been reorganized. New committees were appointed to look after all departments of the work of the congregation, and the outlook for the new year is said to be promising. E. B. Widger, who has had successful pastorates at La Porte and Columbus, Ind., has recently been called and is giving great satisfaction. At the regular Sunday evening service on last Lord's day the church auditorium was filled to its utmost seating capacity.

—Isom Roberts, of Blackwell, Okla., and Miss Katherine Hinde were united in marriage at the residence of Dr. Hinde in Mexico, Mo., January 11. The ceremony was performed by C. C. Caman, of the Methodist church, of which the bride is a member, assisted by A. W. Kokendoffer. Brother Roberts is a Missouri boy, having served the church at Marceline acceptably for several years. His many friends will congratulate him on winning this accomplished young woman, whose mother was a pupil of Winthrop Hopson.

—W. M. Taylor sends us a brief note from Salt Lake City, stating that since taking up his work there in October there were fourteen additions up to December 20. As this is a very hard, yet important, mission field even small gains are the cause of joy and thanksgiving. Brother Taylor writes warmly about the work of the Oliphant sisters who, it will be remembered, were baptized by Charles R. Scoville during his recent meeting in Oakland, Cal. They were with Brother Taylor for a two weeks' service of "Gospel in song and story."

—An evangelistic institute, under the direction of W. J. Wright began at Drake University on Monday and is to conclude January 26. The great revival in progress at the Central Christian Church, in which H. O. Breeden is being assisted by J. V. Updike and H. A. Easton, is proving a school of practical methods in evangelism in connection with the theory set forth in the daily sessions of the institute. Among those taking part, besides those named, are: J. H. O. Smith, C. S. Medbury, B. S. Denny, Sherman Kirk, D. R. Dungan, A. M. Haggard, Walter Stairs, and A. D. Veatch.

—The corner stone of a new Christian church at Walla Walla, Wash., was recently laid, the ceremonies being conducted by the Masons, Brother Gregory, the pastor of the church, being Grand Chaplain of that order. He took occasion to say a brief and pertinent word as to the place occupied by the Disciples of Christ among some three hundred different religious organizations in the United States. The mayor of that city, acting as Grand Orator, made a very admirable address, pointing out some of the beliefs of the Masons that are thoroughly in harmony with those of the Christian Churches, and he expressed the hope that the new building would be the center from which would radiate consolation and blessing.

—John S. Zeran, of Farmington, Mo., was ordained to the ministry, January 10, by Edward Owers, assisted by Evangelist E. B. Barnes, and Clarence E. Dunkleberger, of Flat River, Mo. It is the purpose of Brother Zeran to devote his life to preaching the Gospel, but for some months, in company with Mrs. Zeran, he will enter the field as an evangelistic singer. Both have excellent voices, are trained musicians, and sing the Gospel with power. Their hearts are in the work, so much so that Brother Zeran gave up a profitable business in answer to what he believed to be the call of the Master.

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BENJAMIN L. SMITH,
Corresponding Sec'y American
Christian Missionary Society,
CINCINNATI, OHIO.

—Referring to our paragraph, "In the Interest of Justice," the "Christian Standard" sees "no occasion for the introduction of any committee." It is, however, "prepared to publish these names on demand"—that is, the names of state board officials and of the publishing company—"and give the parties in question the opportunity to publicly deny the allegation." Very well; if the "Christian Standard" has space in its columns to conduct a discussion of this kind rather than have a committee to sift the facts and report results, let it publish the names of the parties incriminated, and hold itself open for the defense of those whom it has indirectly charged with wrongdoing. We have no space for such an investigation in our columns.

—"Do please stop this quarreling with the 'Christian Standard.' I really think it is making more infidels than all the Ingersolls that ever were or will be. I humbly pray for the union of all God's people, but when we are quarreling within ourselves what must we expect the world to think of us?" So writes a subscriber. But, really, he takes the matter much too seriously. There is no "quarreling." We are simply trying to show our Cincinnati contemporary that it is pursuing a wrong course, and one at will prove very injurious to our cause persisted in, as well as to itself. What etter proof of our love for our neighbor ould we give than this? THE CHRISTIAN-VANGELIST, at least, is writing in a most aternal spirit, and in the interest of peace nd good will among the brotherhood. If e were doing this service for an editor another religious body, no objection ould be raised. Shall we love our own rethren less?

—We are glad to know that Edgar D. ones, of Cleveland, who has been a "shut-" for about a month, hopes to be soon in e harness again. In the "Circle Index," e church's local leaflet, the pastor tenders e thanks of himself and wife for the many indnesses extended to them by the members of the congregation. He says:

"It was the 'bard of Avon' who wrote, Sweet are the uses of adversity,' and we now there are 'tongues in trees, books in unning brooks, sermons in stones and ood in everything.' This was the most erious sickness of the pastor's life and ame at a time when he could ill afford to y aside his work, and yet it hath its ompensations. None but a wooden man ould be unmoved by such expressions of ve and concern as have come from this urch to the pastor and his wife." John . Pounds supplied for Brother Jones three undays. The evangelistic services which e pastor was to conduct during January have, of course, been postponed for everal weeks.

—The letter which we publish elsewhere from Dr. Dye, of Bolengi, Africa, ill be read, we are sure, with sympathetic terest by all our readers. A religious ody that can send out and sustain in the eld missionaries having the spirit of heroism and self-sacrifice manifested by these issionaries in Africa, and elsewhere in the oreign field, gives to the world the best vidence of the reality of its claims and he genuineness of its faith. We hope our ome churches will compare their missionry activities with those of the native Church in Africa, which, having a hundred members, sustains ten missionaries r evangelists to spread the work! Such n example ought to shame our rich and dle churches into vastly greater sacrifices or the promotion of the kingdom. It is ot strange that people who have never eached the conception that Christ demands acrifices now for the triumph of his kinglom should criticise missionaries like Dr Dye and his wife, who are willing to give p for the time home and children, that hey may preach the glorious Gospel of the race of God in "Darkest Africa." They re entitled, however to our love and our rayers, rather than criticism. The Lord will not be unmindful of such faith and eroism in the day when he comes to make p his jewels.

## Foreign Society Rallies.

Rallies conducted by President McLean and Dr. Drummond: Hutchinson, Kan., January 29; Wichita, Kan., January 30; Independence, Kan., January 31; Winfield, Kan., Februray 1; Guthrie, Okla., February 2.

Rallies conducted by S. J Corey and A. E. Corey: Niles, Ohio, January 29; New Castle, Pa., January 30; Somerset, Pa., January 31; Uniontown, Pa., February 1; Mannington, W. Va., February 2.

## Illinois Seventh District.

The churches in the seventh missionary district of Illinois are beginning to take on renewed life and activity, under the proficient leadership of an able ministry. We are encouraging the four years' campaign movement. There are a few preachers that have not all their time occupied; also, some churches that have no minister and some churches that have not held their meetings. If these will write me I will try to assist them. Six additions since last report.

LEW D. HILL,
District Evangelist.

*219 North Seventieth street, Mt. Vernon, Illinois.*

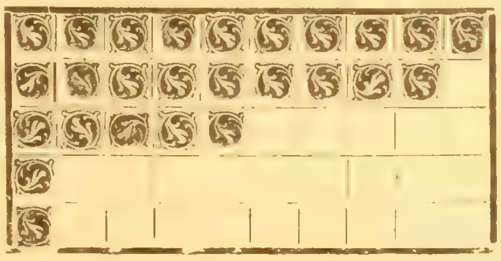
## "A Light unto All Peoples."

BROTHER KINCAID: I have been greatly interested in the church at Hot Springs. It has been the most self-sacrificing and heroically determined little church I ever knew. It deserves the most enthusiastic support of the Disciples everywher . May complete success soon crown its determined devotion. Its success has a significance other than that which belongs to the local field. It is strategically situated. It is truly a "light unto all peoples." It can "speak to the nations at home." There is no better spot in the United States to "sound out" the way of the Lord. Hot Springs is a good place to preach to New Yorkers, to Canadians, to Chicagoans, and even to Europeans. It is a home mission field of wide opportunity. Our people ought not to hesitate a moment to quickly and adequately furnish it with the necessary means with which to do a magnificent work. Every Disciples in the land ought to be interested in it to the extent of at least 50 cents. Some ought to invest $1,000 in it. You deserve every encouragement and success for your personal devotion to the cause there. I hope soon to see your efforts rewarded.

J. N. JESSUP.

## A Good Suggestion.

Brother Muckley's suggestion that two hundred send us ten dollars each is a good one. There ought to be two hundred brethren and sisters among the readers of THE CHRISTIAN-EVANGELIST, after having read the recommendation of the work at Hot Springs made by Brothers Garrison, Breeden, Smith and Muckley, who could give ten dollars each. The problem is how to get two hundred who will each send the ten dollars; and there is but one way, and that is for you to be one of the two hundred. We can not report names and amounts any longer in THE CHRISTIAN-EVANGELIST, for the want of space. The list has grown out of all proportions. It would take half a page to make the report this week. We are sending a receipt to each one who sends us a remittance. We thank all of our friends who have kindly remembered us, and appeal to those who have not to get in the rally at once. We have reached the half-way mark. We will take up a $500 note this week. We have $250 in good pledges. This leaves us now but $2,250 to raise by April 1. It can be done, and must be done.



Address all remittances to T. N. Kincaid, Hot Springs, Ark.

## Acknowledgment.

I wish to acknowledge the receipt of several hundred letters from my friends scattered over the United States expressing their appreciation of my work and wishing myself and family well in the future.

To all these friends I beg leave to express the thanks of our hearts. We appreciate more than we can tell these words and shall cherish them and read these letters to our children in the coming years.

My plans are not fully formed as yet, but I have several matters under advisement.

The acting board of the American Christian Missionary Society has appointed Bro. W. J. Wright secretary pro tem., and all matters pertaining to home missions should be addressed to the American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

I want to commend this work of home missions to the love and support of every friend who desires to advance the cause of our Lord and King.

With heartfelt thanks for the appreciation of my friends, I am your brother in his service.

BENJ. L. SMITH.

"GOLGOTHA" Miniature reproduction of the largest and most beautiful painting in the world, representing
CRUCIFIXION ON CALVARY
Every Christian home should have one. Actual framing size, 21x33. Price $1.00.
WAVELAND SUPPLY CO.,
Dept 6, 241 Waveland Ave., Chicago, Ill.

## Bible School Institutes.

At Jackson Avenue Church there was a fine attendance, good work, much enthusiasm, and a teacher-training class of 31 organized with Pastor F. L. Bowen as leader I am arranging for a big Bible school rally of all our Kansas City people at Independence Boulevard Church Sunday afternoon February 4.

J. H. HARDIN, State Supt.

## Changes.

Adams, A. J.—Waverly, to Rockford, Wash.
Atkinson, Milo—Newport News, Va, to 722 South Boot street, Marion, Ind.
Cash, Ashley B.—Hood River, to Richland, Ore.
Clark, H. H.—Pittsburg, Pa., to Salem. O.
Cornell, A. B.—Brighton, to New Sharon, Iowa.
Glover, G. W.—Kewanee, Ill., to Franklin, Tenn.
Harrison, J. W.—New York City to Waterville, Kan.
Hazel, Harvey—Shohomish, to Vancouver, Wash.
Hester, J. K.—Sterling, 242 South Broadway, Denver, Col.
McLain, W. T.—Wichita, to 507 Humboldt street, Manhattan, Kan.
Pickle, J. Bliss—California, Pa., to Bethany College, Bethany, W. Va.
Reynolds, G. A—Grenada, Miss., to 113 Hancock street, Newbern, N. C.
Wilson, J. E.—Indianolo, to Bennett, Neb.
Wise, E. P.—Cleveland to East Liverpool, O.

## Ministerial Exchange.

The church at Porter, Kan., desires a good pastor to locate, after a meeting in which they are now engaged. Address L. H. Johnson, church clerk.

The Christian church at Boonville, Mo., wishes to locate a pastor.

The church at Potter, Kan., desires a preacher.

The church at Grant City, Mo., wishes a pastor to take charge about March 15. Salary $800 per year. Address Bert Miller, Grant City.

A church that will help a worthy and thoroughly reliable man to secure a position of trust, as salesman, secretary, or accountant, who can furnish the best of references, such church can have the services of a good leader of song, and a consecrated worker in all departments. Write, with stamp, No. 714 Loan & Trust Bldg., Washington, D. C.

I know of a good preacher, standing

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Business Colleges
St. Louis, Kansas City, Ft. Scott, Evansville, Paducah, Memphis, Little Rock, Waco and Oklahoma City. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST.

among the best of his associates, who can be secured by some church willing to pay a reasonable salary. Address, with stamp, No. 714 Loan & Trust Bldg., Washington, D. C.

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### Our Centennial Program for Church Extension.

1. To have every minster that believes in organized missionary work enlisted to secure an offering each year from his congregation or congregations during the next four years that the churches may have their part in raising the million dollar church extension fund by October, 1909.

2. To have every Endeavor Society contributing something each year in order to the creation of a large "Y. P. S. C. E. named loan fund for church extension." All Endeavor offerings from societies, as such, will go into this special fund.

3. To increase our annuity fund to at least $300,000 by October, 1909. The annuity fund amounted to $180,000 on January 1, 1906.

4. To increase the number of our named loan funds to at least fifty. We now have fifteen.

5. To secure at least $100,000 from individual gifts aside from annuities.

6. To have every homeless mission housed by October, 1909.

G. W. Muckley.

This is in accordance with the request of our Centennial Committee that our various enterprise fix a definite mark to be reached by our centennial in 1909. The above is entirely reasonable and practicable. It is not expected that an offering will be made now, but the board wants the churches to know what its program is, that they may plan to carry it out.

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### Old Folks' Home Dedication.

With most beautiful and impressive services the large addition to the Old Folks' Home conducted under the auspices of our National Benevolent Association at Jacksonville, Ill., was dedicated on Monday last.

The principal address was by J. H. Garrison, of The Christian-Evangelist, and consisted of an exposition of Paul's "And now abideth faith, hope, and love, but the greatest of these is love," with special application to the philanthropic ministries of our churches. His message was spoken extempore and will probably never be reproduced, but it lifted the great audience, thronging parlors, halls, corridors and porches, up into the very atmosphere of that heavenly home, that building of God not made with hands, eternal in the heavens.

The memory of our hearts' glow, and the visions of an earth life abounding with divine love and of an eternity of the reign of love, will be a priceless possession to all who heard and saw.

Brief addresses were made by the national president, Mrs. T R. Ayars, the corresponding secretary, Mrs. J. K. Hansbrough, and Geo. L. Snively, who was pastor of the church when the original home was dedicated five years ago.

R. F. Thrapp, pastor of the local church, whose remarkable success there is one of the prophecies of a great centennial at Pittsburg, was master of ceremonies and pronounced the dedicatory prayer, C. A. Burton, of Franklin, J. W. Carpenter, of Virginia, and C. E. French, of Ashland, were among the visiting ministers who contributed much to the felicities of the occasion.

The Home itself is a lovely retreat for aged Disciples who have come to fulness of years rich in faith, but poor in this world's wealth. At least thirty can be well cared for at all times. They have individual rooms, well lighted and supplied with all the modern conveniences for health and comfort. Majestic forest trees and in the summer beautiful flowers adorn the spacious lawns The people of the city, regardless of religious affiliations, are lavish in their ministries of love and thoughtfulness upon the beloved guests of our churches there.

Space prevents fitting tributes to the worth and works of the president, Mrs. S. D. Osborne, and her close advisers, Mrs. W. L. Fay, Mrs. F. J. Andrews, the Dinsmores and John R. Loar, who superintended the building, and a multitude of other faithful Disciples of "Him who went about everywhere doing good," and made possible this splendidly equipped $25,000 Home that is one of the glorious achievements of church co-operation. S.

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### To Be Noted.

In these days of approach to the March offering for foreign missions there are certain things we believe should be especially noted and emphasized:

1. That the offering will amount to little or much according to the time and pains expended in the preparation.

2. That the campaign for a great enlargement in foreign missions is a part of the "Four Years' Campaign" culminating in the centennial in Pittsburg, 1909. And let it not be forgotten for a moment that the returns from the March offering will be a fair measure of the interest we are to take in the general campaign.

3. We believe $300,000 will be raised this year for the work in the regions beyond. The first three months of the current missionary year shows a gain of nearly $11,000. We must gain $44,000 to reach the mark.

4. The cry that comes from India and Africa and the Philippine Islands especially for reinforcements is most urgent and pathetic. The work in these lands is all undermanned. We are suffering for equipment and workers in India. We have no homes for the missionaries in the Philippine Islands. The health and lives of our missionaries are imperiled. School buildings and chapels are most urgently needed. The hands of our eight missionaries in that land are tied for the want of proper facilities. Africa must be reinforced. Mrs. Royal J. Dye is now the only woman we have on the Congo, 700 miles from the coast, and she has been quite sick with fever. All our fields need additional help, but these appeal to us in thunder tones. Their cry is to us the voice of God.

5. Our giving is pitiably small. Only about twenty-five per cent of our people give anything. Last year two-thirds of our churches did not touch this work with the tips of their fingers. We are a rich people and growing rich at a rapid and prodigious rate. We can never be a really great people as long as we give in so small a way. Every church and individual must strive earnestly to lift the standard. Let us join hands in an effort to forge to the front.

6. Our March offering supplies are of an exceptionally high order this year. They are the best we have ever provided. We will send them free of charge. Your order should be sent at once to F. M. Rains, Box 884, Cincinnati, Ohio.

A. McLean, Pres.
S. J. Corey, Sec.

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### Louisiana Preachers' Institute.

Twentieth century staleness in a preacher is caused by mental stagnation. Remedy—The "Preachers' Institute," Alexandria, La., February 6, 7 and 8.

Constant giving away of zeal and receiving but little in return weakens the heart of the preacher. Remedy at Alexandria, February 6, 7 and 8.

How are you fixed, brother preachers, on doing acceptable pastoral work and holding a pastorate for years and years at a time? If not so well, come to Alexandria, February 6, 7 and 8, where an expert, who has succeeded, will turn the whole secret wrong side outward before your eyes.

How are you fixed, brother preacher, on preparing for, and conducting a revival meeting? Learn at Alexandria.

One topic treated at the institute will be "After the revival is over, After the evangelist is gone." A successful follower of revivals will deal with this topic. Alexandria, February 6, 7 and 8.

Is the institute for preachers only? Never! Let all the workers come whether they are preachers or not. We want the preachers to learn how to do things and the people to learn how to help them. Alexandria, February 6, 7 and 8.

John A. Stevens,
Cor. Sec. and State Evangelist.

**EASTER GLORY!**

**A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided Day for missions. This Association should have at least one undivided Day for this Gospel of the Helping Hand. Order supplies at once.**

**Geo. L. Snively, Gen. Sec.**
**903 Aubert Ave., St. Louis.**

SUBSCRIBERS' WANTS.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis.

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo.

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**AIR LINE RAILWAY**

The short line between the East and Florida.
Reaching all points South and Southwest via Atlanta and Birmingham.
The short line to the West Coast including Tampa, Sarasota and the beautiful Manatee Country.

Tampa Bay Hotel, the crown-jewel of Winter Resorts, is situated in the midst of a beautiful park of trees, fruits and flowers.

For interesting booklets call on any Seaboard passenger representative or address Chas. B. Ryan, General Passenger Agent, Portsmouth, Va.

**ANOTHER NEW BOOK**

**Thoughts of Thirty Years**
By FREDERICK D. POWER.
**Price One Dollar, Postpaid.**
**CHRISTIAN PUBLISHING CO., St. Louis, Mo.**

# NEWS FROM MANY FIELDS

## St. Louis City Missions.

The city mission board of St. Louis has just held its all day rally at the Union Avenue Christian Church. The attendance was rather small. The record of the churches shows that Hammett Place had sixty-one additions and raised about $4,000; Union Avenue, 141 additions, raised about $14,000 exclusive of building fund; Maplewood, 91 additions, raised $1,500; Carondelet, 41 additions, raised $1,000; Hamilton Avenue, 70 additions, raised over $2,600, and will dedicate a $35,000 church shortly, free from all debt; Second Church, 166 additions; Fourth, 75 additions, raised about $4,000; Compton Heights, 134 additions.

The treasurer's report shows that some $1,465 had been received from the churches and a few individuals, including a grant of $333 from the American Christian Missionary Society. The expenditure has exceeded this amount by $81. These figures do not include the fund for the purchase of a special lot upon which $473 had been paid, this amount being covered by collection of pledges made for this purpose.

At the evening meeting a call was made for $500 to be raised immediately to apply on the first year's payment on the lot, which is to cost over $2,700, but is purchased on time. The amount was soon raised in pledges of from $5 to $100. A building will be erected upon this lot just as soon as the way is made clear.

J. H. Hardin spoke some words of strong encouragement, and T. A. Abbott urged closer affiliation between the state work and the city work Brother Hardin also urged the establishing of Bible school institutes and the teacher-training department. The address of the president, G. A. Hoffmann, was a forceful presentation of St. Louis as a city mission field. W. J. Wright gave a practical talk and brought out very accurately some of the reasons why city mission work in St. Louis has not advanced more rapidly. He used a Chinaman's phrase to indicate that "talkee, talkee," is not what is needed, but "all doey." He pointed out that it was not until 1849 that our brotherhood seemed to have discovered the "go" part of the great commission, though they had been thirty years at work. He urged that we should not overlook the fact that the beginning was to be at Jerusalem. One reason for our failure in big cities is, he said, the fact that we have been far better advocates of Christian unity than we have been practitioners of the same. The original unity, he pointed out, touched all the body of Disciples in a given city, and if we are to succeed we must make all the Disciples today to feel a unity such as is felt by the firemen or policemen of a city. A solidarity of our own people is essential, and he pointed out how this fact effected the campaign in Pittsburg and western Pennsylvania, where all our churches feel like one great family. The solution of the problem of city missions, he said, is, after all, consecration to the Lord Jesus Christ.

The officers elected for the year were: President, George Snively; vice-president, J. H. Allen; secretary, E. B. Redd; treasurer, G. A. Hoffmann; auditor, W. H. McClain.

It was decided that there must be a closer co operation, and it was recommended that care should be taken to secure places already occupied before an advance is made in new locations.

The city churches have decided to hold a simultaneous evangelistic campaign in November.

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## Cincinnati Letter.

Welcome to the articles on "Christian union."

The new church at Columbia will be dedicated on Jan. 21, by F. M. Rains. H. C. Bowen, our city missionary, has labored persistently in this new field for more than a year. He has met with many discouragements, and had many obstacles to overcome, but he has always been hopeful, and now is to see the young church well housed. The building is of cement blocks, with audience room, basement and robing rooms. The whole property is worth about $6,000. Brother Bowen has been engaged by the city evangelistic board to continue with this work during 1906, that it may be fully established. Both he and his congregation are to be congratulated on their success during their labors together.

We are expecting greater things this year under the direction of our new district board, which constitutes our city evangelistic board. J. L. Hill is president, Justin N. Green, vice-president, and C. M. Fillmore, secretary and treasurer. Two business men will be added to this committee, and these five, together with the city missionary, will have in charge the aggressive work in the city. We hope a new church may be planted this year, and all our weaker churches strengthened.

A. M. Harvuot started a mission at Evanston last year. A comfortable tabernacle is used for their worship. The Sunday-school is growing, and during the campaign in the fall the church membership was doubled. Under the leadership of Brother Harvuot we no doubt will have a good church there within a few years.

Richmond Street Church is now without a minister, Bro. Howard Cramblet having gone to McKeesport, Pa., to take up the work there. During Brother Cramblet's ministry there a large number were added to the church. The best wishes of the Cincinnati brethren go with him to his new field.

All our churches and ministers are enjoying a splendid outlook and are laboring faithfully to glorify the Master.

W. G. LOUCKS.

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## A Voice from the Equator.

It has been our great comfort and joy to have THE CHRISTIAN-EVANGELIST regularly this year. We have enjoyed your reports of the convention no little bit. They came just at an opportune time as Mrs. Dye was recovering from a most prostrating fever, and the newsy, descriptive articles and the full reports of addresses were a great cheer and comfort to the convalescent. You may be sure of the gratitude of the missionaries at least for the championing of the cause of allowance while at home. We have not told of our own personal experiences while at home on furlough from Africa. God will surely bless the movement to provide a home and education of our dear children at one of our colleges. It will lift a great burden of anxiety from the hearts of those who are compelled to leave them at home, to know they will have loving care and a good education to fit them for life's responsibilities. The Lord is doing wonders here with the small force on hand. Are there not others who are willing to give themselves for "Darkest Africa"? The joy of service here is great. The harvest is more than abundant. Many villages are calling for us to come to whom we can not go until the force is increased here. A large and dying population is open to us, and depends solely upon us for evangelism, in the nearby tributary of the Congo, the Bosira. The native church of 104 members supports ten of her own picked evangelists in the near and distant villages as teachers and itinerating evangelists. One in ten! Can any church in America show a like proportion? If with so scanty a missionary force such results can be obtained, should we not multiply our force at once? The evangelization of this part of Africa depends on us, as a people. Shall the many dying in degradation and sin continue to die without a knowledge of God's saving grace? It is not a matter of planting the primitive Gospel. They will get that as you send it, but it is a matter of there being no other Gospel.

There is danger to life here. There are

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(SEAL.) A. W. GLEASON, NOTARY PUBLIC.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO., Toledo, O.

Sold by all Druggists, 75c.
Take Hall's Family Pills for constipation.

MAP BARGAIN
JUST IN TIME!

NEW MAP OF PALESTINE
Showing Travels of Jesus.
36x72 inches, glazed surface, giving

Mountains of Palestine, height of each.
Seas of the Bible, width and length.
Population of Cities and Towns.
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***The Holy Spirit***

***By J. H. GARRISON***

***Second edition going rapidly***
***Postpaid, One Dollar***

**CHRISTIAN PUBLISHING CO., St. Louis, Mo.**

what people call hardships. We must leave our children in the homeland and even be criticised for it. But there are souls dying. And the Lord says, "Go." And shall not the soldiers of the cross endure for perishing souls what traders risk for ivory and rubber? I did not intend to write so long as this, but my pen would not stop until I voiced the need of our Congo mission. God grant reinforcements may come ere it be too late. The native church expects them. The heathen are dying in sin and superstition, and what will you do? Men and women who are willing to spend their lives and be spent for Darkest Africa, are what is needed and they are needed more now than they will ever be again.

ROYAL J. DYE, M. D.

*Equator Mission, Bolengi, Haut Congo, South Africa.*

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### Des Moines Notes.

Drake University is opening the winter term very satisfactorily. The new Bible building is receiving the inside finishing and it is hoped to have part of it ready for use in February.

Prof. Clinton Lockhart, on a year's leave of absence from the university, and Pastor W. A. Webster, of the Ninth and Shaw Mission, sailed from New York, Jan. 9, for a tour in Palestine, and C. S. Medbury, of the University Church, will depart Jan. 29, and sail from New York, Feb. 8, on a like journey, in company with B. B. Tyler, F. D. Power, M. M. Davis, L. L. Carpenter, J. K. Hester and others. A rare treat, surely, to travel in such company and to walk together in the earthly footsteps of the Master.

H. O. Breeden and wife were recently treated to an elaborate celebration of the twentieth anniversary of his pastorate at the Central Church. The Central Church began a meeting Jan. 7, led by Updike and Easton; six additions the first Monday evening was not bad.

At the annual meeting of the University Church the actual membership was reported as 1,865, with a "reference" or "non-resident" roll of 700. The attendance at the Sunday school last Lord's day, not a special occasion at all, was 822. But the thought in mind in writing these "notes" is to show that our strength in Des Moines is not confined to the three great churches well known to the brotherhood, or to the great center of world-wide influence at Drake University. We have at the four extremes of the city—north, east, south and west—good congregations, each of which is probably wielding the dominating influence in its community.

In our northern suburb, at the seat of Highland Park College, now said to have 1,400 students enrolled, our mission of a few years' growth has become a stalwart church, with a good house of worship, a parsonage, about 150 members, and, like all the other points, the best preacher in the neighborhood—M. Lee Sorey, who is in his second year. Brother Sorey reports eight additions in the last two weeks.

One Year With Christ

Our S. S. Lessons for 1906 are on the Life of Chrit, and are taken from Matthew, Mark and Luke.

McGarvey on Matthew and Mark

will come into fine play this year, and will be sent you, postpaid, - - $1.00

Lamar on Luke

will be just as helpful and useful, and will be sent you, postpaid, - - $1.00

CHRISTIAN PUBLISHING CO., St. Louis.

At the east end, by the state fair grounds, our Grant Park Church, with R. T. Maxey, also entering his second year, has about 200 members, a good property paid for, and is now putting in and paying for gas lights, a furnace and pews.

At the south, near Fort Des Moines, E. F. Boggess, the hero of "Boggess' ride," has just closed a very fruitful pastorate of three years with a most remarkable closing record. In the past month, aided by peculiar influences in the community, and with only four special services, there have been forty accessions, twenty-nine of them by baptism, including nine married men and the wives of eight of them. Much of the credit belongs to Mrs. Boggess who often fills the pulpit very acceptably. Two hundred were added in the three years, and the present membership is about 225, with all the auxiliaries active and flourishing, a good house and parsonage and a substantial class of people. F. D. Macy succeeds Brother Boggess.

At Valley Junction, a hustling railroad suburb at the west, L. F. McCray and wife have reared a fine monument to three years of self-sacrificing labor—a $10,000 property—and have a very strong influence in the town, and a congregation of about 125.

Brother McCray is trying to arrange for a good meeting this winter. J. M. Hoffman, Iowa's famous money raiser, has just completed the difficult task of clearing our mission properties of debt, which has long been an incubus on the work. Brother Hoffman has gone to California on an important mission for the national C. W. B. M. board.

January 4 witnessed the launching of the "Disciples' Club," after the style of the social union in Chicago and other places, and our people in Chicago will need to look to their laurels in that line. It is hoped that this movement, starting with the clearing up of old debts, will make our forces in Des Moines more effective for the promotion of work at home and abroad.

S. C. SLAYTON.

* *

### Kansas.

Kansas is to have a "Jubilee Year." It will be the year 1908, which will be the fiftieth anniversary of the organized mission work in the state. The pressure is to be kept on unceasingly, not only till the celebration of the jubilee, but until the centennial year, 1909. We are in co-operation with Brother Warren, the centennial secretary, so that the two campaigns will be carried on simultaneously and harmoniously.

The C. W. B. M. of Kansas made the best showing on C. W. B. M. day that has ever been made so far in the state. The number of societies reported and the amount of money raised was very gratifying. During the quarter there was a net increase of three in the number of auxiliaries.

Our state evangelists are at work. E. N. Phillips is at Oakland, having begun January 10. The meeting started off with good prospects. Brother Foltz and his workers are hopeful of good results. J. M. Lowe began at Agra January 7. There were five additions during the first five days. The outlook is promising. We are expecting to have the Bible school man at work before long. The board has been carefully scanning the field and hunting for the right man. We believe he is in sight now, but preparations are not complete for the announcement.

The demands upon our resources are steadily increasing with the employment of these three new workers. It is necessary that we urge the delinquent churches to pay their apportionments promptly in order to keep the board from falling behind on current expenses. Letters are now being sent to all churches that have not paid the apportionment for state work, and with these letters is enclosed a statement showing how the departments stand with reference to the state work. This will enable the pastor, or the one receiving the letter, to understand the entire situation, and thus bring the matter before the proper individuals. Soon other enterprises will clamor for attention. Attend to the apportionment for Kansas missions now.

W. S. LOWE.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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### Nebraska.

The state evangelists' meeting at Wymore resulted in 41 accessions. A new organization was effected and the church is in fine working order. An effort is being made to put a man in the field for full time, and if this can be done the church will be one of our active forces in a few years, if not immediately. Brother and Sister Whiston are at Table Rock with good audiences. From there they go to the northwest for several meetings.

The Peru church, under the ministry of J. D. Forsythe and the faithful support of the membership, has made fine progress, having doubled the membership since Oct. 1. The annual meeting was held New Year's day. This, as well as Wymore, is a mission point of the state board.

E. G. Rees reports six additions to the church at Blue Hill. They began a revival meeting with Mrs. Clara Hazelrigg, of Kansas, as preacher, on Dec. 31.

At the annual meeting of the church at Wakefield every department was reported in good shape. The aid society in this church is a most active organization. Thomas Rawlings was elected superintendent.

O. A. Adams is at Litchfield in an effort to establish a church there. A goodly number of additions is reported, and there are about twenty former members. An organization will be effected. Mrs. Floy Hormel is leading the music.

S. A. Kopp, of Magnet, was called back to Kent, Iowa, by the death of his mother at the age of 95 years. Brother Kopp had the pleasure of baptizing his mother when she was 78 years old, she having been a Methodist from early youth.

Raymond G. Aylsworth, son of the beloved chancellor of Cotner University, has resigned his place on the railroad as civil engineer, and will carry out his early intention of becoming a preacher of the Gospel. Brother Aylsworth and his wife have done fine work the last year at Wymore in re-establishing the church there. Their work made possible the victory achieved by the recent meeting. It is refreshing in the midst of these strenuous times of commercial enthusiasm, when we are so often saddened by the defection of preachers from the great work of the Lord into secular pursuits, to find the current going the other way occasionally. Brother Aylsworth has been highly successful in his calling, and his advance was practically certain. He makes great sacrifice in thus choosing the Lord's work.

E. E. Boyd has resigned and closed his work at Eastside Church, Lincoln. Z. O. Doward, of Grand Island, has been called. L. A. Hussong, now in school at the state university, will supply until the regular pastor arrives. Brother Boyd will finish his medical course this spring.

J. E. Cressmer has been called to the pastorate of the Ashland church. Brother Cressmer comes from Manhattan, Kan., well commended.

T. A. Lindenmeyer has closed his work at Pawnee City and accepted a call to the work at Falls City.——B. H. Coonradt's resignation at Edgar has been reconsidered, and he will remain at that place for the present.——The new preacher at David City, Lee Ferguson, will begin a meeting at that place about February 1. The work is going nicely.——F. S. White has returned to his work at Dorchester. He reports two confessions Dec. 24.——N. T. Harmon supplied at Fairfield one Sunday, when four were added by letter.——A. W. Henry's meeting closed at Liberty Ridge. No additions. He is available for meetings. Address him at Nelson.——John T. Smith has been recalled for another year's service at Nebraska City. The work is harmonious and progressive. If Brother Smith were not so biased against appearing in news items, we would say that his last year's work was very effective and that the conditions indicate a great advance in the year to come.——The Havelock mission, under H. G. Wilkinson, weathered the financial storm that threatened them and are now riding safely. This church is somewhat of a marvel.

W. A. BALDWIN.

* *

### Oregon.

We have been able to pay off notes against the O. C. M. S. amounting to $763.30 by Jan. 1. Of this amount $558.30 is on the old debt. Before this debt can be further reduced we must have $800 for current expenses, besides what we shall receive from the A. C. M. S.

Brethren, do you want our state work free rom debt? If so, will you not help in a large way to reach that end? We have now fifty five names on the $10 list, and expoct to secure the hundred by the close of the Turner convention, July 1, 1906.

Since last report fifteen churches have sent in their state offering and have received credit, as follows: Salem, $97.40; Eugene, $88.21; La Grande, $57.40; Tillamook, $33.65; Albany, $30.25; Dallas, $26 20; Medford, $18.60; Corvallis, $15.51; Pleasant Hill, $14.69; Central (Albany), $13 25; Antioch, $6.15; Jasper, $6; Bethel, $4.15; Brownsville, $3.75; Canby, $2.50.

Individuals from other churches have paid in their pledges to the work. However, only thirty-eight churches have as yet sent in their offerings. Let the churches not yet reporting, hasten, that their offerings may all be in before foreign mission season. Brethren, let us make this year one of great victories for Christ and the church.

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SOME BRIEF FIGURES

# The Work of the Year

FROM ANNUAL REPORTS

### MEXICO, MO.

The Christian Church at Mexico, Mo., held its annual meeting recently with a large attendance, and the various reports showed that a total of $5,129.95 had been received and disbursed by the different departments of the church during the year. This, in connection with the new church building enterprise, makes a good showing.

### FT. WAYNE, IND.

In 1905, at West Jefferson Street Church, the additions were 78. Money raised by church and its missions was $5,000. Of this amount $1,500 were for missions and benevolence.—*E. W. Allen.*

### BOONE, IA.

Substantial progress in all lines of work has been made during the past year. The pastor received 73 members in the home church and in a meeting held in the country close by. With only a small membership and all in moderate circumstances, there was raised for all purposes over $1,900, without asking any contributions outside the congregation. A feature of the work is the boys' class of twenty-five taught by the pastor, which will study the Forbush Travel Lessons during the coming year. The pastor is president of the Christian Endeavor Union of the fifth district.—*Edward L. Ely, pastor.*

### CHAMPAIGN, ILL.

At the Christian Church, University Place, the annual address was delivered by Finis Idleman, pastor of the Paris, Ill., church. "The Modern Church" was the subject, and the address will not soon be forgotten by the men and women who heard it. At the annual business meeting, the reports showed 304 added to the church during the year, and a total of more than $7,000 raised for all purposes. The special work for the year was shown to have been the installation of the new pipe organ, the inauguration of the free monthly lectureship and the living link in state missions at Granite City.—*Geo. R. Shawhan, clerk.*

### KANSAS CITY.

We have had 35 additions to the Hyde Park Church since I came here in October. At a business meeting of the church, reports were read from all departments of the church. Over $2,600 passed through the various organizations of the church last year, although without a pastor for nearly six months. We revised our Bible school roll at the beginning of this year, having now enrolled 229, with about 95 per cent present last Sunday. We hope to reach 300 this year. J. H. Hardin will hold a Bible school institute for us January 25-28.—*Louis S. Cupp.*

### EDINBURG, IND.

The closing service of 1905 was one of victory for Christ and the old Jerusalem plea. The crowds were excellent, and 3 confessions were made. T. H. Adams spent ten months of last year with this congregation; and, assisted by the untiring devotion and consecration of the members of the church, has seen much good accomplished. They have had 41 baptisms and 24 by letter and statement. Every branch of the work progresses. The Sunday school, under the able superintendency of Ed Pritchard, has increased 60 per cent in that time. There is a splendid Endeavor, ladies' aid, and C. W. B. M.

### TRENTON, MO.

Our report for 1905 shows that the Bible school contributed for all purposes $291.58. The average attendance for the year was 175. In May an auxiliary to the C. W. B. M. was organized. It has raised $57.16 and now has a membership of forty-five. A Junior Endeavor was recently organized. It now has thirty members and has already contributed $5.10. The Y. P. S. C. E. has increased its membership 300 per cent. It has 75 members and is doing good work. The ladies' aid society raised $444.14. In less than two years this society has paid $1,150 on the new church. For all other purposes the church contributed during the year $5,477.82. There were 117 additions to the church. The church is harmonious and hopeful.—*S. J. White, minister.*

### COLORADO SPRINGS, COL.

At the annual meeting reports were read showing the different departments of the church to be in a prosperous condition. C. S. Brooks' report was especially gratifying, showing that 220 new members of the church have been received during the 14 months in which he has been pastor.

### NEW ALBANY, IND.

Our reports are most encouraging. In a very brief form they are as follows: Additions for the year, by baptism 117, by letter and otherwise 57, total 174; present membership 375. With an average membership for the year of 340 we have had 252 regular contributors. In making these figures two contributors making joint payments are counted as one. We entered the year $166.54 in debt. We closed the year with all bills paid and a surplus of $218.18. We are preparing to erect a new building, and in seven months the building fund has grown from 0 to $1,927.21. The Sunday school revenue for the year was $525.85. The school entered the new year with an attendance of 212 pupils and an offering of $6.29. The total revenue to the church from all sources was $4,946.08. A more faithful, hard-working, harmonious, self-sacrificing and capable congregation would be hard to find. Only those knowing the conditions past and present in this congregation can appreciate to the full this excellent report.—*B. F. Cato, pastor.*

### ALFALFA, WASH.

The annual business meeting of the church at Zillah, gave E. E. Francis a unanimous call to remain with us indefinitely. All departments of the church work are moving along nicely. The C. E. Society has about doubled its membership and the Sunday school attendance has increased from 65 to 150 since he has been with us. We have just completed a new parsonage at a cost of $800. We are expecting F. Walden to hold a meeting for us, commencing at once.—*Amos Bush.*

### ORANGE, CAL.

At the annual meeting the reports were: 182 resident members, 33 additions (7 baptisms), none of which have before been reported; 103 average attendance in Sunday school, 21 per cent gain; all departments are in good condition; $1,845 raised for all purposes, $379 being for missions; financial obligations promptly met, no debts, church property in fine condition. Our harmony and Christian love so perfect are worthy of emphasis. Bright outlook.—*A. N. Glover, minister.*

### NORTH TONAWANDA, N. Y.

The past year has been the most prosperous in the history of the Central Church. There have been 110 additions, with a net increase of 93; $2,944.58 were expended for current expenses; $2,482 were paid into the building fund. The offerings for missions amounted to $515.41. The total expenditures for the year were $5,941.99, a gain of over $700 over the previous year. The Bible school has had an average attendance of 318, with 785 on rally day. The average attendance at prayer meeting has been 27.6 per cent of the resident membership. The church is very happy over the progress of the past year, and expects an excellent year in 1906.—*W. C. Bower, pastor.*

### WINTERS, CAL.

At the annual meeting, encouraging reports were presented by all the departments. The pastor reported a net gain of ten per cent in the membership. The treasurer's report showed all bills paid, with a comfortable balance. The Sunday school marked a gain of ten per cent in the average attendance during the year, a gain of forty per cent in the weekly receipts, and a like gain in the missionary offerings. The total receipts of the ladies' aid society were $161.21. The C. W. B. M. reported their offerings as $86.47, as against $46.75 last year. The general missionary offerings of the church, including foreign, home, church extension, state and ministerial relief, were $288,91, as against $154.34 last year. The combined missionary offerings of all the departments show a gain of eighty-six per cent over last year. The Sunday school has been graded and has adopted a graded system of lessons, and is planning for real work as a Bible school.—*Geo. A. Ragan.*

### WICHITA, KAN.

The annual report of the Central Christian Church of Wichita, Kan., showed additions during the year 122, less by death and removal 31, net gain 91. For current expenses and missions the church raised $4,563.65 of which amount $544.65 were for missions. In addition to this the church paid into the building fund during the year $8,000, making a total of moneys raised of $12,653.65. Now that we are comfortably settled in our new building we hope to be able to accomplish much more in the future. The present pastor has been with the church fourteen months and has been called to remain indefinitely, with the usual three months' notice provision.—*C. F. Stevens.*

### INDIANAPOLIS, IND.

The Third Church closed one of the most successful years of work in its history. Reports show a most gratifying gain in all departments. Raised for missions $1,682.71; for home work, $4,657.53; gifts to all causes, total, $6,251.24. There were added during the year by letter 83, by verbal commendation 2, by confession and baptism 59, total 144. Loss 65, net gain 69. We rejoice in our successes, and straightway set out with divine help to surpass them.—*Chas. B. Newnan.*

### LAMONTE, MO.

There were about 40 added during the year. The church is now out of debt and is doing aggressive work. I preach also at a point six miles south of this place. We hope to constitute a good church there in the near future. It is our purpose now to hold a camp meeting in that community some time next summer. We have THE CHRISTIAN-EVANGELIST in about 36 homes now. Dr. Snoddy did a good work while he was with us. He now lives in Lamont, Okla. Our Bible school was up to top notch last Sunday. All the work is in good shape. We have a fine C. W. B. M. There is not as much interest taken in the Junior work as I think there should be.—*I. H. Fuller.*

### AUGUSTA, GA.

The First Christian Church reports a year of splendid work under the leadership of its minister, Howard T. Cree. Its membership has been increased by thirty-six, mostly by confession and baptism, making the present membership 291. The total amount of money raised, including the contributions to all our general interests, was $4,009.04, being the best financial record in the history of the church. During the year the individual communion service has been installed, the interior of the church has been refinished, carpeted, and lighted with new gas and electric fixtures at an expense of more than $1,000. A beautiful cathedral glass window has been ordered to commemorate the memory of the late A. D. Phillips. The congregation has supplied itself with the best hymnal among us—"Gloria in Excelsis"—much to the delight of the members. The beloved J. S. Lamar, who is now a member of the congregation, was made pastor emeritus at the annual meeting by unanimous vote. Brother Cree, the pastor, has been made president of the state misionary board and is giving time and energy to these larger interests. He has held three protracted meetings during the year, elsewhere, giving his services gratis to two of them, and expects to do the same thing this year.

### OWENSBORO, KY.

During 1905 there were 172 additions; present net membership, 634; $10,769 were raised by the congregation for all purposes. The Sunday school has increased more than 100 per cent. More than 85 per cent of the membership contributes regularly to the expenses of the church. Our watchword is, "One thousand members by 1909." On the honor roll, 293.—*R. H. Crossfield.*

### WHEELING, W. VA.

At the Island Christian Church, C. Manley Rice has just begun his second year as pastor. He reports that during the past year he received fifty-five new members into the church, without outside help. The Bible school reports an increase of over 22 per cent in average attendance above the previous year. The C. W. B. M. gained seventeen members and raised $101 for state and national work. The ladies' aid raised $323.50 on church debt. The Christian Endeavor Society gained 33 1-3 per cent in membership. The church raised over $800 on the church debt. The prayer meetings have been increasing in attendance and interest and spiritual uplift all through the year.

# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to The Christian-Evangelist.

Council Bluffs, Ia., Jan. 21.—Fifteen added to-day, giving a total of 90 in 15 days. W. B. Clemmer is the pastor. We continue. —Wm. J. Lockhart and J. P. Garmong, evangelists.

Special to The Christian-Evangelist.

Portsmouth, O., Jan. 22.—All records broken in the Harlow-Saxton meeting; 258 in 15 days; 58 to-day; 102 in one day; 145 in eight days.—Geo. P. Taubman.

Special to The Christian-Evangelist.

Anderson, Ind., Jan. 21.—Eighteen hundred at the women's meeting to-day, and 1,800 at the church to-night. The ushers say 1,000 were turned away; 72 were added to-day, 37 to-night, and altogether 325 in the first 25 days.—Chas. Reign Scoville and DeLoss Smith, evangelists.

Special to The Christian-Evangelist.

Fairbury, Neb., Jan. 21.—Thirty seven additions to-day, 28 of them grown men; 22 men at one service, among them the clerk of the district court, the deputy treasurer, a city alderman, a traveling engineer of the Rock Island Road, and 3 leading business men. The additions numbered 136 in seven days. We continue.—Wilson, Lintt and Holmes.

Special to The Christian-Evangelist.

Niles, O., Jan. 22.—Herbert Yeuell meeting three weeks old; 133 additions—120 confessions. House packed all week and crowds turned away yesterday. The theater was crowded at the Yeuell lectures yesterday afternoon. Miss Hall is soloist and leader. It is the greatest meeting ever held in Niles. —D. D. Burt, pastor.

### CALIFORNIA.

San Jose, Jan. 4.—Since coming here we have had 150 accessions.—J. V. Coombs.

Fullerton, Jan. 14.—The church here is coming to the front nobly under the leadership of our efficient new pastor, J. J. White. Brother White began his work here the first Sunday in November. The church membership numbered 84; since that time 20 have been added to the membership, 16 of these being adults, by primary obedience.

### COLORADO.

Pueblo, Jan. 17.—The interest in the special meeting in the Central Christian Church is growing; 33 additions in nine days.—Daniel Ward.

La Junta, Jan. 20.—Nine additions last night; 51 to date. City greatly stirred. Will continue several weeks longer. Brother Ferguson had the meeting well advertised. My next meeting is with Brother Bailey, at Lifle, in February. They dedicate their new church Feb. 4. I have an open date for March.—John T. Stivers, evangelist.

### FLORIDA.

Jacksonville, Jan. 15.—There were two confessions at the First Church yesterday, one from the Methodists and one reclaimed. —J. T. Boone.

### GEORGIA.

Fitzgerald, Jan. 15.—The Central Church here is still doing a great work; 14 confessions at regular services last night, all to be baptized.—N. G. Buckley, minister.

### ILLINOIS.

Centralia, Jan. 14.—Three additions to-day. Bro. F. O. Fannon will be with us for a meeting to-morrow.—J. F. Rosborough.

Newman, Jan. 18.—The work is starting out very nicely here. We have had 7 additions thus far in January, and 2 baptisms.—O. L. Lyon.

Danville, Jan. 15.—Seven additions the first and second Sundays of the new year at regular services. Three of these were baptisms.—Andrew Scott.

Jacksonville, Jan. 15.—Five additions last Lord's day at regular services. All of our Sunday evening services are evangelistic. The house is crowded. Brother Thrapp is preaching.—Guy B. Williamson, assistant pastor.

Gillispie.—Two additions by commendation.—J. G. M. Luttenberger.

Minier, Jan. 17.—We began here Jan. 14; 4 added by confession.—J. Bennett, evangelist.

Rockford, Jan. 15.—The church had preaching each evening during the week of prayer. Four confessions Sunday evening. —O. F. Jordan.

Camp Point, Jan. 19.—Our meeting is still in progress with additions nightly—36 to date.—H. J. Reynolds.

Eureka, Jan. 16.—Four confessions last Lord's day at Mount Olivet, near Clarence. —Lewis P. Fisher.

Jacksonville, Jan. 16.—Sixteen added at regular services last three Sundays. Have constant additions, but membership about the same as ten years ago, on account of removal of young people. No factories here for work. We train them for other fields.—Russell F. Thrapp.

Gibson City, Jan. 18.—We have had 26 added in first ten days—21 by baptism and 5 by letter or statement. The church building is too small for the crowds. The pastor is doing the preaching, and V. E. Ridenour is in charge of the music.—J. R. Golden.

Oakland, Dec. 27.—Just closed a successful meeting at Center Point church, six miles northwest of Sidell. There were 19 accessions by confession and baptism—3 reclaimed and 2 by statement. Besides these the church was much strengthened and encouraged.—Melnotte Miller.

### INDIANA.

Clinton, Jan. 11.—In a 24 days' meeting here 56 were added—40 by baptism. T. A. Hall is their preacher.—E. L. Frazier.

Plymouth, Jan. 15.—Elder Hull and Singer Blockman, of Kendallville, closed a 12 days' meeting Jan. 12 with 13 additions. This makes 17 since dedication, Sept. 10.—N. H. Sheppard.

Warsaw, Jan. 15.—Two added by letter. All departments of the church are prospering.—M. G. Long, minister.

Anderson, Jan. 18.—Thirty-one added here Sunday, 35 last night. One hundred and ninety-one in sixteen days, many of the merchants and best citizens among the number.

Indianapolis, Jan. 19.—We had a great day Sunday at West Park Church. There was an increase in the Sunday school of 47 over the Sunday before, which was also an increase of 30 more than we ever had before at any time, making a total of 144 present, an increase of 77 in two weeks. The first Sunday in the new year we had one addition by confession, last Sunday ten additions (6 confessions). This was our second Sunday in the auditorium and a larger crowd was present than we could comfortably seat. Since I accepted the work here, the first of July, there have been added to the church thirty-five.—Franklin P. Smith.

Greenwood, Jan. 13.—Two additions by letter Sunday night and one two weeks previous, all of which will be valuable help to our work. I have been called for another year and will try to raise the debt, which at present is quite a burden.—William Grant Smith.

How to Get Rid of Catarrh.

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Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its forms.

His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choky, spitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to **Dr. J. W. Blosser, 475 Walton Street, Atlanta, Ga.**, and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once, free, so that you can begin to cure yourself privately at home.

Now write him immediately.

Flora, Jan. 15.—On Jan. 10, I baptized a lady from New York, who was spending a few days at the old home.—A. B. Houze.

### INDIAN TERRITORY.

Broken Arrow, Jan. 13.—I came here Jan. 10 to assist A. M. Harral, who is temporary pastor, in a meeting. The work starts off most encouragingly. Two accessions, both fine young men, last night. Broken Arrow is a fine little town in one of the best agricultural parts of the territory.—Frank L. Van Voorhis.

### IOWA.

Des Moines, Jan. 15.—The Updike-Easton meeting in Central Church is only eight days old, with 52 additions to date—25 on Sunday.—H. O. Breeden.

### KANSAS.

Nortonville, Jan. 18.—There were 3 baptized here to-day.—H. E. Ballou.

Lebo, Jan. 15.—Last night house filled to the door. Splendid services both morning and evening. We expect to hold a series of meetings again in February.—Wallace M. Stuckey, pastor.

Blue Rapids, Jan. 14.—Meeting continues with growing interest. One week old; 9 added. This is a new field. Will get the cause started and arrange a summer campaign.—C. C. Atwood, general evangelist.

Caney, Jan. 15.—One addition. Outlook good.—S. J. Vance.

Lawrence, Jan. 15.—I preached at Wallula yesterday; one addition by confession. The church there is progressing very nicely.—W. T. Clarkson.

Hamlin, Jan. 15.—Three additions last night; 13 in five days. Continue indefinitely.—N. A. Stull, general evangelist.

Great Bend, Jan. 15.—I began a short meeting here yesterday. We have a small congregation here, but it is composed of active people. One accession. I am alone in this meeting. Mrs. Brickert, who has been assisting me, has been elected instructor in piano and harmony in the county high school in Independence, our home city.—E. W. Brickert.

Iuka, Jan. 16.—Closed an eighteen days' meeting with 47 additions—34 confessions, 13 otherwise. The greatest meeting ever held in the village. The membership was trebled. A good strong board was organized, and the church will unite with Pratt, the county seat, and employ a good preacher. Who is he? Write R. H. Tremain, R. F. D. No. 4, Pratt, Kan.—W. A. Morrison, evangelist.

Wichita, Jan. 18.—Every department of the Central Church is moving forward. Pastor Stevens is endearing himself in the hearts of his flocks. We have additions at nearly every service. Last Lord's day 8 were received, all adults.—M.

Council Grove.—I closed a two weeks' meeting at Fairview school house, nine miles northeast of here, with 18 accessions—16 baptisms, 2 reclaimed—3 from Methodist homes. Had a hard fight with Catholics. These 18 make 74 accessions since I took the ministry here in August, when R. S. Robertson resigned.—John Wesley.

### KENTUCKY.

Henderson, Jan. 20.—The Martin family is in a meeting at the Christian church. There have been over 50 additions. Richard S. Martin gave an address on Christian union, when there were present a number of ministers of other churches. W. A. Ward is the minister.

### MISSOURI.

Shelbyville, Jan. 11.—Every department of work moving forward with a vim; two additions by letter last Lord's day.—Clarence E. Wagner.

Bonne Terre.—One addition from Adventists.—J. G. M. Luttenberger.

Chillicothe, Jan. 14.—I preached at Willard school house Jan. 10. Six confessions. Four additions by letter this morning and 1 by confession. I preached on temperance in the Elm Street Methodist Church union service to-night.—James N. Crutcher, pastor.

Louisiana, Jan. 14.—I preached at Paynesville last Lord's day; 2 confessions.—E. J. Lampton.

Marceline, Jan. 1.—Just closed an excellent meeting with 58 added and money raised for the locating of a minister for all time. Have a tentative arrangement for meeting next fall.—H. G. Bennett, evangelist.

Kansas City, Jan. 8.—Just closed a Bible school institute with the Sheffield church, organizing a teacher-training class with 18 members.—H. G. Bennett, evangelist.

Mayview, Jan. 18.—Held a fine Bible school institute here this week. Teachers' training department, with 12 or more, set in order. The church desires a minister for one-half time. They have a parsonage. Write Judge Butts, Mayview, Mo.—H. G. Bennett.

Piedmont, Jan. 9.—I have just arrived home from my first appointment at Corning, Ark. We had fine services. One was reclaimed. There is a prospect for good work in the future.—John A. Allen.

### TEXAS.

Ft. Worth, Jan. 15.—There have been additions at the Tabernacle Church on nearly every Lord's day since I have been been here—four months—45 in number within this time.—A. E. Dubber.

### MONTANA.

Bozeman, Jan. 15.—Our meeting is 14 days old; 23 confessions. S. G. Griffith is the pastor. The interest is good and crowds are great. Last night we held our overflow meeting in the court house, Paul H. Castle having charge. We go to the opera house next Sunday night. I am open for March.—H. K. Shields, singer and helper.

### NEBRASKA.

North Bend, Jan. 15.—Nine additions—5 were by statement and 1 reclaimed.—J. B. White, pastor.

Overton, Jan. 19.—Meeting 16 days old with 15 confessions and otherwise. Continue a few days. Pickerill and Youtz are the evangelists.—O. L. Adams, minister.

### NEW YORK.

Auburn, Jan. 15.—Since Arthur Braden took up the work here in November, 18 have been added to the church in regular services—17 by baptism and 1 reclaimed. We begin our meeting Feb. 4. Brother Braden will do the preaching, assisted by his brother, S. B. Braden, pastor of the church at Cato. The outlook is very hopeful.—Raymond Goodrich, clerk.

### OHIO.

Newark, Jan. 15.—One confession last night; this makes 5 recently. Begin meeting with home forces in two weeks.—H. Newton Miller.

Coshocton, Jan. 15.—Three added—1 by confession, 1 by letter and 1 reinstated.—J. N. Johnson, pastor.

Liverpool.—At my last service with the Cedar Avenue Church, Cleveland, 3 young men were baptized. At the first service here 5 united by letter. We began an evangelistic campaign Jan. 14.—E. P. Wise.

Tiffin, Jan. 16.—One baptism at regular service.—Adam K. Adcock.

East Chesterfield, Jan. 11.—I am in my second meeting with the church here. G. B. Booth is their minister.—E. L. Frazier.

### OKLAHOMA.

Pond Creek, Jan. 12—One added by statement Sunday.—B. D. Gillispie.

### WASHINGTON.

Washtucna, Jan. 9.—We are in a fine meeting here; 20 additions last Lord's day, 5 last night—making 25 additions thus far in the meeting. Brother Wiltse, pastor of the church at Fletcher, rendered valuable service. We continue here over Sunday, and then go to Dayton to assist J. A. Pine in a meeting.—L. F. Stephens and wife, evangelists.

### WISCONSIN.

Richland Center, Jan. 18.—We are having a fine meeting. Thirteen added to date; fine interest prevails. We have open dates for April and May, with or without a singer.—Lawrence Wright, Des Moines, Iowa.

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For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, for annoying irritations and ulcerative weaknesses, and many sanative, antiseptic purposes which readily suggest themselves to mothers, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, is invaluable. The purity and sweetness, the certainty of immediate and grateful relief, the great economy and simplicity of treatment, have made Cuticura Soap, Ointment, and Pills, the favorite mother remedies.

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**Teaching and Teachers,** by Trumbull; price, prepaid, $1.05.
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**Peloubet's Select Notes,** by Peloubet and Wells; price, prepaid, $1.10.
**Commentaries on the Gospels,** price, prepaid, $1.50 each.

CHRISTIAN PUBLISHING COMPANY, 2712 Pine St., St. Louis, Mo.

## Midweek Prayer Meeting.

*January 31, 1906.*

### THE CHURCH AND THE SALOON.— 2 Cor. 6:4.

Jesus endured the awful thirst of the cross or the sake of drunkards. Some day they ill become conscious of this marvelous ove, and its power will do far more than latform oratory and "gold cures" to redeem hem and add them to the number working ut their salvation in the churches.

Some temperance bibliography: Noah's hame, Gen. 9:21-29; Belshazzar's downfall, an. 5:1-6; the Nazarite's vow, Num. 6:1-5; aniel a teetotaler, Dan. 1:5-21; indulgence folly, Prov. 20:1; it plunges into grief, rov. 23:29-35; John the Immerser sacrificed Bacchus, Mark 6:14-29; no drunkard can nter heaven, 1 Cor. 6:9, 10; woe to saloon-eepers, Hab. 2:15-17.

We need not urge the Church to patience nd long suffering in dealing with the aloon. The rumsellers themselves are oubtless surprised at the extreme consider-tion shown them and their business inter-sts by church men. There is greater need or the inculcation of that non-militant grace hat prompted the Savior, with a scourge of ords, to drive the sacrilegious traders before im. Some day the Church, in righteous ndignation, will abolish the evil and then e shall all wonder why it, like the lesser rime of African slavery, was so long ndured.

It is laudable to administer antidotes to he snakebitten but it is more praiseworthy destroy the serpents. While the church ust care for the victims of alcoholism, both mmediate and indirect, its strategic point of ttack should be the "worm of the still" it-elf. As old Cato's "Carthage must be de troyed" at the conclusion of every speech ed to the destruction of Rome's great rival, o will the church's unceasing "the saloon ust go" lead to the final abolishment of its reatest foe, when at last our sentiments, ultivated about the communion table and n the prayer meeting, find expression in eroic action.

The children of this world are wiser than the hildren of light. Saloonists recognize that nan has a social nature and promote a socia-ility among the frequenters of these haunts eldom witnessed in our churches; they now we crave entertainment as children do weets and spare neither pains nor expense o provide it. Saloons are made most at-ractive to persons not deterred by con-cientious convictions from entering them. rom their immense patronage let us learn he value of making our churches more at-ractive through social winsomeness and ppeals to all phases of the multiform tem-erament of man.

The church should realize that so long as he heart of man is unregenerate, even if all he barreled rum on earth were poured into he ground and every still destroyed, in ther dens of iniquity than liquor saloons here would be debauchery even if its ex-ression required the invention of new rms of wickedness. The church's ulti-ate victory over its desperate foe, the aloon, will be won, not alone by voting and raying for prohibition legislation, but also y striving to purify the heart of man from e lurking passions for drink and all sin, and making it a sanctuary for the indwelling of the Holy Spirit.

There is a Congregational church in this city that has lately abolished two saloons in its precinct. Its officers discovered one of them was nearer a public school than the law permitted and instituted successful court proceedings against it. For the overthrow of the other they aroused public sentiment against the establishment of an iniquity so near an orphanage of the Christian Church, most of whose little inmates had been reduced to poverty and other suffering through its destructiveness in other neighborhoods whence they had been rescued by good angels of charity. This church stands much higher in public estimation because of these contests and triumphs for practical Christianity. Would that multitudes of our own churches might thus engage and signally defeat the monster!

## Christian Endeavor.

**By Geo. L. Snively.**

*February 4, 1906.*

### NEW WORK WE MAY DO FOR CHRIST AND THE CHURCH.—Luke 12:48 (last half); Gen. 12:1-3; Gal 3:9.

(*Christian Endeavor Day. Consecration Meeting.*)

There is an employ in which we each may be most helpful. It may be in holding the throttle; more likely it is in shoveling in the coal or repairing the track. If evidences of great success do not surround last year's work, change. Direct less, serve more, give more, pray more, be more.

Last year our efforts to save were exerted on men collectively, and, perhaps, many were brought a little nearer the church gate. For this we shall not go unrewarded. For the sake of that variety of employ that brings rest into toil, if for no other reason, let us specialize, individualize, this year, trying earnestly and persistently to lead at least one from the world into the church and then from the gateway out into whitening fields of Christian usefulness, and a new note of joy will blend with our songs.

The justification of the student's spending years with mathematics is his going forth and establishing corner stones, surveying gleaming highways, fluming waters from mountain reservoirs to make deserts bloom and sing, and hanging new lamps in the sailor's sky. Studying the Bible, thoroughly organizing our societies and building up large memberships are good works. Their justification is effecting better morals in our community, establishing higher standards of Christian ethics, bringing our friends to their knees at the cross of Christ. To these new works for 1906!

There are those who can play a symphony on a single string, but whose music would be grander if swept from all the chords. So there are Christians of great value through superior development of a single grace, but who would be of vastly greater consequence to the church if they would symmetrically cultivate all the powers of their natures. Let this be one of our "new works." If, heretofore, we have been children of "faith" alone, let us now serve through "hope" and "love" as well. With one facet gleaming the gem may be attractive, but will be more beautiful when its central fire shines through every window.

Churchmen have never valued the press as highly as do successful merchant-men and statesmen. The utilization of the tremendous power of Christian literature for advocating our common faith, instruction in righteousness and provocation unto all good works, should be part of our 1906 program. No other ministry in which Endeavorers can engage will more surely win heaven's approval than making a religious journal like THE CHRISTIAN EVANGELIST, a weekly visitor to every home in the church, and to others where Christ is unknown, or at least, unhonored. This new work we earnestly recommend to every Good Literature Committee.

Our opportunities are measures of our responsibilities. In earlier days of church history little was committed to youth, little was expected of them; it was an unproductive period of their lives. Now all is changed. It is known that youthful enthusiasm, sanguineness, recuperative powers, and winsomeness, are tremendous aids in the extension of the kingdom. Much is given our Endeavorers to do, and we must give good account of this equipment. Initiative on our part is no longer presumption; what we have done creates expectations of greater achievements; nothing but Satan holds us back; let us of our responsibilities make still nobler opportunities.

Men make new acquisitions of learning not only by studying new sciences, but also by making progress in familiar ones—by adding geometry to algebra and calculus to that, thus doing new work in numbers. So with much of the new work we undertake in 1906 for Christ and the church; the "newness" will consist rather in the amount undertaken and done than in the nature of the enterprises. Michael Angelo wrote "amplius" across the study on an obscure student's canvas and gave Raphael to the world of art. Let us, too, write "larger" across our last year's Christian purposes, and new souls we may save, new inspiration impart to the church and new stars add to our crowns.

DAILY READINGS.

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|---|---|---|
| M. | Our responsibility for gifts. | Luke 13:6-9. |
| T. | "Stir up the gift of God." | 2 Tim. 1:1-6. |
| W. | Obeying God's call. | Acts 22:1-21. |
| T. | Going forward. | Heb. 5:12-6:3. |
| F. | In faith. | Num. 13:26-30. |
| S. | Overcoming all. | Josh. 14:6-14. |
| S. | Topic. | |

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**PICTURE OF WAR ENGINE "GENERAL."**

A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the NASHVILLE, CHATTANOOGA & ST. LOUIS RY.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. DANLEY, Gen'l. Pass. Agent, Nashville, Tenn.

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## Sunday School.

*February 4, 1906.*

### THE TEMPTATION OF JESUS.—Matt. 4:1-11.

Memory Verse, 4.

GOLDEN TEXT.—In all points tempted like as we are, yet without sin.—Heb. 4:15.

Scarcely any incident in the life of Jesus has lent itself more readily to superficial and speculative interpretation than this of the temptation. At the outset, let us put this down as a certainty: the so-called temptation in the wilderness was a *real* temptation. The details of the narrative offer much that is mysterious, but however we interpret it, we must see that it involved the presentation of evil to Jesus in a form which had some real attraction for him. The presentation of an obviously gross form of evil to a man of highly spiritual nature is not a temptation. The manner in which the tempter appeared to Jesus and the way in which the motives to sin were exhibited to him must have been such that they made a genuine, though ineffective, appeal to him. It was not, any more than baptism, a mere edifying spectacle given as an example for imitation, but a profound spiritual experience.

In his baptism, Jesus had come out boldly on the side of the new order of things which John the Forerunner was proclaiming; and immediately after the baptism came the divine attestation of his unique relation to that messianic program. We are justified in believing that by this time Jesus had come to a consciousness of his divine nature, power and mission. He had been commissioned to be the leader in this new order of things, this spiritual and moral order which might be called the kingdom of God, and with that commission came the consciousness of an extraordinary power based upon his unique relation to God.

So much was doubtless already clear immediately after the baptism of Jesus. But it remained to be seen whether he would be great enough to use his power only for the furtherance of his work and not at all for the satisfaction of his private desires, to keep an unshaken faith in God without recourse to any artificial and manufactured evidence, and to conceive of the messiahship and the kingdom of God as a wholly spiritual matter and therefore as a cause not to be advanced by any concessions whatever, either to the sensational or to the sinful. Granted a consciousness of divine power and of the messiahship, how is that power to be used and what is to be the meaning of that messiahship?—this was the ground at issue in the temptation in the wilderness.

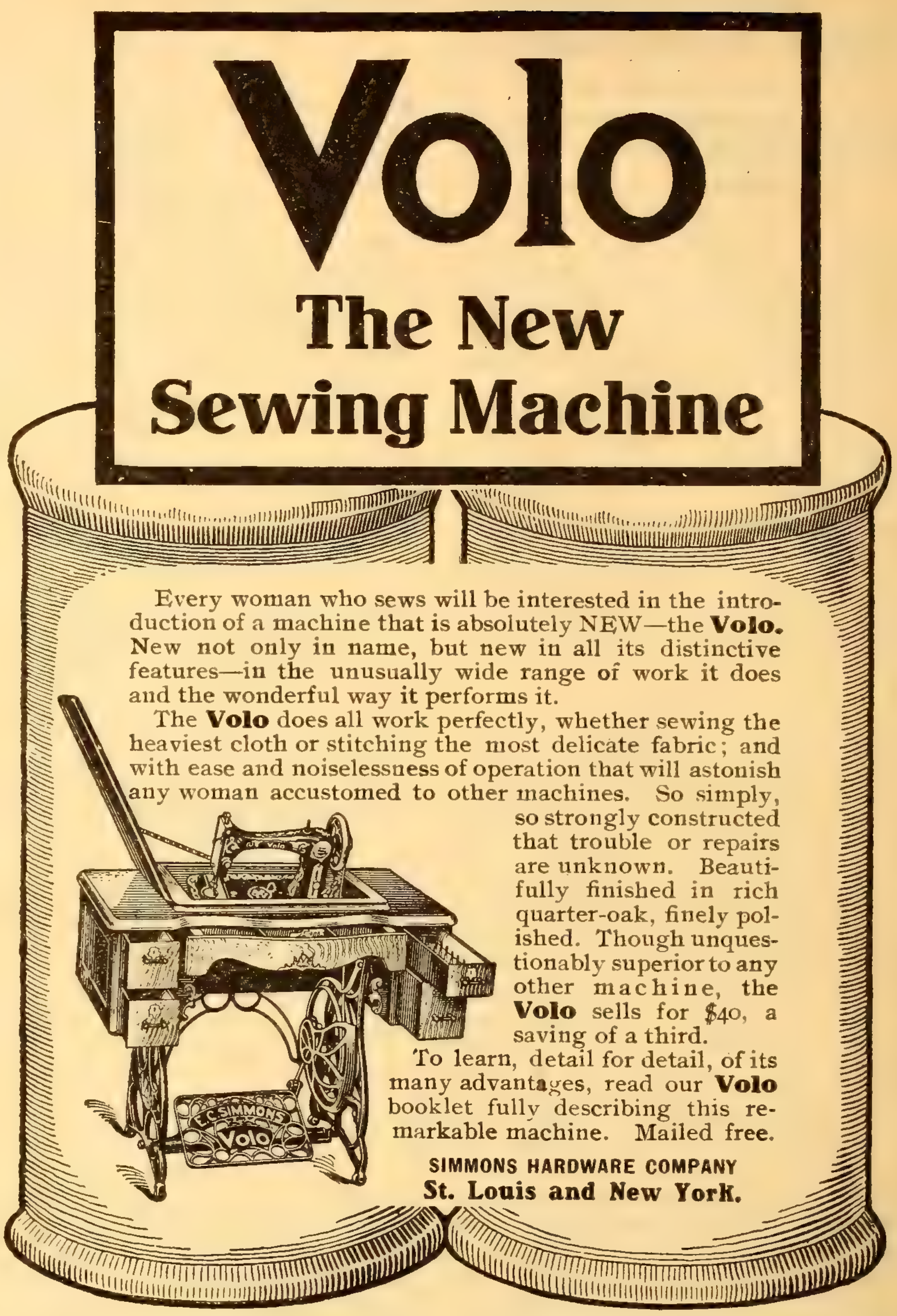
Three specific temptations are recorded by both Matthew and Luke. The two accounts are strikingly similar, even to identities of word and phrase, but the last two temptations are given in different order by the two writers. Matthew's order seems the more impressive and climateric, since it places last the most comprehensive temptation involving the strongest motive and the greatest sin.

The first temptation, to turn stones into bread, was an appeal to the bodily appetite. The implied argument is a subtle one, and to the ordinary man it would be convincing. It was this: A man must eat; there is no harm in satisfying the natural bodily appetites; you can not carry on your work and serve the world unless you take care of yourself; your special powers should therefore be used first of all for the satisfaction of your own needs. But the argument is false. If one is endowed with any gift or power above the measure of other men there is no need to use that gift for private advantage. The common powers must suffice to provide for one's natural wants. It is not on record that Jesus ever performed a miracle to save trouble or work for himself.

The tempter's opening words, "If thou art the Son of God," suggest also a temptation to an idle use of power to confirm Jesus' faith in himself and in his Father.

The second temptation is the temptation of foolish faith and pseudo piety, to take unnecessary risks in order to give opportunity for spectacular displays of the divine power. The grace of God is not to be put under compulsion in any such fashion. The laws of God are to be treated with respect—whether the laws of morality, or of gravitation, or of hygiene. God expects his missionaries to take all reasonable precautions against fevers and his ministers to look after their diet and exercise. If they do not, they die. He expects his children, moreover, to be content with the proofs of his love and care which come in the course of his wise providence, and not to try to force upon him artificial evidences of it either for the confirmation of their own faith or for making an impression on the public.

In the third temptation it was rather the nature of the messianic rule than the method of exercising power, that was in question. A spiritual kingdom can not be bought by any compromises with the forces of evil; it must be won by conquering them. A merely Jewish messiah fulfilling the current expectations of the time, might hav been tempted to make a concession in th means for the sake of the glorious end to b realized—a delivered and vindicated Israe A spiritual end can never be advanced b unworthy means. To gain all the kingdon of the world, so far as they lie in Satan gift, is total failure for any spiritual ente prise. In his triumph over this temptatio Jesus gave assurance of a higher and mo spiritual conception of his calling than w held by his contemporaries.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# People's Forum.

## The Holy Spirit in a Nutshell.

**To the Editor of THE CHRISTIAN-EVANGELIST:**

The Holy Spirit is a life-governing disposition, induced by belief, i. e., faith in Christ. It does not exist as a supernatural, spiritual personality, separate and apart from our own minds and hearts. We have it only in a matter of degree. When true conversion takes place it is implanted within us and as we progress in the Christian virtues we have more and more of this life-governing Spirit. Only when we attain to the perfection of Christ himself can we possess the Holy Spirit in its fullness.

[What Jesus meant, then, by sending the Holy Spirit or the Comforter, to guide the apostles into all truth and to comfort and enlighten Christians and to "take of the things of Christ and show them" to his disciples was not a personality at all, but merely a "life-governing disposition." One must throw away a very large part of the Bible to accept that view, and what is left of it might be put in a "nutshell" along with the writer's conception of the Holy Spirit.—EDITOR.]

* *

## The Gift of the Holy Ghost.

**To the Editor of THE CHRISTIAN-EVANGELIST:**

What is it? This is a question every careful student of God's Word meets. Is there a satisfactory answer comes to the mind of the reader as the question is put? Who is the Holy Ghost?

Did you ever try to give a satisfactory answer to that? Let me tell an experience I had when a young preacher. I was calling on families, urging Christian duty as best I could. I called on a lady who had one child, a boy of five or six summers. She had not been to meeting for some time, although a member of the church. She gave as a reason, the difficulty of controlling her boy. She said he was a restless fellow, and was such a bother asking questions.

I called Charley to me and asked him to come to Sunday school, told him what his mother said about asking so many questions, and said, "You come to Sunday school and you may ask me as many questions as you like."

He straightened himself up, and said, "Well, sir, what is the Holy Ghost?" I was up a stump for a while, and I won't stop to tell you how I got down.

Reader, you undertake to tell a child what the Holy Ghost is, and see if you would like to have a seat on that stump. The question is not only a child's question. It comes to every inquiring mind who studies Gospel truths. Says one, it is the Holy Spirit, but the child's inquisitiveness immediately asks, What's that? The student of maturer years asks it. Can we, whose duty it is to expound the Word, tell him?

I have just turned to Acts 2:38, which gives Peter's answer to the multitudes who asked what they must do on the day of Pentecost. "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." I have looked at the Revised Version and it says "Holy Ghost." Why that learned body of pious men who gave us the Revised Version held on to the word "ghost" I shall not stop to discuss. What is a ghost? The common use of the word signifies the spirit of a dead person. Does it mean, in the New Testament, the spirit of Jesus who died on the cross? But the words, "Holy Ghost," occur in the New Testament many times before Jesus died. In all such texts they clearly mean Holy Spirit or Spirit of God. Perhaps the reason the translators preferred "Holy Ghost" in Acts 2:38, was because Peter wished to show the identity of the Spirit which came upon Jesus at his baptism by John, which Spirit abode upon him, and by which miracles were wrought, with this one who now was to confer a gift upon these penitent believers who were commanded to be baptized.

Then again, may it not be true that what the common people called the Ghost of Jesus was united with the Holy Spirit in the same mysterious way after the death and resurrection as before, during the time intervening between his baptism at the hands of John and his death on the cross? To my mind this view harmonizes texts referring to our Lord's work in the Church from the day of Pentecost on till he comes again. Thus when he gave the great commission he promised to be with his disciples until the end of the world (Matt. 28:20).

When Æneas was healed, Peter said, "Jesus Christ makes thee whole," as though Jesus were present (Acts 9:34). When Saul of Tarsus was converted Jesus declared himself present (Acts 9:4, 5). Paul in his discussion of the resurrection declares Jesus to be a life-giving Spirit (1 Cor. 15:45).

The power of imparting life before Jesus suffered on the cross, which power sprang from the divine manifest in him, seems to remain in him after his passion. When our Lord was about to leave his disciples, he told them, "I will not leave you comfortless. I will come to you" (John 14:18); thus identifying himself with the Comforter or Paraclete. This union of the divine life with human life, which Paul calls the great mystery of godliness (1 Tim. 3:16), opens the way for life to come to us who believe on Christ. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). The gift is bestowed to the believer here in this time state. Jesus saith, "Verily, verily, I say unto you, he that believeth on me hath eternal life" (John 6:47). Again, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me, and ye will not come to me that ye might have life" (John 5:39, 40). Again, "I am come that ye might have life, and that ye might have it more abundantly" (John 10:10).

These texts show that Jesus was a life-giver, and that the kind of life he gave was eternal life, and that he gave it to those who came to him in faith while here in the body on the earth. Indeed, the whole teaching of our Lord and his apostles shows us that if we don't get it into our souls before we die, it will be too late.

This life in us is the hope of glory. It is the power of the resurrection. Jesus says, "I am the resurrection and the life" (John 11:25). This life in the soul is Christ dwelling in us, and if it abide in us we belong to the number of whom Jesus spake to Martha, "Whosoever liveth and believeth in me shall never die" (John 11:26). Such a soul is a saved soul, and need not fear death, for he has the power of the resurrection within him.

"If the spirit of him that raised up Jesus from the dead to dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

Some people think of this eternal life as something that is to be given after we are raised from the dead; not something to be sought for now, only the promise of it. It is true "it doth not appear what we shall be," because we are but children, and must grow; but the life begins here in the soul in this time state. We are now prepared to answer the question, "What is the gift of the Holy Ghost?" It is this gift of eternal life. The Holy Ghost is Jesus come to us as he promised, "I will not leave you comfortless I will come to you." When he comes he gives this life, called eternal life, because it is superior to the power of death. Every soul that has this life is born again. He is a new creature. He belongs to the new man, or *anthropos*. He is a member of the body of which Christ is the Head—Christ, the second Adam, who is made a life-giving Spirit. To all such our Lord says, "Because I live ye shall live also." We are, many of us, in the orchard business, out here in California. One day I saw a nursery man hauling a wagonload of nice-looking young trees, which he dumped down in a hollow. I asked him why he did so.

"Oh," said he, "these are trees in which the bud did not take." They were therefore worthless. Those in which the bud took, or grew, were left in the nursery until ready to transplant. As the bud taken from the bell-flower apple tree carried the new life with it into the scion in the nursery, so the gift of the Holy Ghost begins a new life in the soul. If the old, sinful life is pruned away, this new life expands, and in due time is transplanted in the paradise of God.

*Irvington, Cal.* J. H. MCCOLLOUGH.

[In the American Revised Version Brother McCollough will find that the word "Ghost" in Acts 2:38 is rendered "Spirit," and there is no reason why it should not be so rendered. Concerning the relation of the Holy Spirit to eternal life, it is undoubtedly true that it is only those who possess the Spirit that possess eternal life, but the "gift of the Holy Spirit" we believe is the Holy Spirit himself, who, through faith, quickens the dead soul into life and, dwelling therein, begets and fosters those elements of character which fit one to live forever. As Jesus Christ is God's gift to the world, so the Holy Spirit is God's gift to the Church, and to each individual believer who opens his heart to receive him.—EDITOR.]

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## MARRIAGES.

Notices of marriages inserted under this heading at the rate of fifty cents for three lines or less (seven words to a line). Additional words at five cents per word. Cash must in each case accompany order.

ALLEN—TOMLINSON.—Jan. 6, 1906, at Bentonville, Ark., Mr. Merlin Allen and Miss Clara Tomlinson, both of Siloam Springs, Dr. J. W. Ellis officiating.

ROBB—HARROD.—At the home of Mrs. Mary Harrod, on the evening of Dec. 27, 1905, at Belle Center, O., Mr. Henry Robb and Miss Blanche Harrod, H. E. Beckler officiating.

ROSE—GRIER.—On January 3, 1906, at St. Joseph, Mo., by N. B. Davis, Fred Rose and Jennie E. Grier, both of Hemple, Mo.

STRONG—BAZZILL.—At Rosendale, Mo., Dec. 31, 1905, John W. Strong and Lela Bazzill, both of Rosendale.

WERKING—WOODY.—David Franklin Werking, minister of Christian church, Mt. Vernon, Ind., to Clarice Pearl Woody, of Mt. Vernon, on Christmas night, 1905, in the Christian church, Fred R. Davies, of Charlestown, Ind., officiating, and Earl Purdy, of Canton, Mo., assisting.

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## OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### BOSLEY.

Mrs. Mollie Bosley, wife of Bro. James M. Bosley, fell gently asleep after a brief illness, Jan. 7, 1906, at Jerusalem, Md., aged 31 years. The large congregation that crowded the old Jerusalem church on the day of her funeral, many with tear-dimmed eyes, testified to the esteem in which she was held by all the community. The vacancy caused by her death in her family and among her friends can never be filled. It is no empty tribute to say that in every relation of life Mollie Bosley was true and faithful. Her daily life was the unselfish way of the cross, and when she awakes in the morning it will be in the glory of the kingdom of God. J. R. GAFF.

*York, Pa.*

### BROWN.

Eliza Brown, wife of W. E. Brown, of this place, departed this life, Dec. 25, after a lingering illness. A noble Christian has been called home. Who can take her place? J. W. HIETT.

*St. Augustine, Ill.*

### COUCH.

Died, in Terre Haute, Ind., Dec. 22, 1905, Susan Couch, aged 88 years, five months and eleven days. She was born in Rutherford county, Tenn., July 11, 1817. United in marriage to William Couch in 1834, the young couple moved directly to Alabama, where were born their two eldest children, John and Napoleon. In 1838, there being no railroads, they moved overland to Illinois, settling in Shelbyville, a frontier settlement of two or three hundred, not yet incorporated. Eight children were born to them. Of these, two now survive, Mrs. Ira Flanders, of Yardin, Okla., and Mr. George W. Couch, of Terre Haute, Ind., at whose home his mother passed away after a short illness, she having removed there in 1867. Her companion died in 1853. She was a charter member of the Shelbyville Christian church, organized in 1840. Her family was one of sturdy belief in church matters, coming in turn to her from her forbears, Carolina Huguenots, of very early times. She left the undying heritage of a noble life. She was a lifelong Christian, a devoted mother and a sympathetic friend.

### GOOS.

My father died on his farm near Tamaroa, Ill., where he had lived for fifty years, Wednesday, Dec. 27, 1905. He was born in Germany, June 8, 1825, and came to America in 1847. He lived in and near Philadelphia, Pa., until 1855, when he moved to the farm where he died. He united with the Christian Church in 1870. He had been a member of the Baptist Church. He was brought up in the Lutheran Church. LEWIS GOOS.

*Mount Morris, Ill.*

### HOLT.

In Kansas City, in 1893, the writer received the confession of John G. Holt, and administered to him the rite of baptism, and the same year accompanied him to Mexico, Mo., to conduct the funeral services over his first wife. Brothe Holt was the largest contributor to the erection of the Forrest Avenue Christian Church, of Kansas City, and one of the men who made possible such a splendid building in those strenuous times. In 1902, after our removal to Mexico, it was our privilege to officiate at his marriage to Miss Emma O. Morris, the organist of the church here, and who, with a sweet little girl, survives him. His death, from inflammatory rheumatism, occurred in Kansas City, Dec. 21, and services and burial here Dec. 24. So, in joy and sorrow, and again in joy and sorrow, and we trust, by and by, in a joy that shall know no sorrow, will be consummated our relationship to this friend and brother and fellow helper in Christ Jesus. A. W. KOKENDOFFER.

### SEAY.

Robert L. Seay, for years prominent in the business and religious life of Chillicothe, died very suddenly on Thursday morning, Dec. 21, 1905. He was faithful in the discharge of his Christian duties, earnest in his contention for better things, and leaves a widow and four children to mourn his departure. JAMES N. CRUTCHER.

*Chillicothe, Mo.*

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# The Home Department

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By J. Breckenridge Ellis.

### CHAPTER II.

Not many days after Raymund and Rhoda learned that there was a strange secret in their lives, Mrs. Revore died. Almost up to the last the twins had been able to take care of their mother. But at the very last some of the neighbors came to their assistance. Among these was the next-door neighbor, Miss Glory Aggency. It was to her house that they were driven immediately after the funeral. Raymund and Rhoda were too much overcome by the loss of their mother to understand just how everything happened during the next day or two. It seemed to them that whatever took place could not matter much, because the one intimate companion of their remembrance was not there to share their joys and sorrows. A hundred times during the day there would be the involuntary thought—"I have not heard mother's voice for a good while; how long she is sleeping! I must run up to the room." The thought would come and go as quick as a dart of lightning. It would leave behind it the shock of conscious loss. Ah, it would be a long time before they heard her voice again—a long time! The world was full of voices, but among them all, hers was to be heard no more. At night Rhoda dreamed that she was carrying a freshly cooked dish up to the sick-room, her apron protecting her one decent dress, her face glowing from the heat of the cook-stove, but her eyes glowing brighter from the love of service. She would open the door—perhaps catch sight of the beloved face on the pillow—but then all would fade—all but herself. She was so real to herself; so alive, so strong; but her mother lay in the quiet cemetery beneath the freshly turned earth.

Raymund, too, found his mother's face mingling with his dreams. He was sitting beside the bed, waiting for her to wake, watching the clock that he might not fail to give the medicines at the right time—listening for his sister's step, or for the wheels of Dr. Browast's buggy—but his mother never woke up. If he might have seen her open her eyes, though only in a dream, it would have given him a momentary pleasure. But the face was always pale—and so still—just as he had seen it the last time.

Though Miss Glory Aggency had been their next-door neighbor ever since Mrs. Revore moved to Crawley, some seven years ago, the chidlren felt that she was almost a stranger. They had, of course, seen her very often, but they had never been in the house. Miss Glory did not care very much for people unless they were ill; at such times she visited them and was very kind in her attentions, and most useful when her offers of aid were accepted. Nobody could be more gentle of touch or voice when she chose. But people who were well and strong did not interest the lady—at least that is the impression she produced upon Raymund and Rhoda. They stood in great awe of the tall, exceedingly thin and spectacled lady, with the gray-streaked hair, the invariable black apron and the brass thimble; and even in the midst of Rhoda's poignant grief over the death of her mother, she was conscious of a new and heartrending sorrow, at the thought that, since they were to go to the house next door, she would have to sleep with Miss Glory. The old lady was fearsome enough in the daytime, but when Rhoda conjured up before her mind the long, lean face surmounted by a frilled nightcap, and the spare, towering form shrouded in a nightdress, the little girl's heart felt a cold chill.

Nor were Raymund's prospects much more cheerful. Miss Glory lived all alone save for her brother, Mr. Merlin Aggency, a gentleman who appeared to the children incredibly old and well-preserved. Everybody in Crawley knew about Mr. Merlin Aggency, and there was not a boy of Raymund's age who would have cared to meet him alone on a dark night. He was "curious." Miss Glory kept him indoors as much as possible, and possibilities with Miss Glory extended to an almost infinite length. Raymund could never remember having seen Mr. Merlin Aggency on the streets of Crawley. He had many a time observed the old man taking a turn in the back yard, or garden, but at such times Miss Glory's face was to be seen at some door or window, on the watch.

"You will sleep with Mr. Aggency," Miss Glory told Raymund; and when the youth started up from some dream about his dead mother, it was to become instantly conscious of the little old man at his side who snored so loud and showed such a tendency to extend his short legs crosswise in the bed. Mr. Merlin Aggency insisted upon burning the lamp all night, and when Raymund lay awake, crumpled up to avoid his bedfellow's legs, it seemed that the only object in the room that had power to attract his eyes, was a tall blue mug on the washstand. In the mug were Mr. Aggency's teeth.

On the morning of the second day of their stay at Miss Glory's, the twins met before breakfast in the downstairs hall. It was the first time they had seen each other in the morning since the funeral. They burst into tears and without thinking, each started toward the other, and the next moment they were in each other's arms.

"What *shall* we do?" sobbed Rhoda. "Oh, what *shall* we do, Raymund?"

"Never mind, Rhoda," gasped the boy, trying to drive back his tears, "*I* will take care of you!"

"I know you will," said Rhoda in proud faith. "I am not at all afraid for myself or for you. But, oh, what will we do without mother?"

"I dreamed I saw her last night," said Raymund, swallowing hard, "and she looked so—so sweet—and—"

There was a little silence. Then Rhoda said, "I dreamed of her, too. Wasn't it just awful to wake up—and she wasn't there—nobody but Miss Glory!"

Raymund's voice took on a touch of human interest. "How did you get along Rhoda?" he whispered, squeezing her sympathetically.

"It was just dreadful," Rhoda confided, with a cautious glance toward the dining room where breakfast was nearly ready. "She is *so* cross!"

"What did she say?"

"It wasn't that she said anything," returned Rhoda, thoughtfully; "she didn't mean to be cross, maybe. It was in just the way she moved and looked. When she shook her dress she did it as if she disliked it. When she struck the match to light the lamp, she seemed mad at the match and at the lamp. When she took out her teeth, it made such a difference—her chin came right up to her nose, nearly! She put them in a glass by the pitcher. Just think! I might have drunk out of that glass!"

"Mr. Aggency keeps his in a blue mug," said Raymund.

Rhoda continued, "And when she took off her hair—"

"Oh, I am glad Mr. Aggency can't take off his!" exclaimed Raymund. Rhoda gave him a squeeze and both laughed softly. Just then a sharp voice came from the next room—"Breakfast!" The voice belonged to Miss Glory Aggency. The children hurried in to breakfast. Mr. Merlin Aggency was already in his seat. His hair was perfectly white. His face was creased by many heavy lines and those about his mouth gave him the appearance of always smiling. When he opened his mouth, the lines changed, and one saw that he had not been smiling at all; the effect was always startling till the mouth closed; then the smile reappeared and one assured oneself that it was a smile, after all.

When they were seated Miss Glory asked the blessing and began to pour the coffee. Her brother drew the dish of steak toward him and said briskly, "Four cuts? Good!" When the meat was served they ate for awhile in silence. Then the old lady spoke, addressing first Raymund and then Rhoda, "Children, have you any plan for the future?"

"We are waiting to hear from uncle William," said Raymund timidly.

"Your mother's half-brother in St. Louis? The man your mother wrote to a year ago?"

"Yes, ma'am," said Rhoda. Mother wrote to him again, about two weeks before she—about two weeks ago."

Miss Glory asked abruptly, "Ever see him?"

"No, ma'am. He has never had anything to do with us. Mother has written to him several times. He never answers. I don't expect he will answer now."

"I expect he won't," said Miss Glory, dryly. "He is all the kinfolks you have, isn't he?"

"The only one," said Raymund, lonesomely.

"They will sell your ma's furniture Saturday," said Miss Glory. "Mr. Jennings has a chattel mortgage on everything, and I doubt if they'll bring as much as the debt. You won't have a thing in the world. This half-uncle of yours is evidently determined to have nothing to do with you. What's to be done? I'm sure I don't know. I've called a meeting here of some of our friends, to advise over it. They'll come to-morrow afternoon. In my opinion, if we can get you two in some orphan home—but I fear you're too old to be accepted."

Rhoda and Raymund both gasped and in the pause Mr. Merlin Aggency said, "The boy has taken another biscuit; five biscuits and four steak-cuts. Would you count the dishes of breakfast food, sister Glory?"

"I do not think I would, brother," said Miss Glory in a voice so gentle that the children could hardly believe their ears. "You will be carrying too many figures in your mind."

"Very well," said Mr. Merlin Aggency, a little disappointed, "but it would make a fuller record. Five and four are nine. We will let it go at that, then."

"Miss Glory," said Raymund, "mother

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Contain nothing injurious.
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left me to take care of Rhoda, and that is what I will do."

"And how will you do it?" Miss Glory inquired.

"I will work—I will do anything I can," said Raymund vaguely.

"Well, well," returned the old lady, "wait till the ladies meet. You need not bother about it till then. There will be time enough for bother. There's always time for bothering, whatever else gets squeezed out!"

(TO BE CONTINUED.)

* *

### Let Something Good Be Said.

When over the fair fame of friend or foe
The shadow of disgrace shall fall; instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,
Let something good be said!

*—James Whitcomb Riley, in "The Reader."*

* *

### Ma's Work.

"Where's Edythe?"

"She's up in her studio hand-paintin' a snow shovel."

"Where's Gladys?"

"In the library writin' po'try."

"Where's Clarice?"

"She's in the parlor playing the pinanner."

"Where's Gwendoline?"

"Up in her boudoir curlin' her hair."

"And where's ma?"

"Maw? Oh, maw's down in the kitchen gettin' dinner for the bunch."—*Houston Chronicle.*

* *

### Father and Mother.

"I have often wondered at the condition of things which sets aside morality in politics and makes possible the election of men whose unfitness is apparent. A mother will teach her boy at her knee to tell the truth, to be kind, to avoid all that is immoral. She will painstakingly guide his thoughts and actions so that he may grow up possessed of all the manly virtues, and the father of that boy will, when it comes time for his son to cast his first vote, take him aside and advise him to vote for a bad man who is on the Democratic ticket because he has always adhered to Democratic principles. Could anything be more absurd?"—*Mark Twain.*

* *

### Child Humorists.

Dr. Macnamara's supply of school-room stories is inexhaustible. He has another batch of them in the Christmas number of the "Schoolmaster" (London). Their humor may be gauged by the following examples:

"Can you take your warm overcoat off?" asked the infants' mistress. "Yes," replied the children. "Can the bear take his warm overcoat off?" "No," replied the children. Asked for a reason, one of the hopefuls replied: "Please, teacher, because only God knows where the buttons are!"

Another little one is told that while the peacock has a beautiful tail "the peahen has no tail to speak of." He reproduces this something on this wise: "The peacock has a beautiful tail; the peahen has a tail too, but it must not be talked about!"

Another story is concerned with a village police constable who is well known throughout the district on account of the zeal with which he follows up any clue that may bring lawbreakers to justice.

His son recently made his first appearance at school. The Bible lesson that morning happened to be the story of Cain and Abel, and the new scholar paid close attention while the assistant mistress unfolded the details of the narrative.

At the close the teacher, who was not aware that the little fellow was taking a professional interest in the matter, was startled to hear him exclaim: "I'll tell our dad about that man!"

There is a touch of pathos in the following town boy's composition on a half-holiday:

"Yesterday we had a half-holiday, and I enjoyed myself very much.

"After dinner I did the knives and forks and cleaned the windows and the boots. Then a boy came round with a football and wanted me to go to the park with him.

"But I could not go because my mother was going out and I had to mind the baby. When she came home we had tea, and then I went to my place and took out orders till nine o'clock. Then I went to bed and came to school this morning. I enjoyed myself very much."

* *

### Both Expensive.

*Maggie.* "Just think of the money some folks spends on medicine an' things to make 'em well."

*Mickey.* "An' just think of the money some folks spends on suppers an' things to make 'em sick."—*Woman's Home Companion.*

* *

I know that the world, the great big world,
Will never a moment stop
To see which dog may be in the fault,
But will shout for the dog on top.
But for me, I shall never pause to ask
Which dog may be in the right,
For my heart will beat, while it beats at all,
For the *under* dog in the fight,

*—Animals' Guardian, London.*

* *

### Substantial Handshakings.

It was years since, in the Ozark region, where I was riding a circuit, that I saw a minister enjoy a most substantial handshaking, says a writer in the "Globe-Democrat." Shaking hands was his peculiarity. He believed in the potency of a cordial grasp to win men to the church, but though successful in winning souls he was very unfortunate in the matter of getting dollars. In fact, poverty continually stared him in the face. He owned a little farm and mortgaged it as long as it would yield a dollar. The mortgages were falling due, but there was no prospect of paying them. It did not bother him a bit. He shook hands more heartily than ever.

"I have unbounded faith in handshaking to bring everything out right," he often said, until his penchant came to be the talk of the town. At last came the day when the mortgages must be foreclosed that would deprive him of the little home that sheltered his family.

On the eve of that day a knock at the door of his house, which was a little way from town, called him. When he opened the door a whole crowd rushed in, and without saying a word commenced shaking hands. He felt something cold in the palm of the first man and when the hand was withdrawn it stuck to his own. "That is the most substantial shake I ever experienced," he said, as he held up a $5 gold piece. But the next man stepped up and a silver dollar was left in the preacher's palm. No one would say a word in explanation, but pressed in on him as fast as he could stick the metal and bills into his pockets. The house was not large enough for the visitors, each one of whom deposited from $1 to $10 in the outstretched hand. Each left the moment his little errand was accomplished, and not a word could be had in explanation, except the last one, who, as he turned to go, remarked: "We wanted to play a little joke on you, and we have." The several "jokes" netted just $871. His home was saved and a neat balance was left besides.

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* *

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## Beverley's Good Impression.

BY CARROLL WATSON RANKIN.

As far as appearances went, Beverley Minot was a most pleasing young person. She had an apple-blossom complexion, summer-sky eyes, precisely the right amount of tractable, sunshiny hair, and a trim, properly-slended figure hat kept her less willowy classmates divided between envy and utter discouragement.

Her smile was inviting and, with fortunate Beverley, the making of friends was always an instantaneous process. Keeping them, however, seemed to be an entirely different matter. Beverley seemed always to have a sufficient number of warmly-attached acquaintances; but, oddly enough, all her friends were invariably brand-new ones. Indeed, a friend of three months' standing was practically unknown in Beverley's collection. A friendship that endured for a fortnight and then suddenly ceased was much more like the usual run of the girl's record.

Beverley's cousin, Louise, a shy girl of no particular figure, a hopeless complexion, and barely sufficient hair to make a piteously thin pigtail, made friends slowly and laboriously; but once made, Louise's friends stayed made, whlie Beverley's easily-acquired intimates slipped away like stitches in a carelessly knitted stocking.

This state of affairs did not appear to worry cheerful Beverley, but it puzzled and distressed Mrs. Minot.

"Beverley," she would say, "what has become of Rose Miller? Three weeks ago you and Rose were inseparable; now she goes by without a glance toward our windows." Or, "Beverley, what has happened to that nice little Lillian Pease that you were so taken with a month ago? Has she moved out of town?" Or, "Beverley, why did Jennie Pratt look the other way when we passed her, yesterday? Less than a week ago you two were holding hands all day long."

Beverley, however, evaded in each instance a direct reply. Rose and Jennie and Lillian, she supposed, had other friends that they liked better and so—with a proud little toss of her head—had she. Girls' friendships were always like that; they never lasted.

"But," protested Mrs. Minot on such occasions, "look at Louise! Think of the years she has gone with Ruth and Miriam!"

"Oh, Louise!" sniffed Beverley. "She can't risk losing anybody's affection. It takes her almost as long to make a friend as it takes the explorers to discover the North Pole. For my part, I can't see why Ruth and Miriam like her so well—she's like Bridget's bread, always just exactly the same."

"Louise wears well."

"Which means," said light-hearted Beverly, "that I don't. But I don't care—I like new friends best, anyway."

It was true that Beverley's wearing qualities left much to be desired, but at first acquaintance this was a state of affairs that no one could possibly suspect. Her manner was attractive; for a girl of her years she was surprisingly entertaining, and she could say more clever things in half an hour than all the other seniors could laboriously concoct in a week's time. Unfortunately, however, the girl's clever tongue had a way of going just a little too far at times; underlying all its brightness there was a sharp, unkind, unlovely little sting. She was certainly witty, but invariably feelings were hurt by her bright but thoughtless remarks.

It was perfectly true that Rose's father did not pay his bills, that Lillian Pease toed in, that Mary's aunt had lost her mind, and that fat Jennie Pratt was prematurely afflicted with a double chin. When Beverley, surrounded by a group of flatteringly interested boys and girls on the schoolhouse steps, had thoughtlessly mentioned these and other similar things, and had pointed her remarks in a sparkling, caustic way peculiarly her own, her audience had apparently been with her even if her victims had not. But this sympathy on the part of her audience did not prevent some traitorous small portion of it from afterward telling Rose, Lillian, Jennie and Mary precisely what Beverley had said.

Unfortunately, no one was safe from Beverley's reckless tongue—friend and foe suffered alike. To a few thoughtful persons who, however, were not in a position to interfere with what did not, after all, concern them, it seemed a pity that so bright, so pretty a girl should show so little kindliness in her daily speech; but, oddly enough her own adoring people appeared not to notice the blemish. It is probable that they were so carried away (as indeed almost eyery one else was) by her cleverness and her undeniable attractiveness, that the little, unkind stings passed unheeded.

In June quite a marvelous thing happened. The Minots had forgotten that they had ever possessed such a relative as a Granduncle Joseph; but jpst at commencement time a smiling little elderly man, hailing from Oregon, announced that he had traveled to the east that he had not seen since he had left it when a small boy in '49, to hunt up his wife's family or its descendants. His own cordiality was so great that the surprised Minots could do nothing but welcome the unexpected guest with what they hoped looked like equal warmth.

"Well, well," said, Granduncle Joseph beaming genially and with evident approval at the assembled family at dinner that first day, "I just wish Elizabeth could have lived to come, too."

"Why did you never write?" asked Mrs. Minot, pleasantly. "I think I can remember Mr. Minot's mother speaking of an Aunt Elizabeth who went west and was seldom heard from."

"Well," explained Uncle Joseph, whose hands showed unmistakable signs of toil, "we were pioneers in our part of the country. There was no way, sometimes, to send letters, and we had to work too hard at first. Afterward, when things got easier, the family was scattered and we didn't know how to reach it. If I hadn't met a man in Portland who came from here and knew you folks I never would have known where to look for you."

Like all the rest of Beverley's little world, Uncle Joseph was immensely taken with the girl, who, in her graduating gown, appeared even sweeter than usual. As the restless old man stayed only a week, he had no opportunity to discover that Beverley, instead of being the beautiful, sweet-tasting Oregon peach to which he had fancifully likened her was, in reality, just a little, tart Upper Michigan cranberry—fair and rosy-red without, but of a knife-like acidity within.

But Granduncle Joseph stayed only a week. If he had stayed for a month it is probable that worthy Louise and not Beverley would have received quiet, unassuming little Uncle Joseph's astonishing parting gift. As things were, it fell to Beverley.

This gift was just a little white envelope slipped into Mrs. Minot's hand at parting. Inside were two thin slips of paper. On one was written in a stiff, unaccustomed hand: "Beverley says she would like to go to college. Perhaps this will make it possible."

"This" was a check for an amount that certainly made Bevereley's going not only possible but probable.

"And we hadn't even guessed," cried delighted Mrs. Minot, "that Uncle Joseph was not a poor relation!"

"No," returned properly-tailored Mr. Minot, "he told me himself, with the most refreshing ingenuousness, that he had bought the suit he wore Sundays at a Chicago fire sale for nine dollars."

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"They cheated him," flashed quick-tongued Beverley. "If Uncle Joseph and all his belongings had been put up at auction I shouldn't have considered it safe to bid more than ten dollars for the lot!"

"Yes," agreed Mrs. Minot, "he spoke so modestly of his 'little place in Oregon' that I supposed, somehow, that it had been a failure. Anyway, it was beautiful of him to do so much for Beverley."

Later in the season when happy Beverley had chosen her college and had made up one or two necessary studies, one of her ephemeral friends wrote that a certain Miss Bay, who was to be one of the girl's future instructors, was to spend a few weeks in Beverley's town.

"It will mean a great deal to you next winter," wrote the enthusiastic correspondent, "if you succeed in making a friend of Miss Bay. She is a person of strong likes and dislikes, and she never can do enough for the girls she takes a fancy to. It's considered a great honor to be one of 'Miss Bay's pets.' See to it that you become a pet. I'm sure you'll have no difficulty in making a good impression—you always make a beautiful impression."

Then the diplomatic, well-meaning friend tucked in, to Beverley's subsequent undoing, a little additional information about Miss Bay's personality, her family, and her fads.

For the next few days both Beverley and Mrs. Minot were occupied with the making of plans for the entertainment of Miss Bay. Both could see that it would mean much for an unknown and possibly

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homesick girl to begin college life with a powerful friend at court.

It was considered probable that Miss Bay, being a stranger would go to one or another of the three hotels that the town afforded. Accordingly, Mr. Minot industriously searched the hotel registers each day to see if the expected lady had arrived, for Beverley meant to waste no time before making her good impression. The registers, however, proved faithless guides.

At this time Beverley's newest and consequently dearest friend was Maud Powers. Maud's manner, indeed, had been slightly cold for some days past—in fact, Beverley had an uneasy consciousness of having likened Maud's peculiarly springy walk to the gait most natural to a grasshopper. Being of a sanguine disposition, however, Beverley hoped that no one had been unkind enough to repeat what she had said.

That Wednesday evening it occurred to Beverley that she had not had an opportunity to tell Maud about the expected coming of Miss Bay. Maud's home was halfway across the town. It was too late and too dark for Beverley to pay her a visit that evening, but, just across the street lived obliging Mrs. Brown, whose telephone practically belonged to the neighborhood.

"Oh, Mrs. Brown," said Beverley, tripping in after tapping lightly at the open door, "please may I use your 'phone?"

Mrs. Brown, who was entertaining a guest in her sitting-room—not an unusual circumstance, since Mrs. Brown rented her entire upper floor to roomers—consented pleasantly. Beverley, without a second glance at either Mrs. Brown or the other woman, stepped to the telephone which was fastened to the wall of the same room.

"Six-fourteen," she called, in her high, clear voice. "That you, Maud? Where've you been all the week? I've something perfectly lovely to tell you. Yes, about college. One of the instructors—a Miss Millicent Bay—is going to be in town this week and I'm going to do my very best to make a good impression on her.

"What? Oh, yes, I've heard a lot about her from Lucy Clark. There's something queer about her family—her father embezzled or something and her grandfather—or else her uncle went insane. Her lover jilted—

"What? No, I haven't seen her, but Lucy says her taste in clothes is something weird! She has awfully queer eyes, and her mouth is just exactly like a catfish's, but, strangely enough, she's quite popular.

"What's that? Yes, of course, she'd a perfect fright—queer dispositoin, too. She takes strong likes and dislikes—

"Can't help liking me? Oh, thank you, I hope she can't. Good-bye, dear, I'll see you to-morrow."

Beverley turned from the telephone to find Mrs. Brown and the unknown guest visibly a great deal more moved than the occasion seemed to warrant. Mrs. Brown's broad countenance was quite purple from her efforts to suppress her almost uncontrollable mirth. The guest's rather plain face displayed such a variety of conflicting emotions that it would be difficult to say which was uppermost. Both ladies were gazing straight into Beverley's surprised blue eyes.

"What have I said? What have I done?" appealed Beverley, addressing her broadly-smiling neighbor. "What have I done?"

"This," explained Mrs Brown, "is Miss Bay—my friend, Miss Bay.

"Oh!" gasped Beverley, turning pink. "Oh, my goodness!"

"I have heard of you from your friend, Lucy," said Miss Bay, with her eyes still on embarrassed Beverley, "and it seems that you have likewise heard of me."

"I'm too ashamed for words," faltered Beverley, hanging her head. "I feel too foolish to live."

"My dear," said Miss Bay, with a sudden smile that showed distressed Beverley that a countenance might be pleasant in spite of an undeniably large mouth, "one doesn't need to go to college in order to learn to curb an ungenerous tongue. If you had said all these unkind things after knowing me, I'm afraid I couldn't have forgiven you—as it is, I mean to forget all about it."

Perhaps generous Miss Bay did succeed in forgetting, but it is certain that Beverley did not. She found it a little hard to teach a seventeen-year-old tongue new tricks, but the tongue learned them, and, after a time, took to saying pleasant things quite as glibly as it had ever said the other kind and with much better results.—*Forward.*

* *

### Obedient.

"Now, Tommy," said the mother of a small boy as she paused in the disciplinary slipper exercise, "what made you eat the whole of that pie?"

"'C-cause," sobbed Tommy, "you t-told me to n-never do t-things by h-halves."—*Chicago News.*

* *

### Anything for an Excuse.

After having suffered several days from an aching tooth, during an exceedingly cold spell of weather, Tommy finally summoned the requisite courage and went to a dentist. After a surprisingly short time he returned home.

"Did you have the tooth pulled, dear?" asked his mother.

"No," answered Tommy. "I didn't have to get it pulled."

"Did the dentist say so?"

"No, he didn't say so. I found it out myself."

"How was that?"

"Well, he said it was ulsterated, and so I told him to let it alone. As soon as the weather gets warmer it'll quit hurting itself, 'cause the ulster will be off."—*Youth's Companion.*

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### Perspective.

Yo' look fah down
  'Long de railroad track,
An' yo' scratch yo' crown
  An' yo' brains yo' rack;
"By gum!" you say,
  "How de train done gwine
To make her way
  Whah de two rails jine!"

On flies the train—
  Foh it don't appeah
To bodder de brain
  Ob de engineah;
An' yo' sho' to find
  Wif de neahuh sight
Dat de rails ain't jined
  An' de track's all right!

Des so we all
  In de futah fah
See de path get small—
  "How we gwine pass dah?"
But we 'proach de place,
  An' it widuh seem
An' we find dah's space
  Foh a ten-mule team!

—*Edwin L. Sabin, Saturday Evening Post.*

## Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Here's a piece of news that possibly you have not seen in any of the smaller daily papers: Our continued story, "The Bronze Vase," is to be printed in The Christian-Evangelist, a chapter of it every week (you know formerly we ran three weeks of our continued story and then took a week's rest); and besides that, every other week, a page of our Advance Society Letters will appear with the continued story. So our work is growing and enlarging. More continued story, more Av. S. matter! The Christian-Evangelist helps by giving the additional space; I help by giving the extra work; now, *you* help by writing letters, joining the Av. S., or keeping up your work. Let's hear from you. The Av. S. is booming; don't you want to be in the boom?

You will remember that we started Charlie's Education Fund with a ten dollar bill. I wrote to the one sending the first corner stone, to know if I might print his name, as he had objected to being published. Here is his answer—he is E. E. Herriman, Mooresville, Mo.: "I don't care for publicity in the matter of giving, but it will be all right any way you fix it. I am a farmer and don't have much to give; am paying on the tithe plan" (that is, gives one tenth of his income) "and like these debts paid up." (That is, considers that what he does for orphans and missionaries is not a gift that he can give or not give as he may feel, but a debt he owes God because God has lent him strength and means. I didn't want to print Mr. Herriman's name because he gave this large sum of $10, or to make a stir about him on account of the great amount it is because he proposed the plan of "Charlie's Education Fund." If he had been a little girl sending a dime, I would have been just as anxious to print the name. If a dime is what you can afford, and just a dime, don't let anybody run themselves into embarrassing situations by sending fifteen cents. Now, since the receipt of this $10, I have received a five dollar bill from a person who objects to the name being printed. So there is $15 as a starter on Charlie's Education Fund!)

Grace Winders, Bloomington, Ill.: "I have been writing on the train and that is why this is so crooked. We will stop at Bloomington, and I will mail this there, so I will just head my note from that place. I liked 'The Woodneys.' Maybe some day we will hear more of them(?). I am going to join the Av. S. I am like Lillie Fisher, I don't see how the Av. S. could get along without Felix. I don't think I would ever have joined without him. Ruth Sampsel is a brave girl to keep the rules three years and then fail in them, and begin right away keeping them. She says she makes Whitefoot's fur fly. I expect he is not very tame if that is the way she treats her cat. My cat is named Jonah, and why do you think? Because it is so fond of fish. I feel very sorry for Charlie, but tell him to keep his mind made up to get that business education he talks about. You don't have to have two legs to get an education and make a good living. My papa has only one leg; the other one was shot away in the war when he was a young man and he got along fine, anyway. After the war, maybe he didn't have but one leg, but he married a young lady from Virginia, and that's how I got my mamma. It is nearly time for the train to stop, so good-bye." Harry Buckley, Lawrenceburg, Ky. (Here is one of our old friends, Relly Turner, of DeBarre, Wis., was calling for): "Enclosed find $2 for Charlie boy and for the brave little woman in far away China—may God's richest blessings rest upon them both." (That brings Charlie's Education Fund up to $16.) "If every reader of the Av. S. page would contribute just a little to this worthy cause, I am sure the knowledge of having done something in the Master's name would make them feel happier. I also send my second quarter's report. I hope Felix is getting used to his new home by this time and purrs his contentment in his old-time fashion. Both of you being Missourians, of course you will have to be shown before you can adjust yourselves to your new surroundings; I suspect Felix will suit first." (I am not so sure about that. Felix shows a decided conservatism down here. He stays in the house every moment we will let him, and being off from his kinfolks, of course we don't like to cross him. He sleeps till mealtime, is very much awake until fed, then sleeps. As one result, he is growing very fat. I think if he would stir around more and make acquaintance among the Arkansas cats he would like it better. In Missouri he used to be very lively and sociable. Perhaps being so far south where it never gets cold makes him sluggish.) "Our Sunday school gave a nice entertainment during the holidays, 'The Christ Child in Art, Song and Story,' by home talent, the 'Art' part consisting of splendid stereopticon views. The school owns the machine and we find it a great help in entertaining and instructing the pupils." Clarence and Carl Per Lee, Grand Rapids, Mich. (two more of our faithful friends of the past—a letter came, not long since, asking what had become of them): "Enclosed please find $2 for Charlie's Education Fund. We are interested in both Charlie and Miss Drusie Malott." (Which brings the fund to $18, hurrah! You understand, of course, that we have our regular orphan's fund, which is used for Charlie's support, to pay his expenses on his summer trips, buy him crutch-rubbers, etc.) Here, by the way, is a letter from Charlie himself: "I received your new book some days ago." ("Stork's Nest" was sent Charlie as a Christmas present.) "I finished it this morning and I found it very interesting. I would have liked for it to have a dozen more chapters. I liked Christmas very well. I got a pair of gloves, some handkerchiefs, two neckties, a mouth harp" (Jew's harp?) "all the nuts and candy I could eat, 'Stork's Nest' and a watch. I have never thought about what school I could go to. There are two business schools in this city. I don't know how I could get my board paid unless I could work my way through in some way. We have school here in the house"

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(the orphan home). "I am higher in books than any one in this school. I received a letter from Bessie (my sister) the other day. She is going to school and learning fast. She has a nice home situated about three miles from Carthage, Mo., in the southwest part of the state. I received a letter from Terrell Marshall the other day. He said he could skate to school and back." (That's the slickest way to get an education that I know of.) "There has not been much snow here in St. Louis, yet. We had vacation here all last week. Give Felix a gentle stroke for me, and tell him to continue his pursuit after the Arkansas mice."

Drusie R. Malott, Tai Ming-fu, North China: "Your letter of Sept. 12—less three would have been my birthday—with check for $5, was received. How can I ever thank you, my friend, and the dear ones of the Av. S., who make it possible, for all your interest? It touches my heart to think that God has given me such true friends; really, your untiring interest exceeds them all. May the Lord give you a hundred fold in return." (He will indeed give us far more than a hundredfold if you are the means of converting one Chinaman wholly and permanently to the true religion.) "The language? Yes, I am learning it fairly well. I spend two to four hours daily with the teacher; can make myself understood, but can understand others even better. I help in the office all afternoon—office corresponding, typewriting, etc. Mornings are spent with the teacher, and with my Bible, and in prayer. After supper (we do not have dinner in the evening but at noon) several of us have a Bible reading and prayer. May this be a precious New Year to you all. I trust that at Christmas, God gave you his own Christmas message, for you already have his best gift—Christ in his fulness Praise God." (Drusie's receipts are necessarily tardy. In looking over my Advance Society Account Book, in which every cent ever received from you is entered and accounted for, I find that in 1905, I had nothing to send Drusie in January, May or July. On each of the other nine months it was my pleasure, thanks to your loving gifts, to send her $5 in our money, or more than $10, "Mexican." May it not be that during 1906 we will not have to miss a single month in sending our $5? I sincerely trust so. Now, right while I am still in this parenthesis, I am going to play a sort of joke. I have a letter from Ashley S. Johnson, who conducts a school where young men, hoping to become ministers, may work their way through. It was because Charlie did not think himself moved toward the ministry that Mr. Johnson decided he could not accept our orphan—and very properly, I believe. Mr. Johnson writes that for the past fourteen months he has worked without one dollar for salary or anything else, yet they need $1,800 to feed his pupils during the coming year. He asks for help. Now, I'll tell you what I'll do; I'll send him fifty cents if he sees this item and writes to me that he sees it; and I'll send him a dollar if he writes that he found this offer without somebody telling him it was in this paper. I want to find out if he reads our page. I've noticed that many of our brethren who are working for good causes know very little about the work of other brethren who are working for good causes. I think it a sad thing that of all our leading men, the men who conduct our missionary boards, and write our best articles for our religious papers, and are foremost among the speakers in our Church, only two or three have ever done a thing for the Advance Society. And why is it? I delight in helping our church boards, and it is a privilege to read the gifted papers of our best writers. Why don't they help *us* a little, if not with money, at least with a word to show they know we're alive? So here's $1, Mr. Johnson, if you read this without help!)

I announced that the continued story would be called the "Secret Bowl," but I grew afraid that some might think it a temperance story. I like temperance stories, but mine is not that kind, and I didn't want a wrong impression made. When I went to change the name, I naturally thought of "Secret Pitcher," but that sounded too much like playing baseball on Sunday, so I decided on "The Bronze Vase." I hope you will forgive me for not knowing my mind better at first. I have some interesting letters left over for two weeks hence.

*Bentonville, Ark.*

·DR·

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THE
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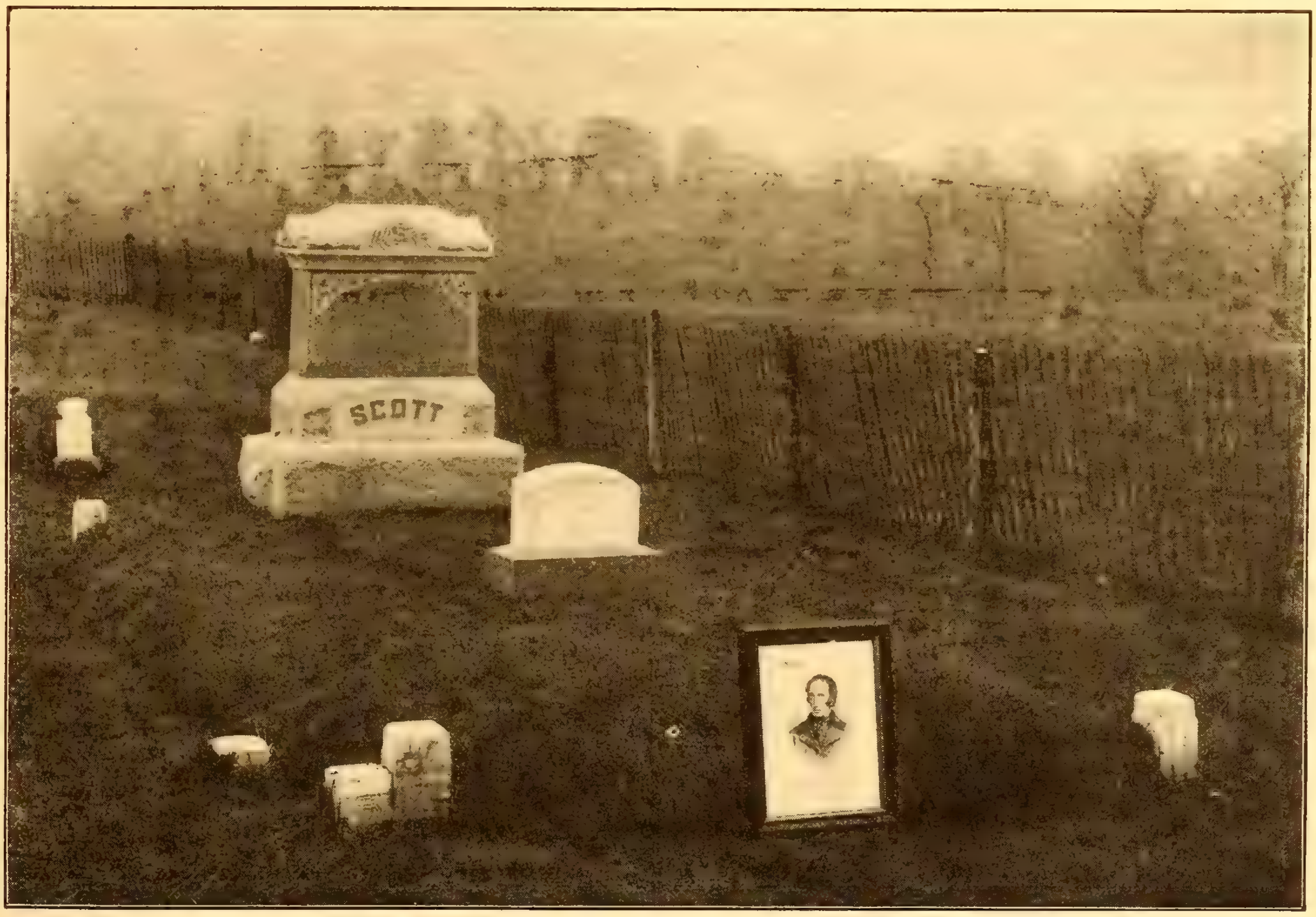

THE GRAVE OF WALTER SCOTT, AT MAYSLICK, KY.
The Monument was erected by popular subscription. See page 140.

## The Christian-Evangelist

**J. H. GARRISON, Editor**

**PAUL MOORE, Assistant Editor**

**F. D. POWER,**
**B. B. TYLER,** } **Staff Correspondents.**
**W. DURBAN,**

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## What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLIII. February 1, 1906 No. 5

# 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

Secretary W. R. Warren's Education Day literature is a new demonstration of his fitness to lead in this Centennial Propaganda. Look for the glow of his pen in this department next week.

Our National Benevolent Association has recently dedicated a large addition to the Old Folks' Home at Jacksonville, Ill., and established a new hospital at Valparaiso, Ind. This corps of the Lord's army is all athrill with activity and eager to accomplish the work given it to do by 1909.

The Christian Woman's Board of Missions, ever alert and responsive to duty's call, and under the leadership of Calla D. Harrison, of Louisville, is making special efforts to at once raise a Centennial Commemorative fund of $100,000 for their beneficent ministries, and will succeed.

President McLean reports the current receipts for Foreign Missions during the first quarter of this fiscal year as nearly $11,000 greater than for the corresponding time last year, and that more churches are preparing for the March offering than ever before in the history of the society.

The prospects for Christian Education are brightening as thoughts of the approaching Centennial remind the brethren that among the mighty achievements of Alexander Campbell none is more conspicuous or enduring than what he undertook for the sake of an educated ministry. Bro. J. C. Mason reports Mrs. Mabel Lea has recently added $10,000 to the endowment of a Christian college at Leaday, Tex., and contributes $2,500 to current expenses, and promises other help. Judge Irwin, of Indiana, offers $100,000 to Butler College, provided others will add $150,000. Under President W. E. Garrison's leadership this quarter-million endowment will doubtless soon be secured.

State Missions are being caught up by the Centennial Propaganda tidal wave of prosperity and lifted to places of greater power and consequent usefulness. R. A. Long has offered $5,000 to the Permanent Fund of the Missouri Board if his brethren of the state will add $15,000 more; and Brother T. A. Abbott says they will. He adds there has never been so much enthusiasm in the rather prosaic work of paying off church debts as now, and that by 1909 our churches will practically be from under that burden. Secretary W. S. Lowe, of Kansas, writes there will soon be reports of trophies won for the Master in that state that will make inspirational reading. Representatives of all our church interests are living in an atmosphere of new and kindling hopefulness.

### Significance to the Churches of 100,000 Readers of The Christian-Evangelist.

BY JAMES NORVEL CRUTCHER.

In the first place, The Christian-Evangelist is owned by those it represents. Its officers and owners are men who have been for years faithfully practicing their preaching in private life and in public works. This is a matter of much importance. It is a good thing for "defenders of the faith" to belong to "the household of faith." This is at least consistent and safe. It gives the impression that the faith is the thing, not the counting room. With such an impression, confidence is inspired, consistency is assured, enthusiasm of the better sort is aroused and those on the battle line have their interest enlarged. Greed for gain does not cause The Christian-Evangelist to mix the Lord's prayer with liver advertisements, nor the Great Commission with oil and mining schemes. Its advertising pages are free from graft.

The Christian-Evangelist is carefully edited. I sent an article to The Christian-Evangelist months ago and it has never appeared. I hope it never will. The pages of The Christian-Evangelist breathe a genuinely spiritual life. It contends earnestly, but, as I see it, not in the spirit of bigotry. It is liberally conservative and conservatively liberal. It does not make any pretension to a monopoly of the truth, but is constantly reminding us that we need to reverently and persistently seek the truth. It sometimes acknowledges that there are some problems upon which some things are yet to be learned, and modestly asserts that we have not all reached the heights. It even assures us that we sometimes err, and that we should "reach unto the things that are before, looking unto Jesus."

Like the poet-priest, Brother Garrison is constantly reminding us that:

> "I walked in the world with the worldly;
> I craved what the world never gave;
> And I said: 'In the world each Ideal.
> That shines like a star on life's wave,
> Is wrecked on the shores of the Real,
> And sleeps like a dream in a grave.'"

Who has not felt the helpful uplift from the "Easy Chair"? And is not this spirit through all the pages of this magnificent journal, really religious in tone as well as in name? Souls are made of these things, brethren. The influence of such a spirit, when it finds expression in so many ways on the printed pages of The Christian-Evangelist, can but rest as a benediction upon all its readers. Why enlarge its circulation? Because The Christian-Evangelist possesses the spirit of Christ, without which we are none of his. And the more widespread this spirit, the more secure that faith we should extend and defend.

One hundred thousand readers for The Christian-Evangelist will prove an everlasting benediction upon the whole body known as Disciples of Christ. Every preacher should make it his business to see to this matter. This is as much a part of his business as working up a missionary offering or holding a protracted meeting.

*Chillicothe, Mo.*

### EXPECTATIONS COMPELLING SUCCESS.

I find The Christian-Evangelist indispensable. I wish you the continued and increased favor of the brethren. You should soon have 100,000 subscribers.
*Brazil, Ind.* E. L. Day

It seems to me The Christian-Evangelist grows better and better. The spirit of the paper is indeed Christlike. I wish every member of our churches could read it. Mrs. A. S. Younkin.

The Christian-Evangelist and the Bible are all I have to go by. For six years I have not seen a Christian minister. Thank you for your help along the heavenly way.
*Ellsworth, Wis.* Mrs. M. S. Hodges.

The Christian-Evangelist has been a welcome visitor to my home since it bore the name of "Gospel Echo." Long may Brother Garrison and the blessed influence of this pure, clean paper live!
*Buffalo, Mo.* Mrs. D. M. Rust.

I want to tell you that I heartily believe every word of your editorial in The Christian-Evangelist on the importance of that journal's influence in the future of our work. You shall have my hearty co-operation. J. C. Mason.

### From India's Jungles.

The Christian-Evangelist is always a welcome visitor to our lonely outposts here in the jungle. May its mission be abundantly blessed by the Father.
*India.* Walter G. Menzies.

### A Merchant's Opinion.

Enclosed find $1.50 for the paper which I regard as the best in the land. It gets better as it grows older. Yours for Christian union on Christ's and the apostles' platform. James M. Beasley.

### Why Not?

Enclosed find $1.50 for one year's subscription to your valuable paper. I am so helped by The Christian-Evangelist, I can not see why more do not drop less valuable papers, if need be, and apply the money to The Christian-Evangelist. Nothing else but the Bible gives me so much encouragement and comfort.
*Garfield, Ark.* Sarah A. Gardner.

### It Will Leap and Bound.

I am glad you have taken hold of your present work, and I look for the circulation to go up by leaps and bounds. I shall help do all I can, for I do think The Christian-Evangelist is the sanest and wisest of all our journals, and best calculated to win friends to our great plea. It makes a rare combination of loyalty and charity, and sounds a high, clear keynote for the music of our marching hosts. E. O. Sharpe.
*Winchester, Ill.*

# Current Events.

**Football Again.**

The action of the Harvard board of overseers in abolishing intercollegiate football marks another step in the progress of athletic reform. The action is in line with recommendations recently made by President Eliot.

President Hadley, in a speech at an alumni dinner, treated the subject in a manner which, to our mind, lacked his usual profundity. He made three points: First, that football is the least dangerous and most democratic of the "major sports"; second, that unfair play is to be prevented by refusing to play with teams which play unfairly; third, that any needed changes in the rules may be safely left to the rules committee and that Yale is willing to trust Mr. Camp as its representative in that matter. On these three points, we suggest the following comments: First, President Hadley's definition of major sports includes only deep sea sailing, big-game hunting and football. Perhaps automobile-racing and mountain-climbing might be added. Very likely football is less dangerous and more democratic than any of these. But what valid reason is there for classing a college game with these sports which are distinguished by danger and expense? "Major sports" are, by definition, one may say, those which are dangerous and expensive. To include football in the list because it has these characteristics, and to defend it because it has them in a less degree than the other sports of the same class, strikes us as a pretty feeble sort of defense. As to the second point, about fair play, the suggestion to refuse to play with unfair teams would be adequate if there was only an occasional unfair team here and there, but it fails to touch the case if, as is charged, the character of the game is such that it puts a premium on unfairness in every team. The chief problem is not to force your opponent to play fair but to get the spirit of fair play in your own team. President Hadley's suggestion affords no relief on this point. Third, the present rules committee has had American football under its control for years and has shown neither the ability nor the disposition to make such reforms as are now demanded by intelligent public opinion. The committee, and to a large extent Mr. Camp, is responsible for the present system which is now under criticism. Tariff reform by the friends of the tariff may be a possibility, but it is futile to hope for football reform through the rules committee.

* * *

**A Universal Language.**

Not long after the confusion of tongues at the Tower of Babel, some enterprising Mesopotamian who had been struggling for the first time with the irregular verbs of an alien speech, in an effort to regain communication with some of his friends, doubtless suggested that some steps ought to be taken toward a return to a universal language. We have no historical evidence, but on general principles it must have been so. And from that day to this, and more particularly since the development of close relations of trade and diplomacy between nations of different languages, there has been a succession of attempts to create and popularize a universal language. We all remember the rise and fall of Volapuk. Idiom neutral was its lineal descendant. The proposal to use a simplified and modernized Latin has many advocates. Tutonish is an artificial language whose name indicates the guiding principle of its construction. Realizing that it is much easier to construct an ideal language than to get it adopted, one enthusiast has proposed the calling of an international congress of savants to form a universal language, and the establishment of a very elaborate system of bounties to secure its general adoption. The total estimated cost of this scheme is five billion dollars, but what is that in comparison with the magnitude of the anticipated benefits, for, says the zealous advocate, "Ignorance and mental slavery would pass away, and the wars, famines and pestilences would vanish from the globe." At present, Esperanto is the most promising candidate among the international languages. It has attained the dignity of a descriptive article in the "Atlantic Monthly." We are told that this language has already been accepted by many influential persons and societies, that there are large clubs devoted to its cultivation in the principal cities of Europe (3,000 in Paris, for example,) and that there are about twenty-five periodicals published in the language. At a congress of Esperantists held in Boulogne, twelve hundred representatives from twenty-two nationalities were present, and during the session, which lasted a week, the resources of the language for all purposes, from argument to flirtation and from humor to religion, were fully put to the test. The simplicity of the language is indicated by the fact that its complete grammar occupies only four printed pages in the official text-book, and the writer in the "Atlantic" (who is a professor of modern languages and not a devotee of this movement) says that, taking up the text-book for recreation at three o'clock one Sunday afternoon, he could read fluently at four o'clock, and after supper wrote a letter in Esperanto.

* * *

**The Gaelic Revival.**

A movement quite the opposite of that for a universal language, is the Gaelic revival led by Mr. Douglass Hyde and the Gaelic League. The purpose of this is to revive the spirit and customs of the Irish nation, and especially the Irish language. Mr. Hyde, who is now on a lecture tour in this country, pays eloquent tribute to the literature and civilization of ancient Ireland, and urges the preservation of the old Gaelic language as the best means of keeping intact the Irish tradition and nationality and of handing down to posterity these literary treasures. As to the main facts, there can be no doubt. It is a matter of history that early Ireland, before the domination of England, or even of Rome, in England, had an independent civilization and literature and a highly inflected language which is one of the purest of Aryan tongues. History must recognize this, and the Irish should remember it, and the public, whose estimate of the green isle is summed up in the grotesque "stage Irishman," ought to be ashamed of itself and find out the facts. But at the same time the attempt to revive the ancient speech as the vernacular and to print it in medieval black-letter and turn back the hand upon the dial, seems unjustifiable.

* * *

**The Statehood Bill.**

The statehood bill has passed the House, but its real troubles will begin in the Senate. The bill is an administration measure, and just at present the Senate is much less inclined to defer to the President's wishes than is the House. Moreover, the Senate is always conservative about admitting new states, whose senators, in spite of their small constituencies, would share equally in the dignities and privileges of that exclusive body. A bill for the admission of Oklahoma and Indian Territory as one state could have been passed almost without debate, for the population, wealth and social and intellectual conditions of those territories leave scarcely any basis for opposition to their appeal for statehood. But there is no general demand for the admission of Arizona and New Mexico, either separately or jointly. The prevailing sentiment in both territories is opposed to joint statehood. As an alternative, they would prefer to retain their territorial status, though of course either would accept separate statehood gladly enough. The most urgent reason for their union is that the large Republican majority in New Mexico would more than outweigh the Democratic majority in Arizona and would make the joint state Republican. This political motive is the only thing that stands in the way of the sensible and just course of considering each case on its merits.

* * *

**Hapgood and "Town Topics."**

The libel suit of "Town Topics" against Norman Hapgood, editor of "Collier's Weekly," has been decided in favor of the defendant. Mr. Hapgood editorially made certain severe statements about Town Topics and about Colonel Mann and Judge Deuel in regard to their connection with the famous publication, "Fads and Fancies." This celebrated volume was evidently designed chiefly for the publication of scandalous and unpleasant information about those wealthy New Yorkers who would not pay for the privilege of being left out. Mr. Hapgood accused them of practicing blackmail. His defense in the trial was that the charge was true. The evidence showed that nearly $200,000 had been collected from men socially and financially prominent in New York, in sums varying from five thousand to twenty-five thousand dollars. Sometimes the contributions were made in the form of loans, without security and not intended to be repaid, or the purchase of worthless stock. The evidence put "Town Topics" in a very bad light, and it also sets one to wondering about the private lives of the eminently respectable gentlemen who have been willing to purchase immunity from publicity at such a high rate. It took the jury ten minutes to decide that Mr. Hapgood was not guilty. "Collier's" is doing a real public service in risking a few libel suits to say some things which ought to be said.

# Christian Union: An Historical Study.

## I. The Apostolic Age.

### *3. Unity of the Early Church Tested.*

It should be stated that the unity which prevailed in the Church immediately following Pentecost, and for a few years later, was of that simple, naive kind which flowed naturally out of their first love for each other and for their common Master, and which had not been tried. This divine impulse was sufficient to overcome, for the time at least, the ancient differences and alienations which existed betwen sects and races, but would the bond of unity be strong enough to hold the Church together when there should spring up within the Church itself serious differences of opinion touching the very nature and scope of the new religion? It was not long before the unity of the Church in the apostolic age was subjected to such a test.

In less than a score of years, after Christianity had passed beyond Jewish limitations, and Gentile converts had been brought into the Church, a fierce controversy arose concerning the reception of Gentile converts, as to whether they should not be required to submit to circumcision and to keep the law of Moses. Paul, the missionary to the Gentiles, championed the cause of Christian liberty, and held firmly to the position that to impose circumcision on these converts was to nullify the Gospel, while to accept circumcision was to become a debtor to do the whole law and to be severed from Christ. (Gal. 5:1-4.) On the other hand we can well understand how radical and revolutionary it must have seemed to certain Jewish brethren to receive on terms of religious equality those who had never submitted to circumcision and the Jewish law. To them it seemed like trampling under feet the religion of their fathers, and therefore not to be tolerated. This man Paul, who was receiving Gentile converts into the Church without circumcision and was teaching them that the law of Moses was superseded by the Gospel of Christ, was, in their estimation, an arch heretic whose mouth should be stopped.

It is easy for us, at this distant age, to underestimate the gravity of that issue. It was a question of far-reaching importance, on the right settlement of which depended the future triumphs of Christianity in the world. It was the beginning of that age-long conflict between Christian liberty and a stolid and narrow conservatism which clings to ideas and customs long after they have ceased to meet the needs of men. The question came to a crisis when "certain men came down [to Antioch] from Judea and taught the brethren, saying, "Except ye be circumcised after the custom of Moses ye can not be saved." Is it too severe to say that these self-appointed regulators of their brethren were not half so much concerned about saving these Antiochians as they were about saving their traditions? We are not surprised to read that "Paul and Barnabas had no small dissension and questioning with them." The result was that "the brethren appointed that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question" (Acts 15:1, 2). There the matter was amicably settled, and settled in favor of Paul's position, with a few concessions to Jewish prejudice which involved no principle, and the observance of certain moral requirements which Paul had not neglected.

Gentile converts need not be circumcised, but they would be asked to "abstain from the pollutions of idols, and from fornication and from what is strangled and from blood." This was the settlement which "seemed good to the Holy Spirit and to us"—the apostles and elders.

Thus a great crisis in the Church was safely passed. It was fortunate that the cause of Christian liberty had such an able champion as Paul. It would have been easy to have split the Church in twain on that subject, if the leaders had been less guided by the Holy Spirit, and had been ambitious to be party leaders. It was the spirit of unity, and loyalty to a common Lord, on the part of Paul and Barnabas—the liberal leaders—and Peter and James—the conservative leaders—that brought about this happy settlement and averted a disruption in the Church. It may be questioned whether a single division in the Church to-day is based on a more important question of difference than that which this conference at Jerusalem settled. What were the principles observed in this settlement?

1. Christian liberty prevailed over the narrower interpretation of God's will and purpose.

2. But there was no compromise of truth. The will of Christ, as manifested in his word and in the events of that day, was honored and carried out.

3. Love triumphed over partisan feeling, and catholicity over provincialism.

# "Our Pastoral Polity."

We received a letter recently from a reader of The Christian-Evangelist requesting us to write an editorial on the above topic. There was no evidence in the letter that the writer intended his request to be humorous. It seemed to be a sober request for some information on this subject. What our brother wishes, no doubt, is the custom of our better churches in regard to the employment and dismissal of pastors or preachers. The question is well worth asking and considering, for we are constantly seeing illustrations of how not to do it.

First of all, it should be said that our polity is congregational; that is to say, each congregation has the right to select and call to its service its own minister and to perform such other acts as relate to its own internal affairs. The congregation is the source of authority in these practical affairs.

In the next place, it should be stated that well organized congregations perform these congregational functions through their regularly constituted organs, or officers, who take the lead in such matters. The elders and deacons of any given church are appointed to look after its spiritual and material interests. If one or more of these elders possess the qualifications for ministering to the flock, they may be called to this service by the church, devoting their whole time, or so much of it as may be necessary, to that work. But if the elders are unsuitable, or are unwilling, to take upon themselves the work of publicly preaching the Gospel, they should, with the aid and co-operation of the other officers of the church, look out some one whom they deem suitable for such work and recommend him to the church for its approval.

No man should ever be presented to the congregation to be voted upon as minister without the consent and sanction of the officers of the church, who are especially charged with the responsibility of caring for it. The official board should first agree upon some one to be recommended to the church, and no minister should consent to have his name presented to any congregation without the consent of its official board. Nor should the officers present any name to the church about which they themselves are divided. Division in the board means division in the church.

Ordinarily the congregation should and does call the man recommended to it by its board of officers. If, however, it should refuse to do so for reasons it deems good, the officers should seek out some one else, and not insist upon a minister who would be objectionable to even a respectable minority in the church.

There are two extremes here to be avoided: One is, where the board of officers assumes entire responsibility in calling a preacher or in dismissing him, without asking approval of the church. The other is, where the congregation overrides the action of its official board, and acts without its approval. Both these courses lead to confusion and strife.

It is a very unwise and dangerous practice to circulate a petition asking a minister to resign, without the consent or action of the official board, or to petition him to continue after the official board has accepted his resignation or advised it.

As to the selection of a preacher, we would strongly advise against the sampling system. Do not ask a preacher to come and preach a "trial sermon." You are not calling him merely on his ability to preach sermons. It is far more satisfactory to call him upon his record as a minister, or if he be a young man, upon his character and promise of usefulness. If you must sample his preaching send a committee to hear him in his own church.

Again, do not hunt for star preachers, or brilliant pulpit orators If you should have such a one, make the most of him, by all means, and keep him—if you can! But rather seek a godly man, with an education and culture adapted to your field, whose life will be a daily commentary upon his sermons.

When you get such a man keep him as long as you can. Do not employ him for a year, but indefinitely—as long as mutually agreeable. Pay him his salary promptly, and pay him enough salary so that he can pay his debts and hold up his head as a man. Pray for him; speak well of him; overlook slight faults, and while he is making a church, you will be making a preacher.

Whatever you do or do not do, do not quarrel, and divide over a preacher. No preacher worthy of his high calling will allow himself to become a bone of contention. No church, worthy to be called a Christian church, will allow itself to be divided and its influence neutralized in the community, by its petty quarrels about personal preferences. Divisions in a church proceed from carnality. The spiritual church is a united church.

## Notes and Comments.

A correspondent who calls in question the personality of the Holy Spirit, writes:

> "But you may possibly have a different idea from what I have as to what constitutes personality; for it is a difficult matter with me to form an idea of personality without associating it with something visible and tangible."

Then, of course, it follows that God is an impersonal being, or influence, and when we pray to him we are praying only to an impersonal principle. Of course this takes all the life out of prayer, and destroys the whole conception of fellowship with God. Such are some of the destructive effects of a false theory. As a matter of fact, neither visibility nor tangibility is an essential feature of personality. Death destroys our visible and tangible bodies, but it does not destroy our personality. Consciousness, character and will constitute personality, and these may exist, and do exist, in God, independent of visible and tangible form.

◆

Many people in Missouri, we think, will be surprised at the following statement taken from advance sheets of State Superintendent Carrington's annual report of public schools:

> "At least two-thirds of the children of the state have no rights or privileges in any public high school, or in any grade of work above the eighth. The fundamental principle of education is disregarded when pupils of any district of the state are denied the privilege enjoyed by the children of another district. If the provision of the constitution which declares that free public schools are to be maintained for the gratuitous instruction of all children between the ages of six and twenty years was carried out, there must be a good high school within easy reach of every boy and girl of the state, a school that each had a right to attend, free of tuition charges."

This being the case, there would seem to be an imperative need for a steady increase in the number of high schools throughout the state, if the state is to have a future citizenship worthy of its great possibilities.

◆

The Standard Oil crowd have only one reply to the testimony Attorney-General Hadley is ferreting out against them, and that is, "Hadley wants to be a second Joseph W. Folk, and become governor of Missouri." We see nothing criminal in this ambition. There is room for several Mr. Folks, and Mr. Hadley may well aspire to walk in the footsteps of so worthy a man.

◆

"The Missouri Issue," the organ of the Anti-Saloon League in Missouri, contains an article in a recent issue on "Paris and Monroe County," in which it says:

> "We have a hard battle in Paris, but we are determined to bring up the strong, stalwart reserve in the country and win the victory, though against great odds. In Paris nine out of fifteen officers of one of the leading churches signed saloon petitions, and one church officer actually rents buildings to saloons. All told, 47 members of one church, 14 of another, 5 of another and 1 of another signed saloon petitions."

It is with no little surprise, and, we may add, disappointment, we read the above statement. We do not pause to ask which one of the "leading churches" it is in which "nine out of fifteen officers signed saloon petitions, and one of the church officers actually rents buildings to saloons." We had hoped that the *churches* of Missouri, at least, had cleared their skirts of this abominable traffic, in so far, at least, as that no member in good standing would sign a saloon petition or rent his property to a saloon. How can any church expect to wage a successful war with "the world, the flesh, and the devil," while its members, and even its officers, have compromised their influence and standing in the community by such action? We are more sorry for this than words can express. If any church member so incriminated should happen to see this, let us plead with him that he at once break all partnership with this contaminating curse of our time.

◆

The "Herald and Presbyter," of Cincinnati, we usually think of as a staid, sober, matter-of-fact sort of religious journal that jogs along at an orthodox pace, and that wouldn't know a joke if it should meet one in the road. But occasionally our venerable Presbyterian contemporary shows a fine sense of humor, as may be seen from the following recent editorial utterances:

> "The 'Christian Standard,' organ of the more enlightened and progressive section of the Christian (Campbellite) Church, opposes the federation of Churches. . . . If this spirit appears in a paper representing the more progressive, evangelical and fraternal part of the Church, what shall we expect in papers representing old-time Campbellism? . . . It should be generally known that their most progressive and fraternal paper, in this discussion of federation, denies the Christian character of all other Churches."

Let no one say that the "H. & P." is incapable of perpetrating a joke!

◆

Referring to the discussion on the Holy Spirit, a correspondent writes: "I would like a little arc-light on one point. How do Bro.——— and others account for 'the influence of the spirit' of the devil? He has no Bible, no 'word'; or have they gone over to the uncircumcised on this subject and elminate the devil altogether?" That raises a question of demonology into which we will not here enter.

◆

G. W. Jackson, writing from Stella Lodge, Craigie, Perth, Scotland, says:

> "Has it occurred to you that now is the time to evangelize France? It seems to me that you must have some converted Frenchmen amongst American Disciples. And, as France did so much for you, in the long ago, you at least owe it to her to give her what you have learned of apostolic doctrine and church order."

Referring to the subject of baptism, he says:

> "For long I was held back by Rom. 6:3, 4, thinking that burial looked *backward* to death. And so it does, but it also looks *forward* and we are 'baptized into' (eis) his death—a death like his='the fellowship of his suffering'—'ceasing from sin,' for he died unto sin once for all and now henceforth liveth unto God; so we also. The former may be thought of as justification, the latter sanctification, the work always going forward as we walk in the Spirit and make to die the deeds of the body."

Yes, indeed, baptism has a forward as well as a backward look, and it definitely commits us to a program, the end of which is our transformation into the image of Christ.

◆

Dr. Madison Peters has just stated in a sermon that he has found that nine out of ten women at fashionable restaurants drink the same stuff as men and in equal quantities. This is one of the deplorable facts of the temperance situation. There was a time when no American woman would care to be seen drinking in public.

◆

A sister writes: "Many of our pastors, announcing in the papers their two sermons on Lord's day, state that the evening sermon will be 'evangelistic.' Now, an ordinary observer can tell no difference between the two services. What do they mean by 'evangelistic'?" It is the practice of many of our ministers to devote the sermon in the morning to the deepening of the spiritual life of the church, and in the evening to address their sermons more especialy to "those without," and to give the whole service an evangelistic turn. The music, the text, the sermon, and the exhortation, are all adapted to win men to a confession of Christ. This is no doubt the meaning of the announcement referred to.

◆

A reader wants to know what reply we would make to one who maintains that Campbell's "Christian System" is the "discipline" of the Christian churches. About the most effective answer, we would say, would be to have the person who makes such a charge interview some of our members and find how little they know about the book! It is very curious and interesting how anxious some of our denominational friends are to make it appear that we have a creed and discipline just as they have. Does it not betray a latent consciousness that a human creed is not a very good thing to have? If we had an authoritative creed, besides that found in the New Testament, we should certainly be anxious for people to know what it is, and would publish it abroad. The charge is a silly one—not to base it on any worse grounds—and betrays a lack of information.

◆

At this season of the year the minds of the brethren turn naturally toward the preparation for the foreign missionary offering in March. The steady growth of this work registers, as fairly as anything can do, the spiritual progess of the brotherhood. There is no better evidence that any people have caught the vision of Christ and have entered into fellowship with his great plans and purposes than their zeal for world-wide evangelization. This coming March offering should, of course, reach the high-water mark thus far in our history. This will require, however, painstaking preparation.

## Editor's Easy Chair.

The Easy Chair is immensely interested in the life that now is, with all its signs of promise pointing forward to golden ages yet to be. It finds joy and inspiration in all the processes of growth and development which it sees going on in the world. It is thrilled with delight at all the beauty which the beneficent Creator has spread before us in earth and sea and sky. But, on occasion, it loves to get a glimpse beyond the veil, and to pause long enough, amid the clamor of present duties, to reflect on the nature of that life that is to be when this mortal life shall have ended. It is not wrong, we are sure, to try to form for ourselves, with such light as the Scriptures afford, a picture of that other world that lies beyond death, with all its activity and fellowship and blessed fruition. So close is the connection between the life before and after death that one does not experience any severe break in coming back from such a reverie to take up the thread of daily tasks and duties.

⁂

We have just been reading a little book bearing the captivating title, "The Redeemed Life After Death," by Charles Cuthbert Hall. Only a trained hand and a disciplined soul can lead us profitably in the contemplation of such a theme. But such a hand and such a soul are manifest in this precious little volume. Thousands of hearts will be comforted by it, and many a burdened soul will find in it courage to go on bravely with the unfinished tasks of life. The first part of the little book presents in a striking way the universality of this belief and hope of life beyond death. This belief did not originate with Christianity. "Ages before the dawn of Christianity the river of this belief, brimming with the hopes and fears of human hearts, ran, like the four-fold river of Eden, through four ancient channels of the religious experiences of our race, the faiths of Egypt, of Babylonia, of Persia, of India. Two thousand years before the Hebrew exodus, the Egyptian Book of the Dead was penetrating that gentle and poetic civilization with the atmosphere of immortality. One thousand years before the Psalter of Israel, the Accadian hymns of Chaldea were voicing the same elemental belief for the Babylonian progenitors of the Hebrew people. Half a millennium before Christ, in the Asiatic empire, between the Caspian and the Persian Gulf, the Zoroastrian Avesta was proclaiming with singular clearness and decision the Parsi faith of life advancing after death to its judgment and its doom. When the Hindoo Aryans swept through the passes of Afghanistan to the plains of the Indus and the Ganges, they brought with them prehistoric hymns breathing the hope of immortality, and telling of an 'everlasting and imperishable world, where there is eternal light and glory.'"

⁂

Such was the conviction of the ages and civilization lying back in the misty past. Of course, it was the revelation of Jesus Christ that confirmed this universal assumption of immortality and gave an interpretation to this universal sense of human destiny. In the light of his teaching, and especially of his triumph over death, life beyond the grave is something more than a vague hope. It is a certainty. The fact itself is as clear and indisputable as the fact of Christ himself. But how much remains unknown about the future life! Only a few bold strokes are given to awaken our hope and aspirations, and kindle the imagination, and for the rest we must wait until we shall enter upon the realization of that life. Yet we love to go to the very borderland of revelation, and turn loose Faith and Imagination, if perchance, by their explorations they may bring back some definite information about that world of mystery. As our author says, "In our quiet hours, it is well to reflect upon the confirming and interpreting of our sense of immortality through the Christian Revelation; to take the Key of Death, as from his hand, and open the door of thought into that blessed life that lies beyond. The moment we open the door we are tempted to draw back and to turn away our eyes, confused if not terrified by the mysteries that envelope the future. As soon as we admit the certainty of life beyond death we open questions that we can not answer; we unfold possibilities that we can not limit. How could it be otherwise with a life which we view from afar and of which we have not yet had experience?"

⁂

Sure enough, as the author reasons, if we do not understand the phenomena of this present world, if we are baffled by its mysteries, why should we expect to understand all about that other world into the experiences of which we have not yet entered? It is this uncertain knowledge of the future that makes many people fear death. "We have grown used to the kindly earth and its ways. Is it strange that it frightens us sometimes to think of going away from it all forever—the pine trees and the hills, the firesides and the faces that smile and speak? There are moments when the mystery of it all is overwhelming. But this natural and childlike shrinking from that which we do not understand is not the only influence that makes it hard for us sometimes to see the fair, sweet landscape of immortality that lies beyond the tumultuous clouds of mystery." We have raised and debated so many questions in relation to the future life, concerning which it is beyond the power of man to reach a definite decision, that these very controversies have served to create doubt about the future. It is a good thing to turn away from these dogmatic controversies "and look on that peaceful landscape of the redeemed life after death, which, to the eye of Christian faith and hope, sometimes stands forth in such sunny outline that it seems not like a distant, unsubstantial vision, but like that which really it is, the continuance of the eternity that begins here, in time. This is the very gateway through which the mind of Christian faith moves naturally toward that peaceful consummation of a redeemed life after death. To apprehend the life that is to be we must learn to think more largely and sacredly of the life that is now. We must enlarge the scope and measure of To-day; must identify To-day with what we call Eternity."

⁂

Dr. Hall is right. Eternal life begins here, in this world. That is the key that unlocks the future. We have but to project this new life in Christ which we have here, with all its unfolding possibilities, across the chasm which we call death, to know something of what life is to be beyond the grave. As the elements of that life here are joy, peace, love, fellowship, friendship, purity, unselfishness, so we must believe that all these shall enter into the life beyond, only in a much larger degree. "Death is the suspension of relations with the physical universe. Life, which was eternal here, goes on undeterred and undissolved by the suspension of this physical relation. This is a part of an endless and indissoluble life—a life that can not be dissolved. The mode of existence may change; relations may be suspended; mourners may go about the streets; the dust may return to the earth as it was; but the spirit which came out from God, which is akin to God, returns to God who gave it; lives with God." In the days of our childhood we thought little of the life beyond because the present life is full of surprises and mysteries and joys. But after a while "it dawns upon one that a large part of the life is over which once, from the standpoint of childhood, seemed a road without an ending; that the sense of indefinite opportunity has changed into the problem, how to do in the time remaining some definite things that wait to be done." If we can feel that the life that we have been living and the work that we have been doing are so vitally related to the life beyond that there is to be no break, and that what we have done and been in the world, has helped in some small degree to bring it on to that perfection which is yet to be, who of us could not consign our tasks here to other hands, in peace, and pass on to whatever service there may be awaiting us in the life unseen?

⁂

Our author gathers three great unities of our faith concerning the blessed life after death: "The continuance of personal identity; the progress of the soul; the resurrection of the body." These, indeed, are the great facts of revelation, and how each one of them appeals to the human heart! How we long for our identity in the life beyond! Each one would be himself and not another. And then how precious is the thought of progress after death! "Does the soul at death plunge into the ocean of immediate perfection to endure eternally without the incentives that come through progress and the widening of knowledge?" This, though apparently believed by many, is against reason, experience, and revelation. No; we shall go on ascending forever the hills of God and forever approximating that perfection which is the goal of all our struggles and aspirations. And this continued existence is not to be as disembodied spirits, but we are to be clothed upon with an immortal body adapted to that spiritual world as our present bodies are adapted to the world in which we live. On these blessed certainties we can place our feet as on the Rock of Ages and face unterrified the approaching dissolution.

**Chaplains and Prayers**

# As Seen From the Dome

By
F. D. POWER

The chaplain saved the ship. It is an answer to prayer. Some have thought his function an unnecessary one, and have even suggested that his office be abolished, but he prays and the Constitution remains. Remembering the appeal of a distinguished American, "Never give up the ship!" he comes to the Throne of grace with the petition: "We thank thee for that sentiment, deep down in the hearts, which at the opportune moment lifts men above the material and makes them heroes; which is moving the hearts of our people to-day in a protest against the ruthless destruction of the good old ship Constitution. God grant that the appeal may be heeded; that the gallant old ship, with its thrilling story, may be preserved as an object lesson to future generations. In the name of Christ, the Lord, Amen."

This was the blind chaplain of the House, Mr. Couden, who is a Universalist. Before the desk was the monster petition from 30,000 citizens of Massachusetts, asking for legislation to save "Old Ironsides," with a painting representing the frigate under full sail and engaged in battle. No sooner was the prayer said than Mr. Sulzer of New York was on his feet demanding that the chaplain's prayer be printed in that revered store house of good things, the "Congressional Record." Sulzer has steadfastly refused to allow the tattered ensign to come down. Uncle Joe said the prayer would be printed. "Mr. Speaker," asked the New York patriot,, "will the prayer be printed in the 'Record' to-morrow?" "It is impossible for the Speaker to prophesy whether there will be any to-morrow or not," was the answer, "but it does not require special action of the House to print the prayer in the 'Record.'" "Then I trust," said Mr. Sulzer, "the prayer will be printed in the 'Record' to-morrow." "Lest we forget," declared the Speaker amid laughter.

Representative McCall, who presented the petition, proceeded to tell how the petition was signed by the governor of the state, and the ex-governors, by seventy mayors and ex-mayors, by thirty survivors of the crew which preserved the Constitution from capture in 1861, by a dozen of Commodore Bainbridge's grandchildren, by descendants of Stewart and Hull, who commanded the ship, by an old lady of ninety years, daughter of a fifer who blew his fife on Old Ironsides in her three battles, etc., but, after all, it was the chaplain's prayer that carried the House. It was like "the most eloquent prayer ever addressed to a Boston audience." How much of it was for the Lord and how much for the House I can't say, but it secured the end sought. Speaker Reed used to say: "Our chaplain always tells the Lord the news," referring to allusions to current events in the prayers of Mr. Milburn. Mr. Couden went a step further by appealing to the House for legislation to save the old war vessel. He will, no doubt, now rank with Oliver Wendell Homes, whose "Old Ironsides," written when he was a boy, saved the ship when before the civil war she was about to go to the junk dealer. He will have the everlasting gratitude of every young American who can tell the story of the Constitution and the Guerriere, of Hull's trousers and Dacres' hat.

It is a mistake that the chaplain's office is an unimportant one. I recall a stormy scene in the forty-seventh Congress. It was a discussion on the report of the committee on elections for the exclusion of a Democratic member. The House was in a turmoil. Speaker Keifer was by no means a favorite with that side of the House, and some of his rulings had stirred up the animals. There were all sorts of bitter words. The House had been sitting for thirty-six hours and a new legislative day was opened and I was called to offer prayer. It seemed fitting to refer to the angry passions which had been aroused, and it was done in no uncertain terms. The House resumed its session with a calm after the storm. The Speaker said: "You beat the gavel and the mace."

There is no question as to the respect of the two Houses for prayer when it is truly prayer. Uncle Joe's bad break when he said, some time ago, "The chaplain will lead us in prayer," instead of the regular form, "The Chaplain will offer prayer," was after all the correct expression. If the petition is brief and earnest and practical, the House is always attentive and even reverent. Only once in my service as chaplain do I remember any appearance of disrespect. A peal of laughter came in a subdued way from one of the coat rooms. Later two members of the House asked to speak with me and one said: "We want to apologize for that interruption during the prayer. If there is anything we respect it is prayer. We did not know the House was being called to order. My friend, Thompson, here, was telling a mule story and I laughed, when a page ran in, and said, 'You are disturbing the chaplain.' We are sorry for it." "Gentlemen," I said, "you are excused, if you will promise hereafter to be present when the prayer is offered."

These men are quick to observe anything like sham or pretense in religion. The injection of politics into the chaplain's prayers is specially offensive to them. A distinguished preacher, somewhat noted for this, and for the length of his petitions—I have heard him pray at the opening of a meeting just twenty-nine minutes by the watch—was many years chaplain of the Senate. One time a noted Senator, whose weakness was an appetite for drink, arose in a boozy state and offered a resolution requesting the chaplain to pray more to Almighty God and less to the Senate! However, these gentlemen are not averse to using the chaplain for political purposes. I have seen the statement in the papers that, when Rabbi Simon, of this city, opened the Senate one day with prayer, about a year ago, which by the way was a good prayer, but a very protracted one, this was the first instance where a Jew rendered this service. That is a mistake. Three prominent Congressmen, Samuel Randall, of Pa., S. S. Cox, of N. Y., and Roger Q. Mills, of Texas, came to me when chaplain of the House and asked if I would invite a Jewish rabbi from Mr. Mills' district in Texas to open the House. Mr. Cox said, "Mr. Power, it will show the sympathy of this nation with the Jews in Russia!" I thought to myself, you gentlemen are vastly more concerned for the Jews in New York, Philadelphia and Corsicana, but I willingly invited the rabbi to offer prayer. Whether the children of Israel in Moscow and Odessa ever heard of it I am not sure, but soon after, when holding a meeting in another city, I mentioned the incident to a Jew and was astonished that evening to see a large number of the descendants of Abraham in my congregation!

The most conspicuous gentleman in this office now in Washington is Edward Everett Hale. If he would get a tonsorial artist after him, and learn to speak distinctly, he would be entirely acceptable. He thinks much of his honorable position and has issued a volume of his prayers. He uses a gown, repeats a verse or two of Scripture, makes a long prayer, and closes with the Lord's prayer. He gets no responses to the Pater Noster. It was reported that none of the Senators knew it. "Can it be possible that such a deplorable condition of affairs exists?" he asked a Senator, and was much relieved when assured the newspaper report was without foundation. "I'd like to see the test made," said Senator Tillman, the man of the pitchfork, when told the story. "I fear they would be like the two men they tell of down in South Carolina. They were in peril of losing their lives by drowning when one asked the other to pray, notwithstanding his companion remonstrated that he did not know how. 'Well, pray anyhow,' said the first, and the poor fellow exclaimed, 'Lord make us thankful for what we are about to receive'!"

The Senate has not always had men of Mr. Hale's caliber. The author of "The Man Without a Country" may need a hair cut, but he has grey matter enough under his bushy cover. A good many years ago a wild man named Dean from the far west filled this office. Somebody brought him out of the sagebrush into the limelight; and when he arrived over the B. & O. he was covered with coal dust, wore a long linen duster, after the style of the times, and appeared just as he was, unwashed and uncombed, before the most august body in the universe, and prayed! My friend, Senator Gorman, is my authority. He was at the time a page in the Senate. One thing about these men, they are in no sense sectarian if they are let alone. Some of my best supporters were Catholics, old General Rosecrans, Kenna, of West Virginia, and Richelieu Robinson, of New York. The last came to me with a resolution, paying me double the salary allowed by law, and I insisted he should not bring it before the House. They have gone—they have all passed by.

# John Bull Lowers the Black Flag

## By William Durban

In this dear old country of mine it is impossible to separate, as in America, between the considerations of politics and those of religion. In America the discrimination is natural, for there the political world is entirely free from those complications with the spiritual side of life which here in England entangle the two, to our constant embarrassment. With the new year a grave crisis has come upon the United Kingdom. I must in this article deal with the matter, because there are some elements involved which concern the whole world, especially America. I am a aware that some English writers and some American writers are like a certain wonderful Hebrew Prophet. Hosea in his grandiose prophecy cares nothing for any or all the other nations of the world. To him Israel is everything, and he all but ignores other peoples of the earth. Why should an Englishman speak and write as though Providence had given his country the destiny of bossing the solar system? Why should an American regard his glorious republic as appointed to secure a universal monopoly of human interest? China has been giving Uncle Sam a sharp lesson in crimson ink, that red ink being unfortunately the blood of beloved missionaries; while at the same time India has been administering a formidable caution to blundering old John Bull in the shape of the Bengal boycott. Neither nation, however much more powerful yet it may wax, can afford to brandish the "big stick" too contemptuously in the face of other nationalities, and neither must venture to appropriate to itself the prerogatives of terrestrial autocracy.

**The Passing of Toryism.**

We Britishers have now for twenty years been under the dominion of a party which has, in my own opinion and that of all Progressives, constantly pursued a policy of reaction. The feeling of all genuine Liberals and Radicals is that the ascendency of Toryism, of the Salisbury type, has been founded on the uttermost contempt for the masses and the aggrandizement of the classes. As soon as the late Marquis of Salisbury came into power as prime minister a whole row of black flags went up. And during the whole twenty years the Liberals have been struggling vainly against the forces of reaction toward class privilege, favor for the state church, for the landlords, and for the brewers and distillers and publicans. Only for a brief interval of three years during the two decades did the Liberals occupy office, under the premiership of Lord Rosebery, but he had only a feeble majority and was glad to quit and give place again to his Tory opponents. At last the conservative period is evidently at an end, and in the opinion of many expert observers it will be many years before the Tory party will again take the seals of office. The passing of Toryism into the cold shades of opposition means the lowering of the black flags which have been so arrogantly floating in the wind for nearly a quarter of a century. One of the most obnoxious of these standards of class oppression is the banner of sectarian education. Strange, indeed, have been the transactions wrought under this symbol of religious bigotry. The notorious education act of 1902 was a gross sham as far as popular elementary education was concerned. It was intended entirely to bolster up some of the crumbling foundations and buttresses of the proud and wealthy state church, and to stave off that process of disestablishment and disendowment which is ultimately certain to be achieved. Mr. Balfour is a Scotch Presbyterian, yet as premier he has been the most determined foe of religious liberty. His fall from power is more largely due to his compromising and unscrupulous attitude on this matter than is generally recognized.

**Welsh Disestablishment.**

When these lines appear we shall have just passed through the excitement of the general election. Probably the result will be to seat the Liberals firmly in power under the premiership of Sir Henry Campbell-Bannerman, a genuine representative of the noblest Gladstonian traditions. During the preliminary days in this new year, the new prime minister, who has already formed his cabinet before appealing to the country, is, like every other prominent politician, stumping the country in various constituencies. The air resounds with oratorical echoes. Great speeches are being poured into the ears of the voters. Rival Liberal and Tory programs inundate us. Each side is venomously vituperating the other. But the majority of people maintain that the time is ripe for a change and for a national forward movement. In the forefront of the Liberal purposes stand two promised measures. One of these will be a new education act, removing religious abuses that have long prevailed, and giving absolute freedom of conscience. The other will be a bill for disestablishing the Anglican church in Wales. If Wales had home rule, that would have long since been accomplished. This is a country of old feudal anachronisms, and must of necesity be so, on account of the many hoary hereditary institutions that can not be eliminated or broadened except by slow degrees. But Wales will ere long be, like Ireland, a country of free churches. Scotland will follow before long, and then England will be alone in the empire as an Erastian country.

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### *Japan for Christ.*

BY ELENOR THOMPSON.

*(To the tune of Annie Laurie.)*

*Oh, beauteous land of sun-rise*  
*All eyes are turned to you,*  
*To thy tried and loyal soldiers,*  
*Thy sons so brave and true!*  
*Thy sons so brave and true;*  
*To whom all look with pride*  
*Who for this their glorious island*  
*Have gladly fought and died.*

*But a nobler, grander army*  
*Is battling for the right,*  
*Going forth to daily conquests,*  
*Turning darkness into light,*  
*Turning darkness into light;*  
*With the sword of truth and love;*  
*Looking to a heavenly leader,*  
*The glorious King above.*

*Dear old Mikado's empire,*  
*We long for that glad day,*  
*When you shall know the Savior*  
*And to the true God pray,*  
*And to the true God pray;*  
*Who alone can make Japan*  
*What her own delight to call her,*  
*Indeed the sun-rise land.*

*Jacksonville, Ill.*

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**The Drinksellers in Dejection.**

The biggest of the black flags is that which floats over the devil's chief citadel. The drink traffic is Britain's darkest curse. In the House of Lords some of the richest peers are big brewers and distillers. And the Tory government has at all times put its principles in pawn to these bloated magnates of the beer industry. For many a year our English politics have been stewed in the vat and served up from the mash tun. And John Bull has sat humbly at the feet of John Barleycorn. Now a stupendous metamorphosis has happened, and dismay is spreading in the camp of the Burtons, the Allsopps, the Guinnesses and the Whitbreads. It is being proclaimed aloud that shares have gone down ominously in the great companies which deal in porter, stout, ale, beer and other intoxicants. In the whisky business there is a despairing "slump." The ingredients of grog are not paying as formerly. This country abounds in water, and John Bull has taken to the habit of imbibing it, instead of leaving it for washing pinafores and drowning puppies. The astounding decline in the nation's drink bill, as shown in the revenue returns, is one of the most promising signs of the times. In 1904 the United Kingdom spent in strong drink the sum of £169,000,000, as against £174,000,000 for 1903. That decrease of £5,000,000 can not be misunderstood. It speaks of a sobering of the masses. And yet the Tory government did all that was in its power to help the drinksellers, especially by granting a compensation system for the closing of any public houses that might be compulsorily shut by the authorities.

A very great period of reform is about to be inaugurated. The prospect is indeed a welcome one. But many a hard and bitter fight must be waged. The Tory candidates throughout the land are at this very moment seeking to scare the English people by rasing the old bogey of Irish home rule, instinctively feeling that herein they possess a fine electioneering cry. But the device will fail ignominiously. The new government and the new parliament will have other matters to attend to of more immediate importance, and Ireland will have to await its turn for some improved legislation. The signs of the times are auspicious for all lovers of liberty and progress, but not for the friends of corruption and privilege for the few at the expense of the many.

*London, England.*

# The Union Movement

## By C. E. Randall

It is a long time since I sent you any news form this part of the world. I think that perhaps the time has now come to break the silence, as there is some news that will interest a good number of your readers. I presume it is well understood, by all interested in mission work in this island, that Jamaica is not, and for a number of years has not had to be reckoned among "heathen mission fields." Most of the great missionary societies of England have labored here with a large measure of success; and some, notably the Baptists, have had a large number of what have been nearly self-supporting churches here for a number of years. The Episcopalian, or what is styled "The Church of England in Jamaica," claims the first place. Whilst this church includes the largest number of the high class people, as well as thousands of the natives, it is to be feared that, without violating Christian charity, if judged by the New Testament standard a large proportion of the membership must be regarded as only nominal Christians. The Moravians, who were in the field first after the Church of England, and in fact were the first missionaries in the island, have some large churches, aggregating about 8,000 communicant members. The Church of Scotland has about 2,400 members. The Salvation Army, the last in the field, now bulks rather largely with its parodied military system. There is also a small mission of the Friends in the eastern part of the island. Besides the foregoing the other ecclesiastical bodies are about as follows as to communicant members: Baptists, 35,000; Wesleyans, 25,000; Presbyterians, 12,000; Congregationalists, 4,000; Free Methodists, 4,000; Disciples of Christ, 2,000. The position the Disciples of Christ occupy as last and least is due to the fact that we were late in the field and that we have had few and changing laborers. Of course it has always been our work to proclaim the Gospel of the grace of God. Had this been our only work, however, we might not have been urgently needed. But we have also made it our work to emphasize the importance and need of corporate union among the followers of Jesus. In this I need not say we have not had the expressed sympathy of the various denominations. But there is good reason to believe that the leaven has been silently spreading.

Ten years ago the representative board of the last named churches agreed to organize a united body called "The Jamaica Union of Evangelical Churches," thus creating to some extent a bond of union or federation among all these churches. Quarterly meetings have been held by the executive committee. Some united missions have been conducted, and matters of an educational, social and civil nature have been dealt with. To some extent the spirit of union has been evolved and expressed in this way; and doubtless the churches have been benefited, and public good has resulted. But now has been developed a very delightful and unexpected phase.

At a recent meeting of the Synod of the United Presbyterian Churches, the Rev. Robert Johnston, M. A., B. D., their theological tutor, in an able and convincing speech, introduced the subject of the corporate union of Churches of Christ, and argued that the time had come when it should be seriously and prayerfully considered. The result was that a motion prevailed that the matter should be remitted to the Union of Evangelical Churches. The consequence has been that the same brother has, at the last two meetings of the union, led the discussion which has taken place on the subject, in a most able and prejudice-destroying manner. I beg to forward you portions of the last address, delivered at the annual public meeting of the union, as I feel it will give great satisfaction to our friends, and hope it may not be too much for your space.

The Rev. Robert Johnston, B. D., spoke on the closer union of the churches. There are many churches in our land, he said. They are grouped together under a variety of organization and are distinguished by a variety of designation. They all claim to be within the Church of Christ. The frank and full recognition of that claim is the basis of any effective co-opertaion. Where there is anything of exclusiveness we can not begin to think of union. The Church of Christ has no doubt an exclusive side. She can not open her arms wide enough to take the world in just as it is. She can only give the hand of fellowship to those who love the Lord and seek the honor of his name. At the same time she can not require an identity of thought and view that shall cover the whole range of worship and life. We must be ready to say "God-speed" to the man who is casting out devils in our Lord's name, though he followeth not with us; as we must recognize a bond of brotherhood with the man who makes our Lord his Lord too, though he interprets that lordship in different terms. Out of this recognition of kinship is born the desire for association in privilege and co-operation in work. Jesus set his seal of approval on that desire. Himself the living center, the animating spirit, souls that meet in him must henceforth go hand in hand, meeting at the center of holy love; they can not go forth for mutual recrimination and slaughter. The one Shepherd seeks evermore to gather his sheep into one fold.

The unity of the Church was meant to be a divine revelation, a great missionary force, a world-convincing power. To be this it must be such a unity as the world can see. It must be such a unity as will compel the world to see. The Christian with his powers exercised to discern may be able to detect and rejoice in the unity of life and spirit under diverse and apparently antagonistic forces of organization, but the world will see only the separations and the antagonisms, and be repelled rather than attracted by the sight.

From this point of view we feel the force of Paul's earnest plea, "Endeavor to keep the unity of the Spirit in the bond of peace." We may suppose that Christian people have never wholly lost sight of the prayer of their Lord, or the appeal of his apostle, yet they have often felt themselves constrained to break away from the visible unity of fellowship while strenuously maintaining that they were not breaking away from Christ or his Church, but in the very act of division were endeavoring to keep the unity of the Spirit.

Mr. Johnston gave a brief and interesting review of the religious history of Britain during the seventeenth and eighteenth centuries, and recounted the factors that have made for a closer union during the twentieth century and asked: In view of all this, is it not time that we in Jamaica who are members of the Lord's divided and undivided Church, should put to ourselves and to one another some questions? Are we satisfied with the presnt religious and ecclesiastical situation? Is it the best attainable? Must the future be simply a continuation of the present? Can any of us regard with equanimity the indefinite continuance of a large number of feeble churches, struggling hard to live, with the danger of internecine strife ever present as the pressure grows more acute?

In saying this, said the speaker, I am not passing a judgment on denominationalism. I am not deprecating what it has done for Jamaica. Christianity came to Jamaica in a state of division. This was inevitable, coming in the way and at the time it did. It has doubtless been a gain to the country that it came so. The Gospel spread more rapidly over its hills and valleys than it otherwise would have done, while the ultimate form the Church of Christ shall assume and the type of Christian piety that shall grow up in this land may be the richer and robuster in consequence. But what helps at one stage may hinder at another. Denominationalism has been a blessing, but the continuance of the blessing may depend on the disappearance of denominationalism.

He would not say that the evils of division have become very pronounced amongst us yet. Hitherto the fields have been wide enough for the reapers to work without jostling each other. But it is getting a little crowded now. Questions of position and boundary are arising. At some points there is considerable pressure on charity and brotherliness and there are many indications that we can not drift much further without getting into straits and shallows, and encountering rocks of controversy. It is right that we should look ahead and take timely action to avoid such a calamity. For calamity in very deed it would be if increasing financial pressure and sectarian rivalry were to turn the minds of this people away from the vital questions of faith and life.

That there would be substantial and immediate gains from the closing up of the Christian ranks can hardly admit of a doubt. For one thing, it would promote economy. Again, it would promote efficiency and it would provide a wholesomer atmosphere for the religious life. But there are many difficulties, and great ones, in the way of such a union, said the speaker, who enumerated the difficulties he thought of. In concluding an able and thoughtful address Mr. Johnston made a powerful plea for unity.

# How the Teaching Function is to Be Revived

## By J. H. Hardin

Of the many features of the Sunday school needing improvement, none equals its teaching force. After all that we have done by improved lesson systems, helps, conventions, chautauquas, teachers' meetings, normal classes, etc., it remains a lamentable fact that a large proportion of those who teach in the Sunday school are almost utterly unprepared for teaching. This is no reflection upon the small number who are prepared for the work. Not a word of discouragement, but just the opposite, for them. But we must face the fact. We have not the teachers to do the work required in a creditable way. The revival of the teaching function of the church will never come with power and effectiveness till we somehow develop a teaching force in our churches, competent in character, in knowledge, and in training, to do the teaching required.

The teacher must know something. He must know something about the Bible: its history, its geography, its biography, its institutions, its literature, its structure, its doctrines, its evidences, and above all its Christ, his Gospel and his church. He must know something of the human mind and heart, and how to put Christian truth into the soul so it will stay and grow. He must know something of the arts of teaching; he need not be a master in pedagogy, but a few of the elementary arts that belong to the teacher's profession he must know. He must know something of the history of the school as an institution, its place in our Lord's program for his church and Gospel, and how the work it does is to subserve his divine purposes. In order to carry forward the work our people have undertaken, he must know something—the more the better—about the origin, genius and history of our movement. Note that I say the teacher, to do his work effectually, must know something of these matters. Let no one misunderstand me. I do not claim that his knowledge need necessarily be very extended in either of these departments before he begins to teach. He may begin on a very little knowledge of any of these matters. A lifetime will not be too long for one to become anything like thoroughly informed about them. But the trouble is that so many are placed over classes who are nearly absolutely without any knowledge of these things.

Can this knowledge be acquired by those whom we must depend upon for teachers in the Sunday schools? It can. A few books diligently read will supply it. Attendance upon institutes, assemblies, chautauquas, etc., will help. But the way to accomplish this the quickest and best is for our teachers to organize themselves into teachers' training classes and adopt and pursue the course of study prescribed. The International Sunday School Association has a great department of this kind. One denominational superintendent writes me that he has 10,000 of their teachers studying under his direction. As superintendent for our schools in Missouri, I am now organizing a teacher-training department. I am hoping that our teachers will fall readily into line. If they will they can soon be able to do their work in a way that will make effective this important function of teaching in the church.

*Kansas City, Mo.*

# The Teachings of the Fathers on the Holy Spirit and Prayer

## By J. P. Davis

*II.—Walter Scott, Thomas Campbell, Barton W. Stone.*

The second greatest of the fathers was Walter Scott. In opposition to the Word-alone enthusiast he wrote a discourse on the Holy Spirit. This "discourse" was fully endorsed and commended by Alexander Campbell. In this treatise Walter Scott affirmed that there were three divine missions in Christianity: First, that of Christ to the Jews; second, that of the apostles to the world, and, thirdly, that of the Holy Spirit to the church; the two former temporal, the last permanent; since the Comforter was to dwell with them forever. "There is no member of the body of Christ," said he, "in whom the Holy Spirit dwelleth not; for it will hold as good at the end of the world and in eternity as it did on the day of Pentecost and afterward, that 'if any man have not the Spirit of Christ he is none of his.'"

In a larger work called "The Messiahship, or Great Demonstration," he wrote: "The gift of the Holy Spirit to the converted is the great positive element of the Gospel. Remission is negative, but the Spirit is positive. This gift is the true connecting link between the members of the body and the head, Christ. The ministry baptize men in water for the remission of sins by his blood; but Christ reserves to himself the power to baptize them in the Holy Spirit; so that 'if any man have not the Spirit of Christ he is none of his.' Therefore, 'in one Spirit we are all baptized into one body, whether Jews or Greeks, bond or free, and are all made to drink into one Spirit,' because the body is not one member, but many."

Again he says: "As the beautiful exotic called the 'resurrection flower,' which, being put into water, opens its petals and expands into a rare and beautiful flower of variegated radiance, so the believer in Christ, when baptized in water as Christ directs, opens all his heart to the sweet influences of God's Spirit, and expands into a rare and beautiful form of Christianity, the admiration of all who behold it."

Thomas Campbell was the first of the fathers, and set the ball of reformation rolling, yet was forced to retire by infirmity of years when its speed was accelerated. The "Dialogue on the Holy Spirit," by Alexander Campbell, apeared in the first edition of "Christianity Restored." Thomas Campbell thought this dialogue did not fully present the truth on the Scriptural doctrine of the Spirit; that it gave comfort to the "Word-alone" errorists, and an occasion of triumph to the enemies of reform; so, in deference to his views, it was omitted from the "Christian System," the successor of "Christianity Restored." Yet even in that dialogue the ground was taken that the Holy Spirit is a gift to the Christian.

Barton W. Stone was a father who came into the reformation by a different route than the Campbells, and in years and piety ranks with Thomas Campbell. On the contemplated union of his people and the Disciples he said: "Oh, my brethren, let us repent and do the first works; let us seek for more holiness, rather than trouble ourselves and others with schemes and plans of union! The love of God shed abroad in our hearts by the Holy Spirit, given unto us, will more effectually unite than all the wisdom of the world combined."

There are four other fathers of a second generation whom I could quote in the same tenor as the four preceding. They are Robert Richardson, Robert Milligan, J. S. Lamar and Isaac Errett; and we might add another—W. K. Pendleton.

The fathers were agreed on the following points: That the Holy Spirit operates on the sinner through the Word of truth only; but that he attended the Word of truth, was in it and with it, and that he might greatly assist the Word by removing hindrances or by leading the sinner to the Word of God; that the Holy Spirit as a Comforter is a gift to the Christian; that as such it is something to be sought in prayer and holiness of life. As to the baptism in the Holy Spirit, they held different opinions, but were very tolerant of one another's opinions, and loved and honored one another, according to their own principles, that all who believed on and obeyed the Savior should be received as Christians, notwithstanding differences of opinion.

Robert Richardson was a colaborer with Alexander Campbell in the ministry of the Word, a near neighbor and friend, a professor in his college, an elder in his church, his chosen biographer, and preached at his funeral. Robert Richardson says, in the "Memoirs of Campbell": "He did not deny that 'influences' of various kinds might accompany the Word, but on these he declined to enlarge. He believed in spiritual ministries of various kinds, and that invisible beings, as he had said in his discussion with Mr. Waterman, 'by an acquaintance with our association of ideas, our modes of reasoning, our passions, our propensities, and by approaching us through these avenues, could lead us backward or forward, to the right or to the left, as their designs might require. It is more than possible; it is probable. I might advance farther and say it is certain, for it has been done.'"

*Crawfordsville, Ind.*

# Walter Scott

**By C. C. Redgrave**

Moffat, where Walter Scott was born, October 31, 1796, is a favorite watering place of Scotland, distant some sixty miles from Edinburgh, in the beautiful valley of the Annan and nestled amid the everlasting hills. This little market town is justly celebrated for its mineral springs, but chiefly for its salubrious clime and exquisite surroundings. The population of the town is greatly increased by visitors during the season, for whose accommodation many handsome residences have been erected on the hillsides of the surrounding country.

From the simplicity and quiet of this hamlet, Walter Scott went to Edinburgh and entered the university, where he remained until the completion of his college course. In 1818 we find him in America, acting as assistant teacher in the city of Pittsburg, in association with Mr. George Forrester, a devout and Bible loving Scotchman. The subsequent career of Mr. Scott, and the particulars of his place and power in the current reformation, must be studied in the larger treatises of his life and work by Baxter, Richardson and others. The following brief estimates will answer the purpose of these "pictorial glimpses":

"Next to my father he was the most cordial and indefatigable fellow-laborer in the origin and progress of the present reformation. He was, indeed, truly eloquent, in the whole import of that word. He was a powerful and successful advocate of the Lord Messiah. . . . I knew him well. I knew him long. I loved him much."—*A. Campbell, on the death of Walter Scott.*

"In view of its sublime and far-reaching revelations, its cogent logic and still more striking analytical divisions and just discriminations, the rest of the literature of the reformation seems to me to grow very pale and dim."—*Dr. R. Richardson, on "The Messiahship, or Great Demonstration," by W. Scott.*

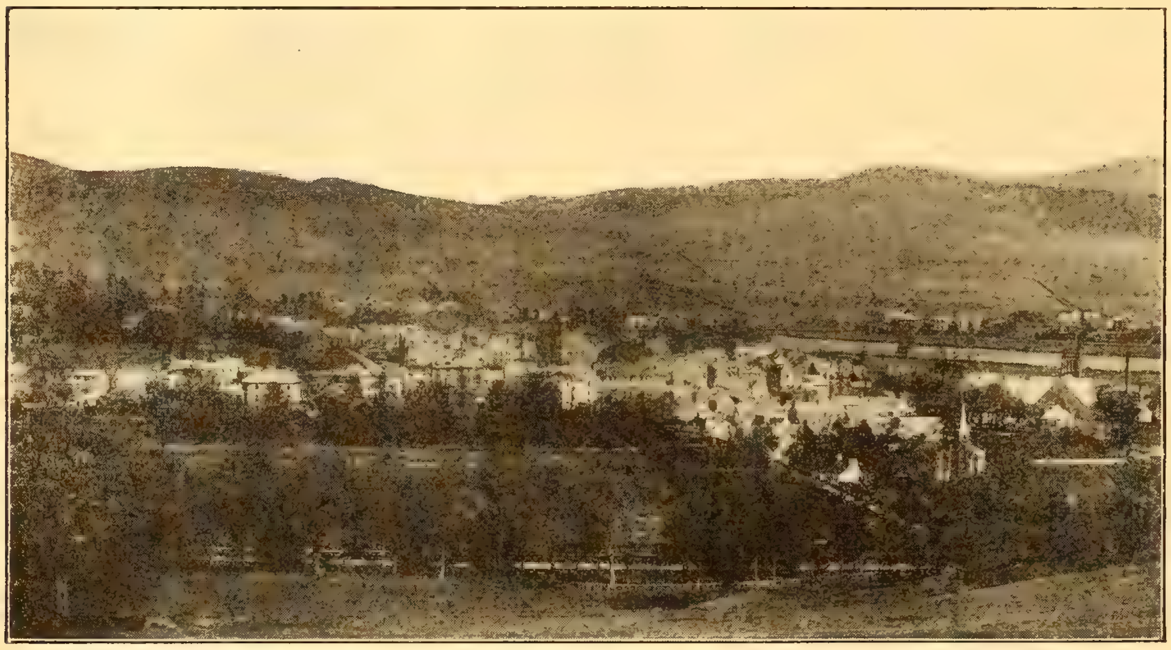
"I have never come in contact with a man more largely and deeply versed in the holy Scriptures. . . . Some of the most valuable thoughts that have given form, clearness and force to our plea and have become current among us, had their origin with Walter Scott. . . . The very Chevalier Bayard of the reformation, a star of wondrous brightness in our galaxy of great men, was this knightly pioneer herald of the restoration."—*Charles Louis Loos.*

"It is probably true that to him, more than to any other man, should be ascribed the rescue of the Scriptural foundation of the church from the rubbish which had covered it during the ages of apostasy."—*W. T. Moore.*

"Walter Scott is the first man in modern times who clearly taught the place and design of baptism for the remission of sins."—*F. D. Power.*

After a brief illness of seven days, Walter Scott "trustfully and peacefully fell asleep in Jesus" at Mayslick, Ky., April 23, 1861. His last words were concerning the Gospel of Christ and the honor of fellowshiping with the Herald of the cross. "In the village graveyard his remains were laid to rest," but for thirty-six years his resting place was unmarked. The monument seen in the illustration on the first page was erected in November, 1897, and cost $262. This amount was raised by popular subscription, through the columns of the "Christian Guide," and chiefly by the efforts of Walter Scott Smith, then editor of the Indiana department of the paper.

As we look upon the ripening grain in the field adjoining the great man's resting place, and recall his abundant labors and rich harvest of souls, the words of Job are fittingly appropriate: "Thou shalt come to thy grave in a full age, like as a shock of corn ascendeth in its season."



**Moffat, where Walter Scott was born, is one of the favorite watering places of Scotland.**

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## Interesting Letter From Alexander Paul.

Time seems to fly faster in China than in any other place. There are so many things to be crowded into one day that it seems impossible to keep up with it all. Since writing last we have been kept busy both with the city and country work. We have been repairing our street chapel and have been making some changes which we hope will be beneficial. We are intending to open a library in connection with our street chapel work at the first of the Chinese New Year, about February 1 of our year. We feel that such a place will give us a chance to reach a class of men whom we could not otherwise approach in our street chapel. Even then it will take some time to come into touch with the merchants and student class. It is a very necessary work.

In addition to our city work, we have gone on two itinerating trips, one on foot and the other by boat. We are more convinced than ever that for some years to come, at least, our country work will be the most fruitful. As we went from village to village and from town to town and saw the crowds of people living in heathen darkness, no churches, no observance of Sunday, but slaving day in and day out for the bread which perishes, we realized that ours is the grandest mission on earth. Could you but have been with us as we would take our stand on some street corner to sell our Gospels and tracts and to tell out the message that has brought enlightenment to so many nations, and could you have seen the crowds flocking around us to get a glimpse of the foreigners and to hear what we had to say, you would share the same feeling of enthusiasm that we have. Your hearts would have been saddened as were ours to be compelled to leave place after place in order to make our circuit, knowing that perhaps some of those people would never hear the Gospel again. We can but trust that the thousands of tracts and Gospels sold will go on their silent mission and be the means of bringing light to the hearts of those who sit in darkness and the shadow of death. In one large town as we were passing down the street, one of the merchants told our evangelist that he had a portion of our Bible, but that there were some things in it which he could not understand. Our evangelist was only too glad of a chance to answer his questions and to throw some light upon the man's problems. Who knows how many there may be groping after something higher? We possess this knowledge and ours must be the blame if we withhold it from them. One could easily allow oneself to become pessimistic by dwelling upon the dark side of our work in this great empire. On our two trips we traveled more than two hundred miles and yet did not reach half our territory. Please think of it—two men for all this vast territory. Is it not enough to stagger the bravest of us?

Dr. Butchart continues to be very busy in his hospital work; the medical work is one of the greatest factors in our work here. The ladies in the station carry on a quiet but, we believe, lasting work among the women and as a result of their efforts I had the privilege of baptizing two very intelligent women, the wives of our two evangelists. We hope to be able to make a couple more trips to the country before the bad weather sets in.

The first news we had on our arrival in Shanghai was that Mr. Bentley had just gone home in very poor health. Now more sad news comes to us informing us that Mr. Arnold, of Wuhu, must leave the field at the earliest possible moment, also broken down in health. This cripples our work greatly, but God has some wise purpose in it all. Will you not pray that these gaps may be filled and that our work will not suffer over much?

*Lu Cheo fu, China.*

# Our Budget.

—February 7 will be Founders' day at Butler College.

—Walter Carter has taken the work at Wray, Col.

—William Reno has entered upon work at Constance, Ky.

—U. G. Miller will take up the work at Sunset, Washington.

—J. A. Beaton has entered upon the pastorate at Markle, Ind.

—Charles D. Purlee is succeeding well at Siloam Springs, Ark.

—J. W. Groom has just entered upon the pastorate at Bastrop, Tex.

—The next meeting of the Martin family will be at Montpelier, Ind.

—Simpson Ely will give regular work to the church at Middletown, Mo.

—The offering for Louisiana missions broke all records for that state.

—Hugh Wayt, of North Fairfield, is to take the work at Barnesville, Ohio.

—Brother and Sister Davey have just sailed from Australia for America.

—The third annual Florida winter Bible conference will be held at Gainesville, February 11-25.

—A. K. Wright now ministers to the congregations at San Jacinto and Hemet, California.

—The work at Phoenix, Ariz., is very promising under the ministrations of J. Cronenberger.

—L. E. Murray, of Indianapolis, has agreed to take the work at Middletown, Ind., for this year.

—G. S. Kimberly is now enjoying a handsome new parsonage built by the church at San Marcos, Texas.

—The brethren at New Philadelphia, O., are planning to expend $3,000 in remodeling their church building.

—E. L. Powell will begin a two weeks' meeting at the West End Church, Richmond, Va., February 5.

—M. J. Nicoson has resigned his work at Memphis, Mo., and seeks another field where he may be useful.

—Work has begun on the new church building at Bisbee, Ariz. It will be finely located and the lot is paid for.

—The California climate seems to be helping L. T. Van Cleave, who is now ministering to the church at Azusa.

—Henry Shadle is expected to take charge of the work at Ventura, Cal., February 1. This is a county seat.

—R. S, Smedley will not remain at Anadarko, Okla. He has found he can not control the factions, so returns to Geary.

—C. P. Smith, of the North Side Church, Kansas City, will take charge of the Main Street Church, Mason City, Ia., April 1.

—Nelson Gardner has taken up the work of R. N. Long, who is retiring by reason of age from the pastorate at Mayetta, Kan.

—The church at New Franklin, Mo., of which Arthur N. Lindsey is minister, burned its last $1,000 indebtedness note Sunday.

—Neal Overman, of Topeka, has accepted a call to Lincoln, Kan. This is a result of the revival meeting he has just held at the latter place.

—S. W. Crutcher has engaged to preach for village churches near Chillicothe, Mo., and will make his home with his son, James N. Crutcher.

—W. H. Bagby has resigned at Cleburne, Texas, and will enter upon the pastorate of the church at Missoula, Mont., February 11.

—W. H. Waggoner has been holding a fine ministerial institute at Henderson, Ia., where Roy H. Polly has just entered upon his second year's work.

—J. A. Roberts will return to Indianapolis, Ind., the end of March, and the churches at Miami and Macedonia, Ohio, will need a preacher.

—A series of Bible lectures was recently given at Stanford, Ill., by J. O. Robbins, of Harristown. The reports we received are that they gave great satisfaction.

—As a result of a meeting at Monteith, Ia., held by W. S. Johnson, S. R. McClure, student preacher, has been called for full time instead of half time.

—In another column we present the program of the Missouri Christian lectureship, which will be the first of the important conventions held in the state this year.

—John T. Webb has given up the work at Billings, Mont., and removes to Kansas City, Mo., where he will preach for nearby churches while trying to recuperate.

—Cushing, Okla., now has a $3,000 house of worship and a membership more than doubled, all in a little over a year. This is due to the efforts of C. E. Smoots and E. V. Spicer.

—Free hospitality will be offered for the rally at Parkersburg, W. Va., February 5, to those sending their names to G. F. Assiter. Stephen Corey and W. J. Wright will take part.

—The large Bible class, conducted by Mrs. F. P. Grant, at the Union Avenue Christian Church, St. Louis, gave, last week, a very successful concert in behalf of the building fund.

—The Foreign Society has received an annuity gift from a friend in Texas. The society will be glad to receive other gifts in the same way and will furnish literature explaining the plan fully.

—W. J. Haywood feels encouraged at the outlook at the Second Church, Houston, Tex., where he has been preaching for some time. He has just organized a systematic study in Coler's "Life of Christ."

—Z. O. Doward, who has been pastor for more than seven years at Grand Island, Neb., has tendered his resignation, and the church, which is now in good condition, desires to engage another pastor.

—P. J. Rice was selected to deliver the address at the union service of the South Bend churches at new year's time and his speech upon the prophecy of the year's progress was reported at length in the city papers.

—The need of a new house of worship is now felt by the brethren at North Yakima, Wash., and the matter is now being considered. Morton L. Rose, the pastor, has just received a call for five years of further service.

—E. G. Merrill, who was recently at Brunswick, Mo., but has now taken charge of the work at Troy, reports the work as starting off satisfactorily, as well as at Elsberry, where he preaches half time. Both churches are in good working order.

—The church at Stanford, Ill., closed a most successful year. J. W. Porter was the minister until September, when S. S. Lappin took charge. As a result of a meeting by the latter in December there were twenty-nine additions to the church.

—We do not suppose many of our readers are not familiar with the fact that John A. Stevens, of Alexandria, is now corresponding secretary of Louisiana, but we notice that the year book retains the name of Claude L. Jones, of Shreveport.

—Bro. C. F. Stevens made a mistake in some figures in his report of "The Work of the Year." The amount raised for the building fund was $9,000, instead of $8,000, while for current expenses, etc., the amount was $1,000 less than the published figures.

—S. A. Fisher, who recently closed his work at Adele, Ia., is at present supplying for the Portland Avenue Church, Minneapolis, but will go to Detroit to enter upon the pastorate of the Woodward Avenue Church as soon as the building is completed.

—G. N. Shishmanian was a visitor to THE CHRISTIAN-EVANGELIST office recently on his way home to Lexington, Ky., from a visit to Dallas, Texas. It was there Brother Shishmanian was converted in the years gone by before he became our missionary to Constantinople.

—T. J. Head has been holding a meeting at Herculaneum, Mo., and as a result expects to organize a Bible school, a church, and a Christian Endeavor Society. There was considerable opposition. As a people, we have had neither a church building nor a congregation there.

—One feature of the work of the church at Pasadena, Cal., is the fact that there have recently been formed three midweek Bible classes, two in the Old Testament, and one in the life of Christ, while there is also a missionary class. Sumner T. Martin is still conducting the work there.

—The members of our church at Farmer City, Ill., where A. Immanuel Zeller is pastor, are rejoicing in the fact that they have just raised one-third of their church debt in cash. The congregation has also just been presented with an individual communion set by the Sisters Thayer.

—J. F. Bickell has closed his work at Barnard and Bolckow and has taken charge at Eldon, Mo. He reports the field he has just left as a good one for a man who can move there and work. Northwest Missouri, he says, can support several more strong preachers but they must move to the field.

—We have now twenty-eight churches in Melbourne, Australia, with a membership of more than five thousand. The work is prospering. The city has a population of about half a million. The cause in Tasmania is not very flourishing, though the outlook is more encouraging than it has ever been.

—The church at Beaver City, Neb., has extended to D. S. Domer a call to remain another year, but as he has had to undergo two surgical operations during the year and his strength is so impaired he is not able to accept the work, and will thus rest and recuperate so as not to be compelled to give up the ministry.

—Charles H. DeVoe has just accepted a call to Peru, Ind., and will thus retire for the time being from evangelistic work, in which he has had a very happy year. He commends very highly H. K. Shields, who has been associated with him most of the year as singer and helper. Brother Shields will continue in field work.

—D. D. Boyle is at San Antonio, Tex., for the winter. Homer T. Wilson, who has been pastor of the church there, is doing evangelistic work. Brother Boyle will return to New Mexico for the spring and to Missouri for the summer. It is hoped that a pastor will be located at San Antonio within the next few months.

—February 5 will be kept as Founders' day by the Moody Bible Institute, of Chi-

**A Bad Stomach**

**Lessens the usefulness and mars the happiness of life.**

**It's a weak stomach, a stomach that can not properly perform its functions.**

**Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.**

**Hood's Sarsaparilla**

**Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.**

**Accept no substitute.**

cago, in memory of the seventeenth birthday of its founder, D. L. Moody, who died December 22, 1899. It is interesting to know that the Moody Bible Institute still continues its work, with the largest number of students now on its rolls which it has ever had.

—It is claimed that twelve great crops during the past year have added the prodigious sum of $3,874,000,000 to the wealth of the country. We are not only the richest nation on earth, but we are the richest per capita. These and other facts ought to prompt us to provide large and liberal things in the approaching March offering for foreign missions.

—A telegram brings the information that G. T. Black, pastor of the Christian church at Quanah, Texas, dropped dead on the street in that city from heart failure last Wednesday. Brother Black was in advanced years. He had not long been in his present pastorate. At one time he resided in Wichita, Kan., and was associated with the work in Indian Territory.

—An interesting item comes from Franklin P. Smith, of the West Park Church, Indianapolis. It is to the effect that Mr. J. J. Bruce, the contractor who laid the foundation of the church, came forward on the second Lord's day after the building was opened and was the first person baptized in the new baptistery which he built. The new edifice is almost ready for dedication.

—Milo Atkinson, who has successfully labored with the church at Newport News, Va., the past fourteen months, has just preached his farewell sermon to that congregation, who regret very much his departure from their midst. Brother Atkinson is a young man of considerable ability, and will no doubt do an excellent work at Marion, Ind., where he is to locate. W. R. Motley has been called to succeed him.

—A paragraph in "Our Budget" recently gave the impression that J. C. Powell is in charge of the work at Norman, Okla. We ought to have remembered, of course, that it is R. E. McCorkle who is leading the church work there and doing it so well. The error was due to the fact that we had just had a communication from Brother Powell, who also lives here, and his name was in our mind when the paragraph was written.

—W. L. Harris, of Grant City, Mo., has resigned, to enter upon regular evangelistic work in which he has been successful. Many calls from the field have led to this decision, Brother Harris feeling he can do more good in the broader work. Brother and Sister Harris were members of The Christian-Evangelist Special party to the convention. We know them to be interested and capable workers. He gives up his pastorate March 15.

—We regret that we have not space in this issue for the account by Brother Tyler of the noteworthy work done by J. K. Hester, in Sterling, Col. A new church has just been dedicated there, where a congregation was organized by J. K. Hester, who was assisted in the meetings by Miss Jessie Falkenburg, of the South Broadway Church, Denver, as soloist. While Brother Hester is on his trip to the Orient with Brother Tyler's party, Jesse B. Haston will supply.

—We regret to learn from the Marion, Ill., "Evening Post" that Bro. John H. Duncan has been compelled by reason of ill health to resign his position as penitentiary commissioner of the southern Illinois penitentiary at Chester. Brother Duncan was universally popular as a public official and enjoyed the confidence of his fellow citizens. He has been in ill health many months, and at last has been compelled to resign all official responsibilities. His wife is one of the prominent workers in the church at Marion, Illinois.

—Our veteran minister, Joseph Lowe, of Kansas City, Mo., writes: "I have read your book on 'The Holy Spirit' through twice, and am now reading it through carefully the third time, with pencil in hand. When I have finished this third reading I will tell you what I think of it." But several of our younger men have felt competent to criticise the book without reading it at all! But there is a vast amount of reading and studying going on now on this subject, the first edition of the book was soon exhausted and the second edition is going rapidly.

—Our work in foreign lands is now of large proportions and is very successful. Probably no society in the world has made a larger growth than our Foreign Society during the past decade. We are doing work in thirteen countries. The whole number of workers is 466. Eighteen hospitals and dispensaries are maintained. More than 400 orphans are educated and housed and clothed and fed. Forty schools and colleges with an attendance of over 2,300 are supported. Our people sustain a different and stronger relation to the work from that of a few years past.

—Bro. B. B. Tyler writes that he and his wife expect to start on their trip to the Orient on Thursday, February 1. They will spend the Lord's day in Cleveland with Bro. J. Z. Tyler, and expect to sail on the steamer Arabia, of the White Star Line, February 8. At the recent annual meeting his church granted him the vacation, with salary continued, and paid it in advance. No wonder he writes, "This is the best church on earth!" Concerning this trip he says: "The prospect of the great trip thrills me. I am more anxious to visit the lands of the Bible in 1906 than I was in 1903. I think I must go again." Perhaps we can arrange to go with our brother another time.

—Frank Oviatt, Hampton, Ia., writes that he has been reading what The Christian-Evangelist and "The Christian Standard" have been saying of Dr. Harper's death. He says: "The Christian Standard pictures Harper as worse than Ingersoll. The Christian-Evangelist would have us believe him a hero of the cross. How do you harmonize these antagonistic views of these two papers that champion the greatest cause of Christendom?" We give it up. They are different and antagonistic statements proceeding from two essentially different points of view, and readers of these papers must judge for themselves in the fear of God and the love of the truth.

—A reader writes: "Then I understand you are not opposed to denominationalism in the Church." Yes, we are, brother, and we still believe in God! We believe in patience, too, and hence we do not get angry with brethren who fail to see the difference between according to others the same rights and privileges we claim for ourselves, together with equal honesty and intelligence, and endorsing what seems to us, at least, their errors. Denominationalism represents to us an imperfect and transient phase of the Church, and must give way to the unity which the New Testament teaches. For that we are pleading; but one of the essential conditions of its realization is the recognition of each other as brethren, striving alike for the growth of the kingdom.

—B. H. Hayden, writing from Buffalo, N. Y., says: "I feel I should not be entirely silent as to the enjoyment your writings and positions on vital subjects through your paper bring me. The paper, so good always grows richer and riper with your own enrichment of life. Your words in the January 11, issue on 'unification and evangelization, reach the heart of the whole great business for the triumph of the Master's cause." The name of Hayden carries with it a mighty influence in this Restoration movement, and we accept with gratitude this tribute of appreciation from the clear head and kind heart of our brother. We should be less than human not to appreciate profoundly the words of encouragement that are pouring in upon us in a steady stream from the best men and women in our brotherhood.

## *Home Missions*

***Are the foundation stones upon which all missions rest. The offering day is***

***May 6th.***

***The time to plan is now.***

***We must have***

***$200,000***

***this year. To do this every giving church must increase its offering this year, and then enlist one non-giving church. We have no time to lose. Get ready for the campaign in April.***

***We need your help this year of all years.***

***Write us,***

**THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,**
**Y. M. C. A. Bldg.,**
**CINCINNATI, OHIO.**

—We regret to learn the cause of the resignation of W. H. Rogers at Swampscott, Mass. It will be remembered that Brother Rogers has given a very hard year's work to raising the money necessary to free the church from a heavy load, and he made a great success, but at the cost of his health. The drain on his nervous system was severe, and some weeks ago he was taken with pneumonia. He has found his strength insufficient to meet the requirements of so exacting a field as Swampscott, and will probably come west and take a country church. J. T. McKissick, of Harvard, has taken up the work at Swampscott. It gives us pleasure to say that a purse of money was presented to Brother Rogers, and that the Congregational minister of Swampscott took a great interest in the raising of it

—E. C. Nicholson, of Redwood Falls, Minn., was a visitor at The Christian-Evangelist office last week. The church, which he has brought to its present standard of efficiency, after it had gone through about thirty-five fights in its history of not many more than thirty-five years, is now harmonious and working together for a great future success. A building enterprise is on foot, and Brother Nicholson's trip to Kansas City, St. Louis, and Chicago was in the interests of this enterprise. When completed, the church will cost some fifteen or sixteen thousand dollars, which would represent, in a big city, a building of considerably greater value. We are glad to see this strengthening of the strong places in a field where our work is much scattered and has, we fear, been somewhat crippled in efforts to maintain causes

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THREE MONTHS FREE TRIAL. PAY AFTER RECEIVED.

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SEARS, ROEBUCK & CO., Chicago.

that can never, in the nature of things, become self-supporting.

—In J. Breckinridge Ellis' letter to the Advance Society in our last issue he pays his respects in a very modest way to brethren who write fine articles for our paper and who lead in many worthy enterprises but who never take time to look over the fence into his little garden to see what he is doing nor to speak a word of encouragement. He says: "I've noticed that many of our brethren who are working for good causes know very little about the work of other brethren who are working for good causes." So have we all noticed that very thing. Brother Ellis, through his Advance Society, is training thousands of children to read the Bible, memorize the best poetry, and to give to benevolent and missionary enterprises. His department is about the most popular department of the paper, with our young readers—and with a large number of older ones as well. If you miss reading his talks with the Advance Society you are out a good deal more than you think.

—Glancing through a volume of the "Millennial Harbinger" for 1838 recently, our eye fell on this item, copied from the "Religious Herald": "The Philadelphia Baptist Association at its last (one hundred and thirty-eighth) anniversary passed the following resolution: 'Resolved that the clerk be instructed to affix the Scriptural designation Bishop to the names of the pastors of the churches in all the official documents of this body, and Deacon to the names of those who have been called by the churches to that office.'" There is an article from the "Herald" defending the action as "wise, timely, dignified and Scriptural." Brother Pendleton, an assistant editor of the "Harbinger," copies the resolution and the article defending it in the "Harbinger," and congratulates the Baptists on their "gradual approximation to the doctrines of the Reformation." He quotes an extract from Mr. Campbell showing that he had taken this ground some time before. And yet the Editor of this paper was recently criticised for an innovation in speaking of "Bishop Power." Read history, brethren!

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## Evangelistic Institute at Drake University.

A very successful evangelistic institute was held at Drake University, January 22-25, under the efficient leadership of W. J. Wright, the secretary of the Board of Evangelism. Besides the members of our Bible faculty, the pastors of our churches and several of the students, Brother Wright was ably assisted by J. H. O. Smith and J. V. Updike, who, with H. A. Easton, is conducting a protracted meeting at the Central Church, where Brother Breeden has ministered for twenty years. The sessions of the institute were held in the forenoon and afternoon of each day, in the University Place Church, and were attended by increasingly large audiences from the very first. The students of the Bible College and visiting brethren of the ministry were present with pencils and notebooks, eager to add to their stock of knowledge in the things that are helpful in evangelism. The papers, addresses and conferences were of a high order, and increasing audiences from day to day showed a remarkable interest in the things that help in the extension of the kingdom of our Lord. The Bible College of Drake University was represented in the conference by fifteen young men who are successful in evangelistic work. It was very refreshing and helpful to listen to their enthusiastic speeches on the general topic, "What I most desire to know and to do as an evangelist." There has resulted a great quickening of the evangelistic spirit amongst us on account of the institute, and we are ready to welcome another next year. SHERMAN KIRK.

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The College of the Bible has rarely enjoyed such a treat. The spiritual uplift has been phenomenal, and the high tide of enthusiasm will make itself felt in years to come. We certainly shall do everything in our power to make this institute an annual affair of more and more importance. A great number of preachers from various points in the state came in to enjoy the work with us. There was not one of them who went back home without feeling doubly repaid for all it had cost him to come. We believe that we have done nothing wiser during the year than carry out this enterprise. ALFRED M. HAGGARD.

*Drake University.*

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## Missouri Christian Lectureship.

The program committee, after much effort, finds itself able to make the following preliminary announcement of the leading speakers in the Lectureship to be held at Canton, Mo., Monday, April 9, and Wednesday, April 11, 1906.

Monday night. Lecture by Professor Shailer Mathews, University of Chicago. Subject, "The Method of Jesus."

Tuesday forenoon. Lecture by Professor Mathews. Subject, "The Message of Jesus."

Tuesday afternoon. Lecture by Professor R. G. Sears. Subject, "The Geographic and Historic Setting of the Old Testament."

Tuesday night. (1) Lecture by Professor C. M. Sharpe, Columbia Bible College. Subject, "New Testament Criticism and the Historic Christ."

(2) Lecture by Geo. A. Campbell, pastor Austin Christian Church, Chicago. Subject, "Fiction and Character."

Wednesday forenoon. Lecture by George A. Campbell. Subject, "The Common Man's Religion."

Wednesday afternoon. Lecture by Madison A. Hart, pastor Fulton Christian Church. Subject, "The Training of the Child in the Bible School."

Wednesday night. (1) Lecture by J. H. Garrison, Editor of THE CHRISTIAN-EVANGELIST, St. Louis. Subject, "The Present Phase of the Christian Union Problem."

(2) Review by D. R. Dungan, of the Bible College, Drake University.

Brother Dungan was chairman of this committee, but having removed from the state the remaining members, by special request, have placed him on the program as above. It will be noted that the names of reviewers, with this exception, are not yet announced. A part of each day session will be devoted to this most interesting part of the work, so come "loaded" by careful study that the volunteer speeches, as well as the more formal reviews, may be beneficial.

The committee urges a special effort to attend this session. At least 50 student preachers there long for your presence, co-operation and inspiration. President Johann extends the heartiest welcome in the name of the University. A year ago the church extended its welcome and tender of cordial and free entertainment to all who may come, which it now renews through Dr. Buxton, pastor.

LEVI MARSHALL,
J. H. WRIGHT,
Program Com.

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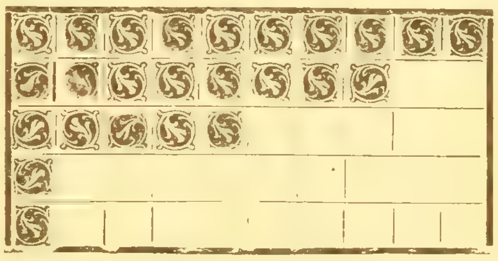
## The King's Business Requires Haste.

We closed this week's rally with forty-five dollars receipts for our lot. This is a considerable falling off over last week, and just at this time when we are getting along so nicely there ought not to be any delay, on the part of those who are interested, in sending their assistance. We stated last week that we were going to pay off one five hundred dollar note. This we have done. There now remain but twenty-five blocks in the diagram, from which to drive the shadows. Can we not do this at once? Would it not be a reproach to a great, hearty, liberal and generous people, after all of this publicity and effort, for us to fail to whiten the block? We must not fail, and in order to save ourselves from failing, there must be a general response. I am sure that every one knows by this time, after having read what Brethren Garrison, Smith and Muckley have said, that this work is worthy and needs your assistance. Send off your offering to-day, before you neglect or forget it. Address,



*Hot Springs, Ark.* T. N. KINCAID.

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## Foreign Society Rallies.

Rallies to be conducted by President McLean and Dr. Drummond: El Reno, Okla., Feb. 5; Joplin, Mo., Feb. 6; Springfield, Mo., Feb. 7; Sedalia, Mo., Feb. 8; Warrensburg, Mo., Feb. 9; St. Joseph, Mo., Feb. 12; Chillicothe, Mo., Feb. 13; Moberly, Mo., Feb. 14; Hannibal, Mo., Feb. 15.

Rallies to be conducted by S. J. Corey and A. E. Corey: Parkersburg, W. Va., Feb. 5; Athens, O., Feb. 6; Uhrichsville, O., Feb. 7; Zanesville, O., Feb. 8; Washington C. H., O., Feb. 9; Mansfield, O., Feb. 12; Canton, O., Feb. 13; Hiram, O., Feb. 14; Toledo, O., Feb. 15.

Relieve inflammation of the throat caused by cold or catarrh. Contain nothing injurious.

### First Fruits of Education Day.

Normal, Ill.—Offering of $475, sent to Eureka College.—*Robert H. Newton.*

Union Avenue, St. Louis, Mo.—Offering, $582.40; forwarded to Bible College, Columbia, Mo., $516.20; to Christian University, Canton, Mo., $66.20.—*James M. Philputt.*

Pendleton, Ore.—Gives $150 per year to the Eugene Divinity School.—*N. H. Brooks.*

Winchester, Ill.—Offering, $20; will be made $25.—*Edward O. Sharpe.*

Salina, Kan.—Offering, $13; sent to Drake and Eureka.—*David H. Shields.*

Grandview (Prosperity), W. Va.—Offering, $3; for the School of the Evangelists, Kimberlin Heights, Tenn.—*G. W. Ogden.*

Delta, Ia.—Offering, $41.75; for Drake University.—*H. A. Pallister.*

Lynchburg, Va.—Offering, $15.85; given to Virginia Christian College; have raised thousands for this school by subscription, but this is the first church offering.—*F. F. Bullard.*

Winchester, Ky.—Walter M. White, secretary Kentucky University, present; offering, $485; another individual gift of $250, and deep interest in a $2,000 scholarship.—*Cecil J. Armstrong.*

Second, Johnstown, Pa.—Offering for Bethany College.—*G. H. Steed.*

Humboldt Street, Brooklyn, N. Y.—$6.05 for School of the Evangelists, Kimberlin Heights, Tenn.—*Joseph Keevil.*

Charleroi, Pa.—$13.50 for Bethany College.—*H. G. Connelly.*

Second, Washington, Pa.—$1 to College of the Bible, Lexington, Ky.—*O. W. Riley.*

Milford, Ill.—Offering for Eureka College.—*S. P. Baker.*

Hopkinsville, Ky.—Gave to South Kentucky College in 1905, $594.—*H. D. Smith.*

Central, Warren, O.—Collection, $15.68, for Hiram College.—*J. L. Lynn.*

Oak Cliff, Texas.—$400 in four annual pledges to Texas Christian University.—*G. H. Morrison.*

Central, Dallas, Tex.—$450, forwarded to Texas Christian University.—*M. M. Davis.*

Boone's Creek (Jonesboro), Tenn.—Offering for Milligan College.—*J. C. Bass.*

Kilsyth, Ont.—$10 to College of the Disciples, St. Thomas.—*J. I. Carter.*

East Dallas, Tex.—$906 in four annual pledges to Texas Christian University.—*H. R. Ford.*

Ann Arbor, Mich.—$50 to Christian Woman's Board of Missions.—*A. C. Gray.*

First, Kansas City, Mo.—Observed May 7, 1905, and sent $50 to William Woods College, Fulton, Mo.

Canton, Mo.—The church observed education day. The offering was $960 for Christian University; more coming.—*Carl Johann.*

A number of churches report that their offerings are bunched and a percentage given to Education. Many will observe the day without taking a collection, but promise to give a cash value to their interest next year.

W. R. Warren, Centennial Sec.

## EASTER GLORY!

**A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided Day for missions. This Association should have at least one undivided Day for this Gospel of the Helping Hand. Order supplies at once.**

**Geo. L. Snively, Gen. Sec.**
**903 Aubert Ave., St. Louis.**

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### Is It Practical and Apostolic?

One year ago about one-twentieth of the church at El Dorado, Kan., adopted the tithe system, the balance holding to regular weekly offerings. For the first year in our history we have paid promptly every week all our running expenses without any special effort, observing all the regular missionary offerings. We raised $1,000 by special offering for additional improvements to our new church building, making a total of $12,000 for building in three years; we have increased our pastor's weekly income as occasion seemed to demand, and will this year establish a church fund for charitable and benevolent work within and without the church in this community.

L. L. Kiser, Church Treasurer.
*El Dorado, Kan.*

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### A New Church in Seven Months.

I am delighted to read of the great results attained by our evangelists in various fields. Perhaps I ought to report the work done in building up the Second Church in Little Rock, Ark.

Last March I held a meeting of two weeks in a part of the city where it seemed there was need of a church. In this I was heartily assisted by Brother Jessup, pastor of our First Church. There were ten additions and the gathering together of material with which I started the Second Church in April, with 32 members. I preached for them regularly, and there was a steady growth and an active membership. Brother Fife, of Kansas City, led us in a meeting in October. I then succeeded in securing Bro. G. D. Weaver, of Greenville, Miss., to come and take charge of the new church, which now has 114 members, a $4,000 lot, and is preparing to erect a good church building. In all my work of building up churches I have had no more satisfactory result than this. I am now ready for another field. I have calls to three churches now, but have not yet decided where I shall work next. D. T. Stanley.
*Little Rock, Ark.*

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### A Great Men's Banquet.

To promote good fellowship and to emphasize brotherhood is the purpose of the annual banquet given by E. L. Powell, of the First Christian Church, Louisville, Ky. That it is an occasion of both pleasure and profit is evidenced by the fact that five hundred business and professional men gathered in the Sunday school room of the church on the evening of January 19, and that the city papers think it sufficiently important to devote almost a whole page to the report of the proceedings. These banquets have been given now for twelve years, having been inaugurated for the purpose of promoting good fellowship among our own church men, and then widening out until the whole city has its life in one way or another represented in the make-up of the banquet. They are most delightful occasions, and Brother Powell believes they have done a world of good. We believe this banquet idea, under the auspices of the church for the purpose of social fellowship, is original with Brother Powell, but the idea has been copied extensively. In describing the last gathering, Brother Powell took occasion to class his guests in couples. After naming artists and journalists, lawyers and financiers, and other professions, he seemed at a loss for words, but only for an instant, "And I might say, politicians and preachers. We seem inseparably connected," was a remark that seemed greatly to please the guests. The speeches were witty, yet practical. In our Home Circle Department will be found an outline of two of these. Brother Powell's banquet is well worth the consideration of preachers in other cities who are interested in men's work. The social side of the man must not be neglected in the church work, and left to the influences of clubs and lodges only.

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### Ministerial Exchange.

Bowman Hostetler, Dundee, Ohio, would like to correspond with churches wanting preaching for half time or meetings.

Malcomson Pittman, who was formerly pastor in New Orleans, La., desires to resume ministerial work, and would especially like to hear from churches in Missouri and Kansas. He may be addressed at 2967 Camp street, New Orleans.

The Christian church at Grand Island, Neb., desires to engage a pastor by April 1. Grand Island is the third best town in the state. Address F. C. Whittlesey, clerk.

John S. Zeran and wife, singing evangelists, have no engagement for February. They may be addressed at Farmington, Mo.

Bowman Hostetler, Dundee, Ohio, can hold a meeting beginning February 6.

The Christian church at Gurnee, Ill., desires a pastor for full time. Salary $700. Address Mrs. M. B. Lake, clerk.

**Thoughts of Thirty Years**

A new book of short, bright, strong selections from the writings of

FREDERICK D. POWER.

A handsome souvenir of his thirtieth anniversary as pastor of the Vermont Avenue Christian Church, Washington, D. C. Introduction by Francis E. Clark. Fine photogravure portrait and other illustrations. Price, $1.00

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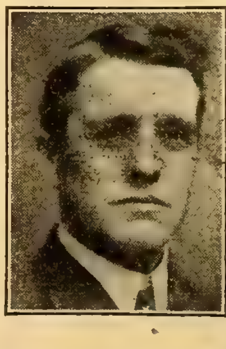

**Won't you take the trouble to write and find out all about me and my invention? Geo. P. Way 1418 Majestic Bldg., Detroit, Mich.**

### McLean and Rains in Chicago.

The quarterly meeting of the Chicago Christian churches was held in Willard Hall, Lord's day afternoon, January 7. Brethren A. McLean, F. M. Rains and C. C. Drummond were present. The hall, which seats six hundred people, was packed to the doors. Brother McLean gave us his matchless address on "Christian Giving." We have but one A. McLean; more's the pity. No man so fills and thrills us with the missionary spirit as does Brother McLean. He looks at everything through missionary glasses. It is doubtful if there is a passage of Scripture in the Bible upon which he could not preach a good missionary sermon. He reads all that men have to say upon the subject, pro and con, and is able always to give to every man that asketh him a reason for that hope that is in him. Like Paul, he is "willing to spend and be spent for the cause of Christ."

Brother McLean tells us that "the next reformation will be along the line of Christian giving. Martin Luther taught the doctrine of justification by faith; John Calvin, the divine sovereignty of God; John Wesley, the love of God; Alexander Campbell, the union of all God's people. The next great reformer will have as his theme the grace of Christian giving." Let us hope that the advent of such a reformer is not far distant. The Philippian jailer asked, "What must I do to be saved?" J. V. Updike asked, "What must I preach to be saved?" Brother McLean inspires the question, "What must I give to be saved?"

At the close of this session Dr. Drummond made a few remarks after which reports were heard from all the Chicago churches, showing them to be well represented and in good condition. On Monday, January 8, the annual foreign missionary rally was held in the Central Y. M. C. A. Building. Brother McLean presided at the morning session and delivered another splendid address. In the afternoon Brother Rains presided and made one of his characteristic addresses. We have only one F. M. Rains, too; more's the pity. Brother Rains expects to live to see the day when we shall have one man among us who will give $100,000 to foreign missions.

Nearly all the Chicago ministers were present and made admirable addresses upon topics assigned them. The rally was the best we have ever attended. J. H. O. Smith, of Valparaiso, Ind., and A. M. Hootman, of Lowell, Ind., were among the visiting brethren. J. MURRAY TAYLOR.

*Chicago, Ill.*

* * *

### To Florida Visitors.

We have just formed a church of Christ at this place of 13 resident members, E. G. Laughlin and B. F. Manire, Sr., being chosen as elders, and R. L. Waller, Dr. D. I. Jones and B. F. Manire, Jr., as deacons. There are several other brethren who are spending the winter here, and are meeting and worshiping with us. We hope that some of these, if not all, will conclude to remain and become permanently identified with us. We invite brethren who are seeking a home in the south to come and look at this beautiful Manatee region, especially Palmetto and its vicinity. B. F. MANIRE, SR.

*Palmetto, Fla.*

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## Dedications.

### Plainville, Kansas.

The new Christian church at this place was dedicated Jan. 7 by L. L. Carpenter. The building, whose seating capacity is about 650, was tested to its utmost at each service. The people of Plainville are proud of their new house of worship. The value of the property is $7,500. When Elder Carpenter announced to the audience that $3 270.17 must be raised in order to clear the indebtedness, the people responded and before the hour for the dedication had arrived $3,700 had been received. The people of our little city have always been noted for their generosity, but this donation was a glad surprise to all. The ladies' aid society has been one of the leading factors in this donation. They donated $850 in cash and at the dedication pledged $150 more, which they expect to raise in a short time. N. Ferd. Engle is the pastor. The building is, of course, modern in arrangement and substantial in structure.

ALICE M. LAMBERT, clerk.

### Woodbine, Iowa.

The Woodbine Church of Christ was dedicated Lord's day, Dec. 31, 1905. The church cost $11,000, which was all provided for before dedication. At least 1,000 people were present. It is a fine building and conveniently arranged for all kinds of Christian work. A new parsonage was also built during the erection of the church. The writer of these lines dedicated the church. This congregation is now ready for progressive work. B. FRANKLIN HALL.

### Waterford, Ohio.

On a Lord's day in May, 1833, the church at "North Branch," Knox county, O., was organized with twelve members. Since that day almost every first day of the week they have met to "break bread" and to edify one another in the faith of Christ. All the original twelve have crossed over, but one, Mrs. Ruth Cook Van Cleve, now the only charter member of the Central Church at Des Moines, Ia. But many of the children and grandchildren of the Cooks, Blairs, Manns and Ogles still remain in the vicinity. Four houses of worship have been built; the last one, a fine cement block building, costing over $5,000, was formally opened Dec. 24 1905. It was a great joy for the writer of these lines to be with the church on that day.

Here I spent the first 39 years of my life and here, in my fourteenth year, I confessed Christ, went to school, taught school, practiced medicine and labored several years in the ministry of the word. Many prominent ministers have labored here, among them, C. E. Van Voorhis, John Reed, A Burns, W. H Taylor, and, in later years, Luke and Jacob Findley, E. White, O. W. Kyle, and for the last three years O. L. Cook, of Lexington, Ohio, who has greatly enlarged the work. Many people have gone from here to other fields; among them have been C. M. C. Cook, late of Michigan, L. W. McCreary, now of the Hamilton Avenue Church, St. Louis, Mo. Forty years ago, when I became a member the church, it was the smallest of four churches in the vicinity, now it has a larger membership than all combined. S. M. COOK.

*Weston, Ohio.*

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### Waynesburg, Pennsylvania.

The church at Waynesburg, Pa., was reopened for services Dec. 19. Bro. Wallace Tharp, of Allegheny, preached the sermons. He won the hearts of the people at once. The ladies' aid society had raised and paid over $300 on the re-decorating and the remodelling. Brother Tharp raised over $2,300 to finish paying for repairs and any deficit that may occur in the building pledges that were made when the church was dedicated four years ago. The church building is now a thing of beauty within and without. The congregation and the minister look forward hopefully to the work of the coming years. F. A. BRIGHT, pastor.

* * *

### Oil Cure for Cancer.

The Dr. D. M. Bye Co., of Indianapolis, Ind., reports the discovery of a combination of soothing and balmy oils which readily cure all forms of cancer and tumor. They have cured many very bad cases without pain or disfigurement. Their new books with full report sent free to the afflicted.

# NEWS FROM MANY FIELDS

### Columbia Notes.

A little less than five years ago the University of Missouri reached an enrollment of 1,000. It is now very close to the 2,000 mark. At the present rate of increase there will be 3,000 students here in less than five years. Of the first 1,700 who enrolled in Columbia this year, 61 per cent enrolled as members of various churches; 27 per cent express preferences; 13 per cent are indifferent. Of the number 225 are members of the Christian Church, 108 prefer it.

The university management is making an effort to reach the whole student body with the best preaching the country affords. The plan is to have some noted preacher every other Sunday night in the university auditorium, and urge the presence of the students. Dr. Graves, who has this effort in charge, is a devout man, and greatly interested in reaching the students.

The Bible College will begin its second semester the first week in February. A number of good and experienced preachers plan to be with us if they can secure work with the churches within reach. These men could help the churches mightily. We shall be glad to correspond with churches in their behalf.

Prof. C. M. Sharpe has been delivering a series of Bible lectures at Lebanon. I am under engagement to conduct an institute in Winfield, Kansas.

We are reaching by actual enrollment in all of our classes far above 300 students. Some, however, are irregular in attendance, and we state our number conservatively at 300. Many of these are preparing for leadership in various lines of life.

*Columbia, Mo.* W. J. LHAMON, Dean.

* * *

### Indianapolis Letter.

Reports from thirteen of our churches in this city show that the year just ended was one of prosperity for our work. There were added to these churches, by baptism, 369, otherwise, 399, a total of 768, making the present total number of members 5,896. The Morris Street Church, not here reported, would bring the total enrollment in this city above 6,000. There are not less than 2,000 more who ought to unite by letter at once.

Plans are well perfected for a simultaneous campaign, to begin Oct. 28. C. B. Newnan is chairman of a general advisory committee of forty. The management and execution of the work is in the hands of an executive committee of thirteen, of which the writer is chairman and O. E. Tomes, secretary. Subcommittees will have charge of the various departments of work. A number of churches outside the city have already signified their intention of joining in this campaign. Its influence ought to be felt throughout the state.

This suggests as worth mentioning that state work is at high tide. J. O. Rose, corresponding secretary, reports that 124 churches and several Christian Endeavor Societies and Sunday schools have contributed since November 1. The total receipts since that date are $1,886.48. State Evangelist T. J. Legg reports two meetings, with 98 additions, last month, two churches and two Sunday schools organized, and four churches assisted by visitation and counsel.

Does this work pay? One illustration: Two years ago T. J. Legg held a tent meeting at Russellville and organized a church and Sunday school. The Hebron church, united with the new one in building a house costing $12,000, which was recently dedicated by F. M. Rains.

C. E. Underwood, the new pastor at the Fourth Church, is getting the work well in hand and will begin a meeting soon. We welcome him to the Indianapolis fellowship.

The West Park Church is our infant, about eighteen months old. It is the child of the Indianapolis Christian Union. It is growing rapidly under the care of its pastor, F. P. Smith. They have been three weeks in their new building and report its capacity taxed to the utmost.

The Indianapolis Christian Church Union, of which Walter Howe is president and Professor C. B. Coleman, secretary, will probably assume all financial responsibilities for the general expense of the simultaneous campaign and assist two or three of the smaller churches in securing evangelists.

The foreign missionary rally will be held in this city February 12. F. M. NORTON.

* * *

### Indian Territory.

In my last letter in THE CHRISTIAN-EVANGELIST occurs a mistake or two I wish to correct. The first sentence should have read as follows:

"I have been examining the new 'Year Book,' and am gratified to find that the missionary co-operation of the Indian Territory reaped a larger harvest during 1905, for the amount of money expended, than any other state or territory in the United States or Canada."

The fifth sentence should have read thus:

"Ohio raised for state work more than $14,000, Illinois more than $11,000, Kentucky (including South Kentucky) and Texas, $23,000 each."

The North District convention will be held at Tulsa, February 12, 13 and 14. It is important that the preachers and churches north of the Choctaw railroad attend this convention. This is necessary if our Second District convention is to be a success. During last year we had a most satisfactory attendance both of preachers and laymen at all our conventions, but we can do better. Write at once to Randolph Cook and tell him you are coming, and he will see that you are properly cared for while there. In this connection I might state, in answer to a number of inquirers, that our regular annual territorial convention will be held in South McAlester, August 21, 22 and 23. Don't forget these dates, and don't forget to so plan your meetings and other affairs as not to interfere with these important dates.

The South McAlester church, John T. Hawkins minister, held its regular annual rally the first Lord's day in January. It was a "red letter" day. The audience was representative and sympathetic. The writer represented Indian Territory missions in a twenty-five minutes' talk, while the minister in charge spoke in behalf of missions in general, after which pledges were taken amounting to $350. Of this $200 will go to Indian Territory missions; the remainder will be divided between other missionary interests. At this writing I expect to hold a rally at Pryor Creek, where J. S. Hawkins ministers. I am ready to help any church or minister in the territory in this or any other capacity that is within my power. The benefit that comes to the church through an enthusiastic and well-directe missionary rally is of incalculable worth to the church itself. Our rally was equal, I believe, to a three weeks' revival, so far as arousing, enthusing and gladdening the membership is concerned. A successful rally makes a wonderful impression upon the public.

D. M. Harris sends encouraging reports from Wagoner. R. E. Rosenstine is directing the work at Bartlesville, and is making rapid strides.

Any church needing a meeting during February can be placed in touch with a capable evangelist by writing to me.

Remember in prayer the work and the workers in this territory. Our churches as yet are weak in numbers and wealth, and as a consequence our preachers are self-sacrificing men, in nearly every case working for far less remuneration than they are worthy of. If our missionaries in foreign lands enjoy a large measure of our sympathy and are remembered and borne up on wings of prayer, why should not these be likewise loved and remembered? S. R. HAWKINS, Cor. Sec.

* * *

### Kentucky Missions.

W. R. Mains has closed his work at Chestnut Grove, Boyle county, where he has been filling the unexpired term of James C. Ogden, now in Thibet. The congregation will employ a preacher for 1906 without help of board.——The house at Jellico, Tenn., is to be finished by May 6, and F. M. Rains is engaged to dedicate it. Indefinite call extended unanimously to Brother Grinstead. ——S. J. Short, in Big Sandy valley, has added a dozen to the congregations.——Harlan C. Runyan, at Latonia, began 1905 with 98 members, 88 added, raised for all purposes $1,217.63, $491 for improvements, in way of new pews, furnace, chairs, lights and frescoing. Reduced Church Extension debt $100, leaving balance due $197, with interest. Took the different offerings. Brother Runyan gave twelve special addresses, held two meetings away from home and secured 200 subscribers for our religious papers. That is a great report.——H. W. Elliott during December preached at nine different places, raised money in cash and pledges at nearly all these and received for the work $1,561.53. This is the largest amount received in any one month for fourteen years. Some churches made good increase, others have kept up to the standard and others have fallen below. All the friends of the work are earnestly urged to remit every dollar that can be raised for the work as early as possible.

*Sulphur, Ky.* H. W. ELLIOTT, Sec.

* * *

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### Nebraska.

The church at Vesta began moving their house January 17. Earl E. Boyd, of Lincoln, supplied Jan. 21.——E. L. Kechley is helping the state evangelist at Table Rock, and Chancellor Aylsworth supplied for him at Virginia one day.——Kearney reports one added Jan. 7. Sunday school was twenty above highest attendance, being 128. The work will be self-supporting after April. F. D. Hobson is the preacher.——N. T. Harmon at Summit January 21, while the regular pastor, J. L. Lemmon, was attending to some business matters in Kansas.——The Litchfield meeting (Adams and Mrs. Hormel) has reached such a fervor that they can not close. Thirteen confessions on Saturday, Jan. 13. They had 79 new additions to Jan. 16. This with old members on ground will make a good church; $800 subscribed for building; and of course a man needed to take the work right away.——D. C. Kratz will hold a meeting at Gross, in Boyd county, soon.——J. E. Chase's resignation at Valparaiso was not accepted, and he will remain there. J. W. Hilton is now in a meeting with that church. It ought to be a great one.——Brother Youtz is helping O. L. Adams in a meeting at Overton. Fourteen confessions and one otherwise added when meeting was 13 days old.——The Clutter-Knowles meeting, at Florence, still grows in additions and interest, and of course continues.——J. L. Lemmon will hold a meeting at Summit.——E. C. Tuckerman went to Miller on Jan. 18, to help J. W. Walker in a meeting, whether at Miller or at Fairview is not known.——The colored church in Lincoln is in a revival with William Alphin, of Texas, as preacher. Brother Alphin is a preacher of power, and a man of integrity. It is hoped by this effort to greatly stimulate the work that has been so long maintained here. W. H. Vanderzee is the pastor. With their own house on their own ground this church ought to succeed.——H. A. Lemon is preaching at Wilber.——The foreign missionary rally, held at Cotner on Jan. 19, had a strong program. A word needs to be said here regarding the educational offering that is due in January. It is the custom of many churches to give attention to the home and state and foreign mission work, and feel that their duty is done. It is coming to be more and more the positive conviction of the leading workers among us that our educational institutions must be greatly strengthened and increased in number, or we shall not be able to keep up the present rate of growth. We have the brains and the money and the truth and the people, why should we not do our part? Remember Cotner University generously. W. A. BALDWIN.

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### Washington.

Your correspondent has not spoken through the columns of THE CHRISTIAN-EVANGELIST for some time. This, however, does not imply that he has been idle nor that the work in this state is languishing.

We are in an era of church building in this state. Puyallup church, J. T. Eshelman minister, is enjoying its new home. Prosser, the county seat of the new county of Benton, where N. A. Thompson ministers, will soon occupy their comfortable new building. Waitsburg, W. T. Adams minister, recently opened its elegant edifice, and Ellensburg, where C. H. Hilton has ministered so effectively for the past two years that the membership has been doubled, has adopted plans for a building to cost $4,000 or more.

A. C. Vail goes this week from Selah, where he has been in a meeting, to Hoquiam to raise money for a building and to hold a meeting. E. E. Francis is doing good work at Zillah. B. E. Utz has done a great work in Spokane. Reports say that he is compelled to take a rest and that the church grants him a year in which to build up. He will go on a farm and his pulpit will be supplied until he shall sufficiently regain his health to resume his duties there. W. A. Moore is having good success in the First Church, Tacoma, and they are proposing to build in the spring.

This letter is written from Wapato, a new town on the Yakima Indian reservation, where I am in a short meeting; we have had 18 confessions and more are "almost persuaded." There is no church in the town, but we expect to organize while I am here and thus be first to organize in at least one of the new towns springing up in this country. MORTON L. ROSE.

*North Yakima.*

❁ ❁

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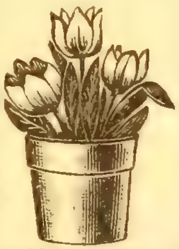

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SOME BRIEF FIGURES

# The Work of the Year

FROM ANNUAL REPORTS

### AKRON, O.

The Wabash Avenue Church enjoyed its most prosperous year. The old debts were paid, $2,800 in all being raised; 45 additions; the Bible school has an enrollment of over 300. The church voted to improve and enlarge the building, and to observe all missionary days. The apportionment plan in giving will be used for local support.—*A. F. Stahl, minister.*

### BOGARD, MO.

For the year 1905, 16 additions at Mt. Carmel, 11 at Bogard, 27 at Hale, 27 at Norborne; total, 81. I am employed at these places for another year.—*C. C. Taylor.*

### HENDERSON, IA.

All current expenses were met, and $121.77 given to missions, an average of nearly $2 per member. I received a call for the second year and accepted it. —*Roy H. Polly.*

### PARIS, TEX.

I have just closed the first year's work here; 66 additions to the Paris church and 25 elsewhere; total, 91; the church gave for all local purposes, $2,301.56; for missions and benevolences, $356.02; total for all purposes, $2,657.58. This does not include payment on parsonage. Have inaugurated a "four years' campaign"; the church is united and hopeful.—*J. T. Ogle.*

### KANSAS CITY, MO.

The West Side Christian Church has had its best year, wiped all debts from the slate, had eighty-two additions, by home forces, repaired the church inside and out, paid all running expenses, and began the new year owing no man a dollar; this condition the church enjoys for the first time.—*W. O. Thomas, pastor.*

### UHRICHSVILLE, O.

The year has marked distinct progress in the work. Seventy-six have been added—55 by baptism; present membership 580. Over $5,000 was collected for all purposes from the membership of the church, with no suppers, bazars, etc. Of this over $600 was for missions, and almost $2,000 was paid on the building debt. Of the remaining debt of $2,500, it is hoped that all may be paid in 1906. The Sunday school averaged 297, a gain of 63 over 1904.—*Charles Darsie.*

### TOLEDO, O.

We have closed the most successful year in the history of the Central Christian Church. We raised for all purposes $5,800; of this amount over $2,000 was paid on the church debt. Every department in the church made new records and established new standards. There were added to the church at this place and at two other meetings conducted by the pastor 312 persons; one of these meetings was at Bowling Green, while the other was in the Pittsburg simultaneous campaign.—*J. O. Shelburne.*

### WARREN, O.

The reports given at the annual meeting of the Central Church, where J. E. Lynn ministers, show it to be in many ways the best year in the history of the church. The total receipts for current expenses of the church and its societies were $5,330; for missions and benevolences, $2,267, making a grand total of $7,597. Three living link missionaries are supported, one in the foreign, one in the home, and one in the state society. Not a dollar of this money was raised by suppers or entertainments. All was given. One hundred and eighteen were added to the membership of the church, making total membership, 1,044.

### DALLAS, TEX.

January 1, I closed my first year's work with the East Dallas Church and I feel that the year has been of much good both to pastor and people. The financial report shows that over $6,000 have been received in cash and pledges, the larger part of which has been for missionary and benevolent purposes. During the year 175 have been added to the church, 57 at regular services. We begin the new year by pledging $1,300 to Texas Christian University at Waco, the amount to be paid within four years. At present we are entering heartily into the preparation for the great union meeting in March under the direction of J. Wilbur Chapman, and immediately following that we will hold a meeting with Wilson and Lintt. Not many more months will pass before we will begin work on our new church.—*H. R. Ford.*

### DANVILLE, ILL.

The annual report showed all debts paid and a small surplus to begin the new year.—*Andrew Scott.*

### FLORA, IND.

Last year was the best in the history of the church. There were 58 additions and offerings were taken for all recognized benevolences.—*A. B. Houze.*

### CENTRALIA, ILL.

Our annual report shows substantial gain in all departments, especially missions and benevolent work. Forty-seven were added during the year.—*J. F. Rosborough.*

### LOS ANGELES, CAL.

At the First Church in 1905 for all purposes about $7,500 were raised. Of this amount about $2,000 were given for our various missionary enterprises. Our church joined the living link congregations and now supports J. C. Ogden in Tibet. The additions were 184, giving a net gain of more than 100 to our membership. Thus far there have been 1,699 persons added to the membership of the First Church during my ministry for this splendia church.—*A. C. Smither.*

### FT. WORTH, TEX.

The First Church has the following report: Cash raised for local expenses, missions and benevolences, $4,100; the ladies' aid society, $250.15; C. W. B. M., $385.24; additions to the church, 73; besides this our pastor, R. R. Hamlin, held six protracted meetings, two of them mission meetings in the city, with a total of 275 additions, making 348 additions as a result of his year's work. He built and organized one mission church, raised $1,000 in cash for it, and it is now in a flourishing condition.—*Hal. Sellers, church clerk.*

### EVERETT, MASS.

My first year with the Everett church has just closed. We have prospered as a pastor and people, having had 28 confessions, 31 baptisms and 40 additions. Our Sunday school is growing all the time and we are now completing our basement to accommodate classes. The Junior and Intermediate Endeavor Society attendance has gone up as high as 70 and the children are one of our most important factors in the church work. I have been called to be pastor indefinitely and we are looking forward to much greater things this year. The entire church is in splendid working condition.—*A. T. June.*

### COVINGTON, KY.

At the Fourth Street Church the report of the past year's work showed the aggregate receipts from all departments to have been something over $4,600. Contributed to missions $450, exclusive of more than $150 given by individuals to some mission churches, and $75 given to benevolences; additions, 63, loss by death, one. While, strictly speaking, it is no part of this report, yet because we rejoice in her magnanimity, we mention Sister Kennedy's gift, in 1905, of $500 to Kentucky University, which is the first of four equal payments which she has pledged that institution. The annual service produced a deeper interest and inspired us with hope.—*Joseph Willis Hagin.*

### NORTH YAKIMA, WASH.

We have had one of the most prosperous years in the twenty-four years of our history. The annual report showed 178 additions, removals by letter 52, by death 1, net gain 125 recent enrollment 594. Two congregations were organized in the country—one in Selah valley and one at Ahtanum, by L. D. Green, who was supported by this church one-half of the year. More than $4,200 were raised, a new piano installed, and all debts paid. The largest offerings in the history of the church for missions and benevolences were taken. All departments made good growth during the year. The congregation, by unanimous vote, asked me to continue my ministry for five years, from January 1, 1906.—*Morton L. Rose.*

### YOUNGSTOWN, O.

The First Church has members of 424 different familes, or nominally 1,000 names, upon its roll. The active, paying membership, however, does not differ in per cent from other good churches. I took up this work October 1, following Joseph L. Garvin, who is now at Union Seminary, New York, and who did a great work here. Since that time a fine, strong men's club has been organized. The average attendance at Sunday school increased by 60. All expenses more than met; $115 given to Ohio missions; 24 received into the church, 17 of them by baptism. We have a choir of 32 voices, the best in the city. Our audiences vary from 300 to 750, with probably an average of 550, at a conservative estimate. The church is composed of wide-awake, progressive people, with a large number of fine young men and women. They demand the modern point of view in theology, and are certainly prospering. The whole emphasis is laid upon the "Supreme Life of Jesus." No church has a more beautiful or more impressive order of worship.—*John Ray Ewers.*

### RAVENNA, O.

We report a most successful year. The church and its various societies have raised a total of $2,680, of which amount $500 were for missionary and other benevolent work. Seventy-three were added to its membership—60 by confession. The Sunday school taxes the capacity of our building, having increased substantially in numbers during the past year. It contributed $100 on children's day.—*M. E. Chatley,* pastor.

### INDIANAPOLIS, IND.

The Central Church of Indianapolis, Alan B. Philputt pastor, has just closed a very successful year. The church raised for all purposes $10,510.73, of which $2,513.41 were for missions. There were 106 aditions during the year, 39 of which were by confession. The present membership of the church is 1,355. The Sunday school has an enrollment of 568, or, including home department and cradle roll, of 643. The Sunday school gave for missions last year over $400, the Christian Endeavor, $127, and the Young Ladies' Mission Circle, $80. The church is a living link in the C. W. B. M., the Foreign Society and the American Christian Missionary Society. It has also increased its giving to all the benevolences of the church. We crossed the line with no debts and a balance in the treasury.

### MONTGOMERY, MO.

At Montgomery City, Mo., where I preached twice a month until September 1, and since then three-fourths of my time, we had last year 28 added by baptism and 14 by letter and otherwise; total, 42; loss, 5 by letter and 1 by death; total increase, 36. All bills are paid except for a few dollars. I have begun my third year with this people; all happy and contented. During the year I preached one-half of my time at Elsberry, Mo., until September 1. We had 38 added by baptism, 14 otherwise; total, 52. In a short meeting at Highpoint, near here, we had 2 baptisms; and at Newcomer, in Chariton county, 2 baptisms. Total for the year by baptism, 71.—*W. A. Meloan.*

### PARIS, ILL.

At the annual meeting the address was given by Chas. Reign Scoville. There were about 700 members present. Reports were made from all departments, and plans were announced for the new year. It was fitting that Brother Scoville, whose efforts made possible the splendid year's work, should be present. His message was significantly appropriate. He emphasized the fundamental need of all Christian service, self-surrender. The reports from the various departments showed a total ot $10,290.15 raised. The Sunday school, with a membership of 364, contributed $798, the C. W. B. M., with a membership of 148, raised $374; the ladies' aid, $228; the two Christian Endeavor Societies, $345, and the King's Daughters, $208. Nearly $1,200 were raised for missions and benevolences, while $1,000 went to C. R. Scoville's church, $1,244 were paid on the Second Church, and $897 for evangelistic services. There were 605 added by confession and 216 by letter and statement during the year. There were 161 added in evangelistic efforts by the pastor in other churches during the year. The church voted to engage a pastoral helper; she will begin her services February 1. The church is preparing to entertain the state convention this year. In all departments there is redoubled activity for the new year.—***Finis Idleman.***

# Evangelistic

***We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."***

**Special to The Christian-Evangelist.**

ANDERSON, Ind., Jan. 28.—Forty-three added to-day. Almost 2,000 at men's meeting; 210 added in seven days; 463 in 25 days. Grafton is our yokefellow.—SCOVILLE AND SMITH.

**Special to The Christian-Evangelist.**

FAIRBURY, Neb., Jan. 28.—Two hundred and three in 13 days; greatest meeting ever held in Nebraska. It makes this the largest church in the state. Town population 5,000; 1,000 at service and 500 turned away.—WILSON, LINTT AND HOLMES.

**Special to The Christian-Evangelist.**

PETERSBURG, ILL., Jan. 29.—Sixty-seven additions; 34 men and boys; overcrowded house; meeting continues. — WILLIAM GROVES, pastor, MONSER AND MCVAY, evangelists.

**Special to The Christian-Evangelist.**

HARTFORD, KAN., Jan 26.—Closed with 50 additions in three weeks—38 baptisms; 46 net gain; Bible school doubled. This is a small, young congregation. I never held a better meeting considering the surroundings. The church gave a reception to new members and the evangelist. Church and pastor happy. I begin at Independence, Kan., Sunday.—ROGER H. FIFE, evangelist.

**Special to The Christian-Evangelist.**

HERCULANEUM, MO., Jan. 29.—Meeting 12 days old; 30 additions; end not yet.—T. J. HEAD.

**Special to The Christian-Evangelist.**

PORTSMOUTH, O., Jan. 29.—Three hundred and sixty-six added in three weeks in the Harlow-Saxton meeting; 66 to-day; 37 at one invitation; 90 per cent are adults. The simple Gospel never had better hearing in this city. Fifteen hundred at women's meeting to-day; great meeting with 1,800 crowded into church to-night and hundreds turned away; not less than 5,000 at day's services. This is Harlow's second meeting here within two years, and 301 were added in last meeting. No evangelist is more loyal to the Gospel in denouncing sin in every form and insisting upon reformation. Saxton is a fine soloist.—GEORGE P. TAUBMAN.

**Special to The Christian-Evangelist.**

SHAWNEE, OKLA., Jan. 29.—We are taking a few weeks' recess in our campaign; will open again about the middle of February; 231 additions to date. Have quadrupled the Sunday school. Will commence laying the foundation of the new building about March 1. Have the most prominent location in the city at a cost of $4,500. Have raised over $5,000 of the new building fund in the past two weeks. We feel the permanent work is just commencing in Shawnee.—B. J. WAUGH.

**Special to The Christian-Evangelist.**

NILES, O., Jan. 29.—Herbert Yeuell's meeting a month old with 202 to date—180 confessions, a large proportion of them adults, men and young men; and among them several prominent citizens. Thirty-two confessions yesterday. Brother Yeuell attacked our debt of $3,000, and quickly raised it yesterday morning by collections alone; we are ahead on the meeting finances. Scores could not get in to hear Yeuell's lecture on Ben Hur. He continues over next Sunday. Miss Hall has given great satisfaction as soloist. Herbert Yeuell will be at Syracuse, N. Y., February 11.—D. D. BURT, minister.

### ARIZONA.

Bisbee, January 22.—Three additions—2 on January 7 and one on Jan. 14. Work moving along nicely.—DANIEL TRUNDLE.

### ARKANSAS.

Bentonville. — Three additions recently, one by confession.—J. W. ELLIS.

### CALIFORNIA.

Pasadena, January 19 —We began a protracted meeting January 4, in South Pasadena, a separate municipality, between Pasadena and Los Angeles, with about 2,500 inhabitants. Prof. J. Walter Wilson is with us as singer. The hope is that the meeting will result in a new church. We know of about 40 Disciples in the town, most of them members of the Pasadena church.—SUMNER T. MARTIN.

### COLORADO.

Pueblo, Jan. 22.—The Central Christian Church is in a meeting with home forces. The meeting is two weeks old with 63 added. Mrs. Walter Green is leading the music. The Broadway Church and Pastor Shoptaugh are co-operating.—J. H. MOHORTER, pastor.

Trinidad, Jan. 22.—Four additions Jan. 21 —one confession and three by letter; one from Baptists, Jan. 14; two by letter on Jan. 7. None of these was previously reported. Twenty-four since Nov. 1.—DAVID C. PETERS, minister.

### DISTRICT OF COLUMBIA.

Washington, Jan. 23.—Reports at ministers' meeting: Vermont Avenue (F. D. Power), 5 by confession and baptism; Whitney Avenue (Walter F. Smith), 1 by confession and baptism; Fifteenth Street (J. E. Stuart), 2 by confession and baptism and 5 by letter or statement; Ninth Street (E. B. Bagby, Peter Ainslie and W. E. M. Hackleman), 47 confessions and 10 by letter or statement. Total, 70—55 by confession and 15 by letter or statement. — CLAUDE C. JONES, secretary.

Washington. — I was associated with Brother Ainslie, of Baltimore, in assisting E. B. Bagby in a meeting at Ninth Street Church, which is a remarkably strong church. Brother Bagby is doing a fine work. If every congregation were as loyal to its pastor, there would be fewer preacherless churches. There were over 50 additions and the meeting had to close all too soon on account of Brother Ainslie being called home to Baltimore.—W. E. M. HACKLEMAN.

### FLORIDA.

Jacksonville, Jan. 10.—Four confessions at the First Church last Sunday. We have just organized a new Bible school in the suburbs.—J. T. BOONE.

### ILLINOIS.

Catlin, Jan. 24.—Thirty additions here in a week's meeting.—LEWIS R. HOTALING, evangelist.

Jacksonville, Jan. 26.—I just closed a splendid meeting at Latona. Twenty-seven additions. Brother Field is the pastor.—W. W. WHARTON.

Gibson City, Jan. 25.—I go from here to Yates Center, Kan. Will be there in February. Have had 34 additions here to date. Will continue another week. J. R. Golden is the minister.—V. E. RIDENOUR, singer.

Atlanta, Jan. 25.—Two added by letter recently. We begin our meeting next Sunday with Charles H. Altheide as leader of song. —IVAN W. AGEE, pastor.

Camp Point, Jan. 23.—Our meeting closed Sunday with 46 additions—29 by primary obedience and 17 otherwise. It is the best meeting that has been held here in years. W. F. Shearer was the evangelist.—H. J. REYNOLDS.

**A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.**

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

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If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

Farmer City. — We had 2 additions, 1 by confession recently. The work moves along slowly.—A. IMMANUEL ZELLER.

Abingdon, Jan. 23.—Have just closed a short meeting at Coldbrook Church, near Galesburg, with 20 added—19 by confession. C. H. White is the minister.—THOMAS J. SHUEY.

Petersburg, Jan. 24.—Our meeting is increasing in interest; 55 accessions to date. Will continue another week. Harold Monser is the evangelist. —CHARLES E. MCVAY, song evangelist.

Urbana, Jan. 25.—Nine additions at regular services at Chrisman last Lord's day—6 by letter and 3 by confession and baptism. Audiences growing.—J. A. LYTLE.

Danville, Jan. 25.—Two confessions lately at the Fourth Church, where I began work Jan. 14.—J. A. LYTLE.

Edinburg, Jan. 22.—We had 2 additions last Sunday; 3 since last report. All departments of church work are in fine shape. We begin our meeting February 4, with Prof. G. A. Butler, of Missouri, as soloist.—D. W. CONNER.

Fisher, Jan. 23.—I have just closed a fourteen days' meeting here with 5 confessions and baptisms. The weather was unfavorable. We have had 122 additions in thirty-eight months. I have been called indefinitely.—S. ELWOOD FISHER.

Flanagan, Jan. 26.—Meeting much hindered by the recent storm that swept this part of the country. Five added to date. Will likely close by first of next week.—C. H. DEVOE.

Roseville, Jan. 21.—Two additions to-day, making 27 not reported—18 by baptism. The church was badly demoralized when C. R. Wolford, of Hiram, came and took hold of the work in July. Every department of the work is decidedly on the upward grade now. Sisters Lura V. Thompson and Clara Griffin spent a day with us

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last week in the interest of the C. W. B. M. —J. F. Fisher, clerk.

### INDIANA.

Taylorsville, Jan. 25.—One addition since last report.—Zuinglius Moore.

New Castle, Jan. 22.—I began work at Fountaintown, Jan. 14, with 2 confessions. Will begin a revival at Garfield Chapel, Lima, O., to-morrow night.—Charles E. Shultz.

Wabash, Jan. 28.—For past twelve nights, between Sundays, I preached for Andrews church, thirteen miles east; 6 baptized, 1 by letter.—E. F. Daugherty.

Stroh, Jan. 24.—Twelve confessions and one by statement in one week with home forces.—M. O. Johnston.

New Albany, Jan. 26.—The Park Christian Church has enjoyed a glorious revival. We began Dec. 31 with A. L. Crim as evangelist, and closed Jan. 24, receiving 39 by confession and 16 from various churches and newcomers to our city. Brother Crim received the finest attention of a full house. The meeting leaves us strengthened and zealous for future work. Max Wilson, of Howard Park, was leader of song.—F. T. Porter, minister.

### INDIAN TERRITORY.

Sapulpa, Jan. 15.—One addition yesterday. By the help of the mission board, we take up this work for whole time. Church attendance is splendid, and we now begin a campaign for greater things. Our mission at Broken Arrow now has F. L. Van Voorhis with them in a fine meeting, and a good pastor is needed for that field at once.—A. M. Harral.

### IOWA.

Des Moines, Jan. 22.—I closed a meeting at Monteith January 21, with 74 additions; 65 baptisms, 6 from the denominations and 3 by statement.—W. S. Johnson, state evangelist.

Burlington, Jan. 21.—Two hundred and eleven additions in the last five weeks, following a five weeks' union meeting held by Evangelist Wm. A. Sundy. Three hundred at last midweek prayer meeting, with 9 confessions and 7 baptisms.—F. D. Eisenhart.

Jefferson, Jan. 22.—One added at regular service; four not reported in our Jolley meeting.—Samuel Gregg, evangelist.

Leon, January 23.—Ten additions since last report—7 by confession and baptism.—D. F. Sellards.

### KANSAS.

Manhattan, Jan. 22.—Seven added—6 by letter, 1 by confession and baptism.—W. T. McLain.

Topeka, Jan. 26.—Twenty-four added in an eighteen days' meeting at Blue Rapids—18 by relation, 1 by statement, 1 Baptist, 4 confessions. Organized a church with 23 members. This was a short rally preparatory to a summer campaign. Circleville next for one week.—C. C. Atwood, general evangelist.

### KENTUCKY.

Lexington.—I recently closed a two weeks' meeting at Ashland, resulting in 61 additions—29 by confession and baptism, 32 by letter, by statement, restored, or from the denominations. The success of this meeting was largely due to the faithful work of the minister, W. S. Gamboe. The church in Ashland is greatly strengthened and contemplates enlarging its building.—Mark Collis.

### MASSACHUSETTS.

Worcester.—Three additions at the Highland Street Church of Christ from the Free Baptist Church and one confession January 21.—Newton Knox.

### MISSOURI.

Herculaneum, Jan. 21.—I came here a week ago; preached one sermon in the Presbyterian church, but was then compelled to secure a hall, where services have been held since, with great interest prevailing, and 17 additions to date.—T. J. Head, Mountain View, Mo.

Elsberry, Jan. 25.—Two additions.—E. G. Merrill.

La Plata, Jan. 22.—Five additions. Seven other additions so far unreported.—Percy T. Carnes.

Hannibal, Jan. 22.—Our meeting continues with unabated interest. Twenty five added to date—21 by confession and baptism. Levi Marshall is the pastor. We go from here to Silex to organize a church.—C. O. McFarland and wife, state evangelists.

Cedarville, Jan. 23.—Three confessions here recently. The future prospects for the church at Cedarville are very promising. I baptized one at Mountaingrove last Lord's day.—E. W. Yocum.

Canton, Jan. 21.—Two confessions at regular service at Versailles, Illinois, yesterday.—G. H. Bassett.

Grant City, Jan. 23.—"White Oak" revival closed with 36 additions. There had been little interest for five years. They are now looking for a preacher.—W. L. Harris, pastor.

Moundville, Jan. 22.—The work opens nicely at Schell City; 4 additions at the beginning of this year. Much interest is being manifested among the members. A Christian Endeavor Society will be organized at once.—W. H. Funderburk, pastor.

Neosho, Jan. 24.—I am assisting F. F. Walters, the pastor, in a meeting. He is causing the greatest religious stir Neosho has ever had. He is recently from Grand Junction, Colorado, and accepted the work here about two months ago. To date we have had 20 additions.—L. D. Sprague.

### NEBRASKA.

Hendley, Jan. 21.—Our meeting is progressing favorably; 16 additions to date. Harry Mitchell, of Drake University, is the pastor for full time. This is our first crusade meeting. Hendley is a growing town, and the brethren have a fine house of worship, and a large, country audience.—J. Stuart Miller, evangelist.

### OHIO.

Cleveland, Jan. 23.—I closed a short meeting at Rock Creek, with 11 additions—6 by baptism and 5 by letter. Splendid interest from start to finish.—J. F. Sloan.

Hamilton, Jan. 26.—L. O. Drew began a meeting with the Lindenwald church last Sunday, with 18 added.—W. H. Hedges.

Mansfield, Jan. 22.—Great meeting here; 26 yesterday; 60 to date. Just getting started. This is H. A. Northcutt's third meeting for me.—Bruce Brown.

Findlay, Jan. 25.—Three additions to First Church since last report—1 from the denominations and 2 by baptism. Evangelist R. A. Omer, of Camp Point, Ill., will be with us during the month of February.—C. H. Bass.

New Vienna, Jan. 24.—Closed a three weeks' meeting at Edon, Jan. 21, which resulted in 26 accessions—21 by confession and baptism, 3 by statement and 2 reclaimed. Of this number 14 were prominent married men who have withstood the Gospel invitation many years. All were heads of families but 6. Great crowds came nightly to hear the Gospel and many were turned away for lack of room. The church is greatly rejoiced. I am under contract to hold another meeting for this church in the fall. I began here with O. G. Blackwell Jan. 23. I have an open date for May.—J. J. Taylor, evangelist.

### ONTARIO.

St. Thomas, Jan. 22.—Three additions at the Church of Christ Sunday—2 by confession and 1 by statement.—James Egbert, pastor.

### OREGON.

Corvallis, Jan. 29.—I just closed a fine meeting at Falls City, with 33 additions—15 baptisms and the remainder were reclaimed and from other religious bodies. The membership was more than doubled.—Frank E. Jones, evangelist.

### PENNSYLVANIA.

Waynesburg, Jan. 22.—Closed a meeting of three weeks with the Pleasant Ridge church. This is a country field, three miles from Waynesburg. There were 40 additions—29 by baptism and 11 by statement. There have been two confessions at Waynesburg this month. I begin a meeting here January 28.—F. A. Bright.

### WASHINGTON.

Snohomish.—Have closed here. Five added to a membership of 23. Organized a Sunday school with 37 charter members. Christian Endeavor work begins again. Pastor Judson Brown organized the church here and has started out well, giving half his time to this field. I began on Jan. 16 at Vancouver, with Pastor A. D. Skaggs.—Harry Hazel, state evangelist of western Washington.

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## Midweek Prayer Meeting.

*February 7, 1906.*

### THE CHURCH AND OUTCASTS. —Matt. 9:10-13; 11:19; Luke 7:36-50; 15:12.

As was the ancient temple, so is the church sanctified to day, not so much by inventories of the virtues of the good as by the penitential tears of outcasts who enter in and beat their breasts saying, "Lord, be merciful to me a sinner."

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Significant Scriptures: Topic texts; of them consisted the church at Corinth 1 Cor. 1:26 31; Paul converts Philemon into being brother to Onesimus instead of master, Phile. 1; the prisoner an ambassador of the King, Matt. 25:31-46; from social and political ostracism Jesus called an apostle, Matt. 9:9; restored domestic outcasts to families, Luke 17:11-18; conversed with and pleaded for them, John 4:1-26, 8:1-11; commended the Samaritan's humaneness, Luke 10:25 36.

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The Pharisaic accusation, "He receiveth sinners," is his highest eulogium, the hope of the world to-day. Heaven's gate never opens but Christ receiveth a sinner—a sinner who within the church was washed in the blood of the Lamb and arrayed in wedding garments. And that is the justification of the church, not merely to adoringly contemplate the goodness of God and sing of the sweet by and by, but in Jesus' name to receive outcasts and fit them for the skies.

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Jesus' pathway was thronged with the outcasts of Israel, not because he was like them, but loved them, and they instinctively felt he would die for them. The church today is cursed by men who love the name of Jesus; it is shunned by outcasts whom he died to save and who would strive to hear his words of life should he come again. Oh, Lord, so fill thy church with the spirit of the Lamb of God that the lost sheep of the house of Israel may be attracted into the fold and be saved!

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If the goodman's house in the story of the Prodigal Son represent the church, we see in that house not one outcast, but two. That elder son was as far from being en rapport with the father's spirit, sentiments, and ideals as was his scapegrace brother. The mission of the church is to reclaim both of these different orders of sinners—to inspire that respectable sinner through negations to deeds of positive virtue no less than to restrain the more impulsive and uncalculating from the commission of wild excesses. The church must melt human icebergs as well as extinguish mortal firebrands.

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Scripturally considered, all not enjoying the privileges of the Lord's house, are religious outcasts. A line of cleavage divides this element of society, that unfortunately includes so many, into two great classes. On one side are the rich and respectable residents of "quality hill," and on the other the denizens of the slums. The church, at least in our day, is making earnest efforts to reach the latter through missions and salvation army methods, but is doing little indeed to reclaim his rich brother whose spiritual estate is fully as desperate. Do we need more courage to approach the austere worldly great? Let us pray for it, for the Lord will as surely require at our hands the soul of the man in velvet as of the one in fustian.

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One purpose of the Advent, men apparently will not comprehend is that Jesus came to earth not to regale himself with the righteous, but to save sinners. None admired the lilies more than he, but he came rather to nurture bulbs whose flowers would be next summer's glory than to rejoice in their present beauty; his was not to stroll among the sculpture groves of his day so much as out of depths of degradation to quarry marble in which reposed those angels whose liberation by apostles and preachers of succeeding ages would demonstrate the wisdom of his mission and the divinity of his love. It was not to felicitate the immaculate, but to lift the evil to the levels of goodness, and inspire them to scale the heights of holiness. To continue that sacred ministry he founded his church and sanctified it.

## Christian Endeavor.

By Geo. L. Snively.

*February 11, 1906.*

### HOW TO CONQUER TEMPTATION.—Matt. 26:41; 1 Cor. 10:12, 13; Jas. 4:7; Heb. 2:18; 4:14-16; 12:1-4.

With some temptations we rather cultivate intimacy than seek to avoid, and we fondly consider them divine testings; but really they are Satan's investigations and scouts that will finally lay us helpless at his cloven feet.

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As was his folly who warmed in his bosom the half frozen serpent that afterward stung him to death, so is his who cherishes in his heart any temptation to sin. The time to destroy it is when it is weakest and you are strongest—that is to-day.

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Sturdy self-reliance must not be discounted, but we rejoice that the same Book that says, "Every man shall bear his own burden," also contains, "Cast thy burden on the Lord and he will sustain thee." Experience teaches that most of our temptations must be overcome as David did Goliath—in the name of the Lord and the power of his might.

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The better medical science is not so engaged in treating special diseases as in building up rugged constitutions impervious to attacks of the countless infirmities eager to prey upon us. So with the soul; rather than study specifics against a single threatened ill, let us build up strong spiritual natures that are themselves invulnerable to the attacks of intemperance, impatience, infidelity and all the perils of spiritual weaklings.

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Some of the most adroit and successful temptations are addressed to pride. Because Adam and Eve would be as the gods, they were driven outside the gates of Paradise; Haman's ambition to have every knee bow to him was why he hung on Mordecai's gallows; Nebuchanezzar's accepting divine homage sent him to the pastures grazing as an ox; and Satan offered Jesus all nations of earth and their glory for a single obeisance—not that he would give the glory, but would, through gratified pride, have dethroned him from the holy triumvirate. Beloved, when we are weak then we are strong. Blessed are the meek, for they shall inherit the earth—and the heavens.

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For the temptations that come to the conscientious priest serving in the great temple of humanity, and those suggestions of evil that Satan breathes upon us, even in the prayer meeting and other places of religious duty and sacred privilege, we have a divine egis of protection, but there is absolutely no celestial armor for the reformed drunkard who wantonly walks amidst scenes of former revels; or one rescued from society's meaningless rounds to a life of usefulness; or any one who, having started Zionward, wilfully turns back, even for temporary dalliance, into forbidden places. In less than a moment can Beelzebub's archers speed the fatal arrow into the hearts of those lingering about the wicket gate.

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Lacedæmonian fathers made their slaves drunken that their children might be warned against intemperance. Look around and see the end of those indulging in that sin that doth so easily beset you. Is gold their tempter—where is the money lord who hath made gold his trust that is satisfied with gold? Where the social queen who at last believes her throne a stepping stone up into the society of the angels? Consider the end of those avenues of sin that seem so pleasant. As we approach their further terminals, we shall find only remorse and at last a hopeless grave. Serious consideration of the last days of those degenerates we see around us on every side helps us to vanquish temptations at their first insidious approach. Temptation's flowers always turn to dust, her apples to ashes.

DAILY READINGS.

| | | |
|---|---|---|
| M. | Avoid tempters. | Prov. 1:10-17. |
| T. | Watch and pray. | Eph. 6:10-20. |
| W. | A promise of overcoming. | 1 John 5:1-5. |
| T. | Through the Spirit. | Gal. 5:16 25. |
| F. | A crown in the end. | Jas. 1:2 4,12 15. |
| S. | Our Exemplar. | Luke 4:1-13. |
| S. | Topic. | |

❁ ❁

### Variation in Diet

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*W. DAVIESS PITTMAN.*

## Sunday School.

*February 11, 1906.*

### JESUS CALLING FISHERMEN.—Luke 5:1-11.

Memory Verses 5, 6.

GOLDEN TEXT.—Be ye therefore followers of God, as dear children.—Eph. 5:1.

The baptism and temptation of Jesus evidently left him with a fully matured consciousness of his messianic mission and of the spiritual character of the kingdom. But between those two events and the beginning of the active ministry as recorded by the synoptic writers, there intervened several months, possibly as much as a year, the events of which are recorded by John (Chapters 1-4).

This intervening time was spent partly in Judea and partly in Nazareth. It does not appear that it was all devoted to continuous public ministry. Confronted by the greatest task that any man ever faced and with a consciousness that the time for the accomplishment of it would be brief, Jesus, nevertheless, approached his task with the deliberation characteristic of a great soul, wholly devoid of feverish haste.

Almost immediately after the baptism and temptation, Jesus began to attract to himself certain men, some of whom had been followers of John the Baptist. Encouraged by John the Baptist's testimony (John 1:19-34) Andrew and John made the acquaintance of Jesus and spent a day with him, and Peter was brought into the group by his brother Andrew. The next day Philip and Nathanael (probably the same who was afterward called Bartholomew) were added to the company. It is clear that their following Jesus at this time did not involve any complete identification with his cause or any permanent abandonment of their secular pursuits. But as these five men were Galileans and Jesus was on the point of starting on the journey from Judea to Galilee, doubtless they traveled together, and a few days later, when they had reached Galilee and were attending the wedding at Cana, they were still with him. Through the succeeding months Jesus had, at least part of the time, a little group of followers, probably including some of these five and possibly others. But this discipleship was of an informal and desultory sort, as is indicated by the second call of the same men (as narrated in the present lesson) and still later by the formal setting apart of the twelve (Luke 6:12 ff. and Mark 3:13 ff.).

The events of this intervening period after the temptation, which is covered by John's account, but not by the Synoptists, included the following:

1. *Opening Events in Judea:*
   (a) John's testimony (John 1:19 34).
   (b) The first five disciples (John 1:35-51).
2. *Return to Galilee:*
   (a) First miracle at Cana (John 2:1-11).
   (b) Sojourn in Capernaum (John 2:12).
3. *Early Judean Ministry:*
   (a) First cleansing of temple (Jn 2:13-22).
   (b) Nicodemus (John 2:23; 3-21).
   (c) Preaching and baptizing in Judea (John 3:22-36).
4. *Second Return to Galilee:*
   (a) Departure from Judea (John 4:1-3 and also Matt. 4:12 and Mark 1:1-4).
   (b) Woman of Samaria (John 4:4 26).
   (c) Discourse at Sychar (John 4:27-42).

With the second arrival in Galilee and the beginning of what may be called the first period of the Galilean ministry, we are again on ground common to the Synoptics. There was the first rejection at Nazareth and the consequent removal to Capernaum, and then the call of the four disciples.

For three of these four, it was, as we have seen, a re-calling. We may assume that John was the unnamed disciple of John 1:35-40, so that his brother James was the only one of the four who had not already known some degree of companionship with Jesus. The others had already hailed him as Messiah and had already seen his miracles and heard his discourses. They were not following him now solely upon the evidence of the wonderful draught of fishes.

Jesus had already become a widely known and popular teacher. His trouble was not to get an audience, but to get rid of the wrong sort of followers. Standing by the Sea of Galilee he was preaching "the word of God." What was the burden of that discourse? No word of it is preserved for us, but we may well imagine that it consisted of such precepts and principles as Matthew collected in what we call the Sermon on the Mount.

The following suggestions for meditation or for teaching, may be drawn from this incident:

1. Simon freely gave the Master the use of his boat. It was a humble service, but richly rewarded. When the Lord needs a boat, it is the hour of glorious opportunity for one who has a boat. The Lord's work is always needing humble and ordinary instruments and services, and the lowest of us will find that he has a use for our offering.

2. The exhibition of power in the miracle of the fishes, indicated to Peter at once the presence of a divine personality. Divinity meant holiness, and his first words were, "I am a sinful man." He was brought to penitence and humility, not by any criticism of his shortcomings, but by the revelation of divine purity.

3. The higher task was given to those who were willing to follow Jesus. They could have had no idea of either the work or the honor which lay before them. But they had heard the voice and they heeded the call. It led to splendid service and immortal glory.

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In studying the text of this lesson, note that the accounts of the incident in Matthew and Mark are almost verbally identical, while Luke varies somewhat widely from these two. The following arrangement of parallel columns, indicates the variations between the two narratives:

| **Matthew and Mark.** | **Luke.** |
|---|---|
| Simon and Andrew casting net. | Simon, James and John mending nets.<br>Entered boat.<br>Taught multitude.<br>Draught of fishes.<br>James and John summoned to help. |
| "Come after me."<br>"Fishers of men." | "Shalt catch men." |
| Simon and Andrew followed Jesus.<br>Further on, James and John mending nets.<br>Jesus called them.<br>They followed. | All followed him. |

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# People's Forum.

## Some Queer Logic.

To the Editor of THE CHRISTIAN-EVANGELIST:

In THE CHRISTIAN-EVANGELIST of December 28 there is an open letter to J. H. Garrison on the Holy Spirit question by S. R. Hawkins. In the Editor's reply I find this statement: "Jesus prayed for the Holy Spirit at his baptism (Luke 3:21,22), and as we quote his example in baptism, why not follow his example in praying for the Holy Spirit?" It is always a good and safe thing to have a little New Testament in the pocket, and to prove all Scripture reference by the reading. I have been confirmed in this practice more and more in the last five years. Here is the reading of Luke 3:21,22: "Now it came to pass, when all the people were baptized, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form as a dove, upon him, and a voice came out of the heaven, Thou art my beloved Son; in thee I am well pleased." Now, from this reading, who can properly assert *anything* about the substance of Jesus' prayer? Let us try the same logic on some other things that followed that baptismal prayer. Jesus prayed; the heavens opened, the Spirit came in the form of a dove, and a voice came from heaven; therefore Jesus prayed *explicitly* for these things. We quote Jesus' example in baptism; why not follow his example and pray for "the heavens to open, the Spirit to come in the form of a dove, and, for a voice to come out of the heaven" to acknowledge our sonship? Q. e. d. I am not yet satisfied that I know all about this Holy Spirit question, and I am still trying to gather the grain from the chaff: but one thing is certain, for thinking people that kind of logic is sufficient to discredit either the cause or the advocate, if not both. Give me that kind of logic, and I am willing to meet even Brother McGarvey and prove to him, beyond a doubt, that the moon *is* made of *green cheese*. R. A. GILCREST.

*Fulton, Mo.*

[Our reasons for believing that Jesus' prayer at his baptism included, as its chief feature, the petition for the Holy Spirit, have been given, in answer to a question, and need not be repeated here. We are satisfied with them, notwithstanding our brother's "q. e. d." We believe the more Brother Gilcrest studies the vital relation between the Holy Spirit and Christ's ministry, the less "queer" will the logic of our statement seem to him. There is not in our mind the *shadow* of a doubt as to "the substance of Jesus' prayer," which should not be confused with the incidents associated with it. The word "explicitly" was added to complete the "q. e. d."—EDITOR.

* *

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## OBITUARIES.

**Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.**

### CARTER.

On Dec. 14, 1905, at the home of her daughter in Stanford, Ky., Mrs. Elizabeth Logan Carter, widow of the late Edward Carter, after a long and painful illness, from nervous trouble, entered into eternal rest. She leaves one daughter, Mrs. James H. Baughman, and a half brother, Mr. Hume Logan, of Louisville, Ky. Sister Carter was 59 years old, and had been from her girlhood a consecrated Christian. Like Dorcas, it could be said of her, "This woman was full of good works and alms-deeds which she did." She and her husband were faithful members of the congregation at McCormick's during their married life, and their home was always the preacher's home. Many a tired, discouraged minister has been cheered and brightened by her gracious hospitality and loving ministry. On the afternoon of Dec. 15, a short service was conducted by the writer, after which the body was laid to rest in Buffalo cemetery to await the coming of our Lord. May the God of all grace comfort the bereaved ones. L. M. OMER.

### HARDING.

Benjamin Harding was born in Somersetshire, England, March 4, 1844, and died Jan. 17, 1906, at his home in Kent, O. He was a good man, "full of the Holy Spirit and of faith." The church in Kent and his family are left almost inconsolable.

*Akron, Ohio.* F. M. GREEN.

### SHIVELY.

Sarah E. Adamson, wife of J. W. Shively, departed this life at her home in Nelson, Neb., Jan. 14, 1906, aged 58 years. She left her husband, to whom she was married in 1882, two children, Esther and Carl, her father, 89 years old, and eight brothers. All these were at her bedside the week preceding her death. She was sick many weeks. I, who had known and loved her for thirty-five years, officiated at her funeral, assisted by her pastor, A. W. Henry. She was universally loved by all who knew her, on account of the gentleness, purity and loyalty of her life. Hers was both a cultured heart and intellect. She loved THE CHRISTIAN-EVANGELIST and was deeply interested in world-wide missions. Indeed, there is not an earthly interest with which she had to do, that will not feel keenly her loss. She became a Christian in 1863 and united with the Christian Church. It is needless to say that "she was ready"—such a character is always ready to meet God. H. S. GILLIAM.

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## Current Literature

*Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten percent for postage.*

Studies in the Life of the Christian, His Faith and His Service, by Henry T. Sell, D. D. Fleming H. Revell Co., New York, Price, 50 cents net.

This little book is quite up to the standard set by Dr. Sell's earlier and well known books on Bible study. It seeks to apply to modern life, domestic, social, and civic, the fundamental principles of Christianity. The work is systematic and suggestive, concise and constructive. Every chapter is full of that which should be of interest to every Christian, both to teacher and taught.

◆

Life and Matter, by Sir Oliver Lodge. G. P. Putnam's Sons, New York. Price $1, net.

In this work, which is especially intended to act as an antidote against the speculative and destructive portions of Professor Haeckel's "Riddle of the Universe," the author renders a positive service both to science and philosophy. By a critical analysis he shows, while at the same time he elaborates, what in Haeckel is science, clearly differentiating it from much in him that is pure speculation and dogmatism. The author's position is that life is not a function of matter or energy, that the two belong to different categories. While life depends upon matter for its phenomenal manifestations, which are discontinuous and temporary, yet it has an independent, permanent, noumenal existence.

◆

The Teaching of Jesus concerning the Holy Spirit, by Louis Burton Crane, A. M. American Tract Society, 150 Nassau Street, New York City. Price, 75 cents.

This little volume is one of a series of books under the general title of "The Teaching of Jesus," which is being issued by the American Tract Society. It is a very sane and satisfactory treatment of a confessedly difficult subject. Chapter I treats of "The Spirit of God in the Old Testament," which relates to his work in the cosmos, in the theocracy and in the prophets. The teaching in relation to the Spirit in the Old Testament is summed up as chiefly this: "That the Spirit is God active in the world. That he is especially the divine principle working for the redemption of men." As the redemptive agent he was active in the work of the prophets of Judah and of Israel, and in preparation for the Messiah. Other chapters deal with "The Equipment of the Messiah"; "The Spirit and the Kingdom"; "The Sin Against the Holy Spirit"; "The Father's Chief Gift"; "The Promise of the Paraclete in His Relation to the Mission of the Twelve"; "The Christian Life"; "The Conviction of the World" and "To the Father and to the Son." Then follows a chapter on "The Great Commission," and the book closes with a "Summary." The book is well indexed. Considerable prominence is given to the teaching of Jesus concerning the Holy Spirit, as is proper, but his relation to the individual believer is brought out more especially by the apostles. We have seen no book of equal size that gives a more satisfactory treatment of this subject than this little volume, and as such we commend it to our readers who may wish to make further investigation of this subject.

◆

Successful Men of To-day and What They Say of Success, by Wilbur F. Crafts, Ph.D. Funk and Wagnalls Company, New York. 297 pages. Price, $1.

This is one of the most practical and useful books in the way of character helps for young folks that has been issued. It is now in its forty-fifth thousand, having recently been revised and enlarged. We published an extract from it in our Home Department pages, January 11. Mr. Crafts has for many years been a careful student of sociology and a leader in all efforts to bring public and private life into harmony with the high ideals of Christianity. Of course it is this spirit that inspires and permeates this book. Around all this are grouped facts, thoughts, and sayings of the successful men of to-day in such a way as to form a study of what leads toward the best success and what is the cause of so many failures in a man's life. Incidentally the book shows that the world's leaders have never been atheists, but the men of faith. The book is not only a useful one but an exceedingly interesting one, abounding in good stories and watchwords new and old.

◆ ◆

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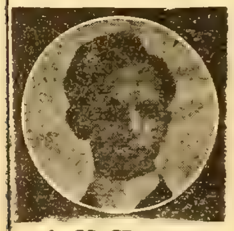
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# The Home Department

## The Parting of the Ways.

By J. M. Lowe.

When in introspective silence
  Tho'ts of final parting come,
Tho'ts of leaving all my dear ones,
  Of my being left alone,
Left alone without the solace
  Of a wife or child's caress,
All the thoughts within my being
  Melt to sweetest tenderness.

Somewhere in the unknown future
  Sleeps a sad and solemn day,
When each life within this earth home
  Silently shall slip away.
And the prospect of that parting
  Fills my heart with bitter pain.
Tell me, tell me, you that love me,
  Will you not come back again?

Somewhere on some fair to-morrow
  Shall I see your loving face?
Shall we meet beyond the sorrow
  In some old familiar place?
Yes, the best shall perish never,
  Hope is anchored to the sky,
Life goes on, it must forever,
  Love is far too sweet to die.

Perish every unkind action!
  Perish every selfish thought!
Let me find no satisfaction
  Save in being what I ought.
Standing thus so near the gateway
  Of a land of endless bliss,
Let me not once mar the picture,
  By a weak mistake in this.

* *

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## The Bronze Vase.

By J. Breckenridge Ellis.

### Synopsis of First Two Chapters.

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either one of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half brother in St. Louis having failed to answer repeated letters from Mrs. Revore. A consultation of the kind-hearted people of the town is to be held to decide upon what to do with the two children.]

### Chapter III.

When breakfast was over, Miss Glory went to the shelf, and took down a pipe and a sack of tobacco, which she held out to Mr. Merlin Aggency. "Here, brother," she said, "you must take your smoke out in the yard this morning, I have a splitting headache. We will not be ready for you for several moments."

The dining-room had an outside door. It was a glass door, and through it they could see the aged gentleman seat himself in an old split-bottom chair under a hard maple.

"Miss Glory," said Raymund, his voice quivering, " you don't think we will have to go to an orphan home, do you?"

"I think you are too old to be taken into one," said the old lady, abruptly. "You are twelve years old. They have places for children of your age—homes of the friendless or something like that. But there's no place for you in Crawley that I know of except the—" Miss Glory had a very bad headache, but she did *not* say "poor house"—she only looked it.

"Oh, Raymund!" cried Rhoda appealingly. "What can we do?"

"Never mind," said the boy, clenching his little fists, "Raymund means 'Protector,' remember that!"

"When the ladies come to-morrow afternoon, we will settle on something, I hope," said Miss Glory. "Maybe when the preacher comes he can tell us what to do. The new preacher will move in some time this week."

"Maybe," said Rhoda, "we can make ourselves so useful to somebody that they will let us stay with them. Oh, Miss Glory! Let us be useful to *you!*"

"Very well," said the other, promptly. "These dishes must be scraped up. Whatever else in the world is coming upon us, the first things are these dishes. There's no use considering anything till *they* are out of the way."

"And let me get dinner for you!" cried Rhoda. "I have cooked ever since mother got so sick. You have a bad headache—go and lie down all day, and let me manage things. I would like that—wouldn't I, Raymund?"

"And let me do things," said Raymund. "Do you want wood cut, or water brought?"

"I would like to darken up my room and lie still for hours," said Miss Glory. "I believe we'll try it. After the dishes are cleaned, I'll leave the house to you, Rhoda. And, Raymund, your duty will be to keep an eye on Mr. Aggency. Mr. Aggency longs to go to town, but it would not be good for him. If you see him getting ready to leave the place, you must send for me instantly, and keep him at home by all means." When the dishes were scraped and ready to be washed, Miss Glory sent Raymund for Mr. Aggency. The old gentleman entered the kitchen with great alacrity, and taking down a large clothbound ledger-book, seated himself at a little desk. Rhoda wiped the dishes, and Mr. Aggency watched each article as it was placed away. When all was done, the inspector dipped his pen into the ink, and, having counted the plates, said, "Four plates," and entered "4" on his plate-page. "Now the cups," he said, hunting up his index. "Cups. Yes, under C. Good! How many cups have we this morning? Ah, yes! Six knives? Why, *very* good! There are usually only two. Forks? not so good a showing; only five forks; but six *knives.*" Thus conversing with himself, and extremely busy and cheerful, Mr. Aggency made an inventory of the entire stock. Then he returned to his chair under the hard maple in the side yard. Presently Raymund and Rhoda went out to sit near him on the grass. Just on the other side of the picket fence was what, for seven years, had been for them home. They gazed at the familiar house, the well-known walks, the beloved trees, till the tears blinded their eyes. A man was whitewashing the fence on Miss Glory's side. He was a workman who had done odd jobs about Crawley for several years, yet to the children he now seemed strange and remote. Indeed, everything they looked at had a curiously strange appearance—since their mother was dead.

The man worked slowly at the fence with deliberate motions, as if he had plenty of time, and, what was more to the point, plenty of other people's time. His name was Wizzen. The children did not know if it were a surname or a given name. Raymund concluded to ask him. The workman had a dry, but pleasant, face, and, though his clothes were too small for him, and there really seemed not enough room when he stooped over, his roving gray eyes suggested that his heart had enough room for friendliness.

"If you wouldn't mind," said Raymund, "I would like to know if you are Wizzen Something, or Something Wizzen, Wizzen."

"And I would like to know, too," said Rhoda. Old Mr. Aggency smoked his pipe and mentally added up a column of figures.

"Goodness knows," said Wizzen. "And how are you children getting along?"

"Oh, it is *so* lonesome," said Rhoda impulsively.

"I expect it is," said Wizzen, rubbing some white on his blue trowsers, to free his finger sufficiently to rub the side of his nose. "Well, *I* used to be lonesome—my, my, but I was lonesome, oncet!"

"What did you do?" Raymund asked with the air of a man ready to try another's medicine, if well recommended.

"Moved," said Wizzen, slowly running, or rather, *walking*, his brush up one of the palings, and then stopping to examine the result. "You've got to keep a-moving."

"How do you move, Wizzen?" Raymund asked. It occurred to him that, however it was, the rate of speed must have been slight.

"Covered wagons is the best of all," said Wizzen, thoughtfully. "Oncet I went down to New Orleens from St. Louis on a house-boat. That was hunky!"

"My uncle lives in St. Louis," said Rhoda.

"Lots of people," said Wizzen, "lives in St. Louis." He dipped his brush in the bucket and almost lifted it to the next paling. Then he put it back and rested.

"I always wanted to go somewhere in a covered wagon, said Raymund longingly. "What fun it must be! Of course mother couldn't go; she wasn't well enough. Besides we never owned a horse."

"I got *two* horses," said Wizzen, slowly, "Ever oncet-awhile I drive over to Kansas City, takes two days and a night. I load up old iron and sell it, and come back here, and go to work. I must get this here fence done." He reached for the brush languidly.

"How much do you make off of a load of iron?" inquired Raymund, eager to seize upon any way of earning a livelihood. "You get the iron for nothing so there aren't any expenses."

"So," said Wizzen. "Well, three or four dollars, I reckon."

"It isn't much," said Raymund, disappointed.

"Nope. But it ain't money *I'm* after. It's the moving—the moving about from place to place—the continual change and variety of moving."

"It must be like an adventure!" said Rhoda sympathetically.

"It's hunky," said Wizzen conclusively. He got the brush to the paling. Although Wizzen was not very tidy as to his linen,

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or particular as to his hair and whiskers, or over nice as to his blue, many-patched garments, the children felt at home with him, and found his conversation delightful. When the time came for Rhoda to get dinner, their talk was not half done, and neither was the fence. Old Mr. Aggency had fallen asleep in his chair. Raymund, watching the short form, wondered that such slight legs could stretch so far. If he had not slept with those legs he could not have believed it.

"Miss Glory," said Rhoda timidly opening the door of the dark room, "dinner is ready. Shall I bring in yours?"

"No, I will come to the table," said the old lady, who lay propped upon pillows, gaunt and suffering from her headache. "Did you cook the rest of the steak?" They went into the dining-room.

"Yes, ma'am," said Rhoda, brightly.

"Where is it?" inquired the old lady, surveying the table.

"Right in the meat-dish," Rhoda explained. The other glanced at the dish and said, as she drew in the corners of her mouth, "Let us ask a blessing."

"We have four cuts, I believe," said Mr. Merlin Aggency, raising his knife. He attacked the dish, then looked inquiringly at his sister.

"What is this?" asked Miss Glory pouring a liquid from the coffee-pot.

Rhoda was surprised. "It is coffee, Miss Glory."

"The toast is rather black," said Miss Glory, rising.

"It stayed 'most too long," Rhoda apologized.

"It is just like me," remarked Miss Glory. "Get your pipe, brother Merlin, dinner is not ready yet." The old gentelman, who had with great difficulty parted a small island of steak from the white and blistered mainland, asked, "Shall I count that cut, sister Glory?" Miss Glory did not respond. "Run out and play, children," she said briefly, "I will call you when dinner is ready."

(TO BE CONTINUED.)

❖ ❖

## "To Know is to Forgive All."

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree—
If I knew you and you knew me.

—*Nixon Waterman.*

❖ ❖

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## Past and Future.

**By William Rogers Clay.**

The following witty speech was given at the annual banquet to men of which E. L. Powell, of the First Christian Church, Louisville, is host. An account of the banquet is given in "Our Budget" pages.

Answering the toast, "Fifteen Minutes' Outlook," William Rogers Clay spoke in part as follows:

"Careful introspection is always necessary to see that our views of to-morrow are not controlled by our sickness or failure, our health or success, for the world may move forward in spite of our indigestion or indigence, and backward in spite of our grape-nuts or greenbacks. And above all things, we should not overlook the influence of the liver, for that organ, even when in a state of inactivity, has sufficient power to wither the reddest roses of pleasing prospect.

"The real outlook always depends upon true retrospection. By the twilight of history we may predict the dawn of to-morrow.

"We all love the past. We love it not only for the joys felt, but the agonies endured. Sweet days were those of red-topped boots and sore heels, of bare feet and stone bruises, of long swims and longer switches, of pumpkin pie and poultices. Dear old days were those when men were loved who had never played football, and women were adored in spite of hoop-skirts. We shall never cease to be thrilled by the mere recollection of the old wooden bath-tub. And, oh, the ecstasy of even looking back upon the time when cooks cooked for you instead of at you!

"If we consider not only the past of our own lives, but the past that lies beyond them, we shall find that it was the custom of each age to lament its own degeneracy, and to extol the virtues of the preceding age. We shall also find that it was the habit of every orator to tell the youth of the land not to draw their inspiration from the living, but to imitate the lives of their ancestors. How long this has continued no one knows, but if Mr. Darwin's theory be correct, I have no doubt it extended back to the time of our ape-like ancestors, who persisted in telling the younger ages to refrain from their new 'monkey shines' and stick to the tricks of their fathers.

"In many instances I find that this praise of the past and imitation of ancestral virtues have been due more to a dread of innovation than to a desire for improved conditions. There have been times when the appearance of a new bonnet, or the wearing of 'slashed apparel,' or the possession of 'immoderate great breeches,' has caused greater consternation and direr forebodings than the sight of the Quaker, Mary Dyer, marching to the scaffold under an armed guard of two hundred, led on by a minister seventy years old, and, as one historian says, 'all the fiercer for every year.' And even in our own day there are many reputable citizens who can stand anything but a substitution of the new for the old. They are not the least wrought up over revelations of bribery; they don't get alarmed when the city treasurer forms an entangling alliance with the treasury; they keep cool and collected when they learn that the grafter has been working on the village apple tree: but substitute some other game for golf and the foundations of civilization will begin to crumble.

### "We Forget We Were Boys.

"And then, too, it has been the almost universal practice of the man who, in his youth, threw rocks at lamp-posts, 'played hookey,' tied tin cans to dogs' tails, destroyed birds' nests, robbed orchards and stole watermelons, to look with utter horror upon the pranks of boys who have the temerity to play tick-tack upon his window, and to exclaim with all the agony of glorified innocence, 'Boys are so bad now; I don't know what the world's coming to!'

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"If, therefore, we consider only the testimony of each age as to its own degeneracy, we can not escape the conclusion that the world would have long since reached a condition of such indescribable wickedness that the possession of a single virtue would call for an apology, and every life insurance director would be looked upon as the incarnation of perfection.

*

"In the intercourse of nations with each other kindness and friendliness have displaced much of the enmity and bitterness of the past. And even those nations which fostered cannibalism and all forms of brutality and depravity, and to enter whose shores meant death to the white race, have thrown wide their gates to welcome the messengers of peace and civilization.

*

"Having devoted all my time to a survey of the past and present, I will now close with a brief reference to my real subject. What then is the outlook?

### Dip Into the Future.

"As I 'dip into the future' I see the army of civilization marching on, led by intelligence. In its ranks I see envy and malice, cruelty and oppression, avarice and selfishness, corruption and fraud, commanded by hate. I see kindness and good will, gentleness and mercy, charity and self-denial, purity and truth, commanded by love. Everywhere is insubordination, insurrection, mutiny, revolt. I see avarice with dagger drawn striking at the heart of charity. I see the foul hands of corruption around the white throat of purity. I see malice grappling with good will, and falsehood battling with truth. I hear hate cheering for avarice. I see right and patriotism rushing to the rescue of purity and truth. I see timidity and fear and indifference making way for the contestants. For ages the contest goes on; sometimes the victory with one, sometimes with the other. Then I see love gathering her cohorts for the mighty struggle. I see malice and falsehood, avarice and corruption yielding to superior strength. Slowly but surely they are crushed to the earth. I see them shudder as the hand of death beckons them to follow. I see love radiant and triumphant. I hear the huzzas of untold millions. I behold intelligence, with bowed head and bared brow, kneeling at the feet of love, and I hear a voice saying: 'To thee we owe the victory.'"

❖ ❖

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## The Growler.

**By Dr. E. C. Dargan.**

Rev. E. C. Dargan, who responded to the toast, "The Growler," at E. L. Powell's banquet, spoke in part as follows:

"The first branch of the subject brings up the problem of personality: Who the growler is. Were it not that the theory of biological evolution is now somewhat decadent we might invade the realm of zoology and heredity so far as to suggest that the line of descent of which the growler can boast is lupus, canis, homo; and, therefore, his personality contains, along with its human elements, distinct traces of the wolf and the dog. The growler is constantly hearing 'the call of the wild,' and it confuses his perception of the finer harmonies of life. From heredity the problem of personality advances to class, and we must ask, to what order of society does the growler belong? The answer, alas! is easy—he pervades them all. Whether the so called social classes are natural or artificial, whether based on character, culture or wealth, we find our unsocial comrade easily at home in any human group. His strong personality defies the futile boundaries of caste as easily as the dog in him jumps a fence, or the wolf in him roams a plain. The growler is a whole class to himself. * * *

"Having thus disposed of the first branch of our problem, we may now advance to the next:

**"Where the Growler Lives.**

"Here we have the problem of habitat. As we consult geography, and back of that geology, we learn that in all ages and places on this planet the growler has been found. Fossil remains of the mesozoic age tell us that when the mighty ichthyosaurus disported himself in the tumbling waves, when the horrid deinosaur crawled on land, and the dragon pterodactyl darkened the skies with his hideous wings, the growler also was native to the scene. And everywhere on the crust of the modern geologic earth the growler has appeared in every age to impress his views on every race of man, objecting to everything in sight and out of it. Cain was the first historic growler, and his progeny multiplied and replenished the earth and subdued it. Even the flood did not wash away all the growlers. Some were preserved in the ark, and their descendants are with us to this day. Typical of this mournful history was the significant fact that before the dove of peace came back from over the wild waters with the olive branch in her gentle bill, the wandering raven had been sent out to croak lonesomely over a desolated world. And 'this grim, ungainly, ghastly, gaunt and ominous bird of yore' has ever lived in the same world with the dove, so that her soft coo of love has too often been counterpointed by the hoarse croak of discontent. So history and geography tell us that every time and clime has had its hosts of growlers. Nor is our own great republic an exception. From ocean to ocean and from lakes to gulf we are a nation of kickers and growlers. We were born so and we can not get over it. And what shall we say of local conditions? Does there happen to be a growler or two in our beloved Louisville? We have only to consult our ears now and then to feel like saying with 'poor Goldy' concerning Islington:

> " 'And in this town a dog was found,
> As many dogs there be,
> Both mongrel, puppy, whelp, and hound,
> And curs of low degree.'

"I speak, of course, only of actual dogs, but their multitudinous presence is painfully suggestive of their human similars. But lest I should inadvertently 'bring a coolness over the meeting' I hasten to come to closer quarters yet, and discharge my conscience by broaching a still more hazardous inquiry. * * *

"When we come to criticise the action which has been thus defined we shall have need, as in all such matters, to use discrimination. For

**"Growls Differ from Each Other**

in many ways and degrees. Some are loud, insistent, provoking, and not devoid of results; some are feeble, hesitating, contemptible and ineffective; some are more or less generous, warning before a bite, and some are mean and snappish to the last degree of littleness; some are individualistic to the pathetic extreme of isolation, and some by sheer multiplication become a veritable roar of threatening demand; some are well-founded in just wrath against unbearable abuses, while others are but the exaggerated snarls of petty vanity; some may be even virtuous in intention, while others are utterly selfish and wicked. So the moral and social quality of his act is largely to be determined by the character of the growler and by his particular end in any given growl. But when the best possible is made of it, a growl is not an admirable thing. It is a weakness in the strong, a vice in the weak, a folly in the wise and a scandal in the foolish.

"The growler is not and can not be a highly esteemed member of society.

**"He is Always Disagreeable,**

often injurious and never highly useful. But owing to the general depravity of human nature, and the consequent imperfection of all human institutions, he has an unhappy but firm reason for being, and as long as he is inevitable he may be turned to account in several ways. He sometimes calls needed attention to existing evils which cry aloud for abatement, and but for his racket might be lazily condoned. So, amid many and better incitements toward the social good, a place and some degree even of charitable recognition may be accorded to him. But his chief service is as a warning how not to render service. His spirit is unlovely, his method coarse, his aims usually selfish, his courage questionable, and his achievements very slight.

"And so 'God rest you, merry gentlemen,' and may we all by divine help be so disposed as to have patience to bear with our discontented friend, courage to redress his just grievances and grace to be unlike him."

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## With the Children.

### White Fields.

By Carolyn Wells.

I love the days in winter
  When snow falls all around,
And like a soft, white blanket
  Is spread upon the ground.

I love the days in summer
  When daisies are in bloom,
And cover all the meadow
  Like a carpet on a room.

And which I think the prettiest
  I really do not know—
When the fields are white with daisies,
  Or when they're white with snow.

—*St. Nicholas.*

* *

### General Boom-Boom.

By Fanny Adam Wilkes.

The hall clock said Boom-boom-boom, in a deep bass voice. Dong-dong-dong, answered the parlor clock, and Ding-dong-ding, came in silvery notes from the one in the library, and then the little brass clock in Grandfather's room replied in a sweet voice, and sounded forth the most melodious chimes, like the bells in the tower of St. Paul's on Sunday morning.

"It makes me feel kind of solemn inside, does it you, Grandfather?" said Radcliff.

"It used to, little boy, but I can't hear it very well now. Grandfather's getting deaf."

"But you can hear the hall clock, Grandfather, can't you?"

"Yes, I can hear him because he speaks so loud and slow."

"Do you like old General Boom-boom the best, Grandfather? I do, but Marjorie likes the clock with the bells."

"Yes," answered Grandfather slowly. "I like him best because he is the oldest friend. He used to live in my father's house when I was a little boy. And once when there was a burglar coming up the stairs of our house, the General said 'Boom-boom-boom!' so loud that it woke my father up and frightened the burglar away."

"Grandfather," whispered Marjorie, hiding her head in Grandfather's neck, "don't tell about it—it 'fraids me so."

"Oh, Marjorie's a 'fraid cat! She's afraid of everything. I'm not. I'm not afraid of anything," crowed Radcliff.

"Pooh! pooh!" said Grandfather. "Not so loud, boy; it never does to boast."

Grandfather kissed the little girl on his lap and held her close. Then he said, "Here comes a little mouse, creep, creep, creep," and Marjorie doubled over with laughter.

"Do it again,' she cried; but Grandfather said,

"Shoo, little pigeons!" and got up and went out into the hall to get his hat.

"Good-bye, Grandfather!" they shouted, and watched him from the window, walking down the street.

"How long are we going to stay at Grandfather's house, Nanna?" questioned Radcliffe at last.

"Two weeks, dear, unless mother says you may stay longer."

"I like to stay here with you and Grandfather," said Marjorie. "Only I wish mother was here, too."

"So do I," added Radcliff. Just then there sounded a patter of little feet and a happy laugh, and a wee girlie with black hair and big, gray eyes came toddling into the room, crying out,

"Me comin'—here me is!" and the Elfin baby, as Aunt Nan called her, looked about for the welcome that always greeted her coming.

"You dear little Brownie!" Nanna cried, hugging her tight.

"Isn't our baby sweet, Nanna?" whispered Marjorie. "Let her come and play with us, she's so cunning"

So Nanna went upstairs for a short time, and left the children playing happily in the big hall. Now and then she came to the head of the stairs, and looked down upon them to see if they were all right. "They're such good children," said Nanna to herself, and went back to her work. A hush fell over the house for a moment. The children were still in the hall below, and the General said, warningly, "Boom-boom-boom!"

"It's big enough for me to stand in," Radcliff was saying, as he held the door open and stepped inside of the big hall clock. "Oh, it's a fine place to hide in! I'm going to see what makes it go."

"Let me get in, Radcliff," cried Marjorie.

"Wait a moment, until I see this business first, and then I'll let you, Marjorie." Suddenly the hall clock gave a strange sound under the rude touch of a little boy's fingers, and the steady tick-tock ceased.

"Oh, Radcliff, what's the matter?"

"I don't know," answered a scared voice and the door of the General's house was closed rather quickly. How quiet the hall seemed without the voice of General Boom-boom! It was dreadful. What would Grandfather say? Grandfather, who thought so much of his clocks, and who liked the hall clock best of all. And what would mother say, if she knew?

"Let's go outdoors," suggested Radcliff. He wanted to get away from the silent, accusing face of the General.

"Now don't you go and tell, Marjorie," whispered Radcliff as they went out onto the veranda.

"No, I won't," she replied, "but if I were you, I'd tell Nanna."

Marjorie could never bear the weight of a burdened conscience.

When the shadows began to deepen in the big hall, Grandfather came home. Only the baby ran jubilantly to meet him, and Grandfather threw her up above his head and came into the library, bearing the little one on his shoulder. Marjorie, whose little face was quite pale with anxiety, came quietly to his side and laid her hand in his.

"Where's Rad?" cried Grandfather.

"Here I am. I'm looking at a fine book all about Indians. Tell me about it, will you, Grandfather?" But the boy did not dare to raise his eyes from the book.

Silence for a moment in the house, then the parlor clock and the library clock struck the hour without the General's signal.

"Look at this big Indian chief, Grandfather," said Radcliff nervously. But Grandfather went out into the hall.

"Hm!" they heard him say, and waited for their doom. "Some one must have been handling the pendulum and fingering the works, I'm sure. Radcliff! Marjorie!" he said, coming back into the library, "did you do anything to the General to-day?"

"I didn't, Grandfather," said the little girl, looking beseechingly into his face. Radcliff, still buried in his book, lifted his head just long enough to remark, "Perhaps it was the baby."

"The baby isn't big enough, Radcliff," said Grandfather, and looked searchingly

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at the boy from beneath his thick, bushy eyebrows.

It was a very long, uncomfortable evening, but it came to a close at last, and the children went to bed.

"Good-night, Grandfather," they said, faintly.

"Good-night," replied Granfather, very gravely. The children hurried up the stairs past the silent General, turning their faces from him as they went.

"Say your prayers, Radcliff," reminded Nanna. And Radcliff, obeying, repeated these closing words unsteadily,

"Help Radcliff to be thoughtful of others, truthful and good."

When the light was out and the two children were left alone in the room, Marjorie whispered, "Rad!"

No answer.

"Rad, aren't you going ever to tell? Grandfather'll forgive you. He looks so sad, I can't stand it." And Marjorie wept into her pillow.

Long after Marjorie was asleep, Radcliff lay tossing on his bed. Something sat heavily on his heart or his stomach, or was it his chest? Anyhow it was terrible. If he only weren't afraid to tell! And this was the same little boy who had boasted of not being afraid of anything. Radcliff found himself wishing that he had Marjorie's courage.

Suddenly the clocks—all but the General—began to speak. Dong—dong! and Ding—ding! and finally the brass clock with its sweet voice chimed solemnly in the still night. Slipping from his bed, Radcliff stole to the head of the stairs. There was a light in the hall and one in the library. Down the stairs the small boy crept with his bare feet. Grandfather was reading, and the lamplight fell on his gray hair. His face looked stern, Radcliff thought, and for a moment his courage forsook him.

"Grandfather," he sobbed, and in another moment he was confessing on Grandfather's shoulder.

"If a burglar had come to-night, Grandfather, the General couldn't have warned you, could he?" said the small boy after Grandfather had talked to him a while. "Is that the reason you are sitting up to-night? But General Boom-Boom can be mended, can't he, Grandfather?"

"I think so, little boy, and now go to sleep."—*The Congregationalist.*

⁂

### Chinese Literary Examinations.

The Chinese educational system has done a good service. It is very democratic. The poorest child if he can get into one of the few free schools, or pay his way at one of the many cheap schools may look forward to a literary carer. If he is successful in his examinations an official career is possible.

Monthly official examinations are held in small centers; yearly examinations in larger, and for those who have won the first degree there is a triennial examination held in the provincial capitals, for candidates for the second degree.

Each student has a room or "stall" to himself. There are 26,000 rooms, and I am told that the students at one examination sometimes exceed this number.

The examinations are given in three sessions. Each session lasts nearly three days, during which time the student is not allowed to leave the room. The intermissions are for one day each. It is not uncommon for men to die under this excessive nervous strain. Yet men persevere until they are grey headed hoping to be successful at last.

The missionaries distribute a great deal of good literature to the students as they leave the halls the last day. It is politely received.

The character of these examinations has changed greatly in the last few years. Whereas formerly only a knowledge of the Chinese classics was required, now questions national, international, historic, economic or scientific are of frequent occurrence.

There is at present a greatly increased interest in education among the Chinese. They are opening up schools for western learning on all sides. This being true we must more thoroughly equip our mission schools with men and means that they may keep in the lead, as they are today, in the educational affairs of China. In this way we may hope to bring a strong Christian influence to bear, not only upon the boys and girls in our own schools, but in the government institutions where our graduates go to accept positions of trust and responsibility.

Frank Garrett.

*Nanking.*

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*Rev. J. H. O. Smith, Pastor Union Christian Church, Valparaiso, Ind.*, says: "Having known Dr. Madison for over twenty years, I take great pleasure in bearing testimony to his high standing as a physician and his unblemished character as a Christian and a gentleman. His ability and skill in his chosen profession has placed him in the front rank of eminent men who are specialists."

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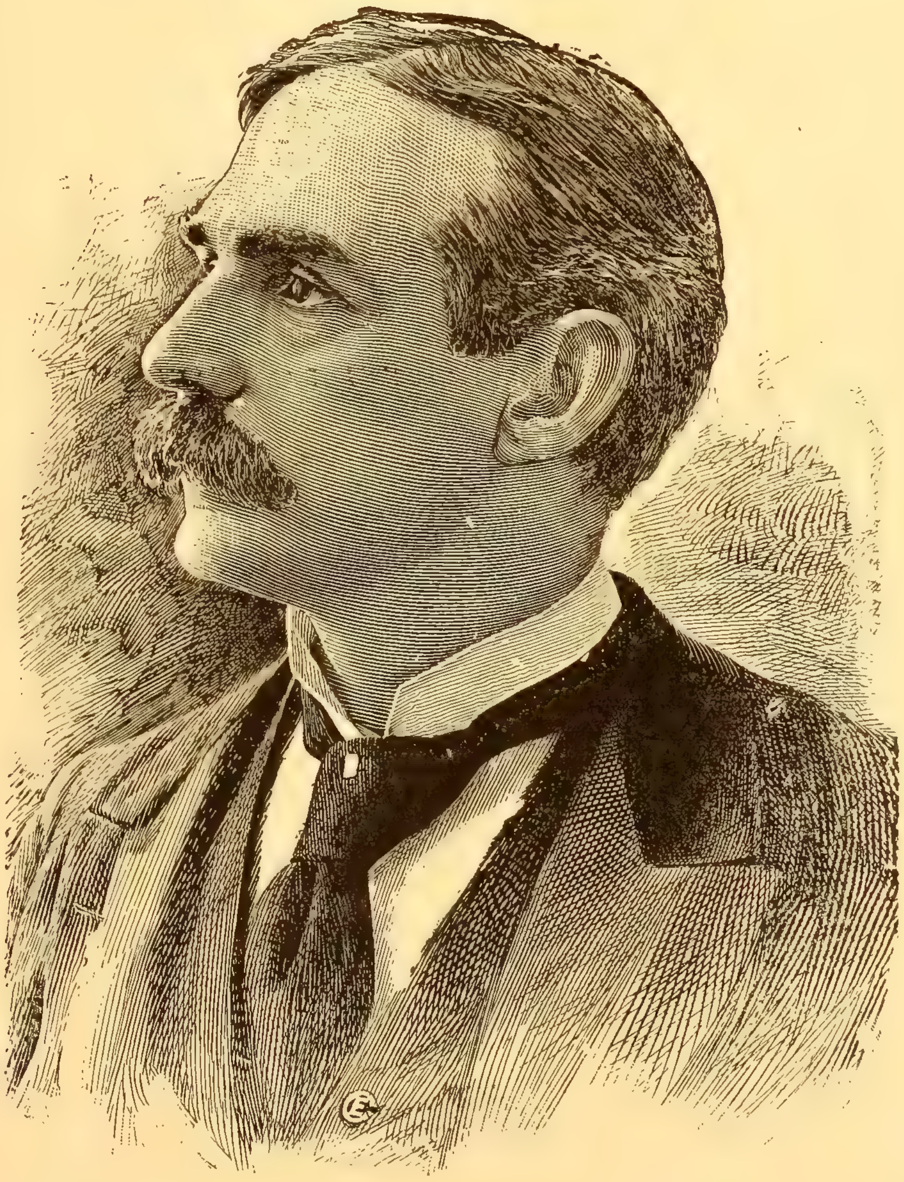

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## What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Vol. XLIII. February 8, 1906 No. 6

# 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### The Centennial Horizon.

Tell me the size of your world and I will tell you the size of your heart. The most fundamental thing that is to be accomplished by the Centennial agitation is to bring all the Disciples of Christ to behold all of the world that God himself sees—all that was contemplated when he gave his only begotten Son.

Now it would seem that no particular effort were needed to bring men to behold their own wards and townships; but as a matter of fact, many are so blind and unable to see afar off that they fail to look beyond their own dooryards, and some have the end of their eyelashes as their utmost limit of vision. One would think that the natural and most easy method of extending the horizon would be to point out the things that are nearest. Experience has proved the contrary to be true. The explanation of this lies in the fact that no man will admit that he is ignorant of and indifferent to his immediate neighbors, and so, while he insists that he sees, his sin remains, as in John 9.

But begin at the farthest reach of the divine vision and show the indifferent Christain, or church, the colossal needs of Africa and India. He has never pretended to see this before and takes no affront at your effort to inform him. And so at one stroke you lengthen the range of his vision so that his horizon includes the world and that means his own nation, state, county and voting precinct as well as China and South America. If a million and a quarter of Disciples could be brought to see the whole world as their Master sees it, they would be easily multiplied to twenty millions of better Disciples before the Centennial year. But since our faith is only as a grain of mustard seed, we are daring to contemplate an increase to only two millions within these four years.

The man who wrote the Declaration and the Address in 1809 was unwilling to have his horizon fixed by his presbytery and so with one great sweep he threw it out to the ends of the earth where the Savior's great commission had placed it. It was not enough to him to have the fellowship of the Anti-Burgher Seceder Presbyterians. He claimed the brotherhood of all who loved the Lord Jesus Christ sincerely and esteemed this his most precious possession. He insisted that the same heritage belonged to all other Christians and set about bringing them all into such union as would recognize the supreme fact.

For ninety-six years the Christian world has been moving up to the standard that he raised. The people who have advanced the farthest and fastest are those serving as missionaries on the far rim of the horizon. They have been taught under the divine Providence by the men they went to teach, and in turn are coming home to instruct those who sent them out to teach and with whom we have been pleading for union. We should not only rejoice in the powerful reinforcements that we have received in the missionaries and the mission converts and the friends of missions at home, but we should take the hint thrown to us by these facts and recognize that the ripest field in the world for the preaching of the seventeenth chapter of John is at the point farthest removed from the central strongholds of denominationalism.

Campbell, Scott and Stone and all their fellow laborers were missionaries. They went and preached and baptized and taught and they found their ready field not in the teeming centers of the east where denominationalism was intrenched, but in the frontiers where lived and wrought the men whose eyes were opened to new things. Now the frontiers are moving faster than the Disciples of Christ. Calcutta and Shanghai are to-day no farther from Bethany than St. Louis and Chicago were a hundred years ago. Let us prove worthy sons of worthy sires and seize the ripe opportunity of our generation as promptly and vigorously as they met the crisis that confronted them. We should be ashamed to call ourselves their successors and talk of celebrating their Centennial, if we fail to roll up $300,000 for missions this year and half a million in 1909. W. R. WARREN.
Centennial Secretary.

* *

May this year add still new power and glory to THE CHRISTIAN-EVANGELIST.
*Danville, Ill.* W. B. GALLAHER.

---

I want to assist in the 100,000 campaign.
*Kansas City, Mo.* H. G. BENNETT.

All our evangelists should join Brother Bennett in this ministry. No other paper is more loyal to their mission or strives harder to assist them.

---

I do not know how I could get along without THE CHRISTIAN-EVANGELIST. I am five miles from the nearest Christian church and your paper is the largest part of the preaching I get.
BENEDICT FISHER.

---

I wish you the most abundant success, for, first, I want larger opportunities for the best paper in the brotherhood; second, because you deserve success as a result of the enthusiasm and energy you put into your work. JOEL BROWN.

---

I have been a reader of THE CHRISTIAN-EVANGELIST since its infancy. It ever increases in helpfulness along my pathway. Its usefulness will be felt throughout the ages. The firm stand it has taken on vital questions which concern the religious world to-day has been a great inspiration to me. We hope and pray the good Lord will spare your life many years, that you may see the rich fruitage of your labor.
*Lamar, Col.* MRS. D. E. COOPER.

---

May God bless you abundantly in this new year and long keep Brother Garrison in his "Easy Chair," from which he does so much to make the way easier for others whose path would be dark were it not for the light that ever shines from the cheerful occupant of that "Chair."
*Covington, Ky.* JOSEPH HAGIN.

---

I love to read THE CHRISTIAN-EVANGELIST. It is most charmingly edited and Dr. Garrison and his co-editors are just the kind of writers that I dearly love to pore over at night, sitting under my evening lamp. I am eighty-two years old, my eyes are not srong, but I so love the paper that I must read it. H. B. HARRELL.

---

You may judge how I like THE CHRISTIAN-EVANGELIST by the enclosed list of subscribers which I send. I want to see it go not only into the homes of the names which I send, but to all my 258 members. I am happy to know so many of my dear people will read THE CHRISTIAN-EVANGELIST containing those beautiful articles of yours, and Brother Garrison's Spirit-filled editorials. Oh, keep up the good work! I rejoice that we have a paper giving us such spiritual food. J. D. HUNLEY.

### Must Even Resort to Latin.

Your paper has always been the best, but somehow this year it seems *"bestissime."* B. F. SNYDER.

### From a Venerable Preacher.

THE CHRISTIAN-EVANGELIST is my favorite paper. I do not know how I could dispense with it. JAMES CONNORAN.

### A Help to Christian Education.

We must thank you for extending such a liberal and helpful hand in the promotion of Christian education. I voice the feeling of President Hieronymus and the trustees. You are most materially helping a valuable and long neglected cause.
*Eureka, Ill.* J. J. WAGGONER.

### From Persis L. Christian.

I will secure more subscribers if I can, as I am anxious that THE CHRISTIAN-EVANGELIST should be in every home of the Church in these "deciding days." The people should have the best word on those subjects that are vital to a living faith and a righteous life. THE CHRISTIAN-EVANGELIST supplies that need.
PERSIS L. CHRISTIAN.

Though ill health has driven this silver-voiced advocate of C. W. B. M. from the rostrum, thousands will rejoice that she can still achieve much for the cause of Christ.

# Current Events.

### Dummy Directors in Congress.

Mr. Lincoln Steffens, who has devoted himself very assiduously and very usefully to discovering and publishing the shame of some cities and the shamelessness of others, has turned his attention to the federal government. He is now spending a period in Washington, and will make public the abuses which he discovers. There are doubtless plenty of them, and Mr. Steffens' method is better than a congressional investigation for applying the publicity cure. Whether his motive is reform or magazine sensation is of no consequence so long as he tells the truth. The first section of his report on conditions in Washington deals with the House of Representatives, which he likens to a dummy board of directors whose business it is to keep quiet, draw their fees and vote as they are bidden. This condition he attributes to the strength of party organization in the House, and to the dictatorial power which the Reed rules place in the hands of the speaker. "The speaker is the House," says Mr. Steffens, and by contrast he praises the Senate as a purely deliberative body whose members enjoy the sweet privilege of talking as long as they please on any subject they please, and of voting as they please. There is no boss in the Senate as there is in the House—not even Senator Aldrich, to whom that title is sometimes accorded. There is doubtless a measure of truth in Mr. Steffens' comments upon the procedure of the House. Budding statesmen who enter that body with their breast-pockets bulging with stump speeches which they are anxious to deliver, with hand thrust Webster-like in waistcoat bosom, to applauding galleries, to have flashed over the wires to a thousand waiting presses and preserved to posterity in the "Congressional Record"—such candidates for oratorical honors often find themselves singularly invisible to the speaker's eye when they rise to demand recognition by the chair. The length of the session being limited and the amount of business to be transacted almost unlimited, something has to be cut out, and the stump-speeches might as well go first. Incidentally, too, the House doubtless loses many sensible and helpful remarks which members who have not seen the speaker in advance would make if they had a chance. The tyranny of the speaker is more apparent than real. If it prevents a good many speeches, it cannot prevent any member from voting as he pleases, and voting rather than speech-making is the chief function of Congress. Few votes are changed by argument on the floor of the House. Recent events prove, too, that there is such a thing as successful revolt from party rule in the House. The Senate's prerogative of unlimited debate and freedom from party bosses is a doubtful advantage. Mr. Steffens will investigate to little purpose if he does not find, what everybody else knows, that the Senate is subject to influences no less potent than those which curtail the prerogatives of congressmen. If the boss of the House is in the speaker's chair, the bosses of the Senate are in the lobby.

### Aged but Not Superannuated.

Senator Pettus, of Alabama, has announced that he will be a candidate for re-election to the Senate upon the expiration of his term in 1909. As he is now eighty-five years old and therefore, if his plans work out as he desires, will be ninety-four at the end of the term to which he aspires, it is evident that Mr. Pettus is not in favor of the Osler theory. Ten years ago President Cleveland declined to appoint him to the Supreme Court on the ground that he was too old (seventy-five years), and with undaunted spirit he determined to break into politics and outlined a twenty years' campaign of which he is now in the midst. Senator Morgan, who divides with Senator Pettus the labor of representing Alabama in the Senate, is eighty-two and is also a candidate for re-election. His protracted fight against canal legislation did not place him in the most admirable light in the eyes of many people, but it exhibited a surprising degree of physical vigor. Men of this type, remembered by posterity fifty years hence, will cause our descendants to sigh over the good old times when men lived to a ripe old age, and when the world's affairs were not in the hands of mere boys—just as we now recall the vigor of the pioneers as if their like were no more.

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### A Lock Canal.

The Isthmian Canal Commission has reported to Secretary Taft in favor of the construction of a lock canal with a maximum level of eighty-five feet. The board of engineers recently reported to the commission in favor of a sea-level canal, but this verdict was backed by a majority of only one and the American members of the board, with one exception, were with the majority. The report of the engineers took account only of the engineering problems, and their opinion (by the narrow majority mentioned) was that a sea-level canal was practicable and preferable. The Isthmian Canal Commission, weighing the questions of cost and time of construction as well as the engineering aspects of the question, favors a lock canal. In other words, they hold that, whatever may be the advantages of a sea-level canal, they would not be worth the additional cost and delay. The report of the Isthmian Canal Commission, together with that of the engineers, has been transmitted to Secretary Taft and will be forwarded by him to the President.

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### Providing for the Future.

How little interest most of us have in the future—the distant future, that is. Considering that money well invested doubles itself every fifteen or twenty years by the accumulation of the interest, it would obviously be perfectly easy for any one of average fortune to establish a fund which would amount to a very large sum within a couple of centuries. If a dollar doubles itself six times in a century, a fund of one thousand dollars invested and reinvested for two hundred years would (barring accidents) amount to the handsome sum of $4,096,000 at the end of that period. If one could wait until the end of the third century and there were no declines in interest rates, his modest thousand would by that time be $262,144,000. If it were not for the brevity of human life we might each accumulate a very comfortable competency for old age. But institutions are (theoretically, at least) immortal. It would be easy to enrich them if the donors would forego the pleasure of seeing, with their mortal eyes, the results of their benefactions. The shrewd Franklin took advantage of this principle and left a small fund which, accumulating by the addition of the interest, now amounts to considerably over a million and will soon be put to some good use. Mayor Fitzgerald, of Boston, has recently established a fund of $1,000 which is to be allowed to accumulate for a hundred years, at the end of which period it is to be used at the discretion of the board of trustees for any object which will most benefit mankind.

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### Food Adulteration.

Professor Wiley, the government food expert, has been made the victim of an artificial lamb chop. The chop in question was bought in a Washington butcher shop and its spurious quality was not detected until it was placed on the professor's breakfast table. Its texture excited his suspicion and on investigation he found the alleged chop to be a base fabrication of sheep neck and second-hand soup-bone. When such things are foisted upon the experts, what may not the rest of us expect? The work of detecting, punishing and preventing the adulteration of foods and drugs is going forward in many states under the leadership of the state chemists. The state chemist of Indiana, after analyzing nearly four thousand samples of various staple foods and drugs purchased in all parts of the state, has published a report. The interesting and novel feature of this report is that it publishes the names of the brands of the adulterated goods and the names and addresses of the retailers who sold them. The conditions revealed by this report are bad, but not so bad as many of the general statements recently published would lead one to suspect. For example, not more than half of the samples of olive oil turned out to be cotton seed oil, a great many brands of lemon and vanilla extract were shown to be pure, and a good deal of packed meat contained no harmful preservatives. Most of the adulterations discovered were fraudulent rather than dangerous.

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The latest in co-operation is a kind of limited company. It is a well known fact that there are sermonizers who prepare discourses for preachers and send them out by the dozen to ministers all over the country who will lend themselves to this kind of a thing. But we have never heard before of a group of ministers entering into a co-partnership among themselves for the production of sermons, and each man using the common result. The Chicago "Standard" is authority for the statement that four pastors of the city of Chicago have entered into such an agreement. They meet together for study, and each is to preach at the same time upon the subject studied. The sermons, however, are to have individual treatment.

## Christian Union: An Historical Study.

### I. THE APOSTOLIC AGE.

### *4. Unity of the Early Church Tested.*

We have spoken of the question of the relation of Gentile Christians to the law as having been settled by the conference at Jerusalem. It was, indeed, a settlement of this question among the leaders of the Church, and probably a majority of the members. If any one supposes, however, that the Judaizing party in Jerusalem accepted this official decision as final, and were silenced by it, he reckons without the record. When was the spirit of faction, or of opinionism, ever submissive to the wisdom and wish of the leaders of the Church, and the majority of its members?

It is clear from the record of this council, as it has been called, that there was opposition to the decision at the time, and notwithstanding the agreement reached between the "pillar" apostles at Jerusalem, Peter, James and John, on the one side, and the heads of the Gentile mission, Paul and Barnabas, on the other, this opposition increased in strength and fury until the party resolved to send out propagandists to visit the Gentile churches and persuade them to be circumcised and to keep the law of Moses, if they would not imperil their salvation. Of course this was in direct violation of the decision which had been reached, and of the apostolic rescript conveying this decision to the churches. But no doubt these men justified their course on the ground that it was more important to see that the law of Moses was obeyed than that they should obey a decree issued by men of their own time, and that too against their wishes. Besides, did they not have a "Thus saith the Lord" enjoining circumcision and other legal observances?

"For years and years these emissaries of a narrow-minded fanaticism, which believed itself to be the only genuine Christianity, diffused themselves over all the churches founded by Paul throughout the Gentile world. Their work was not to found churches of their own; they had none of the original pioneer ability of their great rival. Their business was to steal into the Christian communities he had founded and win them to their own narrow views. They haunted Paul's footsteps wherever he went, and for many years were a cause to him of unspeakable pain. They whispered to his converts that his version of the Gospel was not the true one, and that his authority was not to be trusted. Was he one of the twelve apostles? Had he kept company with Christ? They represented themselves as having brought the true form of Christianity from Jerusalem, the sacred headquarters; and they did not scruple to profess that they had been sent from the apostles there. They distorted the very noblest parts of Paul's conduct to their purpose. For instance, his refusal to accept money for his services they imputed to a sense of his own lack of authority; the real apostles always received pay. In the same way they misconstrued his abstinence from marriage. They were men not without ability for the work they had undertaken; they had smooth, insinuating tongues, they could assume an air of dignity, and they did not stick at trifles."* Nor were the efforts of these men without success. Particularly were the Galatian and Corinthian churches affected by them. The Galatian letter is one of the hot bolts which Paul hurled against his enemies, who, in time, were silenced, but not without making a severe test of the bond of unity which held the early Church together, as one body.

Another question soon rose upon the horizon, which was close akin to the one whose disturbing influence we have just seen. Was it right for the Jewish Christians to continue to observe the law of Moses? It is certain that Paul's view of Christianity, if rigidly applied, would have put a stop to all such legal observances. Besides, it was a logical conclusion from the decision in reference to Gentile Christians. There could not be two sets of terms of admission into the Church—one for Jews and another for Gentiles. Paul, however, was about the only leader who saw clearly that the law of Moses was superseded by Christianity and that the believer in Christ was complete in him and needed not to observe the ceremonials of the law. It is certain that the main body of the Jewish converts to Christianity, including perhaps the apostles at Jerusalem, had not yet reached this conception of Christianity. As a matter of fact we know they continued to observe the law for many years after their conversion to Christianity, so that James could say to Paul, on his return from his third missionary tour, as late perhaps as the year A. D. 56, or 57, "Thou seest, brother, how many thousands of Jews there are who believe; and they are all jealous of the law; and they are informed of thee that thou teachest all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after their customs." For a quarter of a century, therefore, the Jews who believed on Christ had continued to be "jealous of the law." There is no evidence that Paul had ever raised his voice against the custom. The rumor that had reached Jerusalem to that effect was probably one of the false reports circulated by his enemies to injure his influence. "By one huge blow he had cut himself free from the bigotry of bondage; but he never fell into the bigotry of liberty."

A very important principle of union comes to light in the foregoing facts. There are those, no doubt, who think Paul should have made an issue with his conservative brethren and forced them to abandon their Jewish observances or himself pulled out, with his party, in order to have a "pure" Christian Church. But he deemed it wiser and more in accordance with Christ's spirit not to interfere with the deep-seated prejudices and long-established customs of his Jewish brethren, believing that the growth of the Christian life within them would ultimately remedy the matter. So long as they held to Christ as Lord and Savior, he felt that they should be recognized as Christians, and that Christ himself would reveal to them the way of the Lord more perfectly. Without this spirit of mutual toleration the Church could not have passed through the apostolic age an undivided Church.

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## A Church in New Hampshire

At the San Francisco convention a chart was hung on the wall showing that every state in the Union was represented in our list of churches except New Hampshire. The Editor of THE CHRISTIAN-EVANGELIST made a proposition that he would undertake to provide the funds for an evangelist to hold a meeting in a place to be selected in that state, before the next convention, with a view of establishing a church, provided the New England Board would assist in the selection of the field and the evangelist. After considerable correspondence the place selected is Manchester, a city of 65,000 population, and Bro. Herbert Yeuell has been selected as the evangelist to hold the meeting. The time is March, with so much of April as may be necessary.

Soon after this proposition was made, the Christian Woman's Board of Missions, through its corresponding secretary, Sister Helen E. Moses, expressed its willingness to assume the responsibility of supporting a pastor in the newly-established church, as soon as it was organized. It has been with the co-operation of Sister Moses that these preparatory steps have been taken. At our request Bro. A. L. Ward, pastor of our church in Boston, has, with Brother Hunt, of Springfield, Mass., personally investigated the cities of Concord and Manchester, and recommends the latter. Concerning this city Brother Ward writes that out of a population of 65,000, about 57 per cent are natives. He says: "There are about 31,000 young men in the city but only 765 are church members, and not more than 1,200 attend church. In all Protestant churches there are about seven thousand members, out of a Protestant population of 35,000." There certainly seems to be need of religious work in that city, and perhaps of a little different type from anything there represented. Over 30,000 young men in the city outside of the church! That argues something radically wrong with the religious life of the city. If we could supply that element that is lacking and stimulate all the other churches to better and more aggressive work, it would certainly be worth doing, and it would be entirely in harmony with the principles of Church federation.

At the time this proposition was made, at San Francisco, one or two brethren came to us and expressed the desire to co-operate with us in the enterprise. We are now ready to receive donations from brethren who wish to have a hand in planting a church, based on the principles of our Reformation, in the city of Manchester, N. H. No members have been found. It will have to be built from the beginning. There will be expenses for hall, for advertising, for salary of evangelist and singer, and all together we shall need several hundred dollars in order to plant a church in a city like that. We solicit the aid of any brethren who may feel moved to assist in this enterprise. All donations for this purpose may be addressed to the Editor of this paper and acknowledgment of the same will be made in our columns.

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*"The Life of St. Paul," by Rev. James Stalker M. A., page 140.

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## Is a Revival Coming?

There seems to be a general expectation among Christian people of all religious bodies that we are on the eve of a great revival in this country. Those whose ears are tuned to spiritual things claim that they hear the sound of the going in the tops of the mulberry trees. There are no doubt many indications that such a revival is at hand, but there is one essential condition which, it seems to us, remains to be complied with before we can expect a widespread revival of religion among men of the world, and of that condition we wish to speak.

The Church is God's agency for reaching and converting men. It is the pillar and ground of the truth. If the Church be worldly-minded, faithless, indifferent, how can God use it in the conversion of men? From many sources we hear that church members are indifferent, pleasure-loving, worldly-minded, absorbed in money-making, indulging in doubtful amusements, and otherwise neutralizing the spiritual power of the Church. Even the moral standard of many church members is reported to be very low. So feeble is the tide of spiritual life in many of the churches that members resort to card-playing, games of progressive euchre, dancing, and other forms of worldly amusement to while away the time, finding no joy and inspiration apparently in deepening their own spiritual life or seeking to save others. Our own observation leads us to believe that there is much truth in these reports.

What is the remedy? Faithful pastors and ministers of the Word must call the churches to a searching self-examination and to repentance. No church can hope for a revival while the tide of spiritual life is so low in its members. Let the stern voices of our modern prophets be heard in every pulpit, calling church members to repentance and to a renewal of their spiritual life, preparatory to entering upon an aggressive campaign for righteousness and for the evangelization of the world.

Judgment must begin in the house of God, and the Church must heal its backslidings and turn away from its sins of omission and commission and renew its allegiance to the Lord, before it can be used of God in the conversion of sinners. Let the worldly-minded and careless church pray with the Psalmist:

> "Create in me a clean heart, O God;
> And renew a right spirit within me.
> Cast me not away from Thy presence;
> And take not Thy holy Spirit from me.
> Restore unto me the joy of thy salvation;
> And uphold me with a willing spirit.
> Then will I teach transgressors Thy ways
> And sinners shall be converted unto Thee."

## Notes and Comments.

Dr. Geo. H. Ball, of the Free Baptists, has written quite a thorough review of the Editor's recent work on the Holy Spirit in the "Morning Star" of Boston, under the title of "The Disciples and the Holy Spirit." We make the following extract from Dr. Ball's thoroughly appreciative notice:

"The attitude of leading minds in this denomination respecting the Holy Spirit has not always been entirely satisfactory, but for two or three decades their ideas have grown in clearness, and evidently in correctness and force of expression, until, from the most intelligent point of view, they are entirely satisfactory to evangelical scholars. This work of Dr. Garrison is lucid in style, thorough in discussion, fully up to the best standards of current belief in the personality of the Holy Spirit and his active service in the work of regeneration, instruction, and sanctification. The wild, mesmeric, and irrational notions which once largely prevailed, and still to some extent prevail, are properly discarded, and the efficiency of his work as a teacher, through the written Word, by men he has inspired, by the personal influence of Christians in whom he dwells, and by providential events and diverse currents of life, is magnified. It is eminently an instructive, inspiring, and comforting production. Its spirit is tender, devout, and in every respect well adapted to impress the reader with the infinite value of an ever-present and an ever-comforting and ever-helpful Spirit, both to win souls to Christ and to build them up into full grown and richly endowed men and women."

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The "Morning Star" has an article on "The Attitude of the Disciples toward Union," in which, after quoting from the "Christian Standard" what it recently said concerning the impossibility of our recognizing the legitimacy of other religious bodies, it says:

"From this editorial it is apparent that at least a part of the Disciples do not recognize the Free Baptist denomination as churches of Christ or branches of the Church of Christ. These Disciples believe that the Free Baptist denomination, along with all other denominations, is 'utterly condemned as carnal by the word of God,' and that with the Free Baptists, as a denomination, there can be no such thing as alliance or federation without surrendering fundamental principles which the Disciples hold as matters of conscience."

The "Christian Standard" did indeed lay this down as a "simple truism," in its first article, but afterward it "amended" this "truism" so as to make exceptions of the Free Baptists and Baptists. The "Morning Star" must give credit to our contemporary for this enlargement and increased catholicity.

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Quoting further, however, from the same paper what it said about the "legitimacy" of other religious bodies, the "Morning Star" comments as follows:

"Here is an aspect of the Disciples which has not been obvious to their Free Baptist friends. They evidently do not propose a union, which would permit the Free Baptists to do as they have hitherto done, namely, treat all sister Churches as allies in the great kingdom of God, worthy of distinct organic existence, and as valid branches of the great Church of Christ to which church members can be commended."

As to that matter, no religious newspaper would have control of the relations of the several Churches embraced in the union toward other Churches. Among Disciples of Christ, as among Baptists, we have congregational autonomy, and there would be no contraction of freedom on the part of either in consequence of their organic relationship.

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The following selection from the "Christian Standard" belongs properly to the "Funny Column," but we insert it here to relieve this department from too great sobriety:

"In saying: 'Take for instance, that phrase which our contemporary uses so often, "those Disciples of Christ who would be simply Christians,"' The Christian-Evangelist betrays an almost unpardonable confusion of thought. It confuses a name with an explanation. The phrase 'those Disciples of Christ who would be simply Christians' is not a name that distinguishes them to whom it is applied from other believers, but is simply an expression of the fact that there are Disciples of Christ who are simply Christians, and others who have added something to the name and obligation of Christian."

To substitute an "explanation" for a "name" and then to deny that the "explanation" "distinguishes them to whom it is applied from other believers"—that is rich in humor. Then of course the "explanation"—"those Disciples of Christ who would be simply Christians"—includes *all* believers! But what then becomes of "others who have added something to the name and obligation of Christian"? Where do *they* come in? They come in right where the laugh comes in! Mark Twain may "go away back and sit down"!

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Dr. Francis E. Clark has been saying some things in the "Outlook" in connection with the Quarter Century of Christian Endeavor which have displeased the "Epworth Herald." Dr. Clark says that the greatest opposition the Endeavor Society has had has come "from strict sectarians who have seen in its rapid growth a menace to denominational fences which had been built so high and guarded with so much jealousy." Of course the "Epworth Herald" regards this as a "fling" at the Methodist brethren for pulling out of the Christian Endeavor movement and organizing a separate movement for their young people. It does seem a great pity that this was done by our Methodist and Baptist brethren, and we believe the time will come when our people of all the religious bodies will hold their conventions together, regardless of any denominational organization which they may have for special purposes.

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"Does not the success of our plea," asks a correspondent, "involve the destruction of the various denominational churches?" We should say, with the Master, that our mission is not to destroy but to fulfill. Christ would lift us all out of denominational limitations and bring us into perfect unity and conformity to his will. Our mission is to work with him toward that consummation.

## Editor's Easy Chair.

What a widening and deepening revelation that was which came to Peter when he exclaimed, down at Cesarea, in the presence of a Gentile audience, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." Up to that time Peter seems to have entertained the idea that the Jewish nation had a monopoly of righteousness such as would be acceptable to God. He had shared with his Jewish brethren the doubt whether the Gentiles were to be admitted along with the Jews into the Church with equal privileges. It had taken an ocean view, and a house-top vision, down by the seaside at Joppa, and a visit to the household of Cornelius, to break down his ancient prejudices and open up to him a wider view of God's mercy and purposes. As he gazed out over the broad expanse of the Mediterranean at Joppa and thought of the peoples living beyond, did he wonder whether all these were to be excluded from the privileges of God's grace and love? If such a thought came to his mind it was well-timed to the vision of the sheet let down from heaven "wherein were all manner of four-footed beasts and creeping things of the earth, and birds of the heaven," which was designed to remove the middle wall of partition out of his mind, as it had been actually removed by the death of Christ, and to teach him that "what God had cleansed" he was not to regard as "common." Then came the invitation to visit Cesarea and federate, as it were, with Gentiles. It was not until he had heard the story of Cornelius—how he was a praying man and that God had answered his prayer—that he was able to "perceive" the great truth quoted above. This was a great experience in the life of Peter, and it was a great event in the history of the Church.

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What was the matter with Peter's religious views prior to this visit? They were provincial. Peter had not traveled extensively nor had he mingled with the people of other nations very much. His religious views had kept him aloof from the Gentiles. How could he know whether there were any really conscientious believers in the true God among the Gentiles, who were seeking to know God and work righteousness? No doubt he was sincere and honest, but he was provincial and narrow. God was seeking to widen his vision and enlarge his religious horizon. The visit to Cesarea had a mission for Peter as well as for Cornelius. While Peter was not entirely freed, even by these experiences, from his national prejudices, he was so far lifted above them that he was enabled to agree with Paul and Barnabas at the Jerusalem conference that the Gentiles were to be received into the Church without being burdened with the observance of Jewish ritualism. Paul had traveled much more extensively than Peter and no doubt had a much broader knowledge of the customs and literature of other nations than Peter had. It took Peter a long while to see that

> "There's a wideness in God's mercy
> Like the wideness of the sea."

Had it not been for his experience at Joppa and at Cesarea it is certain he never could have filled the large place which he subsequently did in the history of the early Church. What a delightful sensation it must have been to Peter's heart when it really dawned upon him that God was at work among all nations and that the Jews did not have a monopoly either of truth or grace! From that hour onward he had a higher and truer estimate of God and of other nations. If God would visit a Roman centurion, hear his prayers, and lead him into a larger knowledge of the truth, then a Roman was not to be despised, and the God of the Jews was also God of the Gentiles. It is a great experience in the life of any man when he comes to perceive that he and those who think with him are not the sole objects of God's care and love, and that on them does not rest the sole responsibility of saving the world!

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One of the greatest obstacles in the way of Christian union to-day is religious provincialism. There are thousands of good and devout souls in the various religious bodies of Christendom who believe that the salvation of the world depends upon all other people being converted to their peculiar views and practices, and they cherish in their hearts a mild sort of pity for other religious people who abide in darkness because they have not accepted their particular tenets. It is a constant wonder to them why it is that God blesses, as he seems to do, other religious bodies than their own, and why they do not shrivel up and disappear from the face of the earth! It is true that the number who are in the bondage of this provincialism is steadily and rapidly decreasing, but still there are enough of them left to delay the work of Christian co-operation and Christian union. If these good people could mingle with other religious peoples in their worship; if they could attend religious gatherings made up of representatives of all evangelical churches, and catch their spirit of devotion to Christ, and see their passion for the world's conversion, they would be able to say with Peter, "Of a truth I perceive that God is no respecter of persons," and would realize that they are not the only people through whom God is working out his great plans for the world's salvation. They might find even that there are those whom they have despised, perhaps, who manifest a breadth of brotherly love, a spirit of devotion to Christ Jesus and his will, and a degree of self-sacrifice for the extension of his kingdom, to which they have not yet attained, and they would go home humbler and better Christians for having witnessed with their own eyes and ears what God is doing in and through others. It might not, and perhaps would not, change their view as to the theological errors which their brethren hold, nor cause them to hold with less tenacity to whatever truth God has shown to them, but it would greatly broaden their Christian sympathies and enlarge their spirit of Christian fellowship.

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As one glides swiftly down the stream of Time there are beautiful spots along the shore where he would like to linger a while, did not the resistless current carry him on. The Easy Chair passed such a bright spot the other day. It was marked by what people call a "milestone," and we had scarce time to decipher the figures, "64," thereon, until our barque had floated on down the stream. The scene was beautiful while it lasted, for there were familiar faces of loved friends about the table, and there were friendly voices, not of condolence, but of congratulation and cheer. There were tokens of loving remembrance from fellow-workers, and there was music, and the old home at Rose Hill echoed with merry laughter and anecdote and bright repartee, through all the happy evening. What matters it if these "milestones" seem to come oftener than they used to, so long as they are occasions, not of grief over the departed years, but of joy in living and laboring for the world's betterment? Coming the other day on to Paul's description of himself in his letter to Philemon, as "Paul, the aged," our curiosity was excited to know how old he was, and we were a little startled to find that according to the best chronology, he was probably not more than sixty-two years of age! The Editor of the Easy Chair could not think of speaking of himself as "the aged." Is the active life of man growing longer? No doubt this is true, and it is also true that Paul had been the victim of shipwrecks, stripes, stonings, imprisonments, and hardships innumerable, and these helped to make him "aged" at sixty-two.

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And yet the Easy Chair does not conceal from himself the fact that the time is short, and that what he does must be done quickly. "Tell us how life looks to a man of sixty-four," said one of the friends around the festal board the other night. Well, it looks very brief, and it seems to pass very swiftly. The westering sun hastens toward the horizon, and yet there remains much to be done. Again, to us at least, life seems rich in meaning and purpose. It seems vastly worth while to live and labor in a world over which God reigns and in which he dwells. In fact the world never seemed so beautiful, with its mountains and rivers, its lakes, its oceans and plains. Life's relationships never seemed so sacred and tender. The widening thought and the growing life of the world make one feel that it is glorious to live, and to have some part in the world's progress. One of the compensations which age brings, or should bring, is freedom to utter the truth as God gives one to see the truth, regardless of personal consequences. Why should one who is soon to enter into the presence of the Judge fear what men may say or do? Is God not constantly reversing human judgments? And so we try to please God, and help our fellowmen, and to sing with Tennyson,

> "Sunset and evening star,
> And one clear call for me;
> And may there be no moaning of the bar
> When I put out to sea."

# A Letter From Tibet

### By A. L. Shelton

Following is a resume of my trip down from Ta Chien Lu to meet Mr. and Mrs. J. C. Ogden.

We left Ta Chien Lu September 26, Mrs. Shelton and the baby in a chair and I riding a horse. The chair journey was like any other chair journey, I suppose, except that we had very rough roads a part of the way, as the country is nearly all mountainous and two of the passes are a little over 10,000 feet altitude, on top of which it was very cold. Here on this journey Mrs. Shelton saw her first dead men lying in the road. We passed two lying in the road, the first two days out. Arriving at Yacheo, we parted company, Mrs. Shelton and the baby having come eight days with me, they going on to Chentu, four days more, and I taking a raft down river. The rafts are made of large bamboo poles and are about 60 feet long and eighty feet wide. You feel very safe on them for you are in the water all the time and no danger of sinking as in a boat. They use them because the river for a hundred miles is so full of rapids and in places so shallow that boats can not be used. In the rapids we go very fast and it is somewhat exciting, especially when the water comes over the raft. I slept on the raft at night under some matting and at daylight we were off again before I would be up, but at the first rapid I would have to wake up and hold on to my bed to keep from being thrown out. On this raft I traveled, in about four days, the distance that, overland, takes about thirteen days' walking. At the place called Sui Fu I changed to a small boat perhaps 25 feet long and still had the most dangerous portion of the journey before me. On the Yangtze river as far as Chung King there was nothing particularly dangerous, but after leaving Chung King the river has many bad rapids, and many times the boat was lost control of and we went around and around like a top, but fortunately we struck no rocks. We went very fast at times and saw many boats wrecked. At one place, where there is a particularly bad rapid, there is a very narrow place into which if you can guide the boat, there is no particular danger. It is between a very large rock in the river and the shore. As we were nearing this place we met an enormous cargo boat which was bound up stream, being towed by a large bamboo rope pulled by forty men (the way all boats have to go up river). Their rope broke, and despite their best efforts, they drifted rapidly to the middle of the river and on toward the rapids. The men were screaming for help. My own interest and attention was divided in watching them and our own boat, wondering if we should be able to pass into the narrow channel that meant safety. We got safely through just as the large boat went to wreck on the ragged rocks on the other shore, striking stern first. I think no one lost his life. As it hung for some time on the rocks, they were perhaps able to get ashore, but we passed so rapidly out of sight down river that it was impossible to tell.

Three Tibetan Soldiers. The pipes and teacups are Chinese.

At one place we saw two men fall into the river, dragged by the rope of a boat in which they had become entangled. One managed to get ashore on an oar thrown to him for a float. The other was still screaming and floundering in the water as we shot out of hearing down river. Many lose their lives annually on this river and it is estimated that fully ten per cent of all cargo going up the river is lost. The loss of life and boats is so frequent that it seems of no consequence to any one except those immediately concerned.

I arrived safely in I Chang after about fourteen days on the river. Here interest in the journey ceases, for from here on there

Mr. and Mrs. J. C. Ogden, now on their way as Missionaries to Tibet.

One Way of Going through the Heart of China.
*From "A Yankee on the Yangtze" (A. C. Armstrong & Son).*

are steamers. This, however, is nearly 1,000 miles from Ta Chien Lu. We arrive there to-morrow on our way up the river. We are on the steamer now. In a few days as soon as we can secure a house boat we shall begin the long, tedious journey up river. The distance I covered in twenty-four days coming down will require some nine or ten weeks going up stream. We trust, however, that we shall have no serious mishap and arrive safely in Ta Chien Lu some time in February.

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# A Short Railway Journey in India

By Adelaide G. Frost

Two of our friends at the Mahoba railway station, Mr. and Mrs. Higgs, asked me to take a trip with them to Banda, thirty-three miles from Mahoba. The large traveler's bungalow there seemed quite like a home when we reached that station, for Mrs. Higgs had sent on her household servants and luncheon or "tiffin" was ready when we arrived. Mr. Higgs is called the "Plateer Sahib" as he is a "Plate layer" or Permanent Way inspector, his work is to see that the road is in perfect repair over a certain section. In the rainy season he must take especial care and inspect or oversee the inspection with great fidelity and accuracy. Heavy and sudden rains make washouts and the ballasting of the road must also be carefully attended to. Through July, August and September, night patrolmen go over every foot of the track lest the great iron road of civilization fail in any spot. Each two men have a patrol of four miles

The travelers' bungalows are such a convenience in India, we were soon quite at home in the large, airy rooms, though if screens did not partition the dining room one might feel desolate in its great expanse not elaborately furnished, its dimensions being 44x21 feet.

We had just finished our tiffin when an old native man arrived with some boxes tied up in a dirty cloth not at all inviting-looking; he untied this same dingy rag and began to spread out his wares on its surface and soon the topez and amethyst crystal, beautifully cut and polished, shone there in glittering little heaps, then exquisite paper knives of agate and paper weights of a polished conglomerate stone, containing a great deal of jasper and lovely cut and polished pieces of moss agate, grass agate, gold stone and chalcedony. Most wonderful of all are the crystals with drops of water in them. We saw a most beautiful great agate that must have been five inches in diameter, with so much water in its heart that we could hear its sound when the stone was shaken. The price of this sounds very big at one hundred rupees, but something less as $33. We did not purchase it, however, One would scarcely think so much beauty could be displayed from such dirty rags and common wooden boxes. We endured considerable temptation, and then came what was to me a real treat. Just at evening Mr. Higgs took us out for a ride on his trolley car, something like a handcar with a comfortable long seat on which we three sat easily. It was so exhilarating and I was astonished at the agility of the trolley men. When we came to an upgrade or where speed was required the men jumped off and pushed, running along rapidly on the rails! It was very wonderful to me that they never made a misstep on that narrow surface, for the soles of their feet. We glided over the rails in the cool, damp evening air, past the picturesque, abrupt hills like mountain spurs which are characteristic of this part of India. Huge pyramids of green and brown and gray some seemed, and here the stones were crowned with turrets and bastions of an ancient fort, recalling India's feudal days, and there with crumbling old temples with here and there a wayside shrine, with a freshly painted idol within, telling us of the antiquity and the present day belief in gods of stone. Now we come to fields of cotton, broom corn, rice and grain, just springing up so vividly green in this soft light of evening. The rains have been very much better here than about Mahoba. We are "wearying" for the rain there.

Here we are at the great railway bridge which spans the Ken river not far from Banda. This immense bridge has 12 spans of 100 feet each, and one of 250 feet. The water goes down to 40 feet in its deepest place in the hot, dry season, and comes up to 80 feet in the rains. The river is not high now, and the great irregular rocky bottom was disclosed in many places, these great swirls of rocks looked to me like a huge petrified whirlpool, and Mr. Higgs told me that once when trolleying across the bridge he saw the dead body of a little native child stretched on those cruel rocks where the current had tossed it. One shuddered again thinking of the crocodiles in these waters! Did any one care when the little body was thrown there, did any one miss the baby? It was probably a little girl and some one felt that death was better than life for her, and she was not wanted! Across the bridge we looked away to the sunset, some gleams and bands of crimson rifting the gray clouds, then rose, then ashes of roses. Still we sped on until one of the trolley men said: "Your gun, Sahib, *hiran!*" And there they were, five beautiful deer bounding along an elevation not far away. In a moment the trolley had stopped and Mr. Higgs was creeping up the embankment, one shot and a beautiful little animal, looking so clean and perfect, was placed at the back of the trolley. I had never seen a deer bound as I saw what must have been a tame deer near a village, bounding along by the trolley. Its graceful little body would spring far into the air, the dainty little feet actually did seem to spurn the ground.

As we came back across the river we saw a ferry boat crossing; there is no bridge for pedestrians and vehicles here, and when the rains have been heavy the river is very much wider. There are both low and high water landings for the boats. From this Ken river come the beautiful stones which tempted us earlier in the day.

We passed numbers of villages and as always a thought went out to those whose lives are so poor in many things we count good and whose few wants seem so scantily met, one cloth a year, one full(?) meal a day, for bread, a stone, no comfort in life's tragedies, no shelter in the storms of temptation, no school, no books and these but a few out of the thousands in India's many similar villages.

When we returned to the bungalow one of Mr. Higgs' contractors was there with a huge tray of India sweetmeats, and another of *puris* and vegetables cooked in a most tasty way and brought to us in dishes fashioned from leaves, in a beautifully primitive manner, pickles, too, made from mangoes, seeds of the bread fruit and other curious fruits and seeds.

*Mahoba, India.*

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IN MATCHTOWN

Fortunately no Faith Was Required, For She Had None.

"I had no faith whatever, but on the advice of a hale, hearty old gentleman who spoke from experience, I began to use Grape-Nuts about two years ago," writes an Ohio woman living in Barberton, who says she is 40, is known to be fair, and admits that she is growing plump on the new diet.

"I shall not try to tell you how I suffered for years from a deranged stomach that rejected almost all sorts of food, and assimilated what little was forced upon it only at the cost of great distress and pain. I was treated by many different doctors and they gave me many different medicines, and I even spent seven years in exile from my home, thinking change of scene might do me good. You may judge of the gravity of my condition when I tell you I was sometimes compelled to use morphine for weeks at a time.

"For two years I have eaten Grape-Nuts food at least twice a day and I can now say that I have perfect health. I have taken no medicine in that time—Grape-Nuts has done it all. I can eat absolutely anything I wish, without stomach distress. I am a business woman and can walk my two or three miles a day and feel better for doing so. I have to use brains in my work, and it is remarkable how quick, alert and tireless my mental powers have become." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# The Union of Immersionists

By Rosetta B. Hastings

I was glad to see the quotations from the "Watchman" in THE CHRISTIAN-EVANGELIST of December 21, regarding the union of various bodies of immersionists.

It has for years been a theory of mine that the longest step that could be taken in the direction of Christian union would be the union of all immersionists.

The commands of God that are needful to salvation are so plain that they seldom cause division. Churches usually divide over theories about non-essentials. When Christians learn that they can be one in faith, while diverse in opinion, it will be easier for them to unite.

The one practical matter which is the biggest stumbling block in the way of union is the form of baptism Immersionists claim that it need not be in the way, because all acknowledge that immersion is valid. But I have heard preachers deny that Christ or his apostles ever taught or practiced immersion. And thousands of pious Christians look upon it with horror, and think it rank sacrilege for one who has been baptized (by sprinkling) to be baptized again (by immersion).

Those who practice immersion so nearly agree on other essential points that they ought to decide to hold their minor differences as matters of private opinion, and unite in faith and obedience to the Lord's commands.

There are, in round numbers, 6,000,000 immersionist and 10,000,000 pedobaptist Protestants in the United States.

In parts of the west, where the Baptists and Disciples are numerous, the sentiment in favor of immersion is so strong that those uniting with other churches insist on being immersed. The daughter of a Methodist preacher told me that so many asked for immersion that her father had not sprinkled any one for years.

If immersionists were all united, we would have a church in every community at least three-fifths as strong as the aggregate of all the other churches. In most cases the proportion would be even larger, for there would seldom be more than half a dozen other churches in any one community, except in large cities. And the number of ministers and amount of money set free by union could be utilized in planting a new church in every needy place.

With the mighty influence of such a united church, would not the belief in the validity of immersion soon permeate the younger part of religious society, as it has already done in the past? Before we were aware of it, nearly the whole membership of all the churches would consist of immersed believers, and the middle wall of partition would crumble away.

In view of such a responsibility, let us put away all prejudice and self-will, and work and pray earnestly that the prayer of our Lord may be answered.

*Effingham, Kansas.*

# The Nanking Girls' School

By Ethel Brown Garrett

We had the pleasure of attending the first graduating exercises of our girls' boarding school in Nanking, This is the "Carrie Loos Memorial School" so dear to the hearts of many in the homeland, and which has been most ably superintended since its inauguration, in 1896, by Miss Emma Lyon, formerly of Washington, Pennsylvania.

The school has grown from six pupils to forty, and this last year there were two bright girls to finish the course and receive their diplomas. Their essays were most creditable. One of the girls discussed the benefits of girls' schools in China, voicing in strong terms the need of China's women. The other subject was "perseverance," the need of which has certainly been demonstrated in the lives of these girls, as they have overcome one obstacle after another in obtaining their education.

The entire program was in the hands of the girls, and was a valuable object lesson to the large audience that listened. There was vocal and instrumental music, a bright note of welcome from one of the little girls, some English songs from the older pupils, a drill by the whole school most skillfully executed, an Engish poem by the youngest pupil—eight years of age, the daughter of one of our most influential families in Nanking, and last of all a class song prepared and sung by the oldest girls—a happy surprise in honor of their loved teacher, Miss Lyon. Mr. Hsia, the father of one of the graduates, spoke feelingly of his appreciation of the work that is being done in such schools as this.

"It certainly pays to educate Chinese girls," said an onlooker at the close of the program. God grant that this sentiment may grow until it may become the voice of all who have opposed the emancipation of women in heathen lands!

One rarely meets a more beautiful Christian than Chen Hsiao Ewing, whose sad story is that of so many Chinese girls. She came into the school soon after its opening, ten years ago. Her cruel stepfather had previously engaged her to a boy of whom she knew nothing, calmly condemning her to a life of misery for the paltry sum of thirty dollars. As she was yet but a child he was persuaded by one of our missionaries to put her in school for a few years. She proved a very apt pupil and was soon loved by all. During her second year in school she was baptized, and as the better way opened before her she decided that she could not and would not marry this man to whom she was engaged. He had shown himself a man of no character whatever. His father, it was said, had killed two wives. But what was to be done? The girl herself was helpless and her parents had no means by which to rescue her. Ah, this terrible curse of China! How many lives are ruined thus, and women driven to suicide! We rarely see a happy home, and what wonder! However, in this case the old father, seeing his opportunity to enrich himself, offered to release the girl on the payment of a large sum of money. As there was no other way he was finally prevailed upon to accept one hundred and fifty dollars. This Miss Lyon paid, the girl agreeing to work and return the money. She will now teach in the school for two dollars and fifty cents a month, half of which amount will go to discharge her debt. But she is perfectly happy now and has no fear for the future. Her presence in the school will be the greatest blessing to the girls, all of whom love her.

Only those who have seen the fruits of these Christian schools, can rightly appreciate their value. Miss Lyon by her untiring devotion and consecration has won a large place in the hearts of these girls. Her influence will live through long years to come in the lives and homes of many made happier and brighter through her efforts.

* *

OVER SEA HABIT

Difference on this Side the Water.

The persistent effect upon the heart of caffeine in coffee cannot but result in the gravest conditions, in time.

Each attack of the drug (and that means each cup of coffee) weakens the organ a little more, and the end is almost a matter of mathematical demonstration. A lady writes from a Western state:

"I am of German descent and it was natural that I should learn at a very early age to drink coffee. Until I was 23 years old I drank scarcely anything else at my meals.

"A few years ago I began to be affected by a steadily increasing nervousness, which eventually developed into a distressing heart trouble that made me very weak and misrable. Then, some three years ago was added asthma in its worst form. My sufferings from these things can be better imagined than described.

"During all this time my husband realized more fully than I did that coffee was injurious to me, and made every effort to make me stop.

"Finally it was decided a few months ago, to quit the use of coffee absolutely, and to adopt Postum Food Coffee as our hot table drink. I had but little idea that it would help me, but consented to try it to please my husband. I prepared it very carefully, exactly according to directions, and was delighted with its delicious flavor and refreshing qualities.

"Just so soon as the poison from the coffee had time to get out of my system the nutritive properties of the Postum began to build me up, and I am now fully recovered from all my nervousness, heart trouble and asthma. I gladly acknowledge that now, for the first time in years, I enjoy perfect health, and that I owe it all to Postum." Name given by Postum Co. Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville" in pkgs.

Postum Food Coffee contains no drugs of any description whatsoever.

# As Seen From the Dome

**By F. D. Power**

Somebody writes me saying: "I would like to learn the number of Christian churches in your city, and the location of each, if possible. I see, in an official guide I have, but one given, and that is your own on Vermont avenue. Am told there are two or three. And since the Christian Church, or Church of Christ, is divided into two factions, I would like to know if both are represented, and if so, the location of each. In order to make myself more fully understood I will attempt to note some of the differences between the two factions as follows: One calls itself 'the Christian Church.' It has both vocal and instrumental music in worship, has a Y. P. S. C. E., Woman's Mission Board in the states, has a state board, and state evangelist who oversees the affairs of the state, for which he is chosen, and most local congregations have a pastor or preacher who looks after local affairs. The other faction calls itself 'the Church of Christ,' has no societies as mentioned in connection with the Christian Church, has no missionary board, no pastor to preach to them reguarly, but is directed by the elders directly. They do their missionary work directly, without a board of any kind, and use vocal music only in their worship."

I am always glad to give information to brethren inquiring about conditions at the Capital, and of course wrote this good man concerning our status as churches here. He would have a cordial welcome in any of our congregations. We know no factions in the body of Christ. We do not permit newspapers to divide us. These two bodies, "the Christian Church," and "the Church of Christ," as separate schools we do not find in our Zion, nor should they be thus known in the region from which our brother writes, nor in any place among a people claiming to follow New Testament order. There seems to be no warrant whatever for this condition. Is it possible that the declaration of Thomas Campbell, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," has been changed to read, "Where the Scriptures speak, we are silent; and where the Scriptures are silent, we speak"? There is no command so clear as the command to go making disciples, to push the work of missions in all the world. Here the Scriptures speak and we would speak. There is no command as to the express method of doing this business. Here the Scriptures are silent and we might be satisfied with their silence to remain silent. There is no duty more plainly enjoined than the obligation to praise God. Here the Scriptures speak in no uncertain tones and we should speak. There is no law as to the express method of sounding forth our praise, and we might be content here to be silent as the Scriptures are silent.

It must be confessed there is some confusion about the name. Some of our religious teachers use a big D and some a little one. Some say, "Disciples of Christ," as Alexander Campbell preferred, and some, "those disciples of Christ who plead for the Restoration of the Christianity of the New Testament," or "those disciples who would be Christians only," and who, writing "Disciples," use a small d, but cheerfully use a large R in writing "Restoration." Now, all this to some may appear a little bewildering, but let it be remembered that when a man writes, as I am now writing, he is but one man, and does not know it all, and may not be held either as an infallible oracle or as the mouthpiece of a million; and let the Word of God be the court of appeal in every case. It is amazing how we allow ourselves to be controlled by trifles. In one of our papers recently I observed an article headed, "A Trip to Washington." The writer seemed to be a most amiable man and was evidently traveling in search of information and visiting his brethren with a sincere desire to observe with them the ordinances of the Lord's house.

"As is our invariable custom," he says, "when the Lord's day came we sought the Lord's house, the first Lord's day, on Vermont avenue. Here we were just a little puzzled. We listened to a very acceptable discourse on the subject of 'Asking and Receiving.' The speaker urged the necessity, the imperative necessity, of 'praying always,' of constant communion and touch with the dear Father, which we heartily approved. After the discourse, we supposed the elders and deacons would take charge of the Lord's table. In this we were disappointed. The minister took charge of the table, while six brethren, we suppose deacons, came forward and took their seats. The minister returned thanks for the loaf, and also the wine, so that during the service his was the only voice heard in prayer or in thanksgiving—five times in all, and we wondered if, amongst all these apparently intelligent brethren, none could be called upon to at least return thanks for the emblems. And we were perplexed to know how there could be any development of the exercise of prayer, if the minister offered all the prayers himself. We do not know whether or not there are any elders in the Vermont Avenue Church—none were in sight. Another thing in the worship that caused us a measure of perplexity was that the 'individual communion cups' were used. I thought of the account given by the evangelists; it came to my mind readily, and I reasoned out the problem thus, that when the evangelists report the Master as saying, 'In like manner also he took *the cup*,' that our translators had erred, and that it should read, 'In like manner he also took a small tray containing a number of small cups, and said, Each one of you take one of these little cups.' It is safe to lay down the proposition that in every reference to the institution by the Master, and by the apostles, the expression is *'the cup'* in the singular number. We once knew a sister who, when the cup was passed to her, would always use her kerchief to wipe the cup before partaking, and we have wondered if she would do so if the Master were in the same pew, for so far as we know and believe, he wore a full beard, as also the rest of the group, except perhaps John and Jude, who were younger."

Now I could have shown our brother fifteen of these same elders had I known of his desire; and as to the cups, that also is easily adjusted. He has no voice of Scripture requiring these officials to come before the congregation, or to return thanks for the emblems. One alone conducted the service in the beginning, and one is sufficient at the time in the present day; and no custom is more disorderly than that of calling upon different persons in different places to offer thanks at the Lord's table. It is good Scripture, "Do all things decently and in order," and where the Scriptures speak let us speak. Then our brother has no warrant for the position that but one cup was used by the Master. There were at least four employed in the paschal feast. If in his Kentucky church he uses two or six let him read: "In like manner also he took six cups," etc. "The cup" is as clearly divided when we use six as six hundred. Certain I am that our kind critic uses more than one cup for his family and his guests when he gathers them about his hospitable table in the old Kentucky home. Even little Mary will have her "individual cup."

Our brother attends the Ninth Street Church and there he enjoys "the cup." It is refreshing to know he found something to approve in our Washington ways. But he declares even this blessed congregation of Christians has the wrong name. No Scripture for "Christian Church." When he enquired for "Church of Christ" no one could tell, he says. That is curious, for "Church of Christ—Scientist" is to be found. It is "Christian Church" he objects to and asserts there is as much Bible authority for "Methodists." Let him give chapter and verse for "Church of Christ."

Now this excellent brother from the "Blue Grass" would have felt much better had he introduced himself and allowed us the privilege of showing him how we love our brethren. Petty differences like these should not divide us, nor in any way detract from the enjoyment of the worship of God's house. It is not likely on all matters of opinion and about all things indifferent we shall agree. He does not find it so in his home church. It is not for one moment an essential thing. On the great matters of faith we may be one; in the great essentials of the Gospel and its propagation. March is coming; March 4 will soon be here. March and its offering are of more concern to the Master than all our little quibbles about mint, anise, and cummin. March calls for weightier things than these trifling condiments that flavor the soup—judgment and mercy and faithfulness. March rebukes forever our legality in little things; our lawlessness in great things; straining at gnats and swallowing camels. March calls in trumpet tones attention to our sins of omission. March says to us: Get together. Pull as one man for your foreign missionary offering. When it comes to this be anything but omissionary. Honor the Lord with your substance. Give as Christian men to their Christ. Let every church pleading for the original order as given by the Master and his apostles have a part. Be you enlarged Stand together for the faith of the Gospel. Abandon the littles; glorify the Lord.

# Our Budget.

—After a long spell of spring weather, winter has arrived with a good supply of "the beautiful."

—A series of inspiring foreign mission rallies is being held throughout the country preparatory to the March offering.

—Great meetings are being held in many places, and the evangelistic tide is rising continually. Let the motto be, Gather in all you can, and plan to keep what you gather.

—See the editorial elsewhere on the New Hampshire meeting, and let us hear from you if you feel like helping to establish a church of the Reformation in the only state of the Union where we have none.

—Spencer, Ind., needs a preacher.

—Oscar Sweeney has taken the work at Ord, Neb.

—The new church building at Bisbee, Arizona, has been begun.

—The Martin family will be at Montpelier, Ind., during February.

—Bruce Brown has just dedicated a new church building at Polk, Ohio.

—A new church for colored people has just been dedicated at Chicago.

—J. J. Tisdall, of Perry, Ohio, goes to the Cedar Avenue Church, Cleveland.

—Charles R. Scoville's meeting in New York has been postponed until March.

—The brethren at Veedersburg, Ind., are talking of building a new church house.

—A new building has just been dedicated at Catlin, Ill., and the money needed raised.

—The men's association of our church at Peoria, Ill., has just held a very successful banquet.

—J. F. Findley reports himself as being pleased with his new field of labor at Ft. Collins, Col.

—Our church at Raton, N. M., has decided upon a corner lot and they have just incorporated.

—The indebtedness on the new church at Columbia, Cincinnati, Ohio, was raised on dedication day.

—J. S. Raum has closed his work at Saginaw, Mich., to enter the evangelistic field for a time.

—J. J. Setliff has accepted the pastorate of the church at Ottowa, Kan., and is already on the field.

—A new house at Sioux City, Ia., where J. K. Ballou ministers, will be dedicated the first Sunday in April.

—H. C. Williams has been called to Fairfield, Neb., and begins work at once. C. W. Henry has been in charge here.

—The work at Auburn, N. Y., where Arthur Braden entered upon the pastorate in November, has a bright outlook.

—Read what W. G. Walker says in his North Carolina letter about the need of a singer to work in the old North State.

—The brethren at Hartford, Kan., where R. H. Fife has just held a meeting, expect to buy a parsonage immediately.

—E. G. Manley's time with the church at Mound Valley, Kan., expires March 1, and he will enter upon the pastorate at Oswego.

—W. G. Walker reports that the brethren at Macclesfield, N. C., are "getting in dead earnest over the matter of a church building."

—The Broadway church and J. A. Shoptaugh are co-operating in a successful meeting now being held at the Central, Pueblo, Col.

—W. F. Reagor and wife, of Sacramento, Cal., have just visited Chicago, the purpose being to see an oculist on behalf of Mrs. Reagor.

—We hear high praise of the Foreign Society's rallies from different quarters. We regret that we can not give individual reports of these.

—John R. Keeran has been given a letter of commendation by the church at West Belmore, Ohio, and will probably locate as a minister soon.

—Edward O. Tilburn, of Mishawaka, Ind., reports a bright outlook for the work there and expects his church to become a living link next year.

—The River Street Church, at Troy, N. Y., has secured pledges to become a living link in the Foreign Society. G. B. Townsend is the pastor.

—James Small and LeRoy St. John had to close a meeting of great prospect at Detroit, Mich., because of an engagement to begin at Kendallville, Ind.

—We hear that B. L. Smith will give part of his time to the superintendency of missions in Birmingham, Ala., while engaging in business in that city.

—W. H. Pinkerton, of Paducah, Ky., is to enter the evangelistic field. Brother Pinkerton is a fine speaker and should make a success in this kind of work.

—E. S. Allhands makes a play on our budget item, "All hands now to the March offering." He reports that he is now at work and bids us "stir up the rest of them."

—J. W. Lowber has just delivered a series of addresses before the University of Texas on the subject, "Christ's Law of Progressive Development as Illustrated in the Bible."

—A telegram from Evansville, Ind., announces that Harry H. Wagner, of Keensburg, Ill., has accepted a call to the pastorate of the First Christian Church, Oakland City, Indiana.

—Budd Park Church Kansas City, is now on a sound financial basis and the building is not large enough for either the Sunday-school or the congregation. B. L. Wray is the pastor.

—W. E. M. Hackleman, the editor-in-chief of "Gloria in Excelsis," is assisting J. K. Shellenberger in a meeting at Wooster, Ohio. He will help S. T. Willis at New York City in March.

—Mrs. Mary F. Holbrook, of Iowa, has given the National Benevolent Association $1,100, completing the sum of $2,500 as a memorial named fund in honor of her mother, Mrs. Margaret Oliver.

—S. W. Crutcher seems to have been the human instrumentality in bringing into the kingdom four preachers' wives: Mrs. J. J. Haley, Mrs. E. L. Powell, Mrs. J. N. Crutcher and Mrs. F. G. Tyrrell.

—F. F. McHale, of Hoisington, Kan., conducts a young men's Bible club at the Y. M. C. A., and speaks at the men's Gospel meetings nearly every Sunday. A new parsonage is nearing completion.

—After his meeting at Overton, Neb., L. B. Pickerill took a rest by preaching in a Baptist neighborhood, some seven miles distant from Overton, every night. He returns to the work in Illinois this month.

—J. P. Rowlison, who has been pastor of the church at Tampa, Fla., and corresponding secretary of that state, has accepted a call to the church at Clarksville, Tenn., where he will begin work this month.

—J. G. McNutt is now located at Sullivan, Ill., where he reports the work as starting off very promisingly. He was formerly at Newman. The Sunday-school reached its maximum attendance the last Sunday in January.

—One church and Sunday-school in Illinois has not failed to send an offering for foreign missions every year for twenty-two years. If we had 7,000 churches of this class, we would soon compass the evangelization of the world.

—H. C. Williams, for a number of years an elder in the First Church, Omaha, has received a unanimous call to the pastorate at Fairbury, Neb. Brother Williams is scholarly and painstaking in his pulpit work, and is loved by all who know him.

—The church at Boulder, Col., under S. M. Bernard, is engaged in a sixty days' campaign to burn the mortgage which has hung as a weight upon its progress for ten years. It is pleasant to know that the prospect is bright for wiping out the debt.

—J. W. Ellis has been cordially welcomed at Bentonville, Ark., where the first service has just been held in the fine new church buiding. The auditorium will seat 437 people and it was filled. We are sure that the work will advance steadily.

—I. J. Burgess, of New Haven, Mo., has just escaped a debate with a Methodist preacher. Brother Burgess was ready and offered a silver dollar to be shown the text of Scripture quoted by the Methodist brother, who failed to find it and withdrew.

—We have a note from Bro. E. J. Willis, pastor of the Christian church at Carlisle, Ky., stating that a chain letter is being circulated in the interest of building a church at that place. The originator of it is Miss Cummings, he says, who is seeking funds to build a Roman Catholic church.

—Albert Cruzan, a member of the church at Bethany, Mo., has just been set apart to the ministry by the pastor, Oren Orahood, assisted by Elders Charles Barnes and H. L. Stark. Brother Cruzan is to take up the work at Lordsburg, N. M., at once.

—The Foreign Society has received two gifts on the annuity plan from friends in California. One of these friends has made seven gifts to this society on this plan and expects to send another soon. The annuity plan commends itself to all who have tried it.

—O. D. Maple reports that they are making preparations for the dedication at Marion, Ohio, where a special meeting will be held, led by Bruce Brown. He asks for the name of anybody belonging to the Christian Church who has recently removed to that city.

—E. F. Daugherty prints at the head of one page of his church leaflet the following: "Whatever your creed, whatever your dwelling-place, if for the hour you abide with us, feel at home. We are aiming to help and to be helped in the worship of Almighty God."

—The Religious Education Association meets in executive session at Cleveland, Ohio, February 13-15. Many important subjects are on the program for discussion. It was thought wise for several reasons to hold a conference rather than a convention this year.

—C. E. Dunkleberger writes that the church at Flat River, Mo., has just enjoyed a visit from Horace Siberell. He spent four days at Flat River and four at Elvins, preaching for Brother Dunkleberger on the Lord's day and organizing teachers' training classes at both places.

—During January the brethren at Tulsa, I. T., where Randolph Cook is pastor, added to their church a baptistry and a kitchen. They organized a young men's club of one hundred members, started a circulating library, and held a two weeks' meeting with home forces.

—The churches at Troy, N. Y., have been repairing their buildings. Third Avenue will begin an evangelistic campaign this month under the leadership of D. C. Tremaine. The Hudson Valley pastors brought good reports of their work to the recent rally held by S. J Corey and A. E. Corey in the interest of foreign missions.

—A union meeting is being held at North Tonawanda, N. Y., five of the English-speaking churches taking part. The buildings are used in rotation, each pastor preaching in another church than his own. We shall expect a report from one of the pastors of our churches there.

—Evangelist J. Stuart Miller has just been requested to find Carrie E. Pearson who was married to Major A. V. Leiben in the senate chamber by Lieutenant-Governor Harris at Lincoln, Neb., in 1897. Notification should be sent to her mother, Mrs. W. H. Pearson, Box 82, Hendley, Neb.

—The congregation of the First Church, Omaha, has recently been offered a handsome price for its property. There are additions to the membership almost every Lord's day. The Men's Century Club, an organization of recent date, is attracting the attention of the business men of the city.

—The Foreign Christian Missionary Society has received $500 from the estate of the late Sarah Ewing through the board of officers of the Christian church, Bowmanville, Ont. This is to be a permanent fund, the interest of which is to be used for scholarships in Drake College, Nankin, China.

—Brother Eggert, who has done so much for the church at Grand Rapids, Wis., reports that this young congregation, which was organized by Brethren DeVoe and Shields last May with forty-four charter members, is doing splendid work under the leadership of C. W. Dean, formerly of Colfax, Ill.

—We have an interesting communication from the Christian ministers' alliance of Kansas City and vicinity which we must reserve for next week. We are also in receipt of a communication from Oregon touching a state federation movement there to which we hope to give some attention also in our next issue.

—Among the visitors to The Christian-Evangelist office last week was H. Elmer Wren, of Greenville, Texas. Brother Wren is superintendent of the Bible school of J. W. Holsapple's church and has the fine record of having been in attendance every Lord's day for seven years. He is spending some time in St. Louis on business.

"I have just finished the Editor's book on 'The Holy Spirit.' I feel that the brotherhood is indebted to him for contributing this work that comes as an answer to a long-felt want. I shall read it again. It expains away many of the difficulties which confront Christians." B. V. Black.

*Garden City, Kan.*

—L. N. D. Wells has closed the fourth year of his pastorate in Wilkinsburg, Pa. During his incumbency the church has grown from 94 to 428 members, the mortgage has been decreased by $4,000, and Brother Wells enters upon his fifth year's work with $400 increase in salary, and every department of the church in first-class working order. Bro. E. E. Rushton reports that there were 108 accessions during 1905.

—Jasper Bogue, president of the Young People's Society at Grand Junction, Col., writes us about the successful work of his society, which was doubled in numbers during the last year and has done its part handsomely in the raising of money. A meeting has just begun, Frederick Grimes, the pastor, doing the preaching. It is expected that the church will be cleared of debt this year and the outlook is very bright.

—L. T. Faulders has resigned at Arcola, Ill., where he has been over five years, during which time there have been 391 additions to the church, with a net gain of 306, giving a membership of 459 at present. During this period there has also been built a $16,000 church free from debt, and a lot purchased for a parsonage. It is one of our best churches in Christian work. Brother Faulders will take charge of the church at Wellington, Kan.

—Harold Bell Wright sends us a very cordial word about the course of lectures just given at Lebanon, Mo., by Prof. C. M. Sharpe, of the Missouri Bible College. The house was filled every night despite the unfavorable weather, and the entire community shows an awakening interest in the Word of God and in the church. Brother Wright believes that this course of Old Testament studies will prove of great value to any church in the state.

—W. H. Bagby had been asked to remain indefinitely at Cleburne, Texas, but his yearning to return to the mountains led him to accept a unanimous call to the church at Missoula, Montana, where is the seat of the state university, and which is a live, up-to-date, and aggressive congregation. The field at Cleburne, where a strong man will now be needed is a difficult but promising one. The greatest handicap is the location of the church building.

—Bro. H. A. Devoe, of Digby, Nova Scotia, was in the city last week in the interest of the work he represents in that thriving town. He is making an heroic effort to remove an indebtedness upon the church, which he has built at great personal sacrifice. He is known to the Editor of this paper as a most faithful and worthy Christian and minister of the Word, and we bespeak the sympathy and co-operation of the brethren wherever he may go.

—J. L. Haddock, who will be one of the party to accompany B. B. Tyler on his Oriental trip, writes that he will be gone seventy days, and asks those who desire him to conduct meetings to please be patient. He will come to them just as soon as he can, and hopes to be the better prepared for a great work by this visit to the Holy Land. Brother Haddock will doubtless prepare a lecture on his experiences. All communications should be addressed to him at Weil, La.

—A church has been organized at Litchfield, Neb., as a result of a meeting held by O. A. Adams, of Ansley. They begin with 129 members, a Sunday-school of 100 members, a good ladies' aid and Y. P. S. C. E.; $800 have been pledged toward a church building. This just shows what can be done by earnest effort. Brother Adams went to the field with the desire to preach the simple Gospel, and without any stipulation as to the financial returns.

—Harry G. Hill is kept busy addressing special meetings for men. During his meeting at Duquoin, Ill., he spoke twice to men only. The second meeting doubled the first in attendance, and filled the opera house, standing room being at a premium. Brother Hill seems to be specializing in this kind of work and will address men's meetings during this month at the Y. M. C. A. at Kokomo, Ind., Springfield, O., and Lincoln, Neb. He is now in a week's lectureship at Deland, Ill., giving a popular lecture each evening.

—E. B. Barnes has just begun an evangelistic meeting with George B. Evans, at Big Run, Pa. The church there has an electric motto, "Each one win one," over the pulpit platform for a slogan during the campaign. The church has entered the Centennial crusade by purchasing a parsonage. The property is modern in every respect and is situated not far from the church building. Brother Evans, who has just received handsome tokens from his congregation of their appreciation, preached during January a series of Sunday evening sermons on missions. Such topics as "Missions and Medicine"; "Missions and Geography"; Missions and Martyrdom"; "Missions and Money," drew large audiences.

**Eruptions**

**The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is**

**Hood's Sarsaparilla**

**Which has cured thousands.**

—Rev. John H. Harris and Mrs. Harris, for years honored misionaries in the Congo, have been prevailed upon to come to the United States in order to lay before our people the true conditions in the Congo Free State. They have the very best of credentials, and will, for some weeks, be available for meetings. Those desiring to correspond with them may do so through the Congo Reform Association, 710 Tremont Temple, Boston, Mass., the secretary of which will be pleased to send literature explanatory of the issues involved and the humane cause they represent.

—The church at Atoka, I. T., desires to secure the services of a good man as pastor. The church is said to be in good condition, owns its property, is entirely out of debt, has a good Sunday-school, C. W. B. M. auxiliary and a membership of about seventy-five, including a number of influential citizens. It is believed to be a fine field for aggressive work, as new people are constantly coming in and Atoka is a rapidly growing railroad town. Those interested may address, with proper references, Paul B. Smith, Atoka, I. T.

—The teachers and friends of the Chinese Sunday-school of the First Christian Church, St. Louis, were entertained by the "boys" last week in celebration of the Chinese New Year and the departure of two scholars to Kentucky University, where they will prepare for more useful service among their fellow countrymen. It was a very delightful occasion and if you did not like Chinese fare you could have American, even down to ice-cream. Sister Brandt is bent on having a club-house for the "boys" where the work can be better carried on.

—F. N. Calvin has been requested by the Endeavor Society of the Compton Heights Church, St. Louis, to represent them this week at the Endeavor Institute being held in New York City. When the Sunday-school learned of the intention of the Endeavorers to send Brother Calvin, its members requested him to spend some time in an examination into the Sunday-school work of some of the prominent eastern churches. We commend the Compton Heights people for making it possible for their pastor to take this trip. The money and the time will be well spent.

—George H. Combs and his congregation at Independence Boulevard, Kansas City, may be proud of their year's work. Dr. W. J. Dawson, of London, England, who was recently in many of the cities of this country, has just said of the Independence Boulevard Christian Church: "It is the most beautiful church building I have ever seen, either in England or the United States." Besides the erection of this handsome edifice, the work prospers. The largest amount for general church purposes and missions that has been reported to us was raised by this church, while over 500 have been added to the membership which is now one of the largest in the country. The Sunday-school averages nearly 800, and the three Endeavor Societies have a membership of 325.

—The First Church at Portland, Ind., where C. H. Trout is pastor, has just purchased a lot, considered the best in the city, and will erect in the near future a handsome building. Every department of the work is growing and the congregation is greatly encouraged.

—Russell F. Thrapp, of Jacksonville, Ill., was surprised on the occasion of his birthday recently by some of the prominent members of his church, his home being enriched with a handsome library table and other things. Guy B. Williamson is Brother Thrapp's assistant and the work prospers under their ministrations.

—President Josephus Hopwood, of Virginia Christian College, Lynchburg, Va., writes that they have enrolled over two hundred students this year. He says: "The enforcement of our ideas of total abstinence from the tobacco and strong drink habits, and from profanity and such habits as tend to destroy character, instead of hurting the institution has, I believe, increased the interest, elevated the standard, and will tend to improve the college life. We simply and positively refuse to enroll students who will not give up such practices. We have now six mission and church points in and on the suburbs of Lynchburg besides the one church that was in the town when the college was put here two years ago." Success to Virginia Christian College, with its high ideals!

—The men's club of J. E. Lynn's church at Warren, O., is a vigorous organization. Two hundred men were in attendance at the last banquet which was held just preceding the evangelistic meeting, hence the toasts considered were more upon the question of the type of revival needed to-day. Some of the topics were: "Revival of Effort to Reach the Unchurched"; Revival of Conscience in Public Affairs"; "Revival of Honesty in Business"; "Revival of Spiritual Fellowship with God." The mayor of the city and the pastors of several of the other churches responded to toasts. The theme for the first week's services in the meeting in which Miss Ida Mae Hanna, of Cincinnati, is helping the pastor, was "If Christ is Come to Warren."

—W. J. Cocke's resignation as state evangelist for Georgia takes place February 10, and he will do similar work for the Kentucky State Board to that which he has been doing in Georgia for two and a half years, beginning March 1. The policy of the work in Georgia has changed, and there will simply be a secretary to do the correspondence, and there will be no special evangelist. Brother Cocke has done well for Georgia. The work is to-day on a firm financial basis and a perfectly legal one, and it has been systematized. Before he went to Georgia the annual amount raised averaged from twelve hundred to fifteen hundred dollars. During the past two years there have been over seven hundred additions, a number of churches and Sunday-schools, organized several evangelists sustained, and over six thousand dollars raised for state work. We trust that the brethren in Georgia see their way to keeping up this good record. Most of our southern states need our sympathy and our active co-operation.

—The Sunday-school or Bible school departments in various states are planning for a simultaneous Sunday-school campaign during the month of April. The object of this campaign will be "new schools, new scholars, new methods, new departments, and conversions from the schools." The program suggested is: First Sunday, parents' day, sermon by pastor, followed by midweek prayer-meeting for the campaign; second Sunday, girls' rally day; third Sunday (Easter), decision day; fourth Sunday, boys' rally day; Wednesday, Thursday and Friday nights, special meetings; fifth Sunday, general rally day for all forces of the new schools. This is a fine move and Brother J. H. Bryan, state superintendent of Iowa, who first suggested it, says that the plan is meeting with enthusiastic approval throughout the country. Let there be now a united effort on the part of all the Sunday-school forces throughout the country, with a view of vastly increasing the number of Sunday-school pupils and elevating the standard of teaching.

—Mrs. E. G. Thompson, of West Plains, Mo., who has just returned from Hot Springs, Ark., is enthusiastic over the opening for a great work for the primitive Gospel in that popular resort. She speaks enthusiastically of the work of Brother Kincaid and of his right-hand man, Dr. Connell, whom she describes as "the most consecrated, spiritual man I ever saw; one of God's noble men, who is sacrificing time, talents and means for the cause in that city." She says concerning the place: "It is the grandest mission field in the United States. It is said 100,000 people visit it annually, presumably 25,000 of these being young men." Concerning the work of the brethren there she says: "The lot of the new Christian church is in a central place, and about $500 worth of work has been done in the excavations for the lower story for reading room, Y. M. C. A. room, and one business department to rent. Shall we not, as a brotherhood, while doing mission work, devote some of our dimes and dollars and prayers to this rich, ripe harvest field?" This is the judgment of all who visit the place and we are glad to learn that our readers are responding to the call of Brother Kincaid for assistance in paying for this lot. See his diagram elsewhere.

—We have received from L. L. Taylor, senator from the third district, Iowa, a copy of the "Centerville Journal" containing a full-page account, with illustrations, of the growth and development of the Christian church at Centerville, Iowa. This church was organized in 1867 and its first few years were years of severe struggle. It was under F. M. Kircham, who was the first minister to devote all his time to it, that new life came to the church. General F. M. Drake's gift of $500 to the building that was being erected was the beginning of that remarkable benevolence which is associated with his name. The present pastorate of F. L. Moffett has lasted nine years, and he received a unanimous call for the tenth year. Brother Moffett gives great satisfaction and the length of his stay in this one pastorate is itself all the evidence that is needed of his ability and success. The present church building, dedicated in 1903, is a handsome one costing about forty thousand dollars. It is an interesting fact to note that there have been as many additions during the past three years as there were during the first six years of the present pastorate. Another interesting fact is that Mr. T. P. Shonts, who was chosen by President Roosevelt as chairman of the Panama Canal Commission, was baptized by Brother Moffett about two years ago and has kept his membership in the Centerville church because his business interests have not permitted him to be permanently located anywhere else.

—A sister writes us a strange story. She united with the Christian Church when she was fourteen years old, but she "came to have a deep longing in her heart to do something for the Savior besides getting up church suppers and socials." She found, however, that she was "lacking in something," she hardly knew what. She went to her pastor, and he told her she was "all right"; but she knew she was not. She attended a Methodist revival and heard a sermon on the text, "Have you received the Holy Ghost since you believed?" She was convinced that she had not, and she says, "The more I read Paul's letters to the churches the more I could see that that was the very thing I needed." She finally received, as she believed, the Holy Spirit, and experienced "a deep settled peace which came into my heart and still abides." The strange part of the story is that her name was removed from the church roll, as "one who became contaminated by the so-called holiness doctrine." But she says, "I love the church just the same, and am praying for it." Granted that this sister had a theory of spiritual influence which the majority of the church regarded as erroneous but which brought her "a deep settled peace," could not the church much better afford to exercise charity and forbearance toward her than to have pursued the course it did? Intolerance is an evil which, unfortunately, is not confined to the past.

*Home Missions*

***Are the foundation stones upon which all missions rest. The offering day is***

***May 6th.***

***The time to plan is now.***

***We must have***

***$200,000***

***this year. To do this every giving church must increase its offering this year, and then enlist one non-giving church. We have no time to lose. Get ready for the campaign in April.***

***We need your help this year of all years.***

***Write us,***

**THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,**

**Y. M. C. A. Bldg.,**
**CINCINNATI, OHIO.**

❖ ❖

### A Pleasing Tribute.

Former members of the Vermont Avenue Christian Church, of Washington, D. C., should get "Thoughts of Thirty Years," a handsome volume recently issued in celebration of F. D. Power's thirtieth anniversary as pastor. One of them writes: "It is a pleasing tribute to a noble man. I and my family will cherish it as one of our most precious belongings." Fine photogravure portrait and other illustrations. Price, $1. Christian Publishing Co., St. Louis.

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### About Missouri Bible School Work.

More than half the year is gone. The work lagged through the summer for the reason that the board was not able to secure a superintendent to succeed W. A. Moore, who laid down the charge at the Marshall convention and left the state. I was elected in September, but for two months could do nothing except what could be done by correspondence and the maturing of plans. I have been devoting all my time to the work since November 15. I find that there is a general desire to move the work forward. Everything gives hope that we shall be able to do this. I am trying to keep myself in touch with the most aggressive movements in the world of Sunday-school activity; and it is, and shall be, my constant effort to bring to our Missouri workers, the very best things that can be gathered from all accessible sources.

R. B. Havener, now a veteran in the work, continues with us in south and southwest Missouri, and in occasional trips to other territory where we have not yet been able to place men. No one could be more devoted or energetic than Havener. His address is Windsor.

Horact Sibercll began with the board January 1, his field being southeast Missouri, with headquarters at Cape Girardeau. He is very busily engaged in holding Institutes, organizing teacher-training work, and in attending to the many other matters that fall to such a man in such a field.

H. G. Bennett is doing special service under my direction, and is showing himself well fitted for this work. His address is here in my care. The board will seek to engage other men for the different section of the state as rapidly as suitable men ca be found, and the money to sustain them i furnished.

In order to come to our state convention with a good record, every school should be aroused to do its full duty in every way in the support of the work. Indifference must be broken up. Every laggard must be brought into step with the procession. Enthusiasm must be aroused. We must not fall into ruts nor depend upon routine. We must come up to our convention determined not to be satisfied to trundle along in any antiquated ways, nor to allow any mere tradition, however hallowed its origin or associations, to dominate our plans.

It is highly important that there be no slowness in the payment of pledges and apportionments by the schools. More than half the year is gone, and yet many schools have sent in nothing, of course they will do so, but they ought not to wait till the close of the year. It will be harder the longer it is postponed; and besides we have to get in money right along to pay our men. Therefore let every school send in at once every penny due. The money will be acknowledged and put to work at once.

J. H. Hardin, State Sup't.
*311 Century Bldg., Kansas City, Mo.*

* * *

### Congress of the Disciples of Christ.

The next congress of the Disciples of Christ will be held at Indianapolis. April, 24-26. The place has been changed from Cincinnati to Indianapolis, with the consent of the brethren in Cincinnati, with a view of holding it in connection with the Butler jubilee at Indianapolis. The following is the general outline of the program:

Tuesday Morning—Retreat: Devotional address and conference.

Tuesday Afternoon—Educational session: olleges and schools.

Tuesday Evening: "New Testament aching of the Relation of Baptism to e Remission of Sins and the New Birth." Dr. E. Y. Mullins, president of the Baptist Theological Seminary, Louisville. Review f the same by W. F. Richardson, Kansas ity, Mo.

Wednesday Morning: "What Obstacles, f any, Exist in the Way of the Union of aptists and Disciples?" J. J. Haley, of ichmond, Va. Review by Dr. Colby, (Baptist), of Dayton, Ohio.

Wednesday Afternoon: "Practicable sures for the Disciples in the Promo- n of Christian Union To-day," W. B. aig and others.

Wednesday Evening:—Banquet and address by Prof. R. G. Moulton.

Thursday Morning: Religious Life in the Light of the Modern Psychology," E. S. Ames; Professor Corey, of Hiram.

Thusrday Afternoon: "The Reorganization of Religious Education," A. W. Taylor, G. A. Miller.

Thursday Evening: "The Elements of a True Evangelism," W. J. Wright and others.

The above is only a partial statement of the speakers. The completed program, with chairmen and speakers on various topics, will be published soon by the committee, J. H. Garrison, chairman; H. L. Willett, secretary.

* * *

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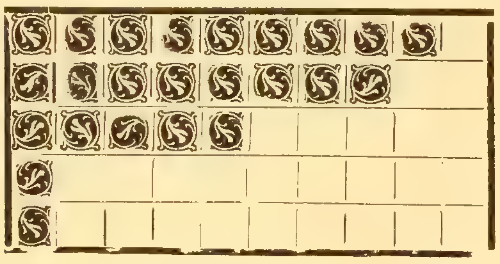
### How the Rally Succeeds.

The rally has been running seven weeks. We have received $619 cash and $300 in pledges. We have paid one $500 note and the interest, and have $100 cash on hand. Of this amount, the congregation of Hot Springs gave $100. Receipts for this last week $119; previously reported, $545.

A VISIT TO LITTLE ROCK.

On Lord's day, January 28, by invitation of J. N. Jessup and the official board of the church at Little Rock, I presented our cause to them. The result was $35 in cash and $90 in pledges, making a total of $125. This, too, at a time when they are building themselves. They are now in the midst of a building enterprise, in which they expect to invest $30,000. Such sympathy and helpfulness nerve our hands for great effort. Brother Jessup is truly a yoke-fellow of the kind which one seldom meets, always seeking to find a way to assist every good cause. The Little Rock congregation is composed of a great-hearted people, and they never disappoint their pastor, when asked to assist any worthy cause. We will gladly visit any congregation. Let us have a dozen invitations to visit churches in Missouri, Tennessee and Texas. Address all remittances to T. N. KINCAID.



*Hot Springs, Ark.*

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### Getting Nearer Together.

Dr. Ball's article, quoted in a recent issue of THE CHRISTIAN-EVANGELIST, is bearing fruit, as appears from the following:

"I was so pleased with the statement of Dr. Ball, as a basis of union between Free Baptists and Disciples, which appeared in THE CHRISTIAN-EVANGELIST, that I took the paper along to Two Mile Branch Church last Lord's day and read it to the congregation, with the request that all who were satisfied to unite on such a basis should rise to their feet. The old veteran Disciple, H. C. Clare, set the pace, and all agreed it was 'O. K.' God speed the day when such a union may be brought about!

*"Bellflower, Mo.* D. MILLAR."

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### A First Week in Denver.

Sunday morning at the South Broadway Church a fine audience was present to hear their pastor, B. B. Tyler, for the last time before his start for the Holy Land. He introduced me to the congregation, and told them to be as good to me until his return as they had been to him. Sister Tyler is no less beloved and popular than Brother Tyler in this excellent church and community. I think there were 12 additions during the day.

At night I attended the Central Christian Church to hear Bayard Craig on "The Judgment of Christ." The discourse was in the clear, enthusiastic and pleasing style of Brother Craig. He insisted on introducing me to the church and having me go after the services to his beautiful home for an after sermon lunch. There were a number of additions during the day, and this, as at South Broadway, is the report for almost every Sunday in the year. Brother and Sister Craig are spoken well of on all sides.

In the South Broadway Church Wednesday evening the members of this church and a number from the Central extended a farewell reception to Brother and Sister Tyler, and a welcome to the writer. The hearty fellowship of the members and their farewells to pastor and wife were of the finest spirit. The churches of Colorado have this spirit, I am told, of harmony and whole heartedness. The writer thinks that in large measure, as goes Denver, so goes Colorado in matters of both church and state. Is not this the characteristic of Brother Craig? Did not the founder of the work in Denver leave his impress? May we not say that the builder of both Central and South Broadway churches has accomplished a mighty work for our cause? I have not yet met the cool-headed pastor (Brother Pickett) of the Highlands church, whose church dedication is to be next Lord's day, but reports of him are high. I hope to meet all the ministers of our churches within the three months I shall be here. More anon.

*1446 Stout street.* WM. ROSS LLOYD.

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### A New Union Movement in Tennessee.

It makes the heart of every true "Disciple" rejoice to see any religious movement, original in growth, that has propelled itself to a position more or less harmonious with our own great principles. It emphasizes the fact that it must be the simple, natural and true New Testament position.

No doubt in every section of the country we could find some movement that has bidden adieu to denominationalism, ceasing to be satisfied in its iron grip, to begin its progress on the great foundation, the New Testament. Such movements seem to be as mediators to the Lord's erring flock.

It is with pleasure I give to the readers of THE CHRISTIAN-EVANGELIST a few facts concerning such a movement begun in Hawkins and Granger counties, Tenn., about the fall of 1895. As I understand, new light entering the mind of a prominent Methodist preacher in the person of Geo. W. Jarvis, of Hawkins county, he began trying to benefit his denomination by some slight reform. This caused quite a stir among his superiors in office, which grew more serious and resulted in Mr. Jarvis' leaving the church. It would be well to mention that Mr. Jarvis was raised in Hawkins county, and in the beginning of his school work attended some two or three sessions of the school of Prof. Joseph Hopwood.

Looking about for a new field for his labors, Mr. Jarvis could not find any movement that exactly represented his views, and, standing loyal to his convictions, he began by organizing one; taking the New Testament alone as his foundation but holding fast to the tail end of his Methodism by retaining the name and adding for a distinguishing word "American" (American Methodists). He made his constitution very liberal by leaving the question of baptism and such points open, but tied down on the New Testament and the New Testament alone as the guide, the rule of faith, etc. He believed with others, that by standing on the "pinnacle of truth" he could not go far wrong. Having started thus, the progress of the American Methodists has been steady, gradually growing to their present position. There have been few revisions made in their progress, but such as have been made will be of interest to Disciples, considering that they started in greater sympathy with the Methodist brethren. First: Christian union has grown strong among them—followed by a revision of their name to "American Christian Church." This was followed by a general interest on the question of baptism; and a few weeks ago at a semi-annual meeting it was suggested

# What Sulphur Does

### For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and can not compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

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that at their general convention they should eliminate the name "American," hence "Christian Church."

Their leader, no doubt because of lack of support, had to accept a better paying position, helping his brethren at chance moments, but now for something like six years they have made their own way until at present they number something like a hundred churches and possibly as many young preachers.

Now, what is our attitude toward them? They are in deep sympathy with us and recognize only one point of difference—"the one mode of baptism." Our literature would no doubt help them to the full truth on that score. Brother Jarvis is at present in Cleveland, Tenn. HUGH S. FOX.

*Mooresburg, Tenn.*

* *

### Close Communion.

To the Editor of THE CHRISTIAN-EVANGELIST:

In your issue of January 18 is an article from Rev. W. B. Harrell on the above subject. He says it is really "close baptism," instead of close communion. Not if it is only a question of baptism, then those who practice what is called close communion would certainly be willing to commune with all Christians whom they acknowledge to be baptized.

The fact that they do not do this shows that they do not consider the question as being simply a question of valid baptism, and Christian character. There are hundreds of Christians who have been regularly baptized by the people who practice close communion, the validity of whose baptism they certainly would not deny. Now these persons have taken membership in various other churches. There can be no question as to their Christian character, or as to the validity of their baptism. Why, then, do not the Baptists commune with these people?

I submit that the fact that they do not do so proves that the question is not a question of close baptism, but purely and simply a question of close communion.

*Marfa, Texas.* T. D. SECREST.

[Brother Harrell now has the floor!—EDITOR.]

EASTER GLORY!

**A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided Day for missions. This Association should have at least one undivided Day for this Gospel of the Helping Hand. Order supplies at once.**

**Geo. L. Snively, Gen. Sec.**
**903 Aubert Ave., St. Louis.**

## MAKE IT TRUE! : : : *By Thomas Curtis Clark*

The song may be simple you're called on to sing;
  The words may seem worthless and few;
Its accents may not for the world's hearing ring;
  But I pray you, my child, make it true!

The task may be simple God gives to your hands;
  Too meager a service, think you?
It may not be applauded throughout the broad lands;
  But I pray you, my child, make it true!

The life may be simple God asks you to live,
  Not such as you think is your due;
But take just that life God has thought best to give,
  And I pray you, my child, make it true!

* *

Thomas Curtis Clark, who has entered the evangelistic field as soloist and leader of song, has been in religious work most of his life. He is the son of Thomas J. Clark, now pastor of the church at Bloomington, Ind., the home of the state university. Mr. Clark is a pianist and composer as well as a singer and has written a large number of poems, some of which have been published in THE CHRISTIAN-EVANGELIST.

### January and the Home Work.

The brethren throughout the country will rejoice that steady progress is being made in the affairs of the American Christian Missionary Society. The receipts for January show a gain of $5,167.28 over the same month of 1905; $1,140 were received on the annuity plan and $1,566 by bequests. The receipts of the society for the present missionary year are $8,082.05 above those of the same period last year. The needs of the society, however, were never greater than at present. Write us concerning annuities and bequests.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Per W. J. Wright.

* *

### Study the Life of Christ in 1906.

The "Easy Chair" suggestion came to the writer one day after he had made the plea that every member of the church belong to the regular Sunday-school, or the Home Department for the study of the life of Christ during 1906. This confirmation of my own idea, however, has quickened and spurred me to an increased emphasis upon this study.

The need of just such a stress point for our own congregation was further confirmed when in turning to A. B. Bruce's "Apologetics" these statements were read: "You can not make Christians by the method of catechetical instruction intended to fill the mind with orthodox opinions;" "neither can you make Christians by the method of evangelism;" but you can, he would affirm, make Christians by having them "learn first with the man, and then advancing gradually to higher views of his person and work."

The Synoptics present the historical background just mentioned, and in spending the year with Christ in the Sunday-school in devoting one-half hour each prayer-meeting evening in an after service to the lesson study, in preaching frequently during the year on salient points or neglected parts of his life, and in illustrated lectures on the Christian art, the Holy Land, and the customs of the people of Palestine, to be given by outsiders, we hope to have our members see as never before the Man of Nazareth, and learning him to find "all within them" led into a closer walk with the Son of God.

A suggestion as to sermons has come from Prof. W. Sanday's "Outlines of the Life of Christ." It is the last heading of the Outline, entitled: "The Verdict of History" and is subdivided:

A. Christian History. (1) The Christ of the Gospels; (2) The Christ of the Apostles. (3) The Christ of the Undivided Church; (4) The Christ of Personal Experience.

B. The Person of Christ; Our Lord's Human Knowledge.

C. The Work of Christ: (1) The Place in the Cosmical Order of the Ethical Teaching of Christ; (2) The Significance of the Personal Example of Christ in regard to His Ethical Teaching; (3) The Work of Christ as Redemptive; (4) The Work of Christ as Revelation; (5) The Founding of the Church.

As to books besides this book which is contained in Hastings Bible Dictionary. Article Jesus Christ, two books that dare be named are Geo. Adam Smith's "Historical Geography" and Horace Bushnell's "Character of Jesus." C. M. WATSON.

*Connellsville, Pa.*

* *

### A Warning.

I desire to warn our churches against employing a young man by the name of W. H. Brooks as a preacher. He has preached some, I think, in Indiana and Kansas. He is unworthy. Particulars can be given to any who may wish them.

W. F. RICHARDSON.

*Kansas City, Mo.*

* *

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### Eureka's Progress.

Our celebration of Education day was postponed one week on account of bad weather. An appropriate program was given under the direction of the President of the Illinois Christian Educational Association, Mrs. Dr. Crawford, of this city. Pastor A. W. Taylor had preached a strong educational sermon and taken pledges and contributions. The membership of the local association was increased to 225. The financial condition of the college is better than ever before, and under the strenuous work of Field Secretary J. G. Waggoner, and the I. C. E. A., is improving all the time.

B. J. RADFORD.

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### The Convention Date Again.

To the Editor of THE CHRISTIAN-EVANGELIST:

If I am not out of order, I should like to call for a further consideration of the date for our national convention. Has the date been chosen when our forces shall assemble in annual convention at Buffalo? If so I will plead guilty to culpable ignorance and oversight, and say no more. If the date has not been announced, I feel that the earliest possible announcement would subserve the interest of all, for the obvious reason that in our northern states the autumn months are the most suitable for evangelistic services, and these services are often arranged for several months in advance. To preclude the possibility of conflicting arrangements the convention date should be announced before plans have been made for the annual evangelistic campaign. For the same reasons, I will also urge either August or September as a more suitable month than October.

WILL H. NEWLIN.

*Jamestown, Ind.*

[The convention at Buffalo meets at the usual time in next October, which, this year, will be October 19-26. A committee of five, of which A. B. Philputt, of Indianapolis, is chairman, was appointed at San Francisco to report at Buffalo on change of time for holding the convention.—EDITOR.]

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### The People are Ready.

Our people are ready for a new move. Their enthusiasm over passing the quarter of a million dollar line for foreign missions last year is without a parallel in our history. Words of cheer and congratulation have come from every source in this and other lands. Our churches are ready for a new task. Nerved and heartened by the past year's phenomenal liberality they are willing to adopt a new slogan, or $300,000 for foreign missions by September 30, 1906. It is less than a general average of thirty cents per member. Some have suggested $500,000, others a million dollars.

All ready! Sound out the new war cry from every pulpit. The world is over ripe for a great forward movement. All the crowning victories of the past, the majestic, providential movements of the present, and the tokens of future blessings and conquests combine to inspire us to plan as those who expect to see the world conquered for Christ.

Our nation is rich. Our churches are prosperous. Our work in all lands bears the unmistakable stamp of the divine approval. We are left without excuse. Anything short of $300,000 will not even approximate our imperative duty. All ready! Ready for agitation and education, ready for higher standards in every church, ready for a crusade that will insure another victory! Yes, ready for preparation, ready for execution, ready for a great offering March 4.

If you have not ordered March offering supplies, make your request known at once and the same will command prompt attention.

A. MCLEAN, Pres.
STEPHEN J. COREY, Sec.

*Box 884, Cincinnati, O.*

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### Broadway Church, Los Angeles.

"The world do move," and as it moves it seems, during the past decade, to contrive to joggle off Everybody and his wife for at least a few months' sojourn in southern California. As Los Angeles is the great gateway, Mr. and Mrs. Everybody wake some bright morning in the City of the Angels and proceed to investigate its claims of greatness, become tangled in its crooked streets and get bumped by its trolley cars. If they are Christians and have not done, as so many do, chucked their Christian "mantillas" up-garret while they come west "to have a good time," they will hunt up the "meetin' house" of their faith and join the throng of worshipers, offering their praise as one to "Him that hath loved us and washed us from our sins in his own blood."

Personally I found for four years a very pleasant home at the Broadway church. When it was decided to transfer the old Temple street organization to the southwest section of the city, some of the members felt it would not be wise to abandon that point, so a new organization was formed, in 1896, with an enrollment of 120 names. The present church building was erected entirely at the expense of the pastor, Brother Coulter; it cost about $40,000, and is a thoroughly modern structure with a seating capacity of 1,200, with lecture rooms, class rooms, parlors, pastor's study, etc. The enrolled membership is now over 1,000. It now has four home missions, one Japanese mission in the city and one in Japan.

The Vernon mission was started by members of the church and was only a Sunday-school mission at first. However, in February, 1902, the late T. D. Garvin was located there as minister. upon the dedication of the $5,000 chapel, also built by Brother Coulter. F. M. Kirkham became its pastor upon the death of Brother Coulter in 1903. Its membership now is about 150.

The Japanese mission and school, which meets in one of the rooms at the church, has a large enrollment. Miss Harrison is employed as teacher. She has had seventeen years' experience in the foreign field. Eleven other teachers assist without compensation.

This church is supposed to be the first living link church among us, supporting a missionary in Tokio, Japan—Miss Alice Miller—then there are the Pico Heights, Sunset boulevard, and colored (negro) missions, all supported by this church. Two young Japanese from their school have lately entered the college at Lexington, Ky., to prepare for the ministry.

It is with the hope that I may be able to correct any unfavorable impression upon our brotherhood which may have been made by a recent statement in your paper in regard to the Broadway church, that I state these facts. Permit me to quote one older and wiser than I, a former member of the First Christian Church of Los Angeles, Bro. F. M. Kirkham, who, as editor and minister, needs no introduction to eastern readers. In the "Christian Standard" of April 1, 1905, he writes:

"The Broadway church is exceptionally wise in its management and liberal in promoting its work. . . . The largest Sunday-school attendance of any of our churches in this city is at the Broadway school. At least one-seventh of our entire membership in southern California are members of the Broadway church."

In regard to the Boyle Heights church he says: "Besides the local financial support the Southern California Home Mission Association, under whose auspices it was started, is paying $20 a month and B. F. Coulter the same amount monthly."

The assistant pastor, L. Swindle, has only one fault so far as I am aware; he will break the ten commandments by working seven days (and nights) in the week. He is wearing himself out for the cause he loves.

If there is a reason why this church should not have full fellowship with the brotherhood, let us have it. Personally I have been reared in the faith by a minister not unknown in the middle-west and I can but think we are straying from the old paths, when we make anything "except Christian character a test of fellowship."

If circumstances make it advisable for a congregation to "paddle its own canoe" in the missionary waters, does the Bible forbid its doing so?

DEBBIE HINK PITTMAN.

*San Diego, Cal.*

[We do not believe there is the slightest disposition to disfellowship the Broadway

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church and its consecrated leaders. While it may be regretted that the church does not co-operate more fully with our missionary organizations, we all rejoice, or ought to rejoice, that it is doing so much, in its own way, to extend the cause of Christ. It is not with us a condition of fellowship that a church co-operate with our missionary organizations, but if it be a living church it will do mission work in *some* way, and this the church referred to is doing.—EDITOR.]

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### Foreign Society Rallies.

Rallies to be conducted by President McLean and Dr. Drummond: Union Avenue Church, St. Louis, Mo., Feb. 16; Litchfield, Ill., Feb. 19; Jacksonville, Ill., Feb. 20; Havana, Ill., Feb. 21; Decatur, Ill., Feb. 22; Mattoon, Ill., Feb. 23.

Rallies to be conducted by F. M. Rains: Central Church, Indianapolis, Ind., Feb. 12; Rushville, Ind., Feb. 13.

Rallies to be conducted by S. J. Corey and A. E. Corey: Marion, O., Feb. 16; Findlay, O., Feb. 19; Grand Rapids, Mich, Feb. 20; Wabash, Ind., Feb. 21; South Bend, Ind., Feb. 22; Minneapolis, Minn., Feb. 23.

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### Ministerial Exchange.

Sumner T. Martin, 623 North Marengo Avenue, Pasadena, Cal., is ready to consider calls to hold meetings, Pacific coast or Rocky Mountain states preferred; or he will be glad to correspond with boards desiring a city, district, or state evangelist.

The church at Mound Valley, Kan., wants a preacher for half-time; references required. Salary, $300.

C. P. Evans desires to hold meetings in February and March, and will also supply. Address him at Arapahoe, Nebraska.

J. A. Roberts desires to hold meetings or do regular work for churches near Indianapolis, Ind., after April 1. Address him at 5624 University avenue, Indianapolis.

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### The Week of Prayer in Monterey.

In a recent readjustment and enlargement of our evangelistic forces in our Mexican work, it seemed best for the writer, although on the field only six months, to take charge of the native church in Monterey, in addition to his other duties, with a view of developing some of the promising material among its membership as pastors and evangelists. The new pastor's little knowledge of the language challenged the sympathies of the congregation, and in his weakness, they found their strength. The growing interest was shown, among other things, by a demand that we celebrate the week of prayer, which we did with remarkable results.

Those of us who were familiar with the prevailing indifference to the devotional part of the services and to prayer-meetings among our churches in the United States, learned some lessons of great value.

The topics followed were those suggested by the evangelical alliance for a world-wide revival. Ours came in the midst of these services. The crowds constantly grew from the beginning, and were the largest we have ever seen at any religious service at the mission. A large number of children from the school were there every night, although the program consisted only in talking to God, and four of them were led by these prayer-talks to confess their faith in Christ and to be buried with him in baptism.

The meetings were model schools of prayer. The Holy Spirit was asked to call out the leader for each night, and before each meeting closed, some one had volunteered to conduct the following service. There was no talking, except the announcement of the topic by the leader, and the Gospel invitation, without any urging, by the pastor. There was generally some quiet singing, some Scripture reading, and the rest of the time was filled with prayer. There were no pauses, and there was no one individually called on to pray in the whole series of meetings. The Mexican Christian is not afraid of his God, and the one who will not pray in public is very much the exception. These meetings, which lasted from an hour to an hour and a half, could have been continued for three hours without the loss of time in taking part. There was no "series of sentence prayers" called for, but often one prayer followed another, making continued supplication, for an extended time.

The prayers were simple, definite, inclusive. They were for personal consecration, increased usefulness of the local church, a national awakening, blessings upon our mission board, and for a world wide revival that should speedily bring the kingdom of heaven to all parts of the earth.

With a large number of children present, there was no disturbance. The spirit of prayer was in the very atmosphere, and all present were compelled to breathe it. At one of the services, the acetylene gas went out, and almost the entire meeting was conducted by the light of a candle. And singularly enough, it proved to be one of the best services of all.

God has visited his people, as they gathered together and asked for his presence. A month ago, this little church of seventy members was greatly discouraged, because their pastor had been sent to a more needy field. Now they are rejoicing in the Lord's strength, that he has heard their petitions, that he has given them souls for their hire, that he has shown them that with Christ all things can be done.

One of the results of this revival, which we hope will continue until this church is as a great light set on a hill, in the midst of this wicked city, is the formation of a "League of Conversion" for personal work. The members of this league sign a pledge, which, translated, says, "Trusting in the Lord Jesus for strength, I promise him that I will work with some individual and pray for his conversion each week. And unless hindered by some reason which I can give to my Savior, I will be present at the weekly meeting of the League of Conversion, for prayer and conference."

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# NEWS FROM MANY FIELDS

## C. W. B. M. in Missouri.

The state board meeting, on Jan. 11, at the Union Avenue Church, St. Louis, was full, except one member. The day was faithfully used in planning for the building up to greater usefulness of the C. W. B. M. work in our state. If our sister workers everywhere could know how this great responsibility, which they have laid upon us, weighs on us, they would remember us with frequency and fervor at the throne of Grace.

The Centennial offering, which must be completed by the close of 1909, was the burden of the afternoon. We accepted our apportionment of $15,000, subject to your approval at the next state convention. Second, we elected, from the board, one member, who shall be the "Centennial secretary" of our state, her office to continue until the fund is complete, or Dec. 31, 1909. The choice was unanimous, and Mrs. J. H. Garrison is the Centennial secretary. She has for her committee for managing and consultation, Mrs. H. A. Denton and Mrs. Bantz, president and corresponding secretary of the state. All correspondence that relates directly to the Centennial fund will go out under Mrs. Garrison's signature, and all communications in regard to it may be addressed to her, Care of Christian Publishing Company, 2712 Pine St., St. Louis, until further notice.

We have a letter from Mrs. W. F. Richardson, announcing a new auxiliary at Ivanhoe Church, Kansas City. Names of officers are not yet reported.

Mrs. Nell H. Glenn, manager of Springfield district, reports a new auxiliary at Ashgrove, in Greene county. Mrs. William Monday and Miss Maud Shaw are the president and secretary. The news is most welcome.

We now have 213 auxiliaries and circles, all, so far as we know, holding meetings and remitting money to both headquarters and to the state treasurer. I trust, my sisters, we shall not be satisfied with this number, but let each auxiliary have a lookout committee, whose duty it shall be to look out for some work near to it. Let some place that has no auxiliary, or where one is needing encouragement, be chosen and have the wisest and most optimistic members, visit it and help it, until a strong auxiliary, in full sympathy with all C. W. B. M. views, shall result.

Let auxiliaries see that their report for December is sent in at once.

*St. Louis.* Mrs. L. G. Bantz.

## El Paso, Tex., Letter.

Why should El Paso be writing a letter? What has she to say for herself? Much every way. She is the gateway to the land of the Montezumas. She is the land of perpetual sunshine, the home of the health seeker; she is the metropolis of the great southwest, with splendid public schools and a large public library. Eight railroads pierce her heart and lead into the richest ore fields on earth. She has three great daily newspapers. But what tidings does she bring that is worthy a place in our greatest religious journal?

Another year of happy activity has passed into history and at our recent annual meeting reports were read from all departments of work. It was a time of self-examination, not of self-glorification.

The pastor's report showed a gain of 113 additions, more than 33 1-3 per cent. Number of sermons preached, 138; whole number of religious meetings, 334. The financial secretary's report showed the consecration of the people in giving; nearly $5,900 received and disbursed through the various channels. Of this $2,000 were applied on current expenses; nearly $2,700 in debt and interest; the other $1,200 on Updike meeting, missions and local interests.

The ladies' aid society is a mighty factor in the material interests of the church; the C. W. B. M. in the spiritual life and work. The Sunday-school and two Endeavor Societies made good reports. The church has a business men's club that bids fair to solve many of its financial problems as well as encourage a social life and spirit.

We have a promising mission among our Mexican people under the leadership of J. M. Martinez. Services are conducted three times a week in the native language. The pastor's salary has been increased $300 a year.

In view of the fact that when we took hold of this work, two and a half years ago, we had but a modest chapel and were in part a charge of the A. M. C. S., and that to-day we have the handsomest church edifice in the city or southwest, and a bonded debt of only $6,800 with a collateral to the value of over $30,000, we say, "The Lord hath done great things for us, whereof we are glad."

We have enjoyed the fellowship of the wise men from the east and west during the holidays. President Jenkins, who spent a month here with his mother and sister, gave us an address on Education. Dean Van Kirk called on his way to and from the Texas Lectureship. Both gave us pleasure. May the Lord abundantly bless The Christian-Evangelist and may it speedily reach 100,000 homes.

E. M. Waits, pastor.

## Los Angeles Letter.

Evangelist De Forest Austin and his singer, King, have pitched their tent at 37th and Main street, this city, and under the direction of our South California Evangelistic Board are planning to organize a church in that important section of our growing city. It is expected that E. H. Kellar will preach for the new church to be organized. When this meeting is closed it is expected that another work of similar character will be projected in the southwestern part of Los Angeles. We propose to keep up with the rapid growth in population in this marvelous city.

A new church house at Monrovia, a city of 2,000 inhabitants twenty miles east of Los Angeles, was dedicated January 21. C. C. Chapman, the prince of orange growers in southern California, who has developed money raising genius, will be master of ceremonies. E. H. Marsh is pushing the work in that growing city.

The church at San Bernardino, under the stirring ministry of H. E. Wilhite, has outgrown its building, which was less than two years old, and the first Lord's day in December entered an enlarged building. It had a special day, with C. C. Chapman at 11 A. M., F. M. Dowling at 3 P. M., and the writer at 7:30 P. M. The work at this important center is greatly prosperous.

Sumner T. Martin, pastoral supply at Pasadena while Pastor Dowling is recuperating his health, aided by J. Walter Wilson and his stereopticon, is planting a new church at South Pasadena, which is now almost a connecting link between Pasadena and Los Angeles. It is expected that a good church will be organized there in the near future.

El Monte has joined the procession of new churches, occupying its own new church house. W. S. Utter ministers there to a prosperous church in a growing community.

After a ten years' pastorate in Indianapolis, George Anderson is serving the church at Riverside. He now basks in eternal sunshine, with magnolias and orange trees in his horizon.

George Ringo, after a successful pastorate of four years at Riverside, is trying his skill on a new church at Ocean Park, a growing sea park city fifteen miles from Los Angeles. We expect to hear good reports from Ocean Park. A. C. Smither.

*Los Angeles, Cal.*

## Oregon.

In accordance with the requirements of the constitution of the O. C. M. C., I hereby give notice that at our next annual convention, I shall propose the amendment of Article IV, Sections 1, 2 and 4, so that they shall read as follows, viz.:

Section 1.—The officers of this convention shall be a President, one Vice President for each district into which the state shall or may be divided, not to exceed six in all, a Recording Secretary, a Corresponding Secretary and a Treasurer, all of whom shall be elected at the annual meeting of this convention, and shall hold their offices until their successors are chosen and qualified.

Section 2.—The officers of the convention shall constitute a state board, five members of which—including the President or 1st Vice-President and the Recording and Corresponding Secretaries—shall constitute a quorum for the transaction of business when the convention is not in session.

Section 4.—The other officers of this convention shall perform the duties which usually and naturally devolve upon said

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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officers, and in addition to the above mentioned duties the several Vice-Presidents shall act as superintendents of missions in the districts from which they are respectively chosen. Respectfully submitted,

F. E. BILLINGTON.

*Cottage Grove, Oregon.*

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### North Carolina.

I am in the midst of a meeting at Macclesfield, with one confession. A deep and abiding interest seems to be aroused, and I am hopeful of success. We are raising funds to build and I hope to have a house under way when I close the meeting. Our services are being held in an old dance hall. The man who owns the hall, and who until recently ran a saloon, hasn't missed a service. We had a great meeting for men only yesterday afternoon. The hall would not accommodate the attendance last evening. This place has a population of about 450, with three saloons, a billiard hall and a bowling alley. There is no church of any kind. Two other towns between Tarboro and Farmville, a distance of twenty-six miles, are without any church and each with several saloons and other iniquitous traps. This looks like a large offering for home missions in May. I could do so much more in this field of work if I had a singer. I wish some good brother with not too many poor relatives and enough of this world's goods would make a good singer possible here in the Old North state for the next eight or nine months. Let us hear from you, brother.

James T. Moore has been called to the work at Farmville, thirteen miles below here. He will preach there twice a month, and following the meeting at this place once a month. Brother Moore is attending the Atlantic Christian College at Wilson, N. C., having had four years in other colleges. He is a native of the state and is an earnest preacher. He will do a good work in this field. The state board will assist in his support at Macclesfield.

I had the pleasure of preaching for my good friend, J. Boyd Jones, at Wilson, on the first Sunday of the new year. Two large and appreciative audiences greeted me. Brother Jones is doing a great work at Wilson and indeed for the North state. He is our corresponding secretary and understands the people of this section and their needs, being himself a native of the state. Wilson is destined to become the Jerusalem of North Carolina. We have a splendidly equipped college there, with Dr. J. J. Harper, one of God's noble men, at its head, and being assisted by an unusually efficient corps of teachers. This college means much to our cause in this state. It is under the auspices of the state convention. The effort is being made to educate the young men of North Carolina who aspire to the ministry of the Word so that they can retain them in the state. In other words they have tired of furnishing preachers to other states. We give all such young men free tuition. Professor Smith, the Bible teacher, is able and justly popular with our brethren and in the school.

W. G. WALKER,
State Evangelist.

*Wilson, N. C.*

❁ ❁

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SOME BRIEF FIGURES

# The Work of the Year

FROM ANNUAL REPORTS

### RED OAK, IA.

During George H. Nichol's pastorate last year we had 45 additions, 28 being by baptism. The church is in good working order.—*A. McConnell.*

### MISHAWAKA, IND.

The church treasury closed the year with money ahead. We gained in all departments.—*Edward O. Tilburn.*

### EUREKA, ILL.

We raised $3,000 for missions and benevolences, an average of nearly $5 per resident member. Five gifts totaled $300. Only a few people gave nothing. The average for the year before was about $4 per member. Is not this the best record in the brotherhood?—*A. W. Taylor.*

### KANSAS CITY, MO.

Independence Boulevard: The additions were 501, the present membership, 1,501. This church perhaps has the record in the brotherhood for the amount of money raised during the year. The total receipts for the general fund were $13,124. This included a $2,000 special offering to state mission work, a $1,000 offering to the National Benevolent Association, and $1,729 for other special purposes. In addition to these collections were $2,228 for missions, $2,251 collected by the Sunday-school; and other sums from different departments raised the total amount of moneys collected to $20,208, the total for missions and benevolences being $8,497. The new church was dedicated at the cost of $124,300. George H. Combs is the pastor.

### COLUMBUS, OHIO.

Central Church: Additions by letter and statement, 68; by confession and baptism, 20; total, 88; total losses, 43; net gain, 45. Money raised in all departments, $3,643, of which $619, or about 17 per cent, were for missions. We closed the year with all bills paid and money in all treasuries. During the year the old property was sold, and in a few weeks we will begin the erection of a handsome new home on a good location.—*Walter Scott Priest.*

### NORTH TOPEKA, KAN.

We had a net increase of 31. We paid all obligations except $37.50, and raised for missions and benevolences $173.—*F. H. Bentley, pastor.*

### ST. LOUIS, MO.

Union Avenue, J. M. Philputt, pastor: There were 73 additions by baptism and 68 otherwise; total, 141, giving a net increase of 40, and a present membership of 1,007. The total receipts of the church for current expenses were $8,409. The Sunday-school raised $1,175, the C. W. B. M. $682, the ladies' aid $2,178, the Christian Endeavor $65, the business men's association $56, giving a total receipt of more than $14,500 for the year, independent of the amount paid and pledged for the building fund, which, up to December 31, had been $81,510. It has been a most helpful year.

Fourth Church: There was healthy growth in all departments. We raised nearly $4,000 for all purposes, and nearly $1,000 for missions. There were 75 additions to the local church, and a congregation was organized at Alton, Ill., where there were 65 additions. It was one of our best years.—*E. T. McFarland.*

### WORCESTER, MASS.

The net gain for the year was 23, the number of additions by baptism being 13 and by letter 10; present membership is 147, 117 being resident. The amount raised by the church and its auxiliaries was $2,768, $68 being for missions. Roland A. Nichols is the pastor.

### ST. THOMAS, ONT.

The church has taken a very active part in the evangelistic life of the city, though there has been a net gain of but 2 in the membership, which now is 408. The total receipts were $2,024, $182 being for missions. In addition to this, the departments and the work at Yarmouth Heights raised $894 for all purposes. The annual meeting decided in favor of a new church, toward which $3,000 have already been guaranteed. Bro. James Egbert seems to be doing an excellent work in a field that is by no means easy.

### WINSTON-SALEM, N. C.

We rejoiced over the return of the first mortgage from the Church Extension Board. On August 1, this year, we expect to pay off the last $700, for we have $535 in pledges and over $36 in hand. The treasurer's report at the end of the year showed $52 in the general fund.—*J. A. Hopkins.*

### JACKSONVILLE, FLA.

To the First Christian Church there were added 132 members, the largest number during the seven years of J. T. Boone's ministry, except the year 1899, when the additions were considerably over 200. The finances of the church are in better condition than ever before in the history of the church, and all the arms of the church service are being successfully handled. The church starts off its new year with every possible promise of the best year in its history.

### BUTLER, MO.

The year's work at Elizabeth Chapel closed with active church membership doubled. Our church is the leader in all things for miles around. —*Henry W. Hunter.*

### BARNARD AND BOLCKOW, MO.

At the former place there were 17 additions and $845 raised for all purposes. At Bolckow there were 41 additions, and $650 were raised. The work is in good condition, but I have left it to take full time at Eldon.—*J. F. Bickell.*

### PRAIRIE GROVE, ARK.

In eight months' work with this church and three months with congregations near by there have been 105 additions, one congregation organized and one Sunday-school; a Methodist preacher received and located with two of our congregations; one young man started in the evangelistic field; a parsonage built, and over $1,100 raised, more than half of which was used in church and missionary work, independent of my salary. Our membership was more than doubled, and there is harmony and godly enthusiasm.—*H. S. Hobley.*

### HOT SPRINGS, ARK.

We have had good growth; 54 added; present membership, 150. Money raised, $1,472.—*T. N. Kincaid.*

### SOUTH BEND, IND.

Our annual report showed the most gratifying gains of any year in the church's history. Our Indiana Avenue Church is prospering under the ministry of A. C. McHenry, a young man who recently united with us, having previously been identified with the Methodists.—*Perry J. Rice.*

### MANSFIELD, OHIO.

We raised last year a total of $5,994 and ended the year with a balance in hand of $119. There is still an indebtedness of $6,500 on the church. Our income showed an average of over $110 per Sunday. It has doubled in less than two years. But our missionary showing is not very good—only $454, all told. It will be our chief concern next year to increase this.—*Bruce Brown.*

### WELLSVILLE AND HALLSPORT, N. Y.

The Wellsville church had 22 additions during 1905, and the Hallsport church 12. Wellsville raised over $2,900 for all purposes, and Hallsport paid off the balance of its church debt and erected and paid for new sheds.—*Wm. E. Adams.*

### TAYLORVILLE, ILL.

I have begun my third year's work. Last year we had 105 additions, all debts paid and some money still in the treasury. The church is united We gave $220 for missions.—*Zuinglius Moore.*

### DUNDEE, OHIO.

I began another year's work at Dundee, O., January 21. I held a meeting here in December, 1904, and revived the church (which had not met for over four years), and have continued ministering for the church since that time. The house has been repaired, decorated, and furnished with new carpet, organ and lights. This church of 40 members gave for all purposes $750 in thirteen months, all raised by free-will offerings. Soul winning will be especially emphasized this year. "The Membership Doubled" is our watchword for 1906.—*Bowman Hostetler.*

### MARYVILLE, MO.

Reports of last year make the best showing ever presented at the church's annual meeting. There has been complete harmony. The membership was increased by 85 additions, bringing it up to nearly 1,000 communicants. The different departments raised $5,873.15, more than one-third of which went to the cause of missions. Local expenditures amounted to $3,674.65. The Bible school contribution to benevolences surpassed that of any other school in the brotherhood. The church adopted the plan of electing two elders and five deacons annually by ballot, without nominations, thus giving entirely new officers every three years, if desirable.—*H. A. Denton, pastor.*

### RUTLAND, ILL.

Every department made an increase over last year. The attendance is one-third better. The C. W. B. M. has increased almost four fold. There is a growing spiritual interest. There were 6 additions. The total amount raised was $1,623, of which $1,322 were for local purposes, the rest going to the various missionary enterprises. Much credit is due to our pastor, R. B. Doan, and his wife.—*Wilson Mateer, clerk.*

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# Evangelistic

***We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."***

Special to The Christian-Evangelist.

Council Bluffs, Ia., Feb. 4.—One hundred and sixty-two added to date. We close Tuesday.—W. B. Clemmer, pastor; Wm. J. Lockhart and Garmong, evangelists, permanent address Des Moines, Ia.

Special to The Christian-Evangelist.

Anderson, Ind., Feb. 4.—Fifty-four added to-day; 625 in 31 days. T. W. Grafton is doing earnestly the pastor's work. De Loss Smith is successfully leading the music. The church is at work and I am preaching the Word.—Chas. Reign Scoville.

Special to The Christian-Evangelist.

Portsmouth, O., Feb. 5.—Four hundred and fifty-eight additions in four weeks; 38 to-day, in Harlow and Saxton meeting. We continue with unabated interest. Wonderful meeting and great sermon to-night on Christian union. As a result of the meeting there is a forward movement on foot to secure an assistant minister and build an $8,000 Bible school room. The parsonage was burned at midnight and the loss quite heavy, yet the work goes on.—George P. Taubman.

Special to The Christian-Evangelist.

Niles, O., Feb. 5.—Herbert Yeuell's meeting closed with 252 additions—230 confessions; 25 yesterday. Hundreds turned away; meeting beyond our fondest dreams. Preaching and generalship are Yeuell's strong points. His plans raised more money than needed. Our people are wild with delight. The whole town is clamoring for a return meeting. He preaches doctrine from first to last, and nearly doubled our membership.—D. D. Burt.

### ARIZONA.

Bisbee, Jan. 29.—Three additions since last report.—Daniel Trundle.

### ARKANSAS.

Siloam Springs, Feb. 1.—For six months Charles D. Purlee has been caring for the flock here. He has done earnest, good work for us and about 25 have been added to our numbers—mostly by letter. There is general good will and harmony in all departments. Brother Purlee has a helpmeet in his zealous wife. We are just beginning to make some substantial repairs on the church house.—Mrs. J. B. Harris.

### CALIFORNIA.

Los Angeles, Jan. 26.—De Forest Austin, evangelist, with H. J. Young, singer, commenced a meeting Jan. 8, in a tent. Forty-seven Christians, mostly those not identified with any of our churches in the city, are banded together as charter members for a new congregation in this growing section of our great city, and the meeting continues.—E. H. Kellar.

Pasadena, Jan. 29.—Thirteen added yesterday; 3 baptisms (all adults), 1 from Baptists, 1 by statement and 7 by letter; 2 baptized last Lord's day. Five of these baptisms are a result of a meeting I am conducting in South Pasadena, a new field for the Disciples of Christ. The meeting is now entering the third week, and about 25 have declared their purpose to stand together in this new church. I look for others this week. We start a Sunday-school next Lord's day. I am doing this work in addition to the heavy work as minister of the Pasadena church.—Sumner T. Martin.

### COLORADO.

Colorado City, Jan. 30.—We have closed a successful meeting for this place; 16 accessions. The work is growing rapidly.—H. M. Hale.

Boulder.—Two confessions last Lord's day.—S. M. Bernard, minister.

Pueblo, Jan. 29.—The great crowd at the Central could hardly be accommodated last night. The special meetings will continue indefinitely, or while the interest continues; 99 have been received to date.—Daniel Ward.

### ILLINOIS.

Eureka, Jan. 30.—One confession at the Mount Olivet church, near Clarence, Jan. 28.—Lewis P. Fisher.

Flanagan, Jan. 31.—C. H. De Voe, of Rochester, Ind., recently closed a 4 weeks' meeting, resulting in 11 additions—9 by baptism, 1 by letter and 1 by statement.—R. E. Thomas.

Joliet, Jan. 30.—Two additions by statement at First Church.—Ben N. Mitchell.

Petersburg, Feb. 1.—Our meeting closed last night with 71 additions. Harold Monser was the evangelist, W. M. Groves, pastor. This was a fine meeting in every respect, and the church was much strengthened by it. We had a large chorus which did most faithful work in singing the Gospel.—Charles E. McVay, song evangelist.

Toluca, Jan. 29.—Two additions by letter at the regular services yesterday.—S. P. Telford, pastor.

Louisville, Jan. 29.—E. S. Thompson, of Clay City, is conducting a meeting at Biblegrove with 56 additions to date. V. Smith, of Iola, is holding a meeting at Hord, with 15 additions to date. Elder Spragg, of Louisville, is holding a meeting at Iola, with 56 additions to date.—M. M. Gladson.

Arcola, Jan. 31.—The Brooks brothers closed a fine meeting Jan. 25 with 57 additions.—L. T. Faulders.

Loami, Jan. 29.—Five confessions second night of meeting. E. E. Nelms, singing evangelist, of Edenburg, has charge of the singing.—S. E. Sines, pastor.

Clay City, Feb. 2.—Recently closed a short meeting here. Five added by confession and a minister employed for full time.—C. Monroe.

### INDIANA.

Rushville, Jan. 31.—I closed a four weeks' meeting with home forces last Sunday evening. Large audiences throughout the month; 31 additions—23 by confession, 1 reclaimed, 7 by letter.—W. W. Sniff, pastor.

Danville, Jan. 29.—We have just closed a three weeks' meeting with 44 additions—28 confessions. L. E. Brown, of Lebanon, did the preaching. The church is much strengthened.—E. E. Moorman.

Columbus, Feb. 1.—I am in a fine meeting at New Hope Christian Church, near here, with 31 additions. Meeting continues until Sunday.—W. P. Jinnett.

New Albany, Jan. 26.—The Park Christian Church closed a four weeks' meeting with 54 accessions, mostly by confession and baptism. F. T. Porter, pastor, A. L. Crim, evangelist, and Max Wilson, singer. Our church was never in better condition.—J. D. Nance.

Portland, Jan. 28.—There have been about 25 additions to this congregation within the past three months. All our services are growing in attendance and interest.—C. H. Trout, pastor.

Vallonia, Jan. 24.—Just closed a nine days' meeting here, with 3 added—1 by baptism and 2 by letter.—A. W. Crabb, minister.

South Bend, Jan. 30.—Our meeting of three weeks resulted in 12 accessions. Geo. A. Campbell did the preaching. The church was edified and built up. I am engaged at present with Brother McHenry, pastor of the Indiana Avenue Church, this city, in a meeting in our new Linden Avenue church. We began Sunday evening and the prospect is good.—P. J. Rice.

Angola, Jan. 30.—I closed a most excellent meeting at Granger last night with 11 additions—8 by baptism. Audiences large and interest good. This church has an endowment fund which insures preaching under every circumstance and permanency in organization. W. W. Denham, of Elkhart, ministers for them every alternate Sunday afternoon. My next meeting is at Holton.—Chas. W. Mahin, evangelist.

### INDIAN TERRITORY.

Roff, Jan. 30.—One confession and baptism at Hickory. One recently added here who had formerly belonged to another religious body.—E. S. Allhands.

Tulsa, Jan. 29.—A two weeks' meeting with home forces resulted in 32 additions to the church.—Randolph Cook.

Lindsay, Feb. 1.—The Haddock-Stanley meeting here closed last Lord's day evening with 63 additions—50 of them by baptism and 13 by commendation; 5 or 6 came from the other bodies. This meeting brings the Lindsay church up to a position enabling it to have preaching for full time. The planting and rapid growth of the church here within the last ten months, forms a religious turning-point for Lindsay.—L. B. Grogan, minister.

[Brother Haddock reports this as one of his best revivals and highly commends Brother Grogan and the faithful helpers.—Editor C.-E.]

### IOWA.

Red Oak, Jan. 14.—We had 10 additions in the last 10 days; one was 83 years old.—A. McConnell.

Bloomfield, Jan. 24.—Nine additions recently. We begin our meeting with home forces, Feb. 4. All departments of the church steadily growing.—F. D. Ferrall, pastor.

Allerton, Jan. 30.—Our three weeks' meeting closed Jan. 28 with 10 additions—8 by confession, 2 by letter. Professor Howe, our chorister, had charge of the music. The attendance and interest were fine.—R. H. Ingram.

### JAPAN.

Tokyo, Jan. 18.—This mission enjoyed great prosperity in 1905. There were 47 baptisms. Receipts were better than ever before. Five mission buildings are fully paid for. Four native helpers are employed. No debt. Prospects fine for 1906.—W. D. Cunningham.

### KANSAS.

North Topeka, Jan. 29.—Three accessions yesterday by letter.—F. H. Bentley, pastor.

Asherville, Jan. 29.—Two confessions yesterday. J. W. Garner, evangelist, begins our meeting February 4.—G. P. Clark, minister.

Independence, Feb. 3.—I have just closed a few days' meeting in Great Bend. We have some very fine people there and a splendid work should be done. We had 13 added to the church. We hoped to labor with this good people as regular minister.—E. W. Brickert.

Hoisington, Jan. 29.—Four additions in last two weeks; 2 by confession, 1 by letter, 1 by statement.—F. M. McHale.

Hartford, Jan. 31.—Our meeting closed Jan. 24 with 37 baptisms—12 by letter and statement. The church is in fine condition. R. H. Fife was the evangelist.—Allie P. Sherman.

### KENTUCKY.

Latonia, Jan. 29.—Four more additions.—H. C. Runyan.

Paducah, Feb. 1.—Three confessions at Tenth Street last Sunday. This makes six during January. All departments of the church took on new life the first of the year.—Bernard W. Bass.

Henderson.—The Martin family closed their meeting here with Wm. A. Ward, with 100 additions, 95 uniting with the Christian Church. This is by far the greatest meeting held in Henderson for many years.

### LOUISIANA.

Rayne, Jan. 25.—We have just concluded a fine meeting. Otis Hawkins, of Crowley, helped us. We now have an organization of 22 members. We will organize a Sunday-school Feb. 4.—Mrs. M. L. Conway.

### MASSACHUSETTS.

Everett, Jan. 29.—Four additions during January—2 by confession. The interest in our service is splendid.—A. T. June.

### MICHIGAN.

Saginaw, Jan. 31.—Closed our work at Saginaw with 2 additions and splendid interest.—J. S. Raum.

Detroit, Jan. 29.—James Small and Le Roy St. John closed a meeting of three weeks at the Central Church last night. Forty came forward, about 30 of these for baptism.—C. J. Tannar.

### MISSOURI.

Canton, Jan. 29.—Four added at Center—1 by confession and 3 by letter.—G. H. Bassett.

Troy, Jan. 29.—Five additions at Elsberry yesterday—3 by statement and 2 by lettter.—E. G. Merrell, pastor.

Campbell, Feb. 1.—Our meeting is six days old, with 14 additions. The building is too small to accommodate the audiences. Our next meeting will begin Feb. 8 with Brother Hooton at Marshfield.—R. O. Rogers, evangelist, Paragould, Ark.

New Haven, Jan. 30.—Just closed a two weeks' meeting at Chamois. We had a fine meeting, though we had only 4 additions—1 by letter, 3 by obedience.—I. H. Burgess.

Springfield, Jan. 28.—Two by confession since last report—1 by statement.—D. W. Moore.

Jasper, Jan. 30.—Our meeting at Center Point closed with 4 confessions and 3 by statement. J. W. Baker did the preaching.—O. W. Jones.

La Plata, Jan. 29.—Six additions yesterday at regular services. We begin a meeting with home forces this evening—Percy T. Carnes.

Kennett, Feb. 3.—Meeting here two weeks' old; 40 additions up to date, others are coming. I expect to have a preacher located here before I leave.—S. R. Maxwell.

Minden Mines, Jan. 31.—Six additions Jan. 28—5 by confession. One other not previously reported. Charles H. Swift is our pastor.—F. M. Usher.

Kansas City, Jan. 28.—Baptized at West Line Saturday and at Louisburg Sunday. Have no baptistery at either place, so we went to the creek and cut the ice. There were two additions at Louisburg yesterday—1 by confession and 1 by statement. We have great crowds, house packed at nearly every service and are reaching some of the best citizens.—Clyde Lee Fife.

Kansas City, Jan. 29. Two more added at Budd Park Church since last report; 35 since Sept. 1.—B. L. Wray, pastor.

Bucklin, Jan. 30.—There have been 3 by baptism and 1 by letter added here recently. Four received into the fellowship of the church at Leonard since last report.—Alfred Munyon, minister.

### NEBRASKA.

Waterloo, Jan. 31.—Our meeting is growing in interest; 1 added.- Jas. S. Beem.

Hastings, Jan. 30.—We are in the midst of a meeting, with 59 added in two weeks. O. E. Hamilton and singer are leading us.—H. S. Gilliam.

Fairfield, Jan. 28.—One confession to-day.—C. W. Hemry.

Clay Center, Jan. 29—Our meeting closed with 34 added. Brother Forell was the evangelist. One more added yesterday.—A. G. Smith, pastor.

Overton, Jan. 29.—Our meeting closed Jan. 28, with 15 additions 14 by confession and baptism. Prof. Roy O. Youtz, of Des Moines, Ia., led the song service. O. L. Adams is the pastor.—L. B. Pickerill.

### NEW MEXICO.

Raton, Jan. 30.—One by letter last Lord's day.—R. N. Staley.

### NEW YORK.

New York City, Jan. 29.—Two more additions and 1 baptized at the Lenox Avenue Union Church. Audiences and interest increasing.—James P. Lichtenberger.

Buffalo, Jan. 26.—Three more confessions Jan. 21.—B. S. Ferrall.

Wellsville, Jan. 30.—State Evangelist D. C. Tremaine is with us in a meeting, with 13 additions to date.

### NORTH CAROLINA.

Macclesfield, Jan. 29.—Meeting continues; 5 confessions to date.—W. G. Walker, state evangelist.

Winston-Salem.—There was one added by letter the first Lord's day in January. Oscar Helsebeck, of Rural Hall, preaches at that point and several other churches in this section. He had 7 baptisms at meetings at his preaching places before the holidays.—J. A. Hopkins.

### OHIO.

Rushsylvania, Feb. 1.—Ten additions by confession and baptism on Jan. 28. Two confessions Jan. 31 at prayer-meeting. We expect to begin a meeting in a short time.—S. L. Lyon, pastor.

East Liverpool, Jan. 30.—Our meeting with home forces is progressing nicely. Interest deepens and audiences increasing. Sixteen confessions last Sunday morning—19 to date. Other additions by letter, statement and renewal.—E. P. Wise.

Newark, Jan. 29.—Eight additions recently—5 by confession, 2 by statement, 1 by letter. Special meeting begins next Lord's day. Miss Ruth Hall will sing for us.—H. Newton Miller.

Tiffin, Jan. 29.—One added by statement yesterday.—Adam K. Adcock.

Millwood, Jan. 29.—Two confessions at Walhonding last night. Work moving forward nicely. Begin meeting at McArthur, Feb. 7.—A. E. Meek.

Hamilton, Feb. 2.—The meeting at the Lindenwald church continues, with 32 added to date. L. O. Drew is the evangelist and Miss Grace M. Davis is the singer.—W. H. Hedges.

Leipsic, Jan. 29—We closed our meeting last night with 29 additions—23 by obedience, 3 by statement, 3 by letter. All departments of the work were strengthened.—H. C. Boblitt.

Marion, Jan. 29.—Yesterday was the best day in the history of the Central Church. The Sunday-school, in attendance and collection, was the largest since the church was started. The work of the Central is in better shape than ever and a great work will be done when we get into the main auditorium. There was 1 added by letter Jan. 14, and 1 confession last Sunday. Evangelist White is at the First Church preaching the old truth. One added by confession there last evening.—O. D. Maple.

Utica, Jan. 29.—Meeting two weeks old; 20 additions. Splendid interest and good attendance; two other meetings in town. Thomas Curtis Clark, of Chicago, is our leader in song.—Grant A. Waller, pastor.

Bowling Green, Jan. 30.—A meeting with Harry Minnick, of Van Wert, preaching, and J. E. Sturgis, of Butler, Ind., leading the singing, gave us 12 additions by baptism.—Clyde Darsie, minister.

### OKLAHOMA.

Hitchcock, Feb. 3.—John A. Tabor began a meeting on Jan. 1, preaching every night for two weeks, with no one accepting Christ; at last the start was made, with additions almost every night, until within the last week there have been 10, 15, and 20 nightly, many of the very best citizens being included. Sixteen last night, 18 the night before. The meeting continues; 79 to date.—H H. C Wood.

Pond Creek, Feb. 3.—Two added to the church Sunday—one by confession and baptism, the other by statement.—B. D. Gillispie.

Blackwell, Jan. 29.—Four additions since last report. Work is progressing nicely.—Isom Roberts.

Blackburn, Feb. 2.—We are in a meeting here, beginning Jan. 28, with crowded house, fine interest and 26 additions to date.—M. F. Ingraham.

Kingfisher, Jan. 29.—We are in a good meeting, with Stacy Phillips and congregation; house packed and 15 accessions, and the meeting just begun.—Ben F. Hill.

### PENNSYLVANIA.

Charleroi, Jan. 22.—Two confessions Jan. 21. One confession and 2 additions Jan. 28.—H. G. Connelly.

Lungerville.—Our meeting closed with 12 confessions. This will nearly double the working force of the little congregation at this place.—E. C. Lunger.

### SOUTH DAKOTA.

Brookings, Jan. 29.—On Jan. 22 the editor of the "South Dakota Oracle" baptized, at Highmore, a woman 87 years of age.—G. W Elliott.

### TEXAS.

Ft. Worth, Jan. 29.—There were 6 additions at the Tabernacle Church yesterday.—A. E. Dubber.

North Ft. Worth, Jan. 29.—Four additions by letter. Some added at nearly every service.—B. F. Hall.

San Antonio, Jan 30.—Two baptized last Wednesday evening and there are two to be baptized next Wednesday evening. Others have taken membership by letter and statement. Others have been restored and our audiences are increasing at each service. The departments have all greatly increased in numbers and zeal. All are hopeful of large results.—D D Boyle, minister.

### WASHINGTON.

Dayton, Jan. 27.—We are in a splendid meeting with Brother and Sister L. F. Stephens; 25 additions—23 by baptism.—J. A. Pine.

Oakesdale, Jan. 29.—We have just closed a rousing meeting of one month here with the help of W. E. Lemmon. There were 28 additions—8 by confession and baptism, 3 from other churches, the rest by letter and by statement. Sunday we had 1 confession. Brother Lemmon goes from us to Medical Lake to hold a meeting.—F. Claude Stephens, pastor.

## Sunday School.

*February 18, 1906.*

### A DAY OF MIRACLES IN CAPERNAUM. —Mark 1:21-34.

Memory Verses 33, 34.

Golden Text.—He healed many that were sick.—Mark 1:34.

After his rejection by the people of his own home city, Nazareth, Jesus removed to Capernaum on the shore of the Sea of Galilee. It was a town of considerable importance, but all traces of it have now so completely vanished that the very site of it can not be located with certainty. The place was the home of some who had become, and of others who were to become, disciples of Jesus, and here he made his headquarters for a time. The call of the four disciples occurred shortly after this removal and only a little later (following the order of Mark's narrative) came this day of healing with which the present lesson deals. Luke, however, puts this day of healing before the call of the four, and Matthew, who records only the healing of Peter's wife's mother, puts the event considerably later, after the calling of the twelve. Mark's order is preferable.

On his return from Judea to Galilee, Jesus had at once begun to preach in the synagogues, and the fame of his teaching went throughout the region (Luke 4:14). But so far there had been few exhibitions of miraculous power—none at all so far as the records of the Synoptists show. So it was in accordance with established habit that he entered into the synagogue at Capernaum and taught. Apparently he did not seek opportunities for miracles of healing, but used his power only when there came a positive demand for it. In the case of this demoniac in the synagogue, it was almost self defense.

"He taught as having authority, and not as the scribes." Jesus was essentially a teacher of first-hand truth, which he got fresh from the fountain-head of religious truth. The scribes were essentially purveyors of second-hand truths—in so far as what they taught was truth. They repeated what had been told to them and what they found in the books. They were transmitters of laws, principles and teachings of which they had only formal, and not vital, possession. They were governed by an authority wholly external to themselves and unrelated to their own experience. Great as was the difference in content between the teaching of Jesus and that of the scribes, the difference in method was even more so. Theirs was the method of every teacher who depends wholly upon the external authority of book, creed or church. His was the method of one who has immediate and first-hand knowledge of the truths which he teaches. Jesus had within himself authority unique and divine which can not be completely reproduced, but those who teach in his name and by his authority must shun the method of the scribes.

The healing of the demoniac is one of a numerous class of incidents in which what we would perhaps call insanity or epilepsy is described as demoniacal possession, and in which a cure is said to be effected by the casting out of the disturbing evil spirit. In earlier days, many phenomena of physical and mental pathology which modern medicine would describe in terms of disease were accounted for on the ground of demoniacal possession. The problems connected with such phenomena have not yet been so completely solved as to warrant an absolute statement that the old explanation was wholly wrong. To be reasonable, however, we must be prepared to accept the theory of evil spirits to account for abnormal mental conditions in our own day if we accept it in the similar phenomena in earlier times.

The recognition of Jesus as Messiah by those possessed of demons is an element of the case which can not be satisfactorily accounted for on any basis except that the possessing demon had a superhuman insight into the nature of Jesus, or that the afflicted man was, by the nature of his disorder, rendered abnormally sensitive to the mental states of those about him and so, by what we should call telepathy, read in the mind of Jesus his knowledge of his own Messiahship. The latter theory makes a strong demand upon one's credulity, especially in view of the frequent repetition of the phenomenon (Mark 1:34).

Peter's wife's mother, on being healed of her fever, at once arose and ministered to Jesus and his disciples. The incident may serve to illustrate the duty of every one whom he has healed of the malady of sin to arise from the bed of his lethargy and serve him who has brought health and healing.

## Midweek Prayer Meeting.

*February 14, 1906.*

### THE CHURCH AND HER CHARITIES.—2 Cor. 9; Jas. 1:27; 2:15, 16.

Suggestive texts: Lending to the Lord, Prov. 19:17; The gleaners, Deut. 24:21; Lev. 19:9, Ruth 2:2, 3; Part of the Christian program, Matt. 10:8; One of the first fruits, Acts 2:44, 45, 4:34, 35; Organized for work, Acts 6:1 7.

Our Church has two hospitals in which the poor and friendless sick receive free medical or surgical treatment. One of these is in this city and the other at Valparaiso, Ind. Ere long in every chief city of the land we believe there will be hospitals dedicated to the relief of the poor, to the glory of that Great Physician who came into the world not only to save men from sin and an adverse judgment, but from hunger and poverty and cold and sickness and disease and loneliness and despair as well.

At Midway and Morehead, Ky., Baldwin, Ga., Edwards, Miss., and Fulton, Mo., the Disciples have orphan schools for the benefit of American children. In conjunction with our mission stations are twenty-four others. In addition to these thousands of dollars are annually given to the endowment of our colleges to assist worthy youth to the advantages of Christian education. With the levers we are thus placing in the hands of the coming generation surely the race will be lifted up to a higher plane of thought and life.

Orphanages are conducted by our churches at St. Louis. Louisville, Cleveland, Dallas, Loveland, Col., Baldwin, Ga., and Dew Drop, N. C. Bereft little ones are taken from city slums, almhouses and other places of destitution and therein reared in an atmosphere of piety, love and culture till good, Christian homes are found for them from which they emerge out into life nearly as well equipped for careers of happiness, usefulness and honor as if orphanhood had not been their early lot. What wonderful opportunities for service here!

At Jacksonville, Ill., and East Aurora, N. Y., the churches of Christ are making proof of their ministry by conducting Homes for our old brethren and sisters who have come in indigency to three score years and ten. There everything is done for their comfort that love can suggest while they await the summons to the home above, that building of God not made with hands, eternal in the heavens. No volume of "Evidences" our scholars can write will prove as effective in changing infidelity into faith as this expression of Christian love for aged Disciples.

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Brooks' Appliance is a new scientific discovery with automatic air cushions that draws the broken parts together and binds them as you would a broken limb. It absolutely holds firmly and comfortably and never slips, always light and cool and conforms to every movement of the body without chafing or hurting. I make it to your measure and send it to you on a strict guarantee of satisfaction or money refunded and I have put my price so low that anybody, rich or poor, can buy it. Remember I make it to your order—send it to you—you wear it and if it doesn't satisfy you, you send it back to me and I will refund your money without question. The banks and the postmaster here will tell you that is the way I do business—always absolutely on the square and I am selling thousands of people this way for the past five years. Remember I use no salves, no harness, no lies, no fakes. I just give you a straight business deal at a reasonable price.

**C. E. Brooks, 1034 Brooks Bldg., Marshall, Mich.**

Had Dorcas been asked her employ she would have replied, "I am making some garments for the poor." She saw only the poor, but beside her was a silent loom on which angels were weaving the finer threads of her kindly purposes into radiant texture, and as she sewed for them she was fashioning for herself robes of immortality. So with you; you thought you were placing that coin in the trembling hand of mendicancy, but really you were committing it unto the Lord who will keep it for you against that day. And that coat was thrown rather about Jesus than the old wayfarer, into whose face you looked in the giving, and he will translate it into celestial regalia that will make glorious your appearance among the angels.

The Board of Ministerial Relief represents one of our Church's charities that should be enshrined in the tenderest affection of every Disciple's heart. Its purpose is to gather funds and distribute them among aged preachers and their wives who have come to old age in indigency. When others were accumulating a competency for declining years, these soldiers of the cross in the prime of their mental and physical powers were giving themselves unremittingly to spiritual ministrations. It is a joyous service of the Church, and one that brings rich blessings into the administrators' lives, to care for them in the years of their helplessness. A. L. Orcutt, East Market street, Indianapolis, is the president of this board, and will gladly place correspondents in blessed relationships with these ambassadors of the heavenly King.

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## Christian Endeavor.

By Geo. L. Snively.

*February 18, 1906.*

### CHRIST'S LIFE: HIS LIFE-WORK, AND WHAT WE MAY LEARN ABOUT OUR OWN WORK.—Jno. 14:8-14.

There is something in the well doing of the humblest tasks that fall to us as husbandmen in the Lord's vineyard, as soldiers of the cross, or as priests in the great temple of life, that gives them fellowship with the greatest works of the Christ.

The pathos of it is that Christ's ministries of such wonderful love and power were all performed under the shadow of the cross. Surely in his life we find no justification for permitting our "light afflictions" to drive us into retirement to nurse them in solitude, to stay the full tide of our sympathies for others' sorrows or to paralyze our altruistic endeavors in behalf of a sinful and care burdened world.

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Christ's greatest work, his mightiest miracle, was his own life of stainless innocence, made and kept so by conscious effort, by holy meditation, resistance of temptation, and entering all open gates of usefulness. By this token let us realize that our own hearts offer the most tempting fields for our cultivation; that if they are kept pure and fruitful of good, heaven will declare our life's work successful even if we are unknown to earthly fame.

About much of our work are evidences of a hurry and an incompleteness that do not mar the works of the Master; even his cerements were carefully arranged in the tomb from which he must have so gladly emerged. The quiet dignity with which he accomplished so much is proof that his time was not dissipated upon trivialities. Let us eliminate from this week's program many of the inconsequentials upon which we lavished time heretofore and attempt works worthy to endure, and they will be more creditably performed, a present help to others, a joy to us forever.

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Christ's humanitarianism knew no caste. He did not restore to life that little girl in the palace because the ruler was rich, nor pass by on the other side of that funeral cortege at Nain because the widow was poor. Suffering in hearts, whether throbbing under velvet or fustian, constituted an irresistible appeal to his sympathies, enlisting his power for rescue regardless of all distinctions of race, religion or fortune. Our likeness unto him is increasing when no form of prejudice bars us from any created in the image of God whom we may help for time or eternity.

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In many instances the store seems to own the man instead of his being proprietor, and the picture greater than the painter. Jesus always loomed larger than his works. If he preached one Sermon on the Mount, he impresses us as able to make of every hill a pulpit for words of life thrilling the nations; those who by faith see him at the grave of Lazarus believe he can call forth all the entombed millions who have looked farewell into the sun. Much of this reserve power, this real superiority to all materialism, and even our best mental fabrics, we also can acquire through a life so close to God as to give us consciousness of divine sonship.

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The "greater works" Jesus promises we may do refers rather to their quantity than nature. He raised the dead, forgave sins, died for the lost, redeemed and glorified the fallen. There are no works superior to these. But while Jesus opened a few blinded eyes, surgery, flourishing only in Christian civilization, restores vision to thousands daily; Jesus withheld the widow's son and the ruler's daughter from the grave, but in Christian lands the longevity of races has doubled that of earlier ages; to a hundred Jesus may have said, "Thy sins are forgiven thee," now, thousands are added daily unto those who are being saved, and rejoice in the consciousness of sins forgiven; not many dwell in his glorified presence who also saw him on earth, but now the three gates on either side of the city that lieth four square are thronged by mortals translated through the ministry of the churches. Let us also abound in these greater works; they are the vindication of our claims to be believers on him.

DAILY READINGS.

| | | |
|---|---|---|
| M. | Jesus relieving distress. | John 4:46 5:9. |
| T. | Helping his own town. | Luke 4:16-24. |
| W. | Feeding the hungry. | Luke 9:12-17. |
| T. | On the Sabbath. | Matt. 12:1-13. |
| F. | Praying. Matt. 11:25, 26; | Luke 11:5-13. |
| S. | Giving himself. | Luke 8:43-48. |
| S. | Topic. | |

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**A Notre Dame Lady's Appeal.**

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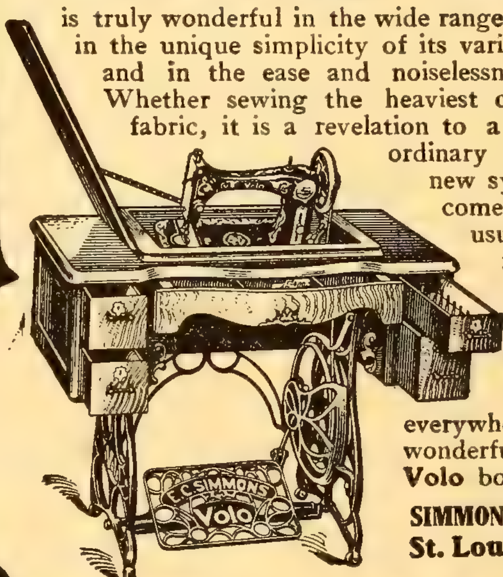

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134 Monroe St., Chicago.

# The Home Department

## My Valentine.

### By Lynn R. Hornish.

I sat to-day,
And, glancing o'er the pages of the past,
Thy name alway
Would bring its glow of memories at last.

I gazed on faces:
The great, the good that earth had known;
I saw but traces,
In their higher linings, of, my love, thine own.

I saw fond homes,
And heard the hist'ry of their hearths foretold;
My fancy roams—
Yet, lingers 'round thy gateway, as of old.

Oh, memories!
And past, with all thy burdens and thy tears—
Gethsemanes!
That blast the future and the promise of the years.

Ah, not to know
That e'en Divinity and Love's divine desire
Must brighter grow
When leaps the Light above hate's smoldering fire!

And so, at last,
I lift my eyes; they meet thine own, soft grown,
All doubt is past;
"Truth crushed, must rise, and Love can never lose its own."

*Washington, Ill.*

* * *

*Our New Serial Story.*

## The Bronze Vase.

### By J. Breckenridge Ellis.

**Synopsis of the First Three Chapters.**

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either one of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half brother in St. Louis having failed to answer repeated letters from Mrs. Revore. A consultation of the kind-hearted people of the town is to be held to decide upon what to do with the two children. In the meantime they are cared for by Miss Glory Aggency, a maiden lady, who lives with her brother, Mr. Merlin Aggency, who is considered "queer."]

### Chapter IV.

The dinner which Miss Glory prepared, was eaten in silence. Rhoda was grieved that her cooking had not pleased the elderly lady, and Raymund was downcast because his sister had failed in her endeavor. It was not possible for either of the twins to be happy when the other was suffering, either from pain or from disappointment. After the dishes had been cleaned and Mr. Merlin Aggency had registered them in his book, Miss Glory again left her brother in care of Raymund. "Be sure not to let him escape your eye," she said in a cautious whisper. "My headache is worse than ever, and I will try to lie perfectly still; but if brother Merlin leaves the premises, have me called at once."

It was a delightful afternoon in early September, and Rhoda went out into the yard to look across the fence at what had been her mother's home. She felt that she could not look at it often enough, for in a few days she might be sent—she knew not where. Something must be done with her—how could Raymund protect her until he was older? The girl was troubled and wished Raymund would come out to give her confidence. But Raymund had been detained by aged Mr. Merlin Aggency.

"Boy," said the venerable little man, the wrinkles on his face deepening as he spoke, "what do you think of my dining room ledger?"

"Do you mean the book that tells how many dishes and cups and other things are wiped each meal?" asked Raymund, who was no longer afraid of the smiling face and the eager eyes.

"Just so," said Mr. Merlin Aggency, nodding briskly.

Raymund reflected, then said, "It seems very businesslike, sir."

The old gentleman clapped him on the shoulder. "It is organization," he said. "It is detail. Come to the parlor, boy."

Raymund glanced wistfully through the glass door at his sister, but followed dutifully. Rhoda had failed in her cooking; but Raymund was resolved to keep his eye on Miss Glory's brother. They went into the parlor, which was darkened and smelt musty. The sunlight was kept as jealously out of Miss Glory's parlor as Indians out of a blockhouse.

"Now look around," said the old man, waving his arms, and spreading apart his short legs. "Look at anything. What do you want to select?"

"Thank you," said Raymund, perplexed, "I don't want anything."

"But name something,' returned Mr. Merlin Aggency, a trifle impatiently. "What do you see? Name a detail. *Any* detail. I don't care what detail!"

Raymund gazed blankly about him. "Mr. Aggency," he said desperately, "what *is* a detail?"

"Boy," said the other, fidgeting from one short leg to the other and rumpling his snowy hair, "how old are you?"

"I am twelve, sir," said Raymund meekly.

"You are twelve. *That* is a detail. *Anything* is a detail. Chairs—tables—cups—houses—elephants—my dear boy, the earth is a detail—the moon—the stars—where are we to stop? We can not stop. We can *not*. Look about you. Name a detail!" This in a tone rather fierce.

Raymund responded timidly, "Would the willow-chair do?"

The old man's face expressed complete satisfaction. "Good!" he cried. "You say the willow-chair. You ask me for this detail. Wait!" he walked nimbly to the mantel and took down a clothbound blankbook similar to that in the dining room. "This is my parlor ledger. I turn to the index. I do not look for willow, but for chair. Willow-chair is a species of the genus chair. I find Chair. Here it is Let me see?" He mumbled under his breath: "Cane-seat, plush-bottom, rocking, willow—ha! Here it is, Willow. Page 43. Now I turn to page 43." He did so, and presently read, "Willow-chair: The third chair on the east." He looked over the top of the book at Raymund. "What do you think of that? *Is* it the third chair on the east?"

"Yes, it is," replied Raymund, after considering.

Mr. Merlin Aggency closed the book triumphantly and slammed it back upon the mantel. "Yes, it is," he repeated; "the third chair on the east. It is so recorded. Do you wish to name another detail?"

"Would you not like to smoke your pipe outdoors where it is so pleasant?"

"The very thing," said the other, his face relaxing. "Let us go out."

When Mr. Merlin Aggency was installed in his easy chair under the hard maple, Raymund joined his sister, whom he found watching the laborer at his whitewashing. The workman seemed even tighter than before in his blue trousers and close-fitting shirt. He wore a glazed cap which came so low that he was obliged to look up from under the brim at anything on a level with his face. When he looked up from under the brim, he screwed his eyes, and drew in his mouth, as if it were an exertion.

"Been talking to the old chap?" he asked of Raymund. "Curious old chap, that's what *I* call him. That's my name for it—curious. He used to be a superintendent of schools over the county, and all he ever done, as I have heerd, was to organize. He was little force, they tell me, as to say that he learned anything to any of his pupils. But he was hunky on classifying them. Sorter went to his brain, is the way I explain it. What he knowed, he put in sorter pigeon-holes in his brain. He always knowed how to go after what he knowed. It was right where he had put it. But it was too straining. Now me, nobody knows how much I do know. I ain't aware of it, myself. Sometimes I am amazed to find that I know something which it is only fair to say I had no knowledge at all of, as to say that I knowed it. And that's best. Just leave your brain clear of things to come and go. If you turn your brain to a sieve, or sifter, it'll like enough ketch things that's no account. Now that old man, smoking there so peaceful—anything that's of value, he's let get through. He's just ketched the dregs, you might say."

After this explanation, Wizzen felt that he owed it to conscience and the world to whitewash an entire paling without a stop. He did so, then paused.

"Do you like to whitewash, Wizzen?" Rhoda inquired interestedly.

"No," said Wizzen, "I do not. I can not say, Rhoda, that I care for any unbroken work. I like work as well as any man, but I do not like unbroken work. Continuous, you understand. That is my word for it—I do not care for continuous work. What I like, and what I believe in, is moving. It is the keynote of my interest in life. Right this minute I want to be in a covered wagon, starting down south—say for Mississippi, or Alabamy—driving slowly along day after day, cooking my meals by the roadside—"

"Oh, how I should love to go!" cried Raymund. "Wouldn't we, Rhoda?"

"Oh, Wizzen," said Rhoda longingly, "I wish you could take us! There is nobody here who wants us, now that mother is dead, and though we have an uncle in St. Louis, he will not even answer our letters—he is just a half-uncle—but he might have answered mother's letters. Don't you think you could take us, Wizzen? I could cook for you, I guess you wouldn't be as particular as Miss Glory—and Raymund could help feed the horses and hitch up, and we would be all the company to you that we could. Don't it sound just like a fairy-story?"

"Yes, it do," said Wizzen, dipping his brush into the whitewash-bucket. "Did you ever notice one thing, Rhoda, that's in every fairy-story? No matter how different the stories may be, what's in one, is in the other."

"What is that, Wizzen?"

"It's the fairy," said Wizzen.

"I don't understand," said Rhoda. "Do you, Raymund?"

"There are surely different kinds of fairies," said Raymund.

"They're all alike," said Wizzen decidedly.

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"They are unreal. That's my word for it. You twins are not fairies. You are humans So'm I. I'd like to take you with me, but they wouldn't let you go. And, besides, I'm poor, and couldn't afford the extra expense. And more important than that, you'd get dead tired of the whole business. You haven't been brought up to keep moving. Now, whitewashing is motion, but it is slow motion. I *can* stand it. But you'd find riding along week after week pretty near as tiresome as I find this. Not quite, perhaps," said Wizzen, laying down the brush, "but pretty near."

"We'd like it ever so much better than going to an orphan home," Rhoda declared. "Oh, *ever* so much!"

"An orphan home!" exclaimed Wizzen, lowering his head and screwing his eyes to look at her from under the glazed tip of his cap. "They won't do *that*, will they?"

"I'm afraid so," said Raymund. Rhoda did not answer—a lump had come into her throat. "To-morrow afternoon the ladies will meet here to discuss what's to be done with us. I don't know what it will be—only I know I'm going to get an education somehow!"

"They's one thing I like," said Wizzen, reflectively. "It's of a warm, moonlight night when I have stopped for the night beside some crick or other, and my campfire is burning, and my coffee pot is swinging over the blaze, and my dog is curled up at my feet, and the water sorter laps and slishes in high grass, and wa-a-ay away you hear some cow 'moo,' or a rooster a-crowing—" He broke off and lifted his brush.

"Oh, do go on!" cried Rhoda, breathlessly.

"I was just taking notice," said Wizzen, "that the old organizer has slipped out the front gate."

Raymund turned swiftly. Sure enough Mr. Merlin Aggency had deposited his pipe in his split-bottom chair and had crept from the yard. "Oh, Rhoda," cried Raymund in alarm, "run wake up Miss Glory, "while I try to bring Mr. Aggency back home!"

(TO BE CONTINUED.)

## Gleanings from the Magazines.

### A Badly Abused Cereal.

Our public won't buy any rice unless the grains shine and glisten. Consequently the first thing the miller does is to put his rice crop through a course of polishing by which the covering of the kernel is rubbed off, and at the same time the most nutritive part. The result is that he gets a beautiful, almost sparkling, grain, which sells well, but inasmuch as the covering has been removed, the grains when cooked lose their identity and become a mush. "Polished rice" is a peculiarity of America. The public can procure the unpolished rice if they will insist on the grocer's getting it for them, for "polishing" is an extra process which the miller will be glad to abandon.—*Country Life in America.*

### Motherhood Is, After All, Woman's Business.

The accumulated force of all nature for all time is not going to be balked by expression in this culminating species. Motherhood—if anything—is woman's business. That business has been forever interfered with by a man-made world; by warfare and shipwreck, by accident and injustice, by vice and excesses without end—all on the father's side.

While drink and war and crime kill thousands and hundreds of thousands, while our railroads alone destroy more men each year than many a battlefield, it does seem somewhat absurd to turn about and cry to patient motherhood for more children. Napoleon was frank and consistent, saying women were only to be valued for their number of children—he called them "cannon food." A little less cannon food may tend to reduce the appetite for cannon.

Moreover if there are any women so ignorant, shallow, and unnaturally selfish as to deliberately forego motherhood—then we are well rid of her species.—*Charlotte Perkins Gilman in Woman's Home Companion.*

### The South's Industrial Advance.

All that has been accomplished in southern material upbuilding which can be measured by dry statistics, is as nothing compared to the value of the experience gained, the capital accumulated, and the realization of power and strength as against weakness and hopelessness of twenty-five years ago. If from Mount Mitchell—the highest peak east of the Rocky Mountains—a bird's-eye view of the south could be had, there would be seen a mighty, resistless, onward movement of a people who, having struggled amid the darkness of the wilderness with no pillar of fire to guide them, strengthened in body and mind by the hard but victorious fight, have at last come in sight of the Promised Land. No longer moving westward as heretofore, the tide of population would be seen to be turning southward. The hardened veterans of the south's struggle for industrial independence are seen to be drawing heavy reinforcements from this incoming tide. Capital, the greatest coward of earth, joins the procession, and the south, beggar no longer, invites the world's surplus money seeking the most profitable field on earth for investment.—*Review of Reviews.*

### "What English Poetry Owes to Young People."

The Rev. Francis E. Clark, President of the United Society of Christian Endeavor, writes most interestingly on this subject in the February "North American Review." Among the young people who have put English poetry under obligation to whom Dr. Clark refers are Charles Wolfe, the author of "The Burial of Sir John Moore"; Christopher Marlowe and Francis Beaumont, the dramatists; Thomas Chatterton; Henry Kirke White; John Keats; Herbert Knowles; Richard Gall; Robert Nicoll; David Gray. Dr. Clark says: "This article does not pretend to be an exhaustive account of youthful poets. If we should enlarge its self-imposed limits to include poems written by the young men and women who afterward lived to middle life or old age, we should find it a most interesting story, but too vast for the moderate proportions of a 'Review' article. Many of our greatest bards have 'lisped in numbers, because the numbers came.' Neither have we attempted to trace the poetic flights of many obscure poets whose early swan-song has been heard by an admiring group of personal friends and relations, but not by the world at large. The poets' corners of country newspapers undoubtedly entomb a multitude of youthful but not inglorious Miltons; and, very likely, every reader would like to add one more adolescent bard to this list, but it is already long enough to make clear one or two points that will strike most readers with surprise. One is the serious cast of the youthful mind. Scarcely anything that is humorous, comparatively little that is heroic, almost nothing that is tragic, do we find in their writings, but largely their works consist of descriptions of natural scenes, or praise of abstract virtues, or the amplification of the religious impressions they had gained at their mothers' knees. Even light and tripping love-songs, which you would expect from them, they have largely left to their elders. The supposed sparkle and effervescence of young life are usually absent, and the shadow of the Unseen seems to be all about them. Perhaps this may be attributed in part to their early decline in health. Many of them had already entered the Valley of the Shadow, and their poems reflected the seriousness of ill-health and approaching death."

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### February.

I am a little fellow,
Though I'm always up to date.
The days I hold within my hand are only twenty-eight;
But I just save my moments up,
And count them o'er and o'er,
Till in four years I've saved enough to make up one day more.
But little folks that kindly are, and pleasant in their play,
May save enough in far less time to make a happy day.
—*St. Nicholas.*

* *

### A Boy's Composition on Babies.

Babies are people just beginnin'. When they are born, they are very small, but get bigger as they grow up. Babies are not like growed-up people. They are not strong like them; they have no hair, no teeth and no sense. Sometimes babies laff. But that's 'cause you make them. People kisses babies too much. Teacher says it propergates mikerobes which is unhealthy. Babies give lots of trouble to their mother. They do nuthing but eat and sleep all day and cry all night. Some people haven't got any babies. Them what have don't sleep at night on account of them, at which time their father sometimes says bad words. Babies don't go to church or the theayter 'till they're growed up, 'cause they don't unnerstan' what's going on and mite create a disturbance. The best thing about babies is that it don't last always. They get over it.

* *

## A Week With the Woodneys.

By J. Breckenridge Ellis.

[The last chapter has been found and is printed herewith.]

CONCLUSION.

It was a good while before the Woodneys recovered from the confusion and excitement incident to Bonaparte's invasion. The kitchen was in the utmost disorder, but perhaps not more so than their own minds. One idea which stood forth with singular distinctness in the minds of each member of the family was that the Wrens should go home; but the Wrens remained. It was from pure kindness that they gathered into the sitting-room to talk over the recent uproar, and to offer sympathy. But kindness is like a fire in that too much of it may do more harm than good. The end of Luther's visit was a troubled one, half a dozen Wrens chattering at the same time, and not a single Wren, with the exception of Annie, showing the slightest curiosity to know what the other Wrens were saying; while Annie listened only to criticise. "I'm afraid mother is ill," Mrs. Geraldine presently exclaimed, for the first time noticing the old lady's absence.

"I think she is talking to the tramp," said Mace.

"Well, do look!" cried Mrs. Geraldine as a figure passed the window. "That tramp is going away with Benjamin's coat on! And his very hat! He must be stopped!"

"And he has on father's boots," cried Mace, staring through the window at the tramp almost respectfully, because he looked so much like Mr. Woodney. Old Mrs. Woodney appeared at the door and beckoned mysteriously to her daughter-in-law. Mrs. Geraldine suffered herself to be led out to the parlor porch. "That was Dave Jim Woodney, tramping the country," said the old lady in a hoarse whisper, "but I've bought him off. He's agreed to leave Missouri and not go near G. C. D. Woodney. I'd have given him the garments off my own back to have hired him to leave. I did offer him Bonaparte."

"Wouldn't he take it?" exclaimed Mrs. Geraldine eagerly.

"Did he ever do anything," said the old lady fiercely, "for the credit of his family?" When the Wrens finally retired to their own nest, Dave Jim was thoroughly discussed. Mr. Benjamin, always disposed to look for the bright side of life, said to his wife in the confidence of their bedroom, "Perhaps this will be a salutary thing for mother, my dear. I doubt if she will brag so much on the Woodneys henceforth, for she'll never know when cousin Dave Jim will turn up to confound her. You saw this cousin Dave Jim, yourself; now tell, do; do you suppose any Dobney could look more shiftless and low?"

"Oh, no, indeed!" said Mrs. Geraldine emphatically. "He is simply awful—so untidy—so slouchy, and tobacco all over his neck—he must rotate his head when he chews. It was *awful!*"

"Very good," said Mr. Woodney cheerfully. "I believe we have at last found a check to mother's boasting. Really, I used to be a little grieved to feel her edging her way toward the Woodney theme. You could always tell when she was going to talk Woodneys, for her voice took on its company accent. Should she again indulge herself, a mere reference to cousin Dave Jim, or the suggestion of a visit from him, will suffice."

"Anyway," returned his wife, "cousin Dave Jim, for all he has fallen so low, is, in some respects, still a Woodney; he refused to take Bonaparte!"

Early the next day, Mr. Woodney had Arthur lead him to the saloon. Mr. Hoogan was surprised to receive another visit so soon, and his surprise increased to amazement when the other made known his errand. "You say," cried Mr. Hoogan, "that you have it from G. C. D. Woodney, and he has it from the president of the railroad company?"

"Such is the case," cried the other triumphantly. "The railroad will run through Sullivan. Go buy up your town lots, and make no delay. Start off at once."

"But I don't understand," said the saloon-keeper, "why you don't go and buy them yourself. Why are you giving me this tip?"

"Because I want this saloon closed," Mr. Woodney explained. "I thought you understood that."

"How do you know I'll close it, if I *do* buy the land?" demanded Hoogan.

"Didn't you agree to close it if I found you a lucrative occupation?" returned the unworldly Mr. Woodney with the simplicity of a child.

Mr. Hoogan thrust his hands into his pockets and winked at Arthur. Then he shook his head. Then he began to pace up and down before his saloon. "Look a-here!" he said suddenly. "I know you want the saloon closed, I know it's sentiment with you. But it don't stand to reason that you want it closed bad enough to give me a little fortune to close it; and to be plain, I can't see into your game!"

A pained expression crossed Mr. Woodney's face. "Mr. Hoogan," he said earnestly, "if I knew I should receive my sight once more on condition that I cease my efforts to do away with this saloon, I would most contentedly remain blind." Then he added hastily, "I don't want you to misunderstand me, sir. I *am* contented, as it is; I never repine. I merely meant I wouldn't have back my eyes as they were, if, to have them so, I must consent to this saloon."

"Do you mean those words, Mr. Woodney? But I see you do," the saloon-keeper interrupted himself. "Look a-here! Your religion means something. It's so actual that I can *feel* it. Do you know, as long as I've been in business, nobody ever came at me in your way? Some have tried to drive me with badgering and arguments, but old Hoogan can't be drove. I'll go this day to Sullivan, and if I like the looks of things, the saloon goes; and if I make a neat sum, you get half of it, too."

"No," cried Mr. Woodney, "it's enough for me—"

"You get half of it, too!" cried Mr. Hoogan. "Now you mind me! But, say! Are you in the habit of trusting to people's words like you're trusting to mine?"

"Surely nothing is sweeter than to trust our fellow-men," exclaimed Mr. Woodney with a bright smile.

"Maybe it's sweet at the first taste," remarked Hoogan; "but don't you ever get fooled?"

"Oh, yes!" said Mr. Woodney.

"Most generally?" persisted the other.

"Well, ye-e-es," Mr. Woodney confessed, "I suppose that's why I am poor to-day. But how much happier I have been my life long than if I'd mistrusted my kind and had grown rich!"

"Old woman!" cried Mr. Hoogan to his wife, who was walking with the screaming

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baby in the yard, "close up the shutters. The saloon's suspended for the present. Mr. Woodney, let me see you home. Here, put your hand on my arm." As they walked up the street, Hoogan saw Mr. Winterfield, Marcia Winterfield and Miss Susie Day approaching from afar. "See here, Mr. Woodney," he said, stopping short, "I wasn't thinking how this might look to other people. The Winterfields are coming and they wouldn't understand. You and Arthur go on home, and I'll get ready for the hack."

"No, sir!" cried Mr. Woodney, clinging to the burly arm, "I feel like this is my triumphant march."

"Then come on," returned Hoogan, "for this is my proudest day since I came to the village." When he had seen Mr. Woodney home, he left an order at the store for the hack, and returned to the saloon. Before the door he found two farmers, Mr. Walker and Mr. Fencer, staring in surprise at the closed shutters. These two farmers had been at enmity for years, and did not speak to each other; but their surprise and pleasure over the closed shutters had drawn them together, for each had a son who frequented the saloon. It must be understood, however, that they had been brought together purely in a physical sense. Each, ignoring the other, asked Hoogan the meaning of the closed shutters.

"Gentlemen, the saloon is suspended and possibly dead," said Hoogan. "I'm thinking of going into another business. In the meantime, I'm going to help get that church rebuilt. Mr. Woodney is working for it hard, and I intend that he shall see it berise from them ruins. Yes, gentlemen, I say he'll *see* it; for angels don't need eyes to see; and if he ain't an angel, they's no use to expect one to light in this village."

"I want that church rebuilt as much as anybody," said Walker, "and I'll give fifty dollars toward it, on the understanding that the man who has wronged me and my family (I mean Jim Fencer) has no part in the subscription."

"Hoogan," said Mr. Fencer, "I'll go seventy-five dollars on the list, if Walker isn't included among the subscribers."

"Hoogan," said Walker "I'll just raise my bid to a hundred, if that bars out Fencer."

Mr. Fencer, who up to this point had remained cool, now began to show excitement. "I'll offer one-fifty," he cried.

"Two hundred!" exclaimed Walker.

"Gentlemen,' cried Hoogan, rubbing his hands in enjoyment, "this here *is* religion!"

"I wouldn't have minded about Walker's pigs getting into my cornfield," Fencer declared, now red in the face, "if he hadn't denied it. And if he stays out of this church enterprise, I'll donate two hundred dollars."

"What made Fencer mad," remarked Walker, "is that I beat him at the trial. Then he turned his cows into my market-garden, and I'll give three hundred dollars if he stays out of this."

"Go ahead, gentlemen," cried Hoogan, "and we'll get that church built this morning!"

When Mr. Woodney reached home, he found three children in the yard. Arthur Lowell informed him of their presence. "And who are you, my dears?" inquired Mr. Woodney.

"I am Do-over Tumbleton with the hyphen," answered one tow-head, "and this is sister C, and little Y—he's the baby, sir; and we come to ask about that trunk."

"Ah!" cried Mr. Woodney in relief. "Do yon know whose it is? Arthur, call Geraldine."

"Not exactly," answered the little boy. "But would you like to hire C? Everybody in town has hired her, one time or another."

"Yes," said the shrill, keen voice of C. "I want to be hired. My name *sure enough* is Sissy, but they call me C for short."

"It's alphabetical," explained Do-over with the hyphen.

"But the trunk," interrupted Mrs. Geraldine, who had come to the door, her manuscript fluttering in her hand; "it wasn't meant for this house, then?"

"Well, perhaps not," said C, or Sissy. "But—Y, take that thumb out of your mouth."

"Excuse the interruption," said Mr. Woodney suddenly, "but this dear little fellow, named Y, was he—was he—could he have been the twenty-fifth?"

"No, sir," said Sissy Tumbleton, "his birthday is the second of September—day after to-morrow; and he's *awful* pleased when kind people make him presents."

"But I mean, why Y?" persisted Mr. Woodney.

"His name is Yeast," Do-over interposed. "I've heerd pa talking about it. You see they is eight of us, not counting Y, and them that is dead; they was plenty of us without Y. He was too much, pa thought!"

At these ungracious words, Y began to sob dismally.

"Stick his thumb in his mouth, C," Do-over counseled. "Yes, sir, pa was just outdone. He said it seemed to him that children was rising all about him out of the very earth, so he called the baby 'Yeast.' And pa says he'll take that trunk, if it's in your way."

"Does he think the trunk was meant for him?"

"Well, not exactly," said D, "but he has plenty of room for it at his house. He's coming to finish your porch in three weeks. He says if you'll let A and D come for the trunk, maybe he can begin work on your porch to-morrow, but *certain*, next week!"

"You tell your father," said Mrs. Geraldine, "that we feel obliged to keep the trunk, but he may take—"

"No," interposed her husband quickly, "I intend to keep Bonaparte."

"Which, that horse?" asked C. "Pa says he wouldn't have him. He see it comin' to town this mornin' and he said he felt like goin' out an' givin' it a lift. Then I'll tell A and D to drive around for the trunk!" When the children understood that the trunk was a fixture in the Woodney household, they marched sullenly away, taking occasion to make a detour that they might trample over the grassplot. "The little heathen!" exclaimed Mrs. Geraldine wrathfully. "I wonder why such people are in the world!"

Mr. Woodney answered brightly, "To put in your book."

"Why, of course," exclaimed his wife with sudden interest, "I'll go and do it at once."

* * * * * *

Here, then, is a slice from the life of a Missouri village, with its everyday incidents, its little hopes and joys and fears. And, just as if you had spent a week there, you leave it, knowing nothing of the future, except what the present warrants. To-morrow night, Worth Acre goes to pay his visit to the Miss Days. The next night, Ed Woodney and Mace will organize their musical club. Arthur Lowell has not yet been introduced to Jennie Woodney, and still dreams of her as of some ethereal creature, too fine for his workaday life. Bob Enderthorpe still admires Mace, and wonders if she will ever become his friend. The school is to begin in three weeks. Bonaparte is to live or die, with apparently equal chances for either fate. The daughter of old Mr. Acre expects to visit Mrs. G. C. D. Woodney in a short time. Arthur Lowell is to become a famous composer, or fail in his highest ambition; Mrs. Geraldine Woodney is to write a book that will sell, or one that will be known only in her immediate circle. Dave Jim Woodney is to hover like a ghost in the background of old Mrs. Woodney's consciousness. A thousand little threads are to run their course in the pattern of that village life. Perhaps some day we shall pursue them farther, and worship in the new church, and exult over the saloon's downfall. But now, like travelers who are about to return home from a week's visit, with a kind thought, I trust, for many of the inhabitants, let us climb into the hack, wave a hand at Main street, give a last smiling glance at the Woodney yard with its patch of grass, and bid the village farewell.

(THE END.)

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## Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

James O'Bryan, Westfal, Canada: "Now let Ruth Sampsel speak up and defend herself! How does she make Whitefoot's fur fly? Good for Mr. Herriman! A Charlie-Education-Fund is the very thing. When I have something to send for it, I will. I wish our Sunday-school had a stereopticon like the one Harry Buckley wrote about. It would make it mighty interesting. Clarence and Carl Per Lee didn't tell us if they are still selling newspapers. I wish they would let us know what they are doing. Was that a French harp or a Jew's harp that orphan Charlie got Christmas? Somebody ought to show Ashley S. Johnson that offer you made him! I send my first report, and I'm proud to have begun keeping the Av. S. rules." Flossie Davis, Des Moines, Ia.: "I wish there was some way to get an Av. S. pin! I'd like awfully well to have one, but can't afford to buy one." (90 cents for the gold pin, sorry to say.) "Well, I wonder if I can think of anything to say to the society." (I shouldn't wonder!) "I am thinking so hard about its being bedtime that I can think of nothing else." (Then good-night!) "This ink is so pale." (Why! You're still up!) "I guess I'd better send my 'specs' along, so you can see to read it." (Maybe I can find my own 'specs.") "Well, Iowa had a great old blizzard three weeks ago. Nearly all the trains in Des Moines were blocked and the street cars came very near being." (I never saw a more independent town than Bentonville about street cars. When they don't run, people go about just the same as ever.) "The snow plows were kept on the go all the time." (I don't know where they keep ours.) "Was Charlie remembered Christmas? I thought of him, but that was all I could do." (Perhaps that helped to fill just the tiniest tip of the toe of his stocking.) "Really, I must go to bed." (Hope you'll have plenty of cover.)

Dora Griffith, Emida, Idaho: "I send two dollars as a new year's gift, one for Charlie, one for Drusie. May our Father in heaven ever bless her in her good work, and may little Charlie live to enjoy many happy vacations!" Jean Chambers, Richwood, Ky.: "One of my new year's resolutions was that I would do better Av. S. work, so look out for a fine report next time! After all, though, I am not sure there will be any 'next time,' if you are going to get people interested in your stories and then stop short without letting people see how they turn out. Lost, indeed! You know you remember that last chapter and could write it again in an hour, *if you wanted to,* and I think you *ought to do it!* People don't like to read stories that have no end to them. I hope it isn't still raining down in Arkansas." Lena Beamer, Smithfield, Mo.: "The last time I wrote, we had organized our Junior Endeavor. Now, you asked if it 'kept fat.' Yes it did, for we have fifty enrolled. What do you think of that?" (Yes, but how many *come*? Rolls are pretty nice when they're hot and fresh, but they don't always come up to expectations.) "I am interested in Drusie. By the way, what is her name?" (It is Drusie Reubelt Malott; her mother lives in Louisville, Ky., with Drusie's brother.) "I wonder what she thought of Christmas day and if she was homesick?" (Her letter, published last week, did not indicate that she was lonely.) "What has happened to Bertha Beesley? Did she get married?" (No, nothing so dreadful as that I assure you. In other particulars, let Bertha speak for herself, it's time to hear from her, anyway.) "How is Mr. or Mrs. Felix?" (Mr. Felix is as fat and quiet and friendly with the right kind of people, as he can be. I was never acquainted with Mrs. Felix; if there is such a character, she was left behind in Plattsburg, Mo. I can not tell that Mr. Felix misses her.) "I have a cat named Winks. That is, he is Winks on ordinary occasions, but on great days he is Sir Tidley Winks. I would not have any of my cats named Felix, unless it was on old-gold cat." (And quite right you are.) "Well, I must close. After I get started *I* 'might run too fast.'"

Sadie Pugsley, Woodbine, Ia.: "I noticed in Keble's quotation, as given in THE CHRISTIAN-EVANGELIST, that the last line read *please* be still, instead of *peace,* be still. Was it my mistake or yours?" (I don't know, but I'll claim it.) "It gave me a sense of disappointment after the beauty of the first part." (I am glad; for we can never be too careful about words, our own, and particularly those of other people.) "I heartily approve of an education fund for Charlie, and will try to help, if it is done." (It's done. Mrs. Mary E. Bradfield, New Matamoras, Ohio, sends fifty cents, and kind words about "Week With the Woodneys." E. McLeod Davis, Crawfordsville, Ind., sends eighty-five cents for Drusie, in memory of his daughter. Mrs. G. A. Shirley sends a dollar for our missionary, Drusie, and twenty-five cents for Charlie. Mrs. S. J. Merrill, of Des Moines, and Jean Chambers, of Richmond, Ky., send a dollar each, fifty cents for Drusie and fifty cents for Charlie.) Edna Bear, Iberia, Mo.: "It has taken me twenty-six weeks to get on the Honor List this time. I kept the rules, only forgot twice to read my Bible verse. I received a letter from our China mission and was interested to read about the faithful missionaries. I love to read the letters Drusie and Charlie write for our page." Drusie Malott, South Chih-li Mission, North China, sends the following interesting item about the Chinaman, Chao Lien Hsing, who was converted to the true religion and is now preaching among his countrymen: "Chao was here to meet us last night. He is growing in faith, and is a continual marvel to me. He can talk of nothing but Jesus—nothing else interests him a moment. We intended to go on the street to hold a meeting, but the rain prevented, so we held a meeting in the inn and had a good time. Chao Lien Hsing was so overflowing with the glory and privilege of his work that he could not keep still. We read the sixth and seventh chapters of Acts and he told of having received a beating after we left Kuang Ping Fu. As each blow fell upon him, he shouted, '*Huan his k'wai le*' (that means happy joy)! When Chinese told him he would not be punished if he defended himself, he said he was glad to be punished for Jesus' sake. The people here are all devout worshipers of idols. As we notice the wonderful change that has taken place in Chao's life during the past year, we can only exclaim, What God hath wrought!"

Simpson Ely, Joplin, Mo: "I met a young man, Ira Kent, in a bank at Middletown, yesterday. He turned to me and said, 'Here Brother Ely, is a present for you.' 'Thank you,' I said, 'I will make the very best use of it.' Then I thought of orphan Charlie with only one leg, and I resolved he should have the dollar; I send it to you for him. A fellow with only one leg has a pretty bad show in the race of life, but I saw a man creeping along the street to-day without any leg at all. I know a very precious young man who has no use of his legs; but he has a fine head, a splendid heart, a good education, and has accomplished results that put to shame many of us who have all our physical powers. He writes poetry and prose, composes music, is an editor, has

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The beautiful new serial "The Bronze Vase," by J. Breckenridge Ellis, began in the issue of January 18. Back numbers containing the earlier chapters will be sent our subscribers on application.

* * *

One of our gifted men thus writes concerning J. H. Garrison's book on the Holy Spirit: "Critics both higher and lower have dealt unmercifully with the book, impugning the motives of the author, using smart phrases and biting sarcasm in places where calm and reverent judgment was in order. The bitterest criticism has come from those who have tried to read into the author's sentences a meaning he does not intend to convey. Is it not significant that the various iconoclasts who have been so harsh in their criticisms have never pointed out a helpful paragraph, nor called attention to the things contained in the book that we need to make our very own? I thank God for the courage of the author and for the privilege of a personal acquaintance and friendship with the man who has made a daily companion of Him concerning whom he writes so skillfully and so reverently."

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been a college professor and has written a number of very interesting and instructive books. I will not mention his name, though it is familiar to thousands. Did you really lose that last chapter of 'The Woodneys'? Mrs. Ely and Lois think you *purposed* to close it as you did." Mrs. Willmott, of Kansas City, was also skeptical about that missing chapter, for she wrote me she was "awfully glad the horse got out of the house before you stopped!" Now, here is a letter from Paul Moore, the associate editor of The Christian-Evangelist, that will explain matters: "I have just found the missing chapter. I am not going to say who is to blame. That is an easy way of letting myself out." (Oh, yes; perhaps you're afraid of Brother Garrison!) "As a matter of fact, it was in one of my four drawers in which I keep manuscripts, but not in the particular drawer I thought. I think it will be well to publish it, and will try to get it in the paper." (So you see, it *was* lost. After all, that last chapter doesn't tell *much* about what became of the characters; and I wouldn't have bragged *quite* so much about it, if I had known it was going to be found, maybe!)

I have received some personal letters about my story of "The Woodneys," and about the Av. S. work, which have sent much sunshine into my life. I feel that I can not deserve what is said about me, and that I can not be doing the good some think I am doing; but it's mighty pleasant for unknown friends to entertain such delightful delusions about me! These letters are much too sacred to be printed. One was prompted by "the gentleman from Blooming Grove" who did *not* like "A Week With the Woodneys," and the writer refers to "that dear family, the Woodneys—I know them well, and am proud of their acquaintance!" Another inclosed a letter for me to address to our missionary; I know it will help to cheer Drusie when it is received; a dollar came with this letter, and a request to know my birthday, which is February 11. And Brother Ely sent me his picture—he is one exception of the distinguished "leaders of our church from whom I have never heard." And I have so many more interesting letters! But no space for them till week after next.

Every one write to me, and let's keep up the interest of the Av. S. letters. Here is our New Honor List: Lillie Fisher, Dunlap, Mo. (Forgot to say what quarter); Ada Miller, Rich Hill, Mo. (tenth quarter); Flossie Davis, Des Moines, Ia. (sixth); Jean Chambers, Richwood, Ky. (twelfth); Beulah Shortridge, Glenwood, Ind. (eighth); Sadie Evelyn Pugsley, Woodbine, Ia. (third); Edna Bear, Iberia, Mo. (ninth); Mrs. F. A. Potts, Chattanooga, Tenn. (nineteenth); Harry Buckley, Lawrenceburg, Ky. (second); Mrs. W. A. Mason, Nevada, Mo. (ninth). A registered letter has just come from J. R. Dallas, from that sentimental town in Oregon, named Kissed, but spelled "Kist" for short. It contained a five dollar gold piece, and $1.35 in silver, for Charlie and Drusie. And, to quote Mr. Dallas, "May the richest blessings of heaven be with them, and you!" Charlie's Education Fund now amounts to $24.45. The two prizes for best kept reports will be awarded as soon after February 11 as possible. Next year (that is, beginning with February 11, 1906, and running to February 11, 1907,) three prizes of my books will be given for the three most regular, and best kept Av. S. reports. Come on!

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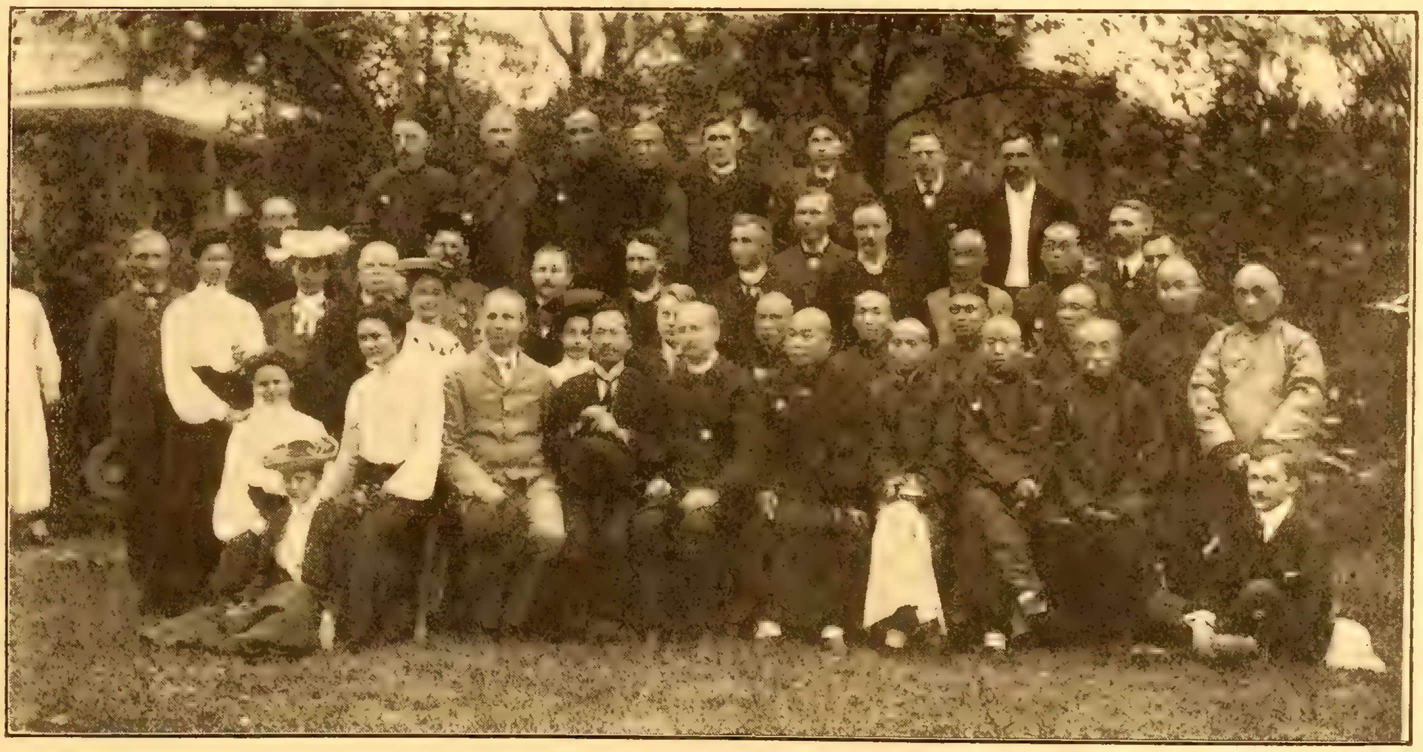
ST. LOUIS, FEBRUARY 15, 1906.



This group-picture represents those who were on the program at the Christian Endeavor Convention at Ningpo, China (See page 200). Of our F. C. M. S. workers Miss Emma Lyon, of Nankin, stands at your left, and Frank Garrett, of Nankin, is in the third row, immediately in front of the man wearing a Prince Albert coat, in the rear line. Reverend Harada, president of C. E. in Japan, is in the front row.

**The Christian-Evangelist**

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**PAUL MOORE, Assistant Editor**

**F. D. POWER,**
**B. B. TYLER,** } **Staff Correspondents.**
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For the truth which makes men free,
For the bond of unity
  Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
  The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
  For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
  Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
  And the song of victory.

J. H. Garrison.

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Vol. XLIII. February 15, 1906 No. 7

## 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### The Centennial's Dawn.

Under the splendid leadership of President W. E. Garrison, nearly $200,000 of the proposed quarter million endowment fund for Butler University has been pledged.

The January receipts of our National Benevolent Association were $9,948.95 as compared with $6,613.18 for the corresponding period last year. It is hoped this rate of increase will be maintained through the year, and not by the Association only, but also by all our church societies.

Never in its history has the circulation of THE CHRISTIAN-EVANGELIST grown so rapidly as in the past few months. Our other national papers also report rapidly lengthening circulation lists. This is gratifying news, for it is prophetic of the enlistment of new hosts in the Centennial propaganda who otherwise would have been uninformed concerning this great event, and, therefore, passive in the matter of its consummation. With a Christian paper in every Christian home each family becomes a fortress of strength to all our church enterprises. THE CHRISTIAN-EVANGELIST is thoroughly committed to the undertaking of achievements making this celebration worthy the fathers of this Restoration and the deeds of their spiritual posterity, and will lend every assistance in its power to our ministers and other leaders planning for a celebration wonderfully impressing the world, both religious and secular, with the virility of this movement.

### The Christian-Evangelist and Other Evangelists.

We rejoice that this office is deluged with announcements and reports of protracted meetings, for from the beginning they have largely accounted for the wonderfully rapid numerical growth of our churches, and the many in process to-day are evidence that we are not neglectful of this powerful means of extending our Father's dominion of love and righteousness throughout the earth.

We are aware there is prejudice against revival meetings, but it is based on incidental rather than real reasons—the unlovely personality of some evangelists, sensational methods employed, a greater passion for swelling reports than upbuilding the churches.

THE CHRISTIAN-EVANGELIST has always sought to dispel this prejudice; it believes that abandonment of these evangelistic campaigns would be almost fatal to our hopes of making a great impression on the denominational world through numbers and records of speedy conquests over the hearts of millions through the fervid preaching of the simple Gospel; it hopes the protracted meeting and the godly evangelist will be permanent features of our efforts to save the world.

It is fitting at this time to say while THE CHRISTIAN-EVANGELIST has been the unswerving advocate of our evangelists, it has carefully studied how to so supplement their work as to make the thousands of recruits they bring into our congregations helpful to the church, and their religion a source of joy and strength to themselves. We recommend to our evangelists the advisability of arranging to have THE CHRISTIAN-EVANGELIST become a regular visitor to all homes wherein dwell those whom they have led to the foot of the cross. Perusing its pages they will not be distracted by violent denunciations of brethren, and by petty litigiousness about meaningless distinctions in statements of belief, but will have their faith built up by its fervent evangelism, its unexcelled actual news service relating to the churches, and through the development of a taste for the best Christian literature, by the aid of its carefully edited columns. Evangelistic reports are cordially welcomed, let pastors also write of the new life and joy they bring to the church, and leave there, and the permanent ministerial assistance we may render toward growth in grace and the knowledge of the Lord Jesus will be gladly accorded.

### From What Source?

BY LEROY M. ANDERSON.

On my wall hangs a motto, "It is God that girdeth me with strength," and as I read it I consider how many from the great deeps of their heart can say, "that means me." All true strength has its fountain head in God, physical, mental, or spiritual; especially is this so in the spiritual, and this is the sense in which the Psalmist uttered it. As I see men in the busy rush of life, I often wonder who it is that guides them, from what source they are deriving their learning that is so sure to shape their lives and emotions. As the preacher looks into the faces of his audience he often wonders from what source they have derived their strength during the week, whether they have been going over cheap literature or whether they have been feeding their hungry souls with our scintillating Christian papers. Like begets like, and if the preacher can enter his pulpit full of his message of life as a result of his Bible and Christian papers, how much more is it necessary for the people to read in order to be like-minded. Herein is the secret of many a half-hearted church. How any one can read our papers, and especially THE CHRISTIAN-EVANGELIST, and not be made to partake more of the Spirit of the Master I can't conceive. Paul said, "I will not dare to speak of any of those things which Christ hath not wrought by me." Brethren, if we would attain unto the high standards which we have erected in the various departments of Christ's church by 1909, we must deepen the consecration of the membership by letting them come into contact with our papers, and we can place no better instrument in their hands than THE CHRISTIAN EVANGELIST, not to the sacrifice of our home papers, because they are *very* essential.

The piano sends forth its sweet strains only when the strings and sounding board are made correlative, and many a preacher's efforts and pleas for greater things have fallen dead because of a lack of correlative between him and his audience; their minds have been fed from one source, while his was fed from another. Preaching would be easier could we get our membership to read religious literature. May a Christian paper be found in every Christian home is my prayer.

*Howe, Texas.*

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Allow me to congratulate you on the splendid paper you are giving us each week.

*Stanford, Ky.* L. M. OMER.

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My mother is an invalid and has been for years, and THE CHRISTIAN-EVANGELIST is all the preacher she has, but it gets better each year. MRS. LOUIS HICKAM.

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I herewith enclose $1.50 for THE CHRISTIAN-EVANGELIST for another year. Have taken it for twenty years. I am now seventy-seven and must have it the rest of my time. I love the spirit it breathes, and the sweet cheer it brings me in my declining years. MRS. J. P. PROCTOR.

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Allow me to express my appreciation of your noble efforts in deepening the spiritual life of our people. That THE CHRISTIAN-EVANGELIST may prosper in its plea for the unity of a divided church, is the earnest prayer of an humble sister in Christ.

*Tina, Mo.* HARRIET M. MARSHALL.

### Heartily Welcome.

We still think THE CHRISTIAN-EVANGELIST *the paper of all papers* and its advent each week is heralded with joy by us all. May God richly bless you in the coming year and give you strength and health to continue your great work, is my prayer. I wish I could get your splendid paper into all our homes here. H. A. WHEELDON.

### Church Extension Testifies.

THE CHRISTIAN-EVANGELIST is always enterprising and the good that it has done for our various missionary, educational and benevolent enterprises can never be estimated until all the accounts are examined by our Master in the eternal world. I hasten to express my prayer that your circulation may be speedily increased to 100,000, in order that we may have more people whose hearts will be fired and whose enthusiasm may be nurtured for the tasks which are before us. I congratulate you upon your determination and hope for its achievement. G. W. MUCKLEY.

# Current Events.

**Congo Reform.**

The Congo Reform Association is preparing a monster petition to be presented to Congress in the interest of an international movement to suppress the abuses and inhumanities of King Leopold's regime in the Congo Free State. The facts in the case are now fairly beyond dispute. Not only returning missionaries, but government officials, and finally a commission appointed by King Leopold himself, confirm the awful stories that are told of the reign of terror and cruelty, the purpose of which is to compel the natives to collect rubber and thus pay tribute to the Belgian king, who owns and rules the Congo State. The United States was a party to the Berlin conference which created the Congo State, gave it the misleading title of "Free State," and turned it over to Leopold to rule. His rule has been marked by the greed of the most grasping merchant, the cruelty of the lowest slave-driver, and the power of an absolute monarch. Mark Twain has written a booklet called "King Leopold's Soliloquy," which conveys much information in highly readable form. It is published by the Congo Reform Association, Boston, at 25 cents, in the interest of its fund. The leaders of this reform movement include some of the most prominent and respected citizens of the republic.

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**The Coal Strike.**

After many conferences between the United Mine Workers and the coal operators, there has been no agreement on the terms which shall be in force after April 1, and there is increasing prospect that upon that date a strike will begin which will be one of the greatest strikes in the history of American industry—perhaps the very greatest strike in all history. If it comes at all, it will involve both the anthracite and the bituminous fields. The miners' union is collecting a three-million-dollar strike fund. The civil authorities of Pennsylvania are equipping a force of special constabulary to keep the peace and protect life and property. The operators are trying to get as large stocks of coal ahead as possible. The producers of anthracite have stored up immense quantities especially in eastern Pennsylvania, and it is said that they can stand a siege of a year without serious embarrassment or loss. It is gratifying to learn that their plan is to keep the price of their product about normal, in order that public opinion may not demand a speedy settlement in favor of the strikers. The visible stock of bituminous is very much less, and it is estimated that, in case a general strike is declared, the shortage will be felt within two weeks. The case is not yet to be regarded as altogether hopeless, and many coal men still believe that the matter will be adjusted without a strike.

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**The Death of Wong Kai Kah.**

News has come of the sudden death, in Japan, of Wong Kai Kah. Mr. Wong was Chinese vice commissioner to the Louisiana Purchase Exposition. Since the commissioner, Prince Pu Lun, was a purely titular dignitary, Mr. Wong did the work. He did it gracefully and well, and found opportunity to make a great many friends. We have not seen—not even in Minister Wu—a finer type of the Chinese gentleman in whom the learning and culture of the western world met and mingled with the repose and courtesy of the Orient. He came to this country in youth; was educated at Yale. The democratic traditions of that institution made some impression on him. He told the writer that on one occasion his uncle, an old mandarin, who visited him in New Haven, was greatly scandalized to find that he blacked his own boots. In self-defense he said to his uncle: "Why, sir, every man in Yale blacks his own boots." His English style was clear and polished, and he had a good grasp of political and commercial affairs. But this word is written in memory of him as a gentleman whose manners and morals were alike admirable and whose capacity for friendship gave many of our fellow-countrymen a higher opinion of the Chinese people.

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**Greek as a Universal Language.**

The hearts of classicists ought to be warmed by the news of a proposal which has come from Dr. Achilles Rose (note the "Achilles"), a professor in the Post Graduate Medical School. He has been advocating a reform and complete Hellenization of medical nomenclature, and now he takes a bold step in advance by proposing the adoption of Greek as a universal language for all scholarly and scientific purposes, and especially for use at all international gatherings of learned men. He insists that modern Greek is as easily learned as French or German, and that the language is appropriate to the proposed use, since much of the technical vocabulary of modern science is based upon Greek words. As we were saying in a paragraph on this page a few weeks ago, the suggestion to adopt a simplified form of Latin for this purpose has often been made. Is it possible that we may yet see Greek and Latin, or either one of them, rehabilitated in the esteem of this utilitarian age and enrolled among the "practical" studies?

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**Football and Civilization.**

It was suggested that a recent gift of $150,000 to Columbia University was due to the fact that football had been abolished at that institution. Whatever the reason that determined the gift, we are glad that it is to be applied for the establishment of a professorship on the origin and growth of civilization. The purpose of the gift and the reason for its bestowal are directly in line. The game of football as played at our universities can have nothing to do with the growth of civilization; rather is it a return to barbarism in its methods and in the debasing of all the best elements of true sport. It is interesting to note in this connection that the faculty of Harvard, our greatest university, has decided definitely that no intercollegiate football games shall be played by Harvard teams this year.

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**Unrest in China.**

Telegrams announce the looting and destruction of a mission building at a point called Chang Pu, near Amoy, China. This is in Fuchien province and the Presbyterians of England have the principal mission station there. The missionaries, it is stated, took refuge in the palace of the local governor and the revolutionists marched toward the important port of Chang Chow. There seems to be a great deal of unrest among the Chinese at the present time, and in some districts this has been noticeable for the past year. Speaking the other evening at a dinner in New York, Tuan Fong, viceroy of the province to which we have referred, paid the following tribute to American missions and missionaries:

"We take pleasure this evening in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of western civilization into every nook and corner of the empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the west. They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful."

But he made it clear that it would be wise for all missionary boards to discourage interference of their workers in the law courts when their converts are interested parties in the suits. There are signs that the anti-American movement is increasing rather than abating, but the chief reason for this is the way we have treated China and the Chinese, and not any particular action of mission workers.

We have subjected the Chinese visiting this country to all kinds of restraints and have done much to prevent trade relations except where they were distinctly favorable to ourselves. Undeniably the situation is grave, and it is reported that our government is not satisfied with the attitude of the Chinese government. Chinese officials, it is averred, have not done all they could to suppress the boycott, the movement which is largely responsible for the present conditions. Our war department is making preparations with a view to any possible necessity for military action.

# Christian Union: An Historical Study.

## I. THE APOSTOLIC AGE.

### 5. *Unity of the Early Church Imperiled.*

We have seen what a strain was put upon the unity of the Church in the apostolic age by the difference which arose concerning the relation of Christianity to the law of Moses. As the Church spread over a larger territory and included a greater variety of people, other differences of more or less importance developed, of which we can see the evidences in the apostolic letters to the churches. We are not to think of the unity of the Church in that age as consisting of perfect uniformity of opinion, of methods of worship, or forms of organization. We have but to study the internal history of the Church of that period to know that such was far from being its real condition. In his history of the early Church, Dr. Mosheim says of the Church of the first century:

"The Christian Church was scarcely formed when in different places there started up certain pretended reformers, who, not satisfied with the simplicity of that religion which was taught by the apostles, meditated changes of doctrine and worship, and set up a new religion drawn from their own licentious imaginations. This we learn from the writings of the apostles, and particularly from the epistles of St. Paul, where we find that some were inclined to force the doctrines of Christianity into conformity with the philosophical systems they had adopted, while others were as studious to blend with these doctrines the opinions, customs and traditions of the Jews. Several of these are mentioned by the apostles, such as Hymeneus, Alexander, Philetus, Hermogenes, Demas and Diotrephes; though the four last are to be considered as apostates from the truth rather than as corrupters of it."*

Among other false doctrines in the apostolic age was Gnosticism, though it developed itself more fully in the post-apostolic age. Reference to this sect and its false teachings may be seen in Paul's letters to the Ephesians and Colossians. Among the false teachers of this period was Simon Magus, whom ancient writers describe as exerting a wide and pernicious influence after the experience recorded in the Acts of Apostles. Menander and Cerenthus are other names mentioned by Mosheim as teachers of false doctrines during the apostolic age. The Pauline epistles have acquainted us with certain questions which arose among the churches in relation to the eating of meat offered to idols and to other idolatrous practices. This class of questions usually arose in churches composed of both Jews and Gentiles. Where no vital principle was involved the Apostle always advised the application of the law of love and the principle of mutual forbearance, and especially that the strong should bear the infirmities of the weak.

More serious differences, however, arose in the church at Corinth, where they assumed the form of incipient divisions. The root of these differences seems to have been personal preferences. Most church historians are agreed in associating the rise of these differences with the visit of Apollos, the eloquent Alexandrian Jew, who visited that city. "The immediate occasion of this factional development," says Dr. McGiffert, in his "Apostolic Age," "is not far to seek. It was evidently due to the presence of Apollos, who had come to Corinth not long after Paul's departure from the city, and had labored there for some time" (Acts 18:27). Concerning the local situation there, Paul says (1 Cor. 1:12): "Now this I mean, that each of you sayeth, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." In his "Life of St. Paul" (p. 130) James Stalker describes this factional movement at Corinth as follows: "The body of the members was split up into four theological factions. Some called themselves after Paul himself. These treated the scruples of the weaker brethren about meats and other things with scorn. Others took the name of Apollonians from Apollos, an eloquent teacher from Alexandria, who visited Corinth between Paul's second and third journeys. These were the philosophical party; they denied the doctrine of the resurrection because it was absurd to suppose that the scattered atoms of the dead body could ever be reunited again. The third party took the name of Peter, or Cephas, as in their Hebrew purism they preferred to call him. These were narrow-minded Jews, who objected to the liberality of Paul's views. The fourth party affected to be above all parties and called themselves simply Christians. Like many despisers of the sects since then who have used the name of Christian in the same way, these were the most bitterly sectarian of all and rejected Paul's authority with malicious scorn."

We can quite well understand how a party animated by a purely sectarian spirit might use the name of Christ to accomplish its factional purpose. Such a thing is not unknown in our day. It may well be questioned, however, whether this statement by Dr. Stalker, which we think is held by a number of other Bible scholars, is justified by the facts in the case at Corinth. Paul's treatment of the situation does not seem to favor that view. We are inclined, on the whole, to agree with Dr. McGiffert as to the true nature of this alleged fourth party in Corinth. He does not believe there was any fourth party at Corinth. "Had there been," he says, "Paul could hardly have spoken in the unguarded way he does in his epistle to those who were Christ's." After mentioning other objections to the view Dr. McGiffert adds:

"But the decisive argument against the existence of any Christ-party in the Corinthian church is to be found in 1 Cor. 3:22, sq. In that passage, at the close of his discussion of the divisions, and at the very climax of his denunciation of the party spirit, Paul speaks of three parties, but says nothing whatever of the fourth, or Christ-party, which, according to the common theory, was the worst and most dangerous of all. And more than that, he plays directly into the hands of that party, if it existed, by exhorting all the Corinthians to range themselves under the banner of Christ. 'All things are yours,' he cries, 'whether Paul, or Apollos, or Cephas; . . . all are yours: and ye are Christ's.' In view of these considerations, it is difficult to suppose that there was a fourth faction in Corinth, calling itself by the name of Christ. And indeed, when carefully examined, the passage in which the parties are referred to is seen itself to imply the existence of only three. The words in verse 13, 'Is Christ divided?' indicate that the fault of the Corinthians was not that they were rejecting Christ, and substituting another leader for him, but that they were dividing him. The implication is, that they all regarded themselves as alike under the banner of Christ, but that some were Pauline Christians; some Apollos-Christians; some Cephas-Christians. It seems clear, therefore, that the fourth term of verse 12 was not, like the first three terms, a party watchword, but that it constituted the cry of other Corinthian disciples who belonged to none of the three factions, and who, disgusted at the display of party spirit, declared against all such divisions and announced their allegiance to Christ alone. With such a course Paul himself must have been in hearty sympathy. It was, in fact, just what he exhorted all the others to do. 'Do not divide Christ,' he says in effect. 'We, Paul and Apollos and Cephas, whom ye are making the leaders of your parties, are only builders; Christ is the one foundation upon whom we all build; we are all Christ's, and ye are all Christ's.' "†

But whatever may have been the cause and nature of these parties in the Corinthian church, there is no evidence that either Peter, Paul, or Apollos were directly responsible for such division. They were simply the occasion of the development of these differences. No doubt they represented different types of mind and each had his own peculiar way of presenting the truth, but they were all loyal to a common Master. These parties never came to an open rupture, though it was perhaps only prevented by the timely and vigorous protest of Paul. These party cries, "I am of Paul;" "I am of Cephas;" "I am of Apollos," however, were prophetic of future divisions which were destined to mar the unity of Christ's Church.

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*Mosheim's Church History, pp. 28, 29.

†The Apostolic Age, pp. 296, 297.

## Proposed Basis of Federation in Oregon.

Some one has sent us a clipping from some paper containing a "Proposed Basis of Federation of Religious Bodies in Oregon," together with an "open letter" addressed to the "Brethren in Oregon" by Bro. J. M. Morris, of Eugene. The "open letter" of Brother Morris is an "open" war on Church Federation. The Basis of Federation was sent out to the religious people of the state with the request that it be carefully read and that objections to it be pointed out, if there were any, and something substituted for the objectionable part. Brother Morris objects to the whole idea of federation, and offers as a substitute for it, "that a state committee composed of three or more members from each religious body in the state be organized, whose duty it shall be to meet annually and search sincerely and prayerfully for the true and Scriptural basis of Christian unity," etc. Jut how long it would take such a committee, meeting annually to discuss Christian union, to unite the people of God our readers may imagine. It is the old method of trying to argue ourselves into unity, or to prepare beforehand a platform of unity, instead of going to work together, as far as we can, and advance toward a more perfect unity as fast as the way opens up before us. To adopt Brother Morris' suggestion would be to go backward instead of forward. It is not so much a lack of knowledge of how to unite, that is the trouble, as the unwillingness to put to practice what we *do* know, and to make some proper use of the unity to which we have already attained.

There are some things in the proposed basis of federation submitted to the religious bodies of Oregon to which, if we were in the state, we would file objection and suggest amendments. The chief objection which we see to it is a phrase which occurs in article V: "The recommendations of the Executive Committee shall be binding upon the denominations forming the federation, except that appeal may be taken to the Council, whose decisions shall be final." This seems to us to conflict with the basis of federation adopted at the Inter-Church Conference in New York City to be submitted to the various churches for their approval. One of the items in that basis is, "This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians. It has no authority to draw up a common creed, or form of government or worship, or in any way to limit the autonomy of the Christian bodies adhering to it." This is eminently wise. The moral influence of reason and of facts is all the authority any council can have, because it is all the church has. If we were in Oregon we should enter heartily into the movement for federation, and insist on the amendment of the article to which we have referred, to bring it into harmony with the article we have quoted from the plan of federation adopted in New York, to be recommended to the various "Christian bodies." Again, the plan of federation submitted for Oregon churches seems to us to attempt to outline, in too great detail, beforehand, the work of the federation. Much will have to be left to practical experience. But it will avail nothing for brethren to stand on the outside and denounce federation wholesale.

The great bugaboo in the way of those who oppose federation in all the religious bodies—for it has its opponents in all the denominations—is that the effort to prevent overlapping, or a surplus of churches in some localities, with a dearth in another, is that it is going to prevent "our church," or "our denomination," from going where it pleases and establishing a church wherever it makes up its mind to. Now, nothing whatever is proposed in this line but that brethren shall take counsel together on a matter which so vitally concerns the progress of the kingdom, and hear what arguments may be offered, bearing upon the subject. In the last analysis, each local church or religious body must decide for itself what its duty is in reference to any given case. That point is made very clear in the correspondence between Dr. E. B. Sanford, the national secretary of federation, and the Editor of this paper, as printed at the close of the published address by the Editor on the subject of Church Federation—a pamphlet, by the way, which just now ought to have a very wide reading in view of the present discussion. We ought to be concerned quite as much as other people about the acknowledged evil of multiplying churches unnecessarily in some sections of our cities, while others are practically destitute. Brother Morris' idea that the adoption of the method of co-operation among the churches whereby they regard each other as co-workers, rather than as enemies, will "provide for the revival, perpetuation, and extension of denominationalism, and will thereby hinder true and Scriptual Christian unity," is a prophecy which has no foundation in fact, and is contrary to all the experience of the past. More progress toward real unity has been made in the last quarter of a century, during the period of interdenominational co-operation through Sunday-school, Y. M. C. A., Christian Endeavor and other forms of co-operative activity, than in centuries before, when the policy was that of hostile isolation.

We know Brother Morris well, and love him, but we sincerely hope that the brethren of Oregon will not follow his mistaken counsel. They are under no obligation to agree to any article that will prevent them from being perfectly loyal to their convictions of truth and duty. Federation does not ask any such a surrender. But let them go into the council with their brethren of other religious bodies, as friends of the movement, and make their protest earnestly and fraternally against any provision that is likely to be a barrier to co-operation. Our brethren in Oregon may be assured that the churches in that state, as in every state, are going to co-operate as Christian churches for the advancement of the kingdom of God. If they prefer to stand aloof from this great union movement that is setting in like an ocean current they will prove themselves untrue to the ideals of our Fathers, and will reap the most disastrous results.

## Notes and Comments.

We are glad to publish in another place the resolutions adopted by the ministers' alliance of Kansas City and vicinity touching the living question of federation of churches. It is gratifying to know that so large a group of brethren, including a number of the most representative men of the brotherhood, should act with such unanimity upon a subject which now so vitally concerns us. There will be attempts, as there have already been, to prejudice the minds of the brethren by quoting ill-advised expressions from this and that journal, as if the papers quoted were authority on this question. Why should we oppose federation because somebody should utter an erroneous idea concerning it? We are not so unwise as that in regard to Christian union, in its ultimate form. When somebody says, "Christian union means uniformity, and we must all think alike," we reply, "It means no such thing," and continue our advocacy of it. Why not pursue the same course concerning federation, which is not the binding of churches to do something they can not conscientiously do, but is co-operation of churches, at the present time, in so far as it is practicable without the sacrifice of truth or consience? The latter is precisely as Scriptural as the former. They are the same in *kind*, differing only in *degree*. We commend the action of this alliance of ministers, and hope the example will be followed by ministerial alliances in other cities and states. The question at issue affects so deeply our future welfare that we can not afford to be indifferent to it. We can no more oppose the practical use of such unity as we already have, than we can oppose an ideal unity that is yet in the future, and be guiltless.

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It is a strange way of forecasting the future which some among us have who profess to believe that we will never consent to federation with other evangelical religious bodies, when our young people are co-operating with those of other religious bodies in Christian Endeavor work. He knows little of the broadening influence of co-operation with other religious forces, who thinks it possible that those now being trained in our Christian Endeavor Societies are going to refuse federation with other Christian bodies in extending the kingdom of God, when they are older. If isolation is our policy we should have begun with our young people and formed them into an independent organization separate from Christian Endeavor. But that is not and never will be our policy. And what of the foreign field? The missionaries see the need of union and are looking to federation as a first step.

## Editor's Easy Chair.

It is interesting to notice how much more liberal Jesus was in his views than any of his disciples. One of the most instructive incidents in the life of Jesus is that recorded by both Mark and Luke, where John said to Jesus, "Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not with us." And Jesus said, "Forbid him not; for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us." Now, John had no objection to having demons cast out of people, but he thought no one had a right to engage in that business who was not of their company. If we knew John's mental processes we would find, probably, that he reasoned in this way: "It is the special prerogative of Jesus and those who follow him to cast out demons and otherwise resist the work of the devil. Now, if every one who desires to do so is permitted to do this kind of work, will it not undermine the influence of Jesus, and incidentally, of course, that of his disciples, and what advantage will we have over these outside workers?" How characteristic of human nature! And how like Jesus it was to rebuke John's narrowness, with a "Forbid him not"! Was he not doing his work in Christ's name? If so, he could not very well speak evil of Christ. It is as if he had said, "Let him alone, John. He is doing the same work we are doing, and he is doing it in my name. If there be some things irregular in his methods, or even in his doctrine, these things will probably cure themselves in time, as he evidently reveres my name and authority; for he that is not against us is for us." The author of *"Ecce Homo"* says that this reply of Jesus, if it were alone, marks him as infinitely superior to all the religious teachers of his time. There is in it a breadth of spirit and of vision that lifts him far above the limitations of mere partisan teachers and leaders.

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What would Jesus say and do if he were here in the world to-day, touching the question of co-operation among his followers? If he were associated with the religious movement having its origin in the early part of the last century for the unity of his disciples according to his own prayer, would he refuse to recognize those Christian bodies who have accepted party names and have made for themselves party creeds, and refuse to co-operate with them because of these errors? Who that has studied the character of Jesus can possibly believe that he would act thus? Such a course would be entirely out of harmony with all that we know of his largeness of heart, his breadth of vision, and his capacity for seeing the good there is in men, and, by recognizing that good, to seek to make them better. All that we need, therefore, to help us to solve some of the problems we are now discussing is to bring the mind and character of Jesus into the discussion, and let his voice be heard and his example be followed. There is absolutely no chance of our going wrong if we will allow the spirit of Christ to control us in our attitude toward others who "follow not with us." To apply the principles of Jesus to present-day problems is the manifest duty of the hour, and it is the constant task of the Church. The moment we are unwilling to allow him to be the supreme Arbiter in all these questions, no matter how much the application of his principles would cut across our preconceived ideas and prejudices, that moment we cease to be disciples of Christ, and should abandon the name. He who taught his disciples in the long ago the "new commandment," to love one another even as he had loved them, would, beyond any conceivable doubt, urge love as vastly more potent than logic in restoring unity to his divided Church.

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But some will say, no doubt, "Of course it is right and safe to follow the leading of Jesus in all these questions, but the difficulty is to know what Christ would have us do in relation to this problem of federation, or a closer union among his followers." But if our hearts are attuned to the infinite, we can not remain in doubt as to what attitude Christ would have us take toward other followers of his, who, from our point of view, may be in error on some points, but who, in the most vital and fundamental things, are one with us and one with him. In the first place, we have his prayer that all who believe on him may be one, even as he and the Father are one, that the world may believe. We know, then, that he is in favor of the unity of his followers, and that too in spite of the fact, which he must have foreknown, that differences would arise between them. But we are not compelled to go back nineteen centuries to ascertain the mind of Christ on this subject. What is his own attitude to-day toward the various religious bodies of Christendom? Is he not blessing them, and working with them, and in them, and giving success to their efforts just in proportion to their faith in and loyalty to him? If that, then, is the attitude of him whom we call our Master toward these religious bodies, need we be in doubt for a moment as to what attitude he would have us take toward them? There are some questions that are perplexing and doubtful, but this is not one of them. It is a simple, plain matter of subordinating our sectarian pride and prejudices to the manifest will and example of Jesus Christ, our Lord and Master.

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"The call of the wild!" Did you ever hear it? Ever and anon it steals into our editorial sanctum like the music of far-off evening bells. It is well-nigh irresistible. It makes its appeal to tired nerves and reduced vital energies, It opens up a vision of wild, free life somewhere in God's great out-of-doors, where the sun shines and soft vernal breezes blow. It spreads its map of broad and sunny plains, and distant mountain ranges, overarched with clear skies, and invites the weary to rest. Under the magic spell of this "call of the wild" one can hear the music and see the flash of pearly streams in mountain canons, catch glimpses of the wild life of the desert and the mountains, feel the thrill of freedom from the restraints of city life, and the routine of office work, and he is ready to make terms with the railroads at once to carry him hence. Such a call has been heard by the Easy Chair, and it seems to come floating into our sanctum from that great, undeveloped empire known as The Southwest. It offers the attraction of new scenes, new phases of life, untrodden paths in the wilderness, and, over all and enveloping all, a bright, healthful clime. We are all familiar with the man of the parable who had "bought a field and must needs go out and see it." Well, a rich uncle of ours bought a large "field" many years ago out in the great southwest, and he is now about to confer upon it the dignity of statehood, and we "must needs go out and see it." How do we know whether Arizona and New Mexico should be admitted into the Union as a single state until we go out and examine the territories and see just what the situation is?

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And so our Easy Chair readers need not be surprised if they should see in the next installment of this department evidences of a migration to the southwest. Just where, we can not tell. Like Abraham of old, we go out, not knowing exactly whither we go. In fact, our life may be somewhat nomadic for a time, after the manner of the Bedouin tribes of the Arabian desert, "dwelling in tents like Isaac and Jacob." What we want is to escape brick walls, granitoid pavements, electric lights (and bills), and all the other conventionalities of a complex civilization, and get acquainted with God's pure air and sunshine, and "just loaf, and invite our souls," as Mr. Riley would say. Of course, however, this "loafing" will have to be taken with a bit of allowance, for there is that editorial serial that is only just getting well under way and must needs go on, and of course the "Easy Chair" will have to appear weekly, even though it be sometimes in an abridged form. But as to correspondents, will they not kindly wait, unless their message is very urgent, until we get back? By the time the bluebirds are singing and the buds are bursting under the influence of the early April sun and showers we hope to be back. The caravan, as it leaves St. Louis, will consist of the Editor and his wife, and the President of Butler College, who likewise has heard "the call of the wild," reinforced by the advice of his physician. But the tribe may increase as we strike the plains, and we may form a company of campers large enough to successfully resist any attack from coyotes or savages. As to Church federation, we may have to "butt-in" occasionally if the brethren do not go right, but for the time being our plan is to form a federation with the sunshine and the open air, with the plains, the valleys, the streams, and with all of nature's children that will be friendly with us. We will recognize their orthodoxy if they will recognize ours!

# On the Way to Christian Union in China

## Christian Endeavor in China.

**By Frank Garrett.**

Christian Endeavor is growing rapidly in China. This was evidenced by the size and excellence of the National Christian Endeavor Convention recently held in Ningpo. More than 1,000 were in attendance each day. The hundreds who attended the early morning prayer-meetings, the Bible study classes, the sectional conferences, indeed all the appointments of the convention, proved the breadth of interest and the general wide-awakeness of the Chinese Endeavorers.

Many foreign countries were represented. Reverend Harada, the president of Christian Endeavor in Japan, gave a good account of the life of the Christian Endeavor in his country and their interest in Christian work in China.

Christian Endeavor is now established in all but four of the provinces in China. The National Society has received reports from 344 local societies. These are found in twenty-four different missionary organizations. About 15,000 Chinese Christians are using the Christian Endeavor prayer-meeting topics and attending the Endeavor meetings. The movement is spreading rapidly into country places. The Christian Endeavor movement is destined to have a great influence in uniting and advancing the interests of the growing Church in China.

The three highest officials in the city, the governor of the province, the prefect and the magistrate, attended an afternoon tea with the convention. They then stayed for the evening session. Fortunately it was the "good citizenship meeting." They listened eagerly, followed the Bible readings, of which there were many, with avidity, and were well pleased. They were each pleased to have an opportunity to address the convention. One after the other they exhorted all to good living and faithfulness to the teachings just heard. The magistrate held up the Bible and urged that it be read and obeyed.

Never before had so large a delegate body of Christians been thus addressed and encouraged in their Christian life by high officials in China.

The next day these officials invited all the missionaries of the convention, about fifty, to a feast which was a very enjoyable social affair.

The F. C. M. S. was represented by Miss Lyon and Mr. Garrett. The former gave an excellent address before the women's conference. The latter spoke to the convention on "The Christian Endeavor fundamentals and their application in China." The next national convention meets in Nanking in 1908.

*Nankin, China.*

Prefect. Governor. Magistrate.
Three officials who addressed the Y. P. S. C. E. convention at Ningpo.

## Peking Federation Conference.

**By F. E Meigs.**

Having been appointed by the mission as delegate to the conference, I decided to avail myself of the privilege of attending. I traveled the overland route, going by steamer to Hankow, and thence by rail to Peking. Five days were required to complete the journey from Hankow. This was owing to the fact that trains do not as yet run at night. This custom will be discontinued as soon as the Yellow river bridge is open to traffic, which will be within a few months, and then the journey will require only about two days.

The conference was, on the whole, quite as great a success as was anticipated. The representative attendance was not large, but quite general. The work that had been done by the committee was most thorough and satisfactory, and there was really little to do but to approve the action of the committee. It was seen from their reports that the desire for union and federation is widespread and enthusiastic throughout the whole of China. There was no dissent in the conference from the generally accepted idea that federation, if not organic union, is desirable and feasible. There was some difference of opinion as to how far this federation should extend, and how it shall be brought about, but all agreed that the time has come for steps to be taken in a practical way. Resolutions were adopted looking to immediately carrying into effect some scheme of federation as an object lesson to be presented to the general conference in 1907, which, of course, must be the final source of appeal. The results of the committee's correspondence show clearly that a large majority of the missionaries in China are agreed already on common terms for the church and for chapels and also for God and the Holy Spirit. If only this much can be accomplished soon, it will be a most important

A few of the delegates who came from distant provinces to the Y. P. S. C. E. convention, Ningpo.

step in the right direction. It is most remarkable that the terms agreed upon are those that our mission have used from the first. This shows that the spirit of our movement is in the line of progress, and we should be very happy. In the near future the Chinese Church will be known only as the Church of Christ, and the designations over our chapel doors that have in them the idea of division will be changed so as to blot out these distinctions. Then if the long and serious discussion about the terms to be used for God and the Holy Spirit can be brought to an end, as I believe it soon will be, there will surely be great rejoicing. With these barriers removed, it can not be long, it seems to me and to most of those who attended the conference that it will not be long, until there will be in reality only one Christian Church in China. The report of the conference will be published so that all may know the results in detail. We may look for great things in the direction of union at the general conference.

*Nankin, China.*

# Devotion to Heathenism

## By William Remfry Hunt

While recently itinerating in the Chu Cheo district, in Anhuei province, it was my privilege to witness an instance of remarkable devotion to heathenism. A Buddhist devotee, travel-stained, footsore and wearied—a would-be hermit priest of more than fifty summers—was traveling alone on a mission to Tai-sham, the high, sacred mountain in the province of Shantung.

One of the strangest things about the old, rugged pilgrim was his patriarchal and dignified bearing. He might have passed for an incarnation of the Hindu Shak-yamuni Gautama. The priest was well marked with the insignia of his fraternity, and on his stolid, yellow face could be read the expression of determination, far away hope, and almost heroism. He paid scant attention to my salutation, for—

> "The vows
> Of heaven were on his heart; nor would he stay
> To chance his hope on other creeds, or play
> With shadows—till the end."

It was a picture for an artist or a theme for a poet. With the golden sunset glow behind the temples on the hills, and the quiet evening landscape, the scene was thought-creating and solemn. In his hand he carried a miniature table, holding an incense urn. Around his neck, and over his loosely folded gown, were beads and seals of secret religious significance. With dignified steps he moves one, two, three, four, five, six paces and then makes a most reverential prostration. This was to be repeated each step of the pilgrimage, six steps and a prostration, for the thousand mile penance tour.

Occasionally the prostrations were longer and the prayers more fervent. Incense was lit and kept burning. It was impossible for me to leave the scene. As he rose from one of these bowings, I politely repeated my salutation, and gaining his confidence by reference to the fact that his religion and mine were not native to China, there was touched a responsive chord in his heart, and we were soon engaged in conversation.

The aged man of Asia and the Christian missionary at least credited each other with sincerity. He told me that his task of thus slowly measuring "worship steps," for three years, through cold and heat, sunshine and storm, from sunrise to sunset, until the sacred mountain in the eastern hills was reached, would secure to him a high rank in the Buddhist fraternity, and a place in the shining ranks of the immortals. With the utmost delicacy, and with the winged prayer to God for guidance and wisdom, we spoke to him of the compassionate love of God and of man's need for salvation. The idea of a mediator (the middleman) arrested him, as well as the story of the character and mission of Christ, as the fully accredited Savior; and as the light seemed at times to dawn on his clouded mind, our hopes were almost raised that he might "turn again and believe"; but he was clinging with tenacious pride to the rites, ceremonies, symbols and traditions of the fathers. He had set his face toward the sacred mountain—where the fathers worshiped—and, to that purpose, and with a persistency and consecration that would put to shame so much of our nominal Christian endeavor, this heathen devotee pressed forward, allured by the fantastic Will-o'-the-wisp lights of pagan creation.

THE GREAT BUDDHA.

There are said to be eight million gods and goddesses in Japan alone. It has been called "The Land of Gods." The largest idol in Japan is the great Buddha, a picture of which appears above. This big bronze idol is fifty-four feet high. At the right of the image is a small door by which you can go inside to a stairway. Thousands of people climb up these stairs to worship at the great shrine placed just back of the big eyes. Buddhism, or the worship of Buddha, has millions of followers in other lands. In China there are 13 Buddhist sects, and it is to this god that Brother Hunt refers in his article on this page. Buddhism is found in Tibet under the name of Lamism. In Ceylon and Burmah it is a mere ethical cult.

Living in a monastery, near Hankow, where we visited her, only a month since, lives an aged Buddhist nun. Lao-ni-gu is ninety years of age. She is known all over the central provinces of China. Her history also is one of unprecedented devotion to her cult. In early life she became a nun, took her vows and entered the monastery. Almost fanatical heroism in penances and journeyings distinguished her. On one occasion when she thought the idol doubted her sincerity she called upon him, with an oath, to test her, even to the mutilation of her body. All at once, said the people, the idol took a deep breath, and commanded, saying, "If you are a true child of Nirvana take a knife and strike off your right hand." The woman, startled by this drastic action, called again to see if the idol actually meant it. The deluded masses, under the influence of demonology, heard the voice again, and in stern tones, she was commanded to cut it off.

At this juncture, many interfered, thinking to appease the idol. But Lao-ni-gu was taking her religion at the cost price, and for her there was to be no looking back. Raising the cleaver, a rude and heavy knife, she struck a steady blow, only half severing the hand from the wrist, the blood being spilled all around the altar. In anguish and pain, she cried, "Is this enough?" When assured that absolute obedience was required, she raised the bloody knife again, and with a well aimed blow, and a piercing scream, she laid the mutilated hand upon the floor of the temple.

It is a quarter of a century since that deed was committed, but the hand still hangs about her neck, suspended by a red cord. She had preserved the hand in rice alcohol, and dried it in the sun and, threading it with the silken cord, has worn it ever since.

*(Continued on page 211.)*

# Go! and Lo! By David H. Shields

In my judgment the predominating desire of the church to-day is to have a keener realization of the presence of Christ. In other days the church has lusted after temporal power, but now she hungers for power with God. Once she thought that public worship was an end in itself, but now she knows that it is only a means to clear the vision of the spirit, so that it may more fully discern spiritual things. Once her eyes were wholly upon "the mansion in the skies," but now they run to and fro throughout the whole earth seeking those who are willing to be helped Godward.

That the church is yearning for the presence of Christ is evidenced by the widespread and ever deepening interest in a reunited church and in evangelism. When we love a man we strive to do those things that are in harmony with his will. The will of Christ is that his people be one, and that they make disciples of all the nations of the earth. "If ye love me, ye will keep my commandments."

We are slowly learning the lesson that if we wish the presence of Christ we must go where Christ is. Once men sought Christ in the cloister, but they found him not. Once they looked for him in scholastic creeds, but they looked in vain. Once they sought his face in the flames that lifted the spirit of the martyr to its eternal home with God, and listened for his voice in the cry of the tortured saint, but they saw not, and they heard not.

To-day we know that where men need God most, there Christ is. Wherever men are hungry and thirsty in spirit, are not clothed in righteousness, are sin-sick, are imprisoned by ignorance and superstition, there Christ may be found. The men and the church that visit these children of God who have gone astray and are in want shall see Christ. Christ is on the burning sands of India. He is in the jungles of Africa. He may be found on the lonely isles of the sea.

If the church desires the presence of Christ it must go. "Go ye," is the command. Back of this command is the power of Almighty God. It is as if the thousand pounds of power behind the steel projectile in the great gun said to it as the fuse was lighted, "Go ye!" It is as if nature said to the lightning's flash as she hurled it to the earth, "Go ye!" It is as if the dynamite said to the mountain as it rends asunder its rocky sides, "Go ye!" "All authority hath been given to me in heaven and on earth. . . Go ye therefore," were the words of the Son of God as he was about to ascend to his throne.

Whenever the church has obeyed this command Christ has been present. History recounts no grander achievements than the triumphs of the church during her early life when she was obeying her Founder's command to "Go into all the world and preach." Few were the years from Calvary till Pan was dead and Olympian Jove was hurled from his high seat. During these years the church was united, vigorous, joyful and irresistible. Soon the heralds of the Cross were proclaiming the glad news on the streets of Antioch, Ephesus, Corinth and Rome, that God so loved the world that he gave his only begotten Son to die for it, that whosoever believed in him should not perish but have everlasting life. These were the days when the church was mighty. When she prayed the earth shook; prison doors were opened and shackles were struck from the feet and hands of his servants; tyrants and mobs were rendered helpless; empires were unhinged, and darkness fled before the light.

But when the churches ceased to go, they no longer had the presence of Christ. God struck the church at Jerusalem and scattered it far and wide. He gave the churches of Palestine, Arabia, North Africa and Asia Minor over to the sword of the Saracen, who placed the minaret where the church steeple once stood Division dissipated her force and darkness settled down over her like a pall. Death stared her in the face. Men pronounced her dead and wrote her epitaph. But again she heard the voice of her Master saying, "Go!" She responded, and the door of her sepulcher was flung open, and she exchanged her grave clothes for garments of light and victory.

As well put a lark under a bell-jar in a dark room and exhaust the air with an air-pump and expect the lark to sing, as to expect a non-missionary church to rejoice in the presence of God. The lark must have sunshine and boundless air in order to call forth its matchless song. So must the church have the whole wide world for its heart to throb in if it is to beat with joy.

The evidence of a *going* stream is life and beauty along its way. Its banks are covered by flowers, and trees flourish from whose boughs the birds send forth their glad songs, and the fields are made fertile and golden at harvest time. As the stream on its journey to the distant ocean marks its way by life and beauty, so does the church that goes to the uttermost parts of the earth. It leaves behind it better husbands and wives; more sacred marriages and happier homes; better business men and statesmen. The flowers of sympathy, long-suffering, self-control, and love beautify and make fragrant the banks of the stream of salvation, while asylums and colleges send their roots down into the life-giving waters.

If the church ever fully learns to go, the saloon and the joint and the corrupt office holder will go also. A thousand evils will be banished from the earth. The hand that guides the plow and holds the throttle and the one that rocks the cradle will be a truer hand when the church learns that the spirit of Christ should enter into all the activities of life and go unto the uttermost parts of the earth.

Let the church once get the enthusiasm that comes from world conquest for Christ, let it catch the epic sweep of its sacrifices and victories, and it will shake the earth on its onward march and fill heaven with glad hosannas, because of the wanderers that have returned home. It will raise the church out of pettiness and provincialism and every other "ism" to the one great passion of saving men. In place of ordering its life entirely by the present it will step into harmony with the universal and the eternal. Then shall go up the final shout of victory, "As it were the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia, for the Lord God omnipotent reigneth." "Go ye therefore . . . and lo I am with you all the days, even unto the consummation of the age.

*Salina, Kansas.*

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## Abolishing Wife-Beating.

The reports from Africa are most encouraging. Our Foreign Society planted a church at Bolengi some six or seven years ago. The reports from that field run like the records of the apostolic church. The following statement from Dr. Royal J. Dye will thrill the hearts of every one who reads it. "The work of the native church is constantly enlarging. New towns are clamoring for evangelists to come to them. The native church is supporting one of every ten of the membership. Nine hold the ropes and one goes down. The evangelists voluntarily reduced their allowances that more might go. And now this new section of populous towns is asking for a teacher of the Word of God. If you want to hit some of the lethargic and stingy people at home, just give them the Bolengi Church of Christ for an example. We have not had one wife-beater in two years. There seems to be a halt in that sort of thing. Some are not up to the ideals we have for them, but they are on the way."

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A BOY'S BREAKFAST

There's a Natural Food That Makes Its Own Way.

There is a boy up in Hoosick Falls, N. Y., who is growing into sturdy manhood on Grape-Nuts breakfasts. It might have been different with him, as his mother explains:

"My 11-year-old boy is large, well developed and active, and has been made so by his fondness for Grape-Nuts food. At five years he was a very nervous child and was subject to frequent attacks of indigestion which used to rob him of his strength and were very troublesome to deal with. He never seemed to care for anything for his breakfast until I tried Grape-Nuts, and I have never had to change from that. He makes his entire breakfast of Grape-Nuts food. It is always relished by him and he says that it satisfies him better than the ordinary kind of a meal.

"Better than all he is no longer troubled with indigestion or nervousness, and has got to be a splendidly developed fellow since he began to use Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# Bibliotheca Britannica By William Durban

### A LITTLE PRELUDE.

We are in the electoral rapids. The general election in the United Kingdom has commenced, and already it appears that the long and dark Tory reign is over. In this country a general election of the House of Commons lasts for three weeks, and as the first week is not quite over while I write, it is too soon to dwell on the matter. But so far there has been a rush of Liberal victories in various constituencies and seat after seat is being captured by the Liberals where the Conservatives have long held strongholds. The working people are awake at last. When I write my next the conflict will be finishing and the British people will have fully declared their will at the polls. Chamberlain and Balfour bewitched the nation but are finding their Sedan. Toryism, or class privilege and aristocratic ascendancy, is being deluged by such a tide of Liberalism as never flowed before in the history of this nation. That appears to be the situation.

### A NEW VOLUME BY JOWETT.

I delight in the sermons of the Rev. J. H. Jowett, M.A., the masterly preacher at Carr's Lane Congregational Church, Birmingham. Many people consider him the prince of living English preachers. He is one of the very few preachers whose sermons lose little in print, rich though the pleasure of the hearer is while they are being poured forth from the pulpit. Mr. Jowett succeeded the magnificent pulpit orator, Dr. R. W. Dale, who long years before followed John Angell James, "the seraphic preacher of the Midlands." Birmingham is the heart of industrial England, and it has for generations throbbed with the fervor of pulpit eloquence. Mr. Jowett splendidly sustains this tradition. He is to Birmingham what Dr. Alexander Maclaren has been to Manchester until his recent retirement.

I see that one of the secular morning papers calls Mr. Jowett, "A Prince of Expositors." This is on account of the appearance of a volume just published entitled "The Epistles of Peter." In subtle analysis of Scripture truth and power to probe into that mystery of all mysteries, the human heart, Mr. Jowett has only one peer, Dr. Whyte, of Free St George's, Edinburgh. There is a very close resemblance in the manner of teaching of these men. This is being often remarked on by newspaper critics and reviewers. The reason is that one is a fine specimen of the survival of the old-fashioned Scottish Puritan of the best type. The other is a magnificent sample of the modern English style of Puritan. I note that a clever critic in the daily press emphasized the Puritanism of both these foremost preachers, one Scottish and the other English, one Presbyterian and the other Congregationalist..

Mr. Jowett and Dr. Whyte in common manifest a certain kind of courage which has of late years not been over common amongst preachers. They cling boldly to the traditional lines of British evangelicalism. For instance, in this fresh instalment of his expository discourses, Mr. Jowett does exactly what his northern contemporary has been for years steadily doing. He takes the apostle and his writings and deals with passage after passage without any tortuous criticism or elaborate and labored exegesis. He neither goes in for higher criticism nor does he inveigh against it. He does not worry himself and his hearers as to whether Peter wrote one epistle or both. I recollect a very eloquent and deeply interesting sermon by the late Dean Farrar, the object of which was to prove that Peter could not and did not write the second epistle which bears his name. I enjoyed the sermon, but—beautiful, learned, devout, and eloquent though it was—I really could not see the use of it. It was utterly inconclusive, and still left the open-minded hearer with the impression that Peter was as likely as not the author, and that Dean Farrar positively knew nothing about the matter, and was conjecturing, arguing, and laboring in vain, and so was lamentably wasting his time and strength. Dean Farrar was greatly given to eloquent and unprofitable speculation. He wrote a very impassioned volume on Daniel, with the object of utterly demolishing the authenticity of the book bearing that prophet's name. That book is on my shelves now, and I see it as I write. But I never can meet with anybody who seems to feel any interest in it. But I expect that Mr. Jowett's Exposition of the Petrine epistles will take a permanent place in the library of the ordinary minister. It is a homiletic masterpiece, full of vivid presentations of views of life. The simple, virile, yet eloquent English imparts a charm to Jowett's preaching which makes the printed sermons supremely attractive.

### THE BISHOP OF STEPNEY.

Another of the foremost of the "young theologians" is the bishop of Stepney. Dr. Cosmo Gordon Lang is an extraordinary man in all respects. He is one of the very youngest of the bishops, and succeeded in the suffragan see, at the East End of London, the present bishop of London when the latter was promoted to the metropolitan diocese. Dr. Lang is a Scotchman, the son of the learned Presbyterian professor at Aberdeen University, Dr. Marshall Lang. But when he was studying at Oxford he vaulted over to the Anglican fold and so is a lost sheep to the flock in which he was born. I have several times listened to his splendid sermons in St. Paul's Cathedral, where he draws immense crowds. His new book on "The Parables" is a fine performance. The best books on the subject in our language are I think the works of Dr. Arnot and Archbishop Trench. But there was room for something rather of the devotional cast, and this is what Dr. Lang has aimed at supplying. The chapters are eminently harmonious with the ideas naturally suggested by the needs of the age. On the Parable of the Good Samaritan the following occurs: "There are times when the Church forgets its primary duty. Wealth, comfort, ease, enfeeble the energy of its compassion. The smoothness of conventional routine deadens its spirit. Or it becomes over-occupied with its interests and claims as an institution, with the elaboration of its services, with controversy about its doctrines, and its character as a brotherhood of service grows faint and feeble. It becomes the priest and the Levite, and passes by on the other side. Then it is that the Samaritan is sent to rebuke it and to recall it to its true life." This is pointed preaching, and it is of the kind needed.

### THE WRONG UNIFICATION.

The Rev. Frank Ballard, M.A., B.D., B.Sc., F.R.M.S., is another of the rising younger preachers. He is a Methodist who is becoming immensely popular as a lecturer on the scientific side of Christian Evidences, and also for his sermons and

*(Continued on page 211.)*

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**BUTTERMILK**

**A Surer Way Out.**

The "buttermilk fad," which its followers insisted was the cure for all the ills that human flesh is heir to, has pretty well had its day.

Buttermilk is a pleasant and healthy drink, but there are a whole lot of desirable things that it cannot do. A Nebr. woman found something much more worth while. She says:

"Three years ago my stomach was in such a frightful condition that I could scarcely bear to take any food at all. Indeed there was once that I went for 14 days without a morsel of nourishment, preferring starvation to the acute agony that I suffered when I ate anything. And all this entailed upon me almost constant headaches and nervousness. My condition was truly pitiable.

"The doctor warned me that the coffee I drank was chiefly responsible for this condition, and ordered me to drink buttermilk instead. But I despised buttermilk and could not bring myself to use it.

"Then I was advised to try Postum Food Coffee. It has completely renovated and made over my whole system. The salutary effect on my poor stomach was simply marvelous, and that straightened out, the headaches, nervousness and other troubles soon vanished. For more than a year I have not felt any distress or pain, such as I once thought would kill me.

"I can truthfully say that Postum has brought me the blessing of the perfect health I enjoy, for I gave up medicines when I began its use." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# As Seen From the Dome

## By F. D. Power

Christian Endeavor has its past, an honorable one for a quarter of a century. Feb. 2, 1881, was a notable date in the history of our modern Christianity. That was the year Mr. Garfield came to the presidency, and it seems but a little time removed from us, and yet what history has been made in these twenty-five years! From one little society in a New England town what a great blossoming and fruit bearing has come! To-day 67,000 societies, societies in every country on the globe, in every island of the sea, and millions of young people pledged for Christ and the Church. Christian Endeavor's past is secure, but Christian Endeavor has a future It stands now, as always, for progress. It has laid well its foundations, what shall the superstructure be? It has reached millions, shall it have its scores of millions, its hundreds of millions? It has done mighty things for many lands, shall it go forward until all lands become Immanuel's land?

The past proves its vitality. Such growth, such achievement, has not attended any young people's movement in the world's history. But Christian Endeavor has only begun its work. It has no disposition to rest on its laurels. Spain held both sides of the Mediterranean at the straits of Gibraltar. She stamped on her coin the Pillars of Hercules and on a scroll thrown over them put the words, *"Ne plus ultra,"* and we still have them in our dollar sign ($), but Columbus sailed beyond these pillars, crossed the seas, discovered a new world, doubled the vision of his generation, and Spain wisely changed the motto to *"Plus ultra,"* "more beyond."

Christian Endeavor has never felt its end was attained. It is of the spirit of Paul, who said, "Forgetting the things that are behind, we press forward" The better a man is the better he is forced to be. Every upward step makes another needful. Progress is the law of Christ's kingdom, of society, of youth. A great thing in the world is to know not where we stand, but whither we are moving. Macaulay compares the motion of the public mind in English history to the sea when the tide is rising. Each successive wave rushes forward, breaks, and rolls back, but the great flood is coming in. One looking on the waves for a moment might fancy they were retiring. One looking for five minutes might fancy they were rushing capriciously to and fro. But when he keeps his eyes on them for a quarter of an hour and sees one seamark disappear after another, it is impossible to doubt the general direction in which the ocean is moved. Such is the history of the English-speaking people, such the history of society. Compare the centuries.

So of Christian Endeavor. Take its photograph as you would the photograph of a boy at different ages, and see. Take it at five years, when the first convention was held outside of New England, and the first issue of the "Golden Rule" came to us, and there were but 850 societies.

Take it at ten, when the first big convention was held, that of Minneapolis, with 14,000, and the number of societies was 16,274. Take it at fifteen, when the hosts came up to the capital, 40,000 strong, representing 43,490 societies. Take it at twenty, when the great meeting was held in Cincinnati, and we had 60,851 societies. Take it at twenty-five, "when the world bloomed again at Baltimore," and 67,480 societies were reported. Or take the picture when the two-cent-a-week plan of giving to missions was introduced, or the mission extension work, or when the good citizenship and temperance emphasis came, or when the tenth legion and quiet hour enrolment was started. They are steps of progress, milestones which mark advancement, a regular series of unfoldings, like the growth of a mighty oak in the forest, a path which "shineth brighter and brighter even unto the perfect day." And what measure this stands for of the world's betterment, of national uplift, of social cleansing, of church quickening, of individual development, eternity alone can tell. God inspired the movement. God has been with it. God has used it. God has blessed it and made it a blessing.

What of to-morrow? He is a wise man who always knows what to do next. The next quarter of a century must be fourfold as fruitful from such sowing and planting and watering. There is much land yet to be possessed. Christian Endeavor, from its very genius, must go forward. It has the enthusiasm, the vigor, the enterprise, the battle-spirit of youth. It must be to every incoming generation what it has been to that of the present. It has the same blessing to give to the young people of to-day and to-morrow as to those of yesterday. And because of the ever multiplying hosts of the young, and the regions and races yet unconquered for Christ, it must move down the avenues of usefulness that stretch before us on every hand.

Here are the great mission fields, vast unevangelized multitudes in China, India, Africa, Japan, Oceania and South America. To give even one missionary to every 25,000 unreached by the Gospel 25,000 young people must spring to the front and say, "Here am I, Lord, send me!"

Here is the great battle against intemperance. Some one figures getting born in the United States costs people $225,000,000 annually; getting married, $300,000,000; getting buried, $75,000,000; while getting drunk costs them $1,427,000,000; that is, two and a half times as much as getting born, married and buried put together. "As yet the world is not a garden of Hesperides, where we have only to raise our hands and pluck the golden fruit of progress. Progress is everywhere the golden fleece, to be won only by hard contention, by taming fire-breathing bulls of stupidity, by slaying dragons of malignity and by victoriously withstanding hosts of slanderers sprung from the teeth of venomous serpents."

Here is the service of good citizenship. How shall we keep this land in the ways of righteousness unless our young men and women, as they come to the front, shall be servants of righteousness? Patriots they should be, Christian patriots. Let our young people speak in everything that concerns the nation. Let religion and morals, the ten commandments and the sermon on the mount have a place in this government. Let reverence for law, as Lincoln said, be taught in our schools and colleges. written in our primers and spelling books, published from our pulpits, proclaimed in our legislative houses, and enforced in our courts of justice; in short, become the political religion of the nation. Let Christ, above all, be the final King as he is the adorable Redeemer. Around him men and things, rulers and nations, must take their places, and to make this nation Christian, to work all moral reformations in his name and to convert the world to him, is the high aim of Christian Endeavor.

Here are the possibilities and the perils of youth ever before us; and here is one of the great methods by which the first may be realized, and by which the last may be overcome. As these lines are written we are in a fine C. E. Institute at the Broadway Tabernacle, N. Y. The words that come to the trustees from Dr. Clark and the United Society are full of encouragement. There is a steady gain in numbers and in power for good, and the prospects are bright for the next quarter of a century. Seattle secures the next convention. Whether Washington will get the national headquarters remains to be seen. I leave before the matter comes to a vote, and will not hear till I reach the old world. A good-bye to my readers for a time. You will hear from me at the Pillars of Hercules. God keep those that go and those that stay.

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## TO EVERY WEST THERE IS AN EAST.

By John S. Martin.

To every west there is an east,
To every north a south;
But those who have a constant feast
Have little thought of drouth.

When summer's sun is in the sky,
And all the heavens are bright,
'Tis then the hope of man runs high
With little thought of night.

But when the sun is in the west,
And shadows longer grow,
'Tis then man longs for home and rest
Where tears may never flow.

Virginia, Ill.

# A Personal Religious Experience

**By E. S. Ames**

I have received many replies to the questions concerning personal religious experience which were sent out last summer. They show an interesting variety in reference to the experiences of mature life, and quite a degree of uniformity in the earlier periods. Perhaps in later articles I may indicate the answers to some particular questions from a number of respondents, but at this time I shall give the reply of one person to all the questions. This case is above the average in sensitive imagination and in the originality and vitality of the experience, but it would doubtless be duplicated in its main features many times over.

### I. CHILDHOOD.

My father died when I was three years of age. Of his religious beliefs and experiences I know nothing, but I have always felt I missed a great deal out of my life by having never known a father's protecting care. The thing I envied most in my chum's life—a life surrounded by everything that money could provide, while my own was most meager in comparison—was her father's love and companionship. Perhaps it is this which has made my dependence upon God as a Father so real.

My mother did not give outward expression to her religion, never attended church, rather laughed at professing Christians, and her criticisms of and sarcasms about what I thought to be religious, used to make me afraid she would laugh at me or think me weak should she know how I felt. So my longings, aspirations, hopes and ideals were kept to myself. I attended Sunday-school year in and year out, at one time a Methodist, then an Episcopal, and later the Presbyterian, and I presume I got most of my ideas and imagery there, though I can remember nothing very special in regard to that. I can remember reading the Book of Revelation very studiously when about nine years old, and some of my pictures were doubtless obtained there. I believed most devoutly in heaven and hell and had vivid pictures of both places. The lake of fire and brimstone with Satan and his devils torturing his victims was very real and I've writhed many a time with the worm that dieth not. The day of judgment when the great book would be opened and my sins should be laid bare before the assmbled host, troubled me and often I felt that I had committed the unpardonable sin, though I knew not what it was. I felt this even after I was twenty years old. I read "The Romany Rye," by George Barrow, I think, in which the principal character thought he had blasphemed the Holy Ghost and I entered very deeply into his suffering, thinking I understood his agony.

I can not remember when God was not very near, I loved him, and prayer was a very real thing to me. I can remember distinctly kneeling behind my crib, getting under the bed, or into a dark closet to pray. I did not want others to know it, however. Even later in life I shrank from having any one know I prayed, for I felt my unworthiness keenly, and I thought it reflected upon God that I was not better when he helped me.

When quite young, not more than seven years of age, I was impressed with my sinfulness and thought in order to obtain forgiveness I must offer sacrifice. I was deathly afraid some one would find me out, so I would steal away from the rest of the family, sometimes behind a big cottonwood tree, sometimes behind the barn. Then I would build an altar of twigs and stones and thereon sacrifice beetles, June bugs, spiders, or angleworms, any form of life I could manage in proportion to the altar. I had an eye for proportion in those days, for one day, when a green frog was about to yield his life, he looked so large, I let him go. I also had feeling in regard to the creature sacrificed; the blacker and more repulsive he was, the more nerve it required of me to handle him and the more unsavory the odor, the more symbolic of my sins. I don't know how long this idea possessed me, but many scores of "bugdom" yielded their lives to my fetich.

Edward S. Ames.

A little distance from my grandmother's house, in a ravine, was a spring where I went to pray when I visited her. I believe now it was the natural beauty of the spot that attracted me, but I thought then I felt religious. I wore low-necked dresses at that time and many a time I've filled my hand with the cold spring water and applied it to my "heart." The chill it gave me was a sign the "charm had worked"; my sins were forgiven. I think I must have been eight or ten years old.

The clouds were my special delight. In them I saw everything that ever "Alice in Wonderland" saw, but the fleecy white ones, with gold lining, inspired me with awe and reverence. I thought they floated past the throne of God and took their radiance therefrom.

Stars were the eyes of the departed ones, and when one of my little playmates was taken away, I climbed out of my crib night after night to gaze into the starry sky trying to distinguish Mary's eyes from the others. The bright stars were those who had been in heaven longest. I prayed earnestly to join the stars.

### II. ADOLESCENCE.

I can not recall that this period of my life was marked by more "storm and stress" than before or since. Seems to me I have always been struggling, subject to "fits" of exaltation, followed by deep depression. I joined the Methodist church when thirteen years of age, urged strongly to do so by the superintendent of the Sunday-school, a man of high standing in the community, an intimate friend of the family, and my brother's partner in business. I knew he was most anxious concerning my brother, and I felt ashamed that my brother did not respond, and I yielded "to redeem the family." It was a matter of great sorrow to me, nobody knows what I suffered for several years, to think that my life did not influence the rest of the family to do likewise. I always felt it was my fault and I was responsible for their not coming into the church. I think I have never doubted God. My doubts have all been in regard to myself. I have always been sensitive in regard to my lack of beauty, and intellectual ability, and during this period of my life it most drove me crazy. This has been a serious drawback all my life, this mistrust and distrust of self, rising sometimes to the point where the temptation to make away with myself was most strong. I seem not to be able to change this mental attitude, though I fight it desperately. I sometimes think this feeling of inability to do is the adult form of my childhood idea of sinfulness.

I think my temptation is emotional and suggestible, and my imagery largely visual, though not entirely. At one period of my life I became disgusted with church observances, and for several years did not attend, thinking it would be hypocritical. Change of conditions, environment and activities brought about gradually a change in that respect, and I became interested in

*(Continued on page 211.)*

# Our Budget.

—We hope to begin in the course of a week or two a series narrating the occurrences at a meeting of ex-preachers, called the Elderburg Association. We believe this series will be of interest to the members of the churches generally—not to preachers alone. We will make further announcements in our next issue.

—As these lines are being written, the Editor-in-Chief, his wife, and President W. E. Garrison, of Butler College, are speeding toward the great southwest in search of rest and health. With his chief away the assistant may kick over some traces. He has some feelings that he would like to express about the ways of certain journalists who live in the east, and about some people who believe that they are the "only Christians," and a number of other things. If he does not, it will be because he has had a good training in self-repression, and a very sincere respect for one with whom he has been so closely associated.

—But with his chief away the assistant can mention here a very delightful little dinner party which the heads of departments of the Christian Publishing Company enjoyed at the home of the Editor and his wife recently, to which the briefest allusion was made in last week's "Easy Chair." It was quite an informal occasion, and all the more pleasant for that reason. The Editor, far from being a man with no burdens to bear, has a share of these of which few people know. At a time when the burdens were unusually heavy we gathered at the hospitable board. We did not "talk shop" or discuss plans, but the Editor was inveigled into telling some reminiscences of the early days of the Christian Publishing Company and its struggles. We thought the more of his helpmeet when we heard how she had many a time wrapped The Christian-Evangelist and carried it to the mails, and done some of the hard part of the work in a newspaper office, as well as inspiring and cheering the Editor and publisher, with bills to pay and no money in sight with which to pay them. Dr. J. M. Philputt voiced the opinion of a great many people when he said that the work of the Editor of The Christian-Evangelist had never been more important than it is just now, when clear heads and brave hearts are needed in the guidance of the Reformation movement.

—The more missionary spirit a church has the less ice cream and oyster soup it will take to run it.

—A faithful use of March offering supplies, it is said, will always insure success.

—"Preach the Gospel to every creature." Is there one left out, a little one, a black one, a yellow one? What omissions mark this census? Not one.

—F. D. Power, the writer of "As Seen From the Dome," is now on the ocean in company with B. B. Tyler, and others, to visit the Holy Land. We shall expect some very interesting letters from Brother Power and we invite our readers to bring others in to the feast, which will begin in about two or three weeks' time, for we can not hear from the scene of action before then. This will be an excellent time for new subscribers to begin reading The Christian-Evangelist.

—C. M. Farnham has resigned at Arcadia, Ind.

—J. T. Smith has accepted the call of the church at Adair, I. T.

—W. H. Watson takes the work at Everton, Mo., for quarter time.

—A fund for a new building at Owosso, Mich., has been started.

—W. T. McGowan is preaching for Kempton and Braytown, Ind.

—W. C. German has removed to Twin Falls, Idaho, from Pratt, Kan.

—W. R. Moffett has resigned at Bucyrus, O., and will go to Chicago.

—Hold a foreign missionary rally in your church Sunday night, Feb. 18.

—L. L. Carpenter dedicated at Clarendon, Ark., the last Sunday in January.

—Kyle Brooks has gone from Lexington, to take up the work at Washington, Ind.

## Fountains and Pumps.

This strange letter has just come to the centennial office:

"Dear Brother: I am enclosing a check for $100 for missions, which I wish you would kindly distribute for me, as I am not posted as to where it is most needed at the present.

"Yours, ———.

"P. S.—I have done very little for the foreign work in the last year; some of it should go there.

"———."

This young man is living where we have no church. The needs of his family are increasing, and opportunities for profitable investment are thick about him. How can he afford to give so much?

Several years ago he began laying aside a tenth of his income for Christian service. Throughout 1905 he gave cheerfully and liberally at every opportunity, and yet found such a balance in the tithe treasury January 1, that he had to ask help in its distribution. This is a glass of water from an artesian well.

More will follow and without care, labor or expense. Most people give only as the forcepump of exhortation, argument, demonstration, pathos, entreaty and amusement is worked upon them. It is dangerously near being "grudgingly and of necessity."

Tithing is the readiest entrance into the way of the cheerful (hilarious) giver whom the Lord loveth.

Let those who tithe, or are willing to commence tithing, in every church in the brotherhood get together and systematically set about getting others to adopt the plan.

Let your March offering for foreign missions be a real offering, and not a collection.

W. R. Warren,
Centennial Secretary.

[Good! Let us have more artesian wells and fewer pumps. Let our offerings flow from an underground reservoir of systematic, conscientious giving, rather than from a pump that has to be "primed" at least once a year.—Editor.]

—Ennis, Tex., will soon have as its pastor, C. B. Knight, of Vanderbilt, Pa.

—W. E. Payne will be ready for a new field March 1, having resigned at Gas City, Ind.

—The dedication at Oaktown, Ind., has been postponed until the first Sunday in May.

—The annual celebration of Founders' day by Eureka College was observed on Feb. 6.

—Cecil C. Carpenter, Thomson, Ill., will enter upon the pastorate at Princeton, Ill., April 1.

—As a result of the meeting at Mulberry, Kan., there is the purpose to build a house of worship.

—The North District Missionary Society of the Indian Territory is in session this week at Tulsa.

—Z. T. Sweeney and A. E. Corey are to supply for F. D. Power during the latter's absence.

—W. B. Young dedicated the church at Granton, Okla., last Lord's day. A meeting is to follow.

—J. Will Walters will close his evangelistic work this month, having accepted a call to Niantic, Ill.

—A new church at Green Ridge, Mo., will be dedicated February 18, by T. A. Abbott. J. Jones is the pastor.

—Henry Parsons and wife have recently received tokens of the appreciation of their congregation at Rudolph, Ohio.

—A. J. McHenry has been compelled to take his wife to Colorado. The church at Oneida, Kan., therefore needs a minister.

—Charles Musselman enters upon the pastorate at Hepner, Oregon, this month. He had a successful ministry at Bristow, I. T.

—The foundation of the new building for the Antioch church, Woods county. Okla., has been laid and M. S. Rader called.

—Earle Wilfley, at Crawfordsville, Ind., addressed 1,760 men at the opera house, Indianapolis, on the subject of "The Shorn Samson."

—F. Douglas Wharton and wife were royally received by the congregation at Ada, I. T., to which they have just gone to minister.

—Kentucky University wants a million dollar endowment fund. Walter M. White will try to secure half of this by our centennial year.

—C. Monroe has been called to Clay City, Ill., for full time and began work following the meeting which was reported in our last issue.

—Evangelist Edward Clutter, with the help of the Northside church, Omaha, has organized a church at Florence, Neb., with 63 members.

—Let it be remembered that a great March offering is a part of the "four years' campaign," leading up to the centennial in 1909.

—Allen T. Shaw reports much good done at Fairfield, Ill., on Education day in creating sentiment in favor of supporting our own institutions.

—A church has just been organized at Wapato, Washington, as a result of a ten nights' meeting in which Morton L. Rose helped Peter N. Campbell.

—As a result of Joel Brown's meeting at Arlington, Ia., the indebtedness of the church has been paid off and money raised for improvements.

—The new church building at Dewey, Kan., is nearing completion and it is hoped that it may be dedicated on May 6, with L. L. Carpenter in charge.

—Oliver K. Posey, who is located ten miles from Nanton Alberta, Canada, says that part of the northwest territory is almost destitute of Gospel preachers.

"'Gloria in Excelsis' is the finest thing of its kind that I have ever seen. It will without doubt fill a great place in our worship."—B. J. Radford, Eureka, Ill.

—Joseph Utterback writes that the meetings of the Christian colony at Acampo are enthusiastic. He refers especially to the interest in the Endeavor meeting.

—A. M. Ferguson, of Rockwood, and J. J. Castleberry, of Union City, are respectively president and secretary of the Tennessee convention which is to be held next October at Paris.

—L. L. Carpenter dedicated his six hundred and sixty-fifth church before he set sail for the Orient. It was the Armour Avenue Church, Chicago.

—D. Errett reports the work at Salem, Ore., growing. He has been invited to deliver the annual address for the senior class of Eugene Divinity School.

—At Obion, Tenn., a meeting was recently held in which a Christian preacher and a Baptist took turn about in the pulpit and did not quarrel or call each other names.

—There is now an organization of fifty members at Gage, Okla., where J. D. Lawrence has been conducting a meeting. A new building will be started very soon.

—There may be various kinds of heresy, but there is none more deadly to the church or to the preacher than the heresy of overlooking the great commission.

—The church at Bethany, Neb., and the faculty and students of Cotner University combine their offerings in the support of Mrs. Royal J. Dye at Bolengi, Africa. This scores an additional living link.

—J. R. Blunt reports reviving interest in the work in Pulaski county. A preacher has been located at Dixon for part time, and Stoutland and Swedeborg will also receive help.

—Charles S. Medbury preached twice at the Lenox Avenue Church, New York, on February 4. Brother Medbury was on his way with Brother Tyler's party to the Orient.

—We regret to learn that, according to the report of W. F. Shrontz, the building at Kalkaska, Mich., has been destroyed by fire. It will perhaps be spring before it can be repaired.

—"I am delighted with the hymnal, 'Gloria in Excelsis.' I think it far superior to the ——— hymnal. I will be much pleased when we can adopt it."—F. L. Moffett, Centerville, Ia.

—The church at Winchester, Ill., where E. O. Sharp is pastor, is preparing for a meeting to begin the latter part of February. Charles E. McVay will have charge of the music.

—The brethren at Logansport, Ind., where J. H. Craig ministers, have commenced the erection of a $35,000 building. A fine church is also to be erected at Lafayette.

—C. H. DeVoe has begun his work with the church at Peru, Ind., for which he thinks there is a bright future. They are planning to begin a meeting with home forces next Lord's day.

—C. S. Medbury's cruise is the gift of a young man whom he baptized years ago. Drake students and faculty added a European trip, and his vacation was extended by his church.

—O. L. Adams will leave his charge at Overton, Neb., the first week in March, and will move to Bethany. He can preach for a church within a reasonable distance of that place, or hold meetings as desired.

—"'Gloria in Excelsis' is certain to be the hymnal of the Disciples. Every feature of it appeals to me, and it seems so completely adapted to our present needs."—P. J. Rice, South Bend, Ind.

—Under G. T. Edwards the church at Honolulu set about in earnest to reduce the debt. So zealously did they enter upon the undertaking that the total amount raised was about $700 more than was needed.

—A telgram announces that Oscar E. Kelley, who has been pastor of the church at Mattoon, Ill., for the past three years, has resigned to accept the pastorate of three village churches in the vicinity of Terre Haute, Ind.

—"You are to be congratulated on the production of such a hymnal ('Gloria in Excelsis'). It is one of the finest, and is admirably adapted for use in all the services of God's house"—J. J. Haley, Richmond, Va.

—J. W. Reynolds, of Saunemin, Ill., preaches in Forrest on Lord's day afternoons. He reports this as a very hopeful mission, with a new house of worship. A series of special meetings is just being commenced.

—The First Christian Church, of St. Louis, of which John L. Brandt is the pastor, reported 327 accessions last year without the aid of an evangelist. The motto adopted at the beginning of the year was "Each one win one."

—J. Edward Cresmer, recently of Manhattan, Kan., is now in charge of the work at Ashland, Neb., where he began a three weeks' revival meeting on locating. He has a good helper in his wife who is intensely interested in personal work.

—Those in charge of the mission at Alton, Ill., which is now being conducted in the city hall, have begun a canvass for a building fund. About $500 have been raised among the members and citizens. The field is, we believe, one of opportunity.

—W. M. Baker reports the outlook at Meridian, Miss., as bright. Recently R. W. Wallace, of Valdosta, Ga., a former pastor of the church, visited it. He and his wife are now planning to take some special work in Harvard University in the fall.

—"Of course I wish The Christian-Evangelist to go to the mountains with me," writes W. F. Smith, who leaves the church at Bellevue-Dayton in order to preach for the church at Morehead, Ky., and teach the Bible in the C. W. B. M. school.

—G. P. Rutledge has entered upon his ninth year with the Third Church at Philadelphia, Pa. Last year was the best in the history of the church. The C. W. B. M. has just presented Sister Rutledge with a life membership certificate.

—The local papers indicate that the work at Roseburg, Ore., under George C. Ritchey, is going forward with exceptional success. We note that the church runs a display advertisement in the paper, announcing the services, and presenting a picture of the pastor.

—F. O. Fannon, who has been preaching at Salem, Ill., will this year divide his time between the church there and Kinmundy. The editor of the local paper, who is a member of the Methodist church, says some very nice things about Brother Fannon in his columns.

—As a result of a three weeks' meeting held by S. T. Martin and Allen Wilson in South Pasadena, a Sunday-school has been organized with Jacob A. Freeman as superintendent, and a few people have covenanted together to form a church after the New Testament pattern.

—"A close examination of your new hymnal for the Christian Church, entitled 'Gloria in Excelsis,' convinces me that it is superior to anything ever published by our people. A church could use it for 50 years and be enriched continually."—J. N. Jessup, Little Rock, Ark.

—The church at Woodbine, Ia., is now free from debt, the meeting just held having provided for all that was left over from the recent dedication, as well as for the expenses of the meeting. B. Franklin Hall says the brethren there are ready for a great work, and in need of a good preacher.

—As a result of a meeting at Hillsboro, Ill., which O. C. Bolman and Miss Nellie Pollock held for Pastor L. Hadaway, an effort is being made toward obtaining a lot and erecting a building. At present the brethren meet in the court house, the special meetings having been held in the opera house.

**Liver and Kidneys**

**It is highly important that these organs should properly perform their functions.**

**When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.**

**The great alterative and tonic**

**Hood's Sarsaparilla**

**Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.**

—W. R. Motley, the pastor of our church at Montague, Prince Edward Island, has just entered upon his fourth year's work with a handsome increase in salary, and the good will and hearty co-operation of all the members. He and his wife were recently the recipients of a number of personal gifts.

—C. C. Davis has resigned after nineteen months' pastoral work at Iowa Falls, Ia., for the reason that his wife's parents at Packwood both require her presence and care. He relinquishes this field with regret, for the work has been pleasant and the people loyal. G. E. Purdy will, for the present, take charge.

—F. Elmo Robinson has just entered upon the pastorate of the Rodney Avenue Church, Portland, Ore., and believes there are brighter days for our cause there. This church has had its share of discouragements to contend with, but Brother and Sister Esson did much for it in the four years of their faithful ministry.

—A debate has just occurred at Lincoln, Kan., between Neal Overman and Professor Whittaker on the question, "Does the Church of Christ offer a practical and Scriptural basis for the union of all Christians?" It is said that no event in the recent history of Lincoln has awakened so much interest.

—O. P. Spiegel, who will complete a fifty days' meeting in Pensacola, Fla., next Monday, where the membership has been more than doubled, will follow with a meeting at Plainfield, N. J., under the auspices of the National Board of Evangelization, with J. E. Sturgis as singer. Phil. A. Parsons is the pastor at Plainfield.

—Melancthon Moore has, by unanimous request of the members of our church at Garnett, Kan., entered upon his fifth year of work there. According to the local paper, this is one of the leading churches of the city and its influence for good is felt in almost every home. Its growth, both financial and spiritual, during the year has been marked.

—J. H. Wood, writing from Shelbina, Mo., speaks highly of the preaching of Charles H. Caton, of Blandinsville, Ill., who recently held a two weeks' meeting for them. He says: "He certainly is a remarkably strong and vigorous thinker. He has the best hearing of men and of people who usually do not attend church."

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Bro. J. A. Cunningham of Tupelo, Miss., has ready for delivery two volumes of "Sermons," pronounced "best of all," and his "Blue and Gray" book of poems, all for $1.

—Judge A. M. Woodson, of St. Joseph, Mo., who was nominated in 1904 by acclamation for supreme judge, is again in the field for nomination. Judge Woodson is known to a large number of our readers in Missouri as an upright judge, an able lawyer, and a citizen who is above reproach. We wish the Judge success in his worthy political aspirations.

—"The new Christian Church hymnal, 'Gloria in Excelsis,' is all-sufficient for the needs of any church. Its large collection of the best hymns, and the careful culling of the 'Gospel Songs,' gives us a hymnarium dignified, reverent and worshipful. The Responsive Readings are calculated to enrich the worship, and should be used everywhere."—ALVA W. TAYLOR, Eureka, Ill.

—"You are quite right in your suggestion that we drop the numerical designation of our churches, as the 'First Christian Church,' the 'Second Christian Church,' etc., and designate the local churches by the street upon which they are located.—H."

We thought so, but we are glad to have somebody second the motion. A good suggestion, like a crying baby, should be *carried out.*

—Arrangements have been made for a union revival meeting of all the churches at Wellington, Ohio, to begin in March. M. B. Williams will be the evangelist for the Christian church. H. F. Reed, the pastor, writes, referring to the fact that the church has adopted "Gloria in Excelsis" as its hymnal, "We are exceedingly proud of our new book and it is growing in favor. It is just the thing for church worship."

—"I want to tell you that I am pleased with the new Christian Church hymnal, 'Gloria in Excelsis.' It fully meets all requirements. Its size, no less than the quality of the sentiment, is suggestive of dignity. I like the Responsive Readings, and I believe it would be an admirable custom to adopt them in our congregations. I have seen no hymnal that pleases me so greatly."—E. L. POWELL, Louisville, Ky.

—"I have taken time to play and sing every piece in your new hymnal, and I am delighted beyond expression. In a work of this size it seems impossible that so little undesirable material should appear. This reveals great care, taste and discrimination. For this compilation, Your praises will be in all the churches, where it is used, and it should be used in all."—R. C. SARGENT, Pullman, Washington.

—The card of welcome of the Central church, Huntington, Ind., where the brethren are meeting in the theater, says: "We are glad to see you among the worshipers in our church, and if you are not a member or regular attendant elsewhere we extend to you a very cordial invitation to make this your church home. It would give the pastor pleasure to meet you at the close of this service, and our members, to become personally acquainted with you."

—S. R. Maxwell has been holding a successful meeting at Kennett, Mo., where the whole community seems to be stirred, many who had been prejudiced against the Christian church being now favorably disposed toward it. The Christian union sentiment has been strong in Brother Maxwell's preaching. Having come out from Methodism himself, he preaches by example as well as by precept. A preacher will probably be located there at an early date.

BROWN'S BRONCHIAL TROCHES
FOR COUGHS AND COLDS
**Beneficial to elderly people who suffer from dryness of mouth and throat.** In boxes only.

—Sister Yancey, corresponding secretary of the Kentucky Christian Woman's Board of Missions, Lexington, writes: "The contract for our new dormitory at Morehead has been let and the excavation begun. The building will cost $5,500 and the furnishing probably another $1,000." The degree of enterprise which our sisters in the Christian Woman's Board of Missions are putting into their centennial plans is very inspiring, and we are sure they are going to accomplish great things, whatever the brehren may do."

—We have received an invitation to the opening of the Highland Christian Church, Denver, on February 11, and of course regretted that we could not be present with Bro. J. E. Pickett, and those who are interested in this work, at that time. Wm. Bayard Craig preached in the morning. There were addresses by L. G. Thompson, A. E. Pierce, J. F. Harris, and Wm. Ross Lloyd in the afternoon, while Flournoy Payne gave the communion address, and in the evening the sermon was preached by L. G. Thompson, the state secretary.

—Bethany College has, for the first time in her history, an enrollment of more than two hundred and fifty. The growth of the college has led to a waking up among the townspeople. Many material improvements have been made in the way of electric light installment, the inauguration of a water system, and increased building. A trolley line is to be built from Bethany to Wellsburg. The new library building will soon be started, and it is hoped to be in use by the opening of the fall term. A movement has been started to repair and preserve Bethany church.

—W. H. Pinkerton has given such satisfaction in the two meetings he has held at Kenton, Ohio, that he will probably be asked to return again next year. He is a brother of the present pastor of the church at Kenton, T. W. Pinkerton, who has led that people for the past ten years with the exception of about two and a half years that he was in Salt Lake City. Bro. W. H. Pinkerton, as we have already announced, is going to give all his time of the evangelistic field. M. P. Kendall, of Columbus, Ind., who assisted as singing evangelist, is now helping C. R. Scoville in his meeting at Anderson, Ind.

—The first response received for the meeting at Manchester, N. H., is a check from W. M. White, who has recently gone to take up the financial work of Kentucky University. In sending his dollar and a half, Brother White expresses the wish that he could send many times that amount. He writes: "If the meeting continues longer than expected, I shall be glad to contribute again. I shall pray for the blessing of God to rest upon Brother Yeuell and those associated with him in the work of establishing a church, to be known as simply a Christian church, in this, the last unoccupied state of the Union. God bless you for leading!"

—J. H. Hardin, of Kansas City, state superintendent of Bible school work in Missouri, is at present conducting a series of Bible school institutes in St. Louis. He will visit most of the churches in the city, spending about half a week in a place. These institutes are intended to enlist the schools in efforts to secure larger numbers of scholars, and to induce the teachers to take up methods for more thorough training for their work. The series will close with a central rally of all our people in St. Louis at the First Church. A similar campaign was very successfully conducted in Kansas City during January. As spring opens the work will be extended to the towns, villages and country places by Brother Hardin and his assistants.

*Home Missions*

***Are the foundation stones upon which all missions rest. The offering day is***

***May 6th.***

***The time to plan is now.***

***We must have***

***$200,000***

***this year. To do this every giving church must increase its offering this year, and then enlist one non-giving church. We have no time to lose. Get ready for the campaign in April.***

***We need your help this year of all years.***

***Write us,***

**THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,**
**Y. M. C. A. Bldg.,**
**CINCINNATI, OHIO.**

—Ministers of the Christian churches of Pittsburg and Allegheny and vicinity are leading in an opposition to the Calderhead bill which will come up in Congress in a few weeks and which proposes to take the duty off alcohol. J. F. Futcher, pastor of the Fourth Church, Pittsburg, has sent letters to all the ministers of the vicinity and at the last meeting of the ministerial association a committee was appointed to investigate the merits of the bill and make a report. C. L. Thurgood, pastor of the Central Church, Pittsburg, said that the liquor dealers favored the removal of the duty so that a cheaper alcoholic drink can be provided. The action of our churches in Pittsburg may lead to united action on the part of the various ministerial associations.

—Elsewhere will be found "An open letter to the churches," from Brother Lichtenberger of the Lenox Avenue Christian Church, New York. It deals with a problem that is very vital to the welfare of our churches in New York City, and indeed in all the great cities of the country. We were surprised to learn, on a recent visit to New York City, of the large number of Disciples that move into that city annually, and were still more surprised to learn how many of these are lost to the church by their removal. It does seem that, since there are odds enough against us in a great city like New York, where we are comparatively late comers in the field, we ought to have the benefit of such increase as comes by removal of members there. Brother Lichtenberger asks the co-operation of the churches in trying to prevent this loss, and we trust that he, and other New York pastors, will receive such co-operation.

* *

### St. Louis Missionary Rally.

The annual foreign missionary rally for the Christian churches of this city and vicinity will be held in the Union Avenue Christian Church, corner of Union and Von Versen, Friday, Feb. 16. The services will begin at 10 o'clock a. m., and continue until noon. They resume at 2 and continue until 4. Luncheon will be served in the church. The first address will be made by President McLean, of Cincinnati, followed by addresses by J. L. Brandt, F. N. Calvin, G. E. Ireland, S. B. Moore, L. N. McCreary, E. T. McFarland, F. A. Mayhall, W. Daviess Pittman, G. A. Hoffmann, George L. Snively of St. Louis; Edward Owers, of Farmington; C. M. Chilton, of St. Joseph, and Dr. C. C. Drummond, of Harda, India. No address will exceed ten minutes in length, and they will be interspersed with appropriate music. President McLean will be in charge all day and will have a large collection of charts and maps. If you can not spend the whole day here, spend at least a part of it.

* *

### In Favor of Federation.

At the meeting of the Chistian ministers' alliance of Kansas City and vicinity on February 3, the following report of a committee appointed at the preceding meeting was unanimously adopted, and its publication requested:

We, the ministers of the Christian churches of the greater Kansas City and the towns and cities near by, desire at this present epochal time to make public our sincere thanksgiving for the fast multiplying signs of the approach of that glad day when the prayer of our Savior shall be answered, that all his people might be one. It is our firm conviction that greater strides have been made toward this union within the past few decades than in all those preceding centuries since division first marred the peace and unity of the church of God.

**We gratefully recognize as factors in this mighty movement the Y. M. C. A., the Y. P. S. C. E., the International Sunday-school series of uniform lessons for all Bible schools, union evangelistic meetings, co-operation of the churches** in charitable enterprises, civic reform and other kindred forces. As steps toward this ultimate union, we rejoice in the union of those churches of kindred doctrines and polities believing that the obvious gains of every union of Christian forces will be provocative of yet other unions, a final union of all the churches of Christ, wearing, alas, at the present hour names alien to the New Testament church!

In this same spirit we are moved to commend the aim and spirit of the great federation movement toward which, as churches of Christ, we must take some intelligent and unmistakable attitude. Because of our profound conviction that this movement, yet in its tentative and initial stages, a movement that attempts to bind no church either in doctrine or polity, but seeks the rather only to bring into closer co-operation in righteous undertakings all churches of the Master toward union, we earnestly implore our churches, our ministers, our editors, and all makers of thought among us to give it their cordial and prayerful support. We regard this as a great providential ordering, and we would plead for a broad recognition of its general aims and purposes; its boundless possibilities as a unifying agency in these great and almost pentecostal days.

Let it be borne in mind that if in some matters we would change either phraseology or method of this new movement we can count for far more in such reconstruction as earnest workers from within than as mere captious critics from without.

The outside world is lookin~ with interest and concern upon the attitude of the churches toward this movement. As the world reads it—and we believe the world reads rightly—co-operation with this movement means a triumph for Christian union; aloofness and hostile criticism, a victory for separatism and denominationalism. Shall we, as pioneers in this great enterprise of the unification of God's people, be elsewhere than at the very forefront of the battle? Shall we, spiritual descendants, we humbly trust, of Campbell, Stone, Scott and all their great compeers whose lives were laid upon the altar of this holy apostolate, give forth an uncertain sound in this hour of testing and of opportunity? God forbid!

Our earnest prayer to the Father is that not only we, but all that mighty host whose hearts go out in love to "our plea," holy plea for the union of all Christ's own, may by heart, and voice, and hand speed this great movement sent of God.

George H. Combs,
T. P. Haley,
W. F. Richardson,
J. W. Monser,
J. J. Morgan.

EASTER GLORY!

**A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided Day for missions. This Association should have at least one undivided Day for this Gospel of the Helping Hand. Order supplies at once.**

**Geo. L. Snively, Gen. Sec.**
**903 Aubert Ave., St. Louis.**

* *

### An Open Letter to the Churches.

To the Editor of The Christian-Evangelist:

For the sake of the hundreds of Disciples among the 1,087,000 unchurched Protestants in Greater New York, who are not only being lost to our brotherhood but to the cause of Christ, I am endeavoring to arouse your interest and enlist your help.

One not familiar with the conditions by actual contact with them can not know the seriousness of the problem. Every year sees an increasing number of Disciples coming to New York with that ever widening stream of immigration from the middle west where we are strong.

They are often the brightest and best who are coming for better economic opportunity. The second ten or twenty years of their Christian life would mean much more than the first if it could be saved to the cause. Many are active members of the church at home and should enlist at once in the work here. But they are in a city of strangers. No one knows them or cares about them. Conditions are new and of absorbing interest. They are uncertain of the length of their residence here. They do not know the location of our churches and are in no hurry to look them up. For a while they prefer to drift about; gradually interest declines and finally they sink into the current of worldliness and commercialism and are added to the great multitude of the church-forsaking and Christ-forgetting. There are notable exceptions and we rejoice in them but for the many who are drifting and in danger, we seek to enlist interest. We need their strength. They need the church.

Seldom do they come to the city without the knowledge of some pastor or member of one of our churches. Here is our opportunity and the occasion of this appeal. Bro. Chas. Reign Scoville will hold a meeting for the Lenox Avenue Union Church of the Disciples in March. His name is known to all our people. Unattached Disciples living in New York would delight to hear him if they knew of the meeting. We have no means of reaching them among the millions with this news. Our request is this: Will those who read this letter, pastors and brethren, who know of Disciples coming to New York or who are now residing

DO NOT GO BLIND

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At Your Own Home

No Knife
No Pain
No Risk
No Bandages
No Trouble

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By the

**Madison Absorption Method**

Judge E. P. Vail, 1st Natl. Bank Bldg., Chicago, recently wrote:—"I shall recommend all to you, for you have accomplished in your profession that which noted specialists of our country have failed to do."

If your eyes are troubling you I can treat you just as successfully. If you see spots or strings **Beware of Delay** for **Delay Means Blindness.** My new 80 page book on **Diseases of the Eye** (illustrated in colors) will be sent **Free.** A postal will do—**Write Today.** *Cross Eyes Straightened without the knife by My New Method which has never failed.*

**P. C. MADISON, M. D.,** 80 Suite 280
80 Dearborn St.
CHICAGO

*GETTING READY FOR OUR CENTENNIAL?*

Put a Campbell Chromo, 14x17, in every room in the church. These chromos sold at $5.00, and we will send you one, while the stock lasts, prepaid, for 50 cents. Put one in your church vestibule with "Centennial, 1909," over it, and put Pittsburg, also. Thus are you helping advertise the greatest occasion in our history.

**Christian Publishing Co., St. Louis, Mo.**

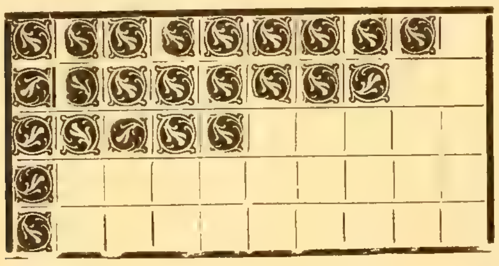
here, write to such friends, telling them of the Scoville meetings, giving them the name and location of our church, and then send their names and addresses to us so that we may call upon them and help to interest them? In this way we may enlist and save many in this meeting. Brethren, are you interested? Will you help? J. P. Lichtenberger.

*41 W. 119th street, New York.*

* * *

### The Progress of the Rally.

Receipts for the last week were $60; previously reported, $664; total amount up to date, $724 in cash; $300 in pledges, which will be paid if we raise the whole amount. We appointed our committees to make a vigorous canvass of our own people to raise the $1,000 among ourselves. If we are successful, and I believe that we will be, this will leave us only $976 to raise from the brotherhood to successfully close this rally. We ought to be able to do this, and could if the brethren who contemplete aiding this work will respond at once. Brother Muckley's suggestion that two hundred send us $10 each is a good one, but we do not need two hundred to send us $10 each. If one hundred would do so we would be in sight of success, or if two hundred sent $5 each. Already more than fifty ladies' aid societies have sent us contributions ranging from $1 to $10, and there are hundreds of other societies, I am sure, that would gladly aid if their attention were called to the work. Can you not, and will you not, do this much? A few moments next Lord's day spent in conversation with the leaders of these organizations, soliciting their assistance, would give us helpful results. Suppose you try it and I will report the results later on.



Address all remittances to

*Hot Springs, Ark.* T. N. Kincaid.

* * *

### A Tremendous Emergency.

There is much more than an ordinary emergency upon us in the approaching annual offering for foreign missions. The work has widened in every direction in the past few years, and especially during the past twelve months. It is not too much to say that our obligations were never before so far-reaching and imperative as they are at this time. New cities have been entered; new churches have been planted; new converts have been won. Men and women have been baptized in communities where the solemn scene was never before witnessed. The table of the Lord has been observed in the presence of his new born children where it was never before spread. New schools and colleges have been planted. Great triumphs have been won in every direction. Our hearts are thrilled as we survey the forward movement of the Lord's hosts in all lands. At this March offering, obligations with mountain weight press upon us.

Let this be a season of preparation. A stirring missionary rally in your local church Sunday night, February 18, or February 25, will help to lift the membership to heights of interest. God's eternal purpose concerning all men, as expressed in the Gospel, should be thundered forth in sermons prepared with great labor and delivered with unction and mighty power. It is a time to cry unto the God of nations for help. The churches should be brought to their knees in earnest, devoted supplication for grace and strength. How helpless we are in the presence of the teeming heathen millions without the divine guidance and aid!

We are hoping the churches will take more time and care in the canvass for offerings before the day. Please set your mark high. If possible enlist every member in the gifts.

We have reason to believe that more churches will give and that the offerings will reach a higher mark than in previous years. Let us join hands and hearts for a mighty forward movement and insure not only $300,000, but more. Whatever is done must be done quickly.

A. McLean, Pres.
S. J. Corey, Sec.

GOLDEN YELLOW CALLA LILY, 5 Bulbs.
50 KINDS FLOWER SEEDS 10c.
Asters, Balsam, Canna, Calliopsis, Nasturtium, Morning Glory, Pansy, Larkspur, Jobs Tears, Poppy, Golden Glow, Snapdragons, Cosmos, Pink, Zinnia, Verbenia, Monkey Plant, Sweet Rocket, Primrose, Ice Plant, Petunia, Castor Oil Beans, Portulaca, Candytuft, Sweet Peas.
5 CHAMPION BULBS.
The Summer Hyacinth, Golden Lily, Humming Bird, Gladiolus, Giant Tuberose, Baby Breath Oxalis, all this beautiful collection of seeds and bulbs only 10c. in silver or 5 2-c. stamps to pay the cost for packing and postage. Order quick and be sure of this grand offer—only **10 cents.**
CHARLESTOWN NURSERY, - CHARLESTOWN, MASS.

* * *

### Another Business Man Interested.

A prominent business man in the central states has become so thoroughly interested in the living link plan of doing home missionary work that he has undertaken the support of his living link missionaries.

When a business man can see results from the expenditure of his missionary contributions, his interest will be enhanced proportionately. The home missionary work being done under the direction of the American Christian Missionary Society in the west and south ought to inspire a whole army of business men to give their support to such practical operations.

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A gift of $2,000 on the annuity plan from a sister in the central states, is reported by the American Christian Missionary Society. The sister who makes this generous gift is not wealthy at all, but is desirous of disposing of her possessions in such a manner that her intentions may not be thwarted, as is possible when disposition is made by will. There are thousands of wealthy brethren among us who could make such a gift to the Lord's work without feeling it as much as this sister.

* * *

### For Church Building.

During the past two weeks the Board of Church Extension has received three gifts on the annuity plan: $1,000 from a friend in Maryland, $300 from a friend in California and $400 from Nebraska. For particulars concerning the annuity feature of church extension you should address G. W. Muckley, corresponding secretary, 600 Waterworks building, Kansas City, Mo.

The receipts for church exension show a handsome gain in January of $2,844.79 over January of 1905, the total receipts for January this year being $6,052.76. The receipts for the first seven days of February, 1906, were $1,483.56, a gain of $1,413.49 over the first seven days of February, 1905. The gain from the churches was $408.49.

Our church exension board is in a fair way to reach the $1,000,000 by 1909. The net gain for the first four months of this missionary year over the first four months of last year was $7,967.18. The net gain for January, 1906, was $7,545.63. This is encouraging news for our centennial department in our church extension work.

GAMBLING WITH DEATH.

What Many Of Us Are Doing Three Times A Day.

For everything we get something is taken away. Every act pulls two ways. Some men in power dole out their souls for it. They can't have soul and power at the same time.

And so, in this quick-living age, most of us can't have energy and health at the same time. One or the other must be lost, and it is usually health.

We know we are doing wrong and would like to reform, but we have a morbid fear of being laughed at if we aim to live and eat according to conscience and good sense.

Some of us break away for awhile and enslave ourselves to a diet. We read about the hardy Scotsman being fed on porridge and oatcake, making soldiers of muscle and dash, and how Cæsar's army was fed on corn. But the diet doesn't last long. We quickly swing back into the great line, eating and drinking to fulness like the rest, eating anything and everything, at any time, and any way we find it. We say "what is a stomach for if it isn't to obey the palate."

But there is really no one rule applicable to everybody's stomach. What one man may eat another may not.

But the dyspeptic should remember that the death list has a dark shadow over it with a long bony finger pointing to "died of heart disease." Physicians will tell us that there are few cases of heart disease that do not come from a stomach derangement.

At every meal we may be brewing for ourselves a terrible case of dyspepsia. It may come upon us after breakfast to-morrow morning, or after that oyster supper to-morrow night.

Acute indigestion means that you have even chances for death or life. That's the gamble you are taking. That precious gastric juice decides, as a rule, whether you continue to live or not.

Therefore, if you feel your food lies like a "lump of lead" on your stomach, beware! Your gastric juice is weak. It can't dispose of the food in time to prevent fermentation. Take something that will do it effectively, and at once. Take Stuart's Dyspepsia Tablets, the most powerful tablets in the world for the relief of all kinds of stomach trouble, nausea, indigestion, the worst cases of dyspepsia, fermentation, bloaty feeling, sourness, heartburn and brash.

One grain of an ingredient of these tablets will digest 3,000 grains of food. Your stomach needs a rest at once. Stuart's Dyspepsia Tablets will relieve your stomach of more than two-thirds of the work it has to do, digesting perfectly whatever food there is in your stomach.

You can't do your work well, or be cheerful, or have energy or vim or ambition, when your stomach is bad. Make yourself feel good after a hearty meal, feel good all over, clear your mind and make you enjoy life, by taking Stuart's Dyspepsia Tablets.

Give your stomach a rest, so it can right itself, then you need fear nothing. You can get these tablets anywhere for 50 cents a package.

### Foreign Society Rallies.

To be conducted by President McLean and Dr. Drummond: Paris, Ill., February 26; Louisville, Ky., February 27; Lexington, Ky., February 28; Stanford, Ky., March 1.

To be conducted by F. M. Rains: Central Church, Cincinnati, O., February 26.

To be conducted by S. J. Corey and A. E. Corry; Lafayette, Ind., February 26; Kokomo, Ind., February 27.

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### Howard C. Rash.

Many of our readers are well acquainted with Bro. Howard C. Rash, the manufacturer of the Natural Body Brace, an advertisement of which appears in this issue of The Christian-Evangelist. Some, however, may not know him, and to these I take pleasure in introducing him as a gentleman, a Christian and an active and interested member of the Christian Church. From long acquaintance with Brother Rash I am glad to be able to recommend him as one in whose truthfulness and reliability the fullest confidence may be placed.

His Natural Body Brace has been on the market for many years and is recognized as a thoroughly practical device.

Write to him about it; and it will not be to your disadvantage to say that you are a reader of The Christian-Evangelist.

W. D. Cree, Adv. Mgr.

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### Divinity House Endowment.

The Divinity House of the University of Chicago completed the raising of an endowment fund of $30,000, January 1. This was the time set for meeting the conditions of the proposition made by Mr. Long, who led with a subscription of $15,000. The largest subscription by one person, next to Mr. Long's, was $2,000 of which there were three. There were five subscriptions of $1,000 each; one of $750, $500, $300, $250; two of $200; seventeen of $100; two of $50.

This fund is the consummation of fifteen months of effort bestowed directly upon the task of raising it; but of five years of effort, the most of which was of the nature of plowing the soil and sowing the seed, and waiting for the harvest. Up to this time the House has had no source of revenue of support aside from the annual contributions of friends. This fund gives the officers of the House a feeling of security.

Besides this fund the House owns, free from debt, a lot across from the university quadrangle, which is worth $30,000. The holdings of the institution now aggregate about $60,000. This is but the beginning of our plans.

Errett Gates.

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### Bibliotheca Britannica.

*(Continued from page 203.)*

writings, all of which are shot through with his immense scientific learning. This accomplished preacher and author has just produced a great volume of over 600 pages, entitled "Haeckel's Monism False." In his chapters he furnishes the most elaborate examination that has yet appeared of all the notorious infidel works of the famous Jena professor. Sir Oliver Lodge and others have made great onslaughts on Haeckel, and now Mr. Frank Ballard has made an assault which carries the very center of the citadel of this vaunted edifice of monism. I would just here observe that there is one, and only one, feature of the monistic philosophy with which I might feel some sympathy. For it is undoubtedly Haeckel's primary aim to establish a theory of the unification of the universe. But he does this by endeavoring to prove the eternity of matter under the form of "Urstoff," whatever that may be. This theory of accounting for all the origins of all physical phenomena he endeavored to propound in his book, "The Riddle of the Universe." Now "Die Weltraethsel," or "The Riddle," was a book which in England appeared in a cheap sixpenny edition, and has had an immense circulation. It has done harm by unsettling multitudes of young and unformed minds. Haeckel's other famous works, "The Wonders of Life," and "The Confession of a Man of Science," have attracted almost as much attention. The fascinating style of Haeckel is accompanied by a measureless dogmatism which overwhelms weak souls. Therefore the splendid rejoinders which are appearing both in Germany and in England are of the utmost value.

**Individual Communion Service**

Made of several materials and in many designs including self-collecting tray Send for full particulars and catalogue No. 27. Give the number of communicants.

"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J K. Wilson, D.D.

GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

There is something to the devout mind exceedingly repellent in the bold and scurrilous enunciations of Haeckel. He ascribes the birth of Jesus to the paternity of a Roman centurion who made the acquaintance of Mary of Nazareth, and even familiarly gives the name of the centurion. The easy and airy manner in which this Teuton professor attacks anything and everything that is revered by the people of Christian faith is painful to serious souls. And to this profanity there are no bounds set. Haeckel is an absolute atheist. There are no softening modifications in his freezing and hopeless materialism. But Mr. Ballard deals with the negations of Haeckel in two ways. He uses logical weapons with great power in demolishing the hollow and specious arguments of monism, and he shows how ridiculously the German contradicts himself.

The aim of Mr. Ballard is to oppose Christian dualism to atheistic monism. We live in a universe of dual basis. Matter and mind exist alike. And these two elements must forever be regarded as distinct. They coexist but are absolutely distinct from each other in nature, in origin, in laws, in action, and in the qualities that inseparably and eternally characterize them.

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### A Personal Religious Experience.

*(Continued from page 205.)*

Christian Endeavor work, and joined the Presbyterian church, because my friends with whom I was living attended there. It was a deliberate act upon my part; no especial pressure was brought to bear, except I wished to be identified with some church. I've had no "sudden awakenings" of permanent sort; my professional study was the result of necessity to do something, and that sort of thing appealed to me.

**II. PRESENT TIME.**

I think the most vital element of my present religious life is interest in the educational side of church work, and desire for the growth of certain ideas and principles for which a certain little church stands. Sometimes I wonder if my desires are religious, because I am not sure whether my interest in such things would continue should circumstances remove me from the present influences, but I think it would.

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### Devotion to Heathenism.

*(Continued from Page 201.)*

Such instances afford side lights on the actualities of pagan life. These pagan systems, with all their delusions, are still venerable, established and defiant; but they are slowly passing away! The real citadel to be won is the soul and its sympathy. The youth, rulers and even the priests are coming to see that it is sympathy with them in their lost estate that is bringing us from the dear homelands into these nightlands, in order that we might win them to the truth. The recent martyrdoms of the native Christians showed their splendid devotion to Christ. Let the millions of China only see Jesus and know him, as we know and love him, and their loyalty and character will cause the Church of Christ to sing a new *Te Deum laudamus.*

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The shapeless masses, the materials,
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# NEWS FROM MANY FIELDS

## Nebraska.

The Wilson-Lintt meeting at Fairbury has resulted in a large ingathering. O. A. Adams' meeting at Litchfield closed with 85 baptisms, 30 by letter, 14 otherwise. The church is organized with 129 members, has $800 for a new house and will proceed to build as soon as possible. Brother Adams will preach for the infant church a few Lord's days until the work is settled. The Ansley church and the state board joined with Brother Adams in supporting this meeting.——R. F. Whiston's meeting at Table Rock closed with 15 baptisms, three letters, four reclaimed, not formerly members at this place; $410 were pledged to have preaching every Lord's day instead of every two weeks. E. L. Kechley is the regular supply. Brother Kechley is highly esteemed in the church and community.

The state evangelists are now at Mitchell, in Scotts Bluff county, where we have a number of brethren. We hope to organize a congregation there, and will go thence to Gering.

Edward Clutter reported 39 confessions, four from denominations and one by statement as the result of the Florence meeting about the middle of the week and would run till Lord's day, January 28. No report since then. This has been a good meeting, and we hope has resulted in the formation of a live congregation. Brother Clutter will continue to preach for them each Lord's day, as he speaks at Irvington in the afternoon. This meeting is partially supported by the state board and more largely by Mrs. S. A. Bates, who is responsible for Brother Clutter's work at Irvington. The Northside, Omaha, church workers have been largely instrumental in starting the work through a Bible school operated by them.——The Hendley meeting, conducted by J. S. Miller and the pastor, resulted, to last report, in 19 additions through evangelists' work, and four by the pastor. Brother Mitchell was continuing the meeting.

Charles E. Cobbey supplied at Wymore January 28. He will be in Cotner University from this time forward, and may locate with Wymore.

Geo. M. Weimer has been called to the pastorate of the North Platte church, to begin February 18.——Leslie B. Cox, of Canton, Mo., has accepted the Belvidere work and was to begin January 28.——T. L. Young is located at Ulysses.——J. B. White has been recalled at North Bend and reports five added by statement and one reclaimed January 14.——Geneva, where E. M. Johnson ministers, reports four baptisms and one confession January 28. The church is conducting a lecture course.

D. S. Domer was unanimously called to remain at Beaver City another year, but, owing to continued ill health, necessitating two very important operations during the year, he is compelled to rest from his work for a while. He will close there soon.——H. C. Williams, who has been living in Omaha for some time, has accepted a call to the Fairfield church and is on the field. One confession there on January 28.

D. C. Kratz will begin a meeting under the board at Gross, in Boyd county, February 6.——There were eight baptisms as a result of the meeting at Dorchester, where F. S. White is the minister. The church has been unified. Brother White also has had an addition to his family in the person of a baby girl.——E. C. Tuckerman has been with J. W. Walker in a meeting at Miller.——D. A. Youtzy went to Arnold on January 20, called by the impending death of the veteran preacher, L. J. Correll. No word has come as to the issue of his illness. Brother Correll was the first preacher at Hebron. His latest work was to induce one of the brethren at Arnold to write this office for assistance that the work at Arnold might be re-established. His zeal for the cause did not grow faint as his body became enfeebled.

T. C. McIntire supplied at Wymore on January 21 and at Ansley on January 28. We hope to locate him in Nebraska.——J. T. H. Stewart, of Ohio, is in a meeting at Broken Bow.——The meeting at Hastings. conducted by O. E. Hamilton, has added 54 to the church in two weeks, 24 on Lord's day, January 28. They have had to take the Sunday evening meetings to the opera house. Will continue two weeks longer, H. S. Gilliam is the pastor.

*Lincoln, Neb.* W. A. Baldwin.

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## Southern California Items.

The work grows apace in this land by the sunset sea. Many eastern visitors who were present at the Long Beach convention last August showed a substantial interest by subscribing funds for our state work. These will note with interest the following resume of the work thus far in our missionary year:

Fifteen small, pastorless congregations have been visited by our superintendent of missions, encouraged and supplied with permanent ministers and arrangements made for their maintenance. Three of our old mission fields have been placed on a basis of self-support. Three new church buildings have been dedicated on fields where new congregations were organized last year. Eighteen mission fields have had regular preaching and pastoral care by virtue of the help of our treasury. Evangelists De Forest Austin and Young, with their splendid tent equipment, are preaching the Gospel on new fields, heartily endorsed, if only partly financed, by our board. J. Walter Wilson, singing evangelist, is kept busy assisting pastors in meetings. Two new churches have been organized, Huntington Beach and Rialto, and two more are in process of formation, South Main Street, Los Angeles, and South Pasadena, and forces are now in motion to enter other unoccupied fields.

The charter roll of the new South Main Street Christian Church, Los Angeles, now contains about 50 names. The meeting is just entering its fourth week. This work was begun by our state board leasing a lot for a tent and announcing to "all and sundry" that the Christian Church was entering that part of the city to do a permanent work for the kingdom of Christ. De Forest Austin and Young, of Nebraska, ably seconded by E. H. Kellar, who will be the permanent minister, compose the preaching force. Lots for building are being secured and as soon as possible a tabernacle will be erected. This magnificent tent equipment, with its working force, is facing great opportunities in the metropolis of the great southwest. Another new field is awaiting them, into which they will move, when the South Main Street meeting closes.

The First Church, Pasadena, in a recent board meeting, definitely and unanimously committed itself to the policy of expansion for the kingdom of Christ, when it decided to hold a meeting in South Pasadena, with a view of organizing a second church to serve the needs of that rapidly growing community. Many devoted Disciples live in that section. Sumner T. Martin, assisted by J. Walter Wilson, is already in a good meeting. The work at the First Church prospers greatly. J. V. Coombs is to hold a meeting with them in March.

W. E. Crabtree, permanent minister at San Diego, is leading his congregation in a great work. They now propose to build a new house of worship, which is greatly needed. Recently $11,000 were raised at a single service for the building fund. They are now in a good meeting, with George Ringo, of Ocean Park, doing the preaching.

Many visiting friends helped to fill the new, neat chapel at Monrovia on Jan. 21, and took an active interest in its dedication, when $1,100 were raised in a few minutes by C. C. Chapman. Clark H. Marsh is the minister.

Charles Reign Scoville has been definitely engaged to come to California in the spring and lead in evangelistic work at Long Beach and perhaps other places. He is expected in April.

Grant K. Lewis, Secretary.

❀ ❀

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### South Kentucky.

The summer and fall campaign was one of the busiest and most successful of my life in every way. Ten meetings held and 160 added to the local congregations.——J. S. Rowe moves from Cave in Rock, Ill., to Marion, Ky., preaching one-half time at Marion, one-fourth time at Cave in Rock, and one-fourth time at Salem, Ky.——W. G. Eldred is at work at Princeton, and J. C. Read, returned from the Indian Territory, is now located at Fulton. We welcome him.——The Martin family just closed one of the best meetings at Henderson ever held there. They will hold a meeting in April at Russellville.——Our South Kentucky work is now in fine condition. Sixteen months ago the present corresponding secretary and treasurer took up the work. Then the South Kentucky Christian Missionary and Sunday-school Association had a debt of not less than $1,000, or about that. Now we owe not one dollar, and all expenses are being met as they mature. We have a balance on hand. We are planning for greater work the coming convention year. Our convention meets at Murray, May 21-24, 1906, and we are looking forward to a splendid and most profitable convention. G. H. C. Stoney is already planning to do all he can to give every one a hearty welcome.

W. J. HUDSPETH,<br>
*Hopkinsville, Ky.* Cor. Sec. and Treas.

* *

### Ohio.

John P. Sala has been holding a meeting at Wellington, with good results.——Victor Dorris began a meeting with Brother Sala at Elyria, Feb. 4.——D. Webster is now preaching for the church at Brunswick. Brother Webster recently changed his name from Baptist to Christian. He will probably preach for some other church near by.——I. H. Durfee held a good meeting with D. W. Miller and the Solon church. There were 50 additions and a general stirring up of the community. Brother Miller has done excellent service at Solon. Brother Durfee is now helping Brother Walker at Killbuck.——John E. Pounds is with C. E. Taylor and the Sebring church in a meeting. Brother Pounds began this meeting and was called home by the death of his wife's mother.

Splendid missionary rallies have been held in several parts of Ohio in the interest of the foreign offering. The interest in these things is deepening as the months go by. There is a hopeful outlook throughout Ohio for a greatly increased offering.

Herbert Yeuell and Pastor Burt have been doing things at Niles.——F. M. Fields is being assisted by the Saxtons as musical directors in a meeting at Geneva. The outlook for good results is promising.——Walter Mansel held his own meeting at West Fourth Avenue, Columbus, which resulted in several being added to the saved.

In the last Ohio letter we omitted to say that the Fourth Church, Akron, presented Pastor McDonald with a gold watch for Christmas; also that the basement of the church has been fitted up for Sunday-school work. By the misplacement of the letter conveying the news it was omitted.——The Ætna Street Church in Cleveland had the motto, "As many men as women," for this year. While Pastor Butchart persists in remaining a bachelor he will help the realization of the motto.

By the time this is in print Ohio will have a 2-cent-a-mile railroad law. It has passed the senate without a dissenting vote. The house will now rush it through. We also have information from a representative that the most stringent anti-cigarette bill of all the states will be passed. It is also almost certain that a "search and seizure" temperance law and a new district option law will be enacted. The new district option bill provides for the settling of the question by petition without the expense of an election. The W. C. T. U. is pressing the bill to give women the ballot at local option elections. It may pass, but it is in doubt yet.

*Painesville, Ohio.* C. A. FREER.

* *

### Toledo Jottings.

We are all planning for the work of the year, hoping that we may be able to achieve something great this year. We are in a union campaign, all the churches of the city engaged. For three months we have been conducting meetings in the shops of the city, also a down-town meeting for business men, together with special prayer-meetings in the different districts.

We hope all this may bring the desired results and that thousands may be won to Christ. I am chairman of the shop meetings. All the churches of the city are progressing. We recently organized a men's meeting that includes all our churches and promises to be a splendid power in uniting the forces and in assisting in many ways.

Our churches all improved the missionary collections, but we hope to be able to do more this year. We do not know what the results will be in the union service, but we are certain we shall bring our church into closer fellowship with the other churches of the city, and give us an opportunity to get our plea before them.

At the last meeting of our city union, composed of all the churches of the city of all denominations, the writer was elected president for the coming year.

J. O. SHELBURNE.

* *

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# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to The Christian-Evangelist.

Vincennes, Ind., Feb 10.—Revival closed last night; 120 additions.—Austin Hunter, evangelist, William Oeschger, pastor.

Special to The Christian-Evangelist.

Anderson, Ind., Feb. 11.—Eighty-five added to-day; 236 in last seven days; 807 to date. The meeting continues by unanimous vote.—T. W. Grafton, pastor, Chas. Reign Scoville and DeLoss Smith, evangelists.

Special to The Christian-Evangelist.

Council Bluffs, Ia.—The meeting in W. B. Clemmer's church, conducted by William J. Lockhart and J. P. Garmong, closed with 167 additions. Fuller details later.

Special to The Christian-Evangelist.

Eaton, Ind., Feb. 12.—Clarence Mitchell, in 16 days of preaching has added 100—over 70 baptisms. The population of the town is 2,000. There were 27 additions before this meeting began. Brother Newcomer, our pastor, added over 100 last year. —H. P. Holmes, elder.

Special to The Christian-Evangelist.

Portsmouth, O., Feb. 12.—Five hundred and twenty-four added in Harlow meeting, 34 to-day, 8 from denominations. Harlow lectures Monday, but the meeting continues. A crisis in religious circles. Great crowds attending. Harlow hardly able to preach four nights.—George P. Taubman.

Special to The Christian-Evangelist.

Bloomington, Ind., Feb. 12.—One hundred and twenty-four added in 15 days, 26 yesterday. We have the largest auditorium in the city and yet we can not seat half the people who want to attend. Brother Arthur has a great chorus. Thomas Clark is the pastor.—W. T. Brooks.

### ARKANSAS.

Bentonville, Feb. 4. Baptized 2 this evening at our regular service.—J. W. Ellis.

### CALIFORNIA.

Eureka, Feb. 2.—I am in a meeting with home forces; 12 added to date—9 by baptism, others by letter and statement.—I. H. Teel, pastor.

### COLORADO.

Loveland, Feb. 5.—Two additions—1 by letter, 1 from the Baptists; 55 this year. All departments of the church are flourishing. —A. O. Walker, minister.

Colorado City, Feb. 5.—We have had 27 additions since I came, Dec. 1.—H. M. Hale.

### DISTRICT OF COLUMBIA.

Washington, Feb. 6.—Present at ministers' meeting: President J. E. Stuart, F. D. Power, W. T. Laprade, Claris Yeuell, E. B. Bagby, Walter F. Smith, and the writer. Additions reported: Vermont Avenue (F. D. Power), 2 by confession and baptism and 1 by letter; 34th Street (Claude C. Jones), 1 by statement; Ninth Street (E. B. Bagby), 6 confessions, 1 by letter, and 1 reclaimed; Whitney Avenue (Walter F. Smith), 2 by letter; 15th Street (J. E. Stuart), 1 baptism, 2 by letter, and 1 by statement.—Claude C. Jones, secretary.

### ILLINOIS.

Chambersburg, Feb. 4.—In meeting here; 5 confessions.—W. W. Wharton.

Newman, Feb. 7.—We have had one or more additions every Sunday since I came. January 28 we had 6—5 being by baptism. On the same day a C. W. B. M. of 26 members was organized.—O. L. Lyons.

Fairfield, Feb. 6.—One addition since last report.—Allen T. Shaw, pastor.

Toluca, Feb. 5.—One confession.—S. P. Telford, pastor.

Danville, Feb. 5.—Sixty-five additions in two weeks at Catlin. Will continue a few days.—Lewis R. Hotaling.

Hillsboro, Feb. 5.—Our meeting closed February 2, with 19 additions—9 by confession and baptism and 10 by letter and statement. Evangelist O. C. Bolman, of Mason City, did the preaching. Miss Nellie Pollock, of Nebo, was the singer.—L. Hadaway, pastor.

Pittsfield, Feb. 6.—Evangelist H. A. Davis is with us in a meeting; 9 additions in one week and prospects good.—W. E. Spicer, pastor.

Virden, Feb. 5.—One addition by letter.—H. J. Hostetler.

Armington, Jan. 29.—Two confessions since last report; both members of the graduating class of the high school; one a young man of splendid ability who will enter the University of Illinois; the other a young lady who will give her life to teaching. That the church is doing a good work among the student body is evident from the fact that out of a class of eleven all but two are Christians. The principal of the school is an earnest Christian worker and much of our success is due to his work and influence. Our mission study class of fourteen members is doing fine work, not only in the class room but in the circulation of missionary literature among the members of the congregation. All are enthusiastic over the work.—L. E. Chase.

Ashland, Feb. 2.—We are in a meeting, and were assisted by Miss Ella H. Cash, of Tower Hill, as song leader, and Homer Hagan with voice and cornet. Other engagements and home duties compelled them both to leave. We continue. Results to date, 21 confessions and 7 otherwise.—C. E. French, minister.

Plymouth, Jan. 20.—Two additions at Colmar since last report. As a result of the meeting conducted there by myself and wife, a church of 60 members was organized and $1 200 raised for a new house. We start a meeting at Kenney on Feb. 4.—James E. Stebbins and wife.

Thomson, Feb. 6.—Closed a meeting at Yorktown, with 12 additions, 1 by confession and 1 by letter.—Cecil C. Carpenter.

Minier, Feb. 5. Forty-five added here to date.—J. Bennett, evangelist.

Gibson City, Feb. 9.—We are in a splendid meeting; 55 additions—43 by baptism. Frank M. Charlton, of Bloomington, is leader of song.—J. R. Golden.

Denver, Feb. 9.—Our meeting closed with 30 added—18 by confession and baptism, 4 by letter or statement, and 8 from denominations. G. W. Buckner, of Macomb, was the evangelist, and Miss Roxie Kirkbride, also of Macomb, was the singer.—B. H. Cleaver.

### INDIANA.

Terre Haute, Feb. 7.—T. J. Legg held a service at the Second Church Sunday-school Feb. 4. There were 6 additions.—W. Pearson.

Mishawaka.—We began our annual protracted meeting Jan. 28, with 9 accessions to start with—3 of these by statement from other churches, 6 by confession. The interest is great; our audiences have taxed the capacity of the church every Sunday night and the membership have attended largely at the morning hour. I have been preparing for these meetings since the first of the year.—Edward O. Tilburn, minister.

Tampico, Feb. 10.—Ten additions in nine nights—all by confession and baptism. Good interest. Meeting will continue.—A. W. Crabb.

Edwards, Feb. 10.—Evangelist R. R. Bulgin closed a meeting recently with 40 accessions. The church has been greatly revived.—W. T. Barbre, minister.

### INDIAN TERRITORY.

Chelsea, Feb. 6—Closed a meeting here Jan. 28, with 4 confessions.—J. T. Smith.

Ada, Feb. 8.—We began work here Jan. 7. Have had 4 accessions.—F. Douglas Wharton.

### IOWA.

Moorhead, Feb. 6.—I closed a short meeting at a mission point in the country last night with 19 added. This makes a total of 80 added during the past 13 months.—W. B. Wilson, pastor.

Vinton, Feb. 5.—We closed a four weeks' meeting at Urbana, Jan. 31. D. L. Norris is the pastor. There were 25 additions—18 baptisms, 5 by letter, 1 from Baptists and 1 reclaimed.—A. B. Elliott.

Goldfield, Feb. 6.—Evangelists Ainsworth and Wake closed a successful meeting Feb. 4, with 15 additions. The church is united and prosperous.

Whitten, Jan. 30.—Closed our twenty-three days' meeting, with 70 added. There is force enough in the new membership to make a self-sustaining church if it were necessary. There was only one collection taken for the evangelist and we had the privilege of receiving more than we had asked for our work. They are expecting to build a church or enlarge and beautify the old one. J. W. Ellis ministers to this people and also to those at Union, where I am to help him in a meeting.—Chas. G. Stout, Des Moines.

Des Moines, Feb. 9.—Our meeting at Arlington closed with 19 additions—2 by letter, 3 from the denominations and 14 confessions.—Joel Brown.

Defiance, Feb. 10.—I will close a two weeks' meeting to-morrow. Fifteen by confession the past week. I go next week to Tina, Mo., for a meeting.—J. Will Walters.

Woodbine, Feb. 7.—Closed a meeting of 28 nights at Logan, resulting in 45 additions —40 by baptism and 5 by statement.—B. Franklin Hall.

### KANSAS.

Agra.—Meeting closed last night; 57 accessions—31 baptisms.—J. M. Lowe.

Asherville, Feb. 7.—Seven additions since last report—2 from the Methodists (one being a minister who will now preach the primitive Gospel), 1 reclaimed, 4 baptized. We are now beginning a meeting at the above place. The outlook is very encouraging.—J. W. Garner.

Neodesha, Feb. 4.—Began work here Jan. 1. One confession and one by statement last Lord's day.—R. H. Tanksley.

Smith Center, Feb. 6.—We recently closed a meeting of nineteen days, in the Dewey church. At the beginning of the meeting there were 23 members of the congregation and at the close there were 52 members. The additions were as follows: baptisms, 24; by letter and statement, 3; from denominational churches, 2, making 29 additions. There have been 6 additions to the Smith Center church by letter and 1 confession not reported. We began a meeting here with home forces Sunday evening.—F. E. Blanchard, minister.

Holton, Feb. 9.—We closed a short meeting in Rossville Jan. 29 with 7 additions—3 baptisms, 2 by statement, 1 by letter, and 1 from the Baptists. Nelson Gardner, of Mayetta, was our singer.—George M. Reed, evangelist.

Harper, Feb. 7.—Five additions at Helena, Okla., not yet reported. I am now in a meeting at Isabel.—M. B. Ingle.

Independence, Feb. 8.—Just closed a meeting at Great Bend with 13 additions.—E. W. Brickert.

Agra, Feb. 9.—J. M. Lowe, of Galesburg, Ill., closed a four weeks' meeting with 47 additions—34 confessions, 5 by letter, 8 reclaimed from other churches, and the work greatly strengthened.—D. W. Smedley.

Erie, Feb. 10.—I recently held a meeting in Walnut, and reorganized the church, with over 40 members. Also held a meeting in Savonburg where there had been no regular preaching for several years, resulting in 5 baptisms and 1 reclaimed. These churches can employ for one-half time each. I desire to correspond with men who will take half time or full time work. Inclose stamp.—L. H. Koepsel.

### KENTUCKY.

Vanceburg, Feb. 5.—One confession last night. The church is taking on new life. Our audiences are growing larger and every department is on the increase.—S. S. McGill.

### MINNESOTA.

Rochester, Feb. 8.—We had 22 additions last Lord's day—17 baptisms, 2 by statement and 3 by confession. There were over 200 persons present at the prayer-meeting and 2 additions. Future outlook is bright.—Rochester Irwin.

### MISSISSIPPI.

Meridian, Feb. 7.—Our work here for the new year has started off in a very hopeful manner. During January we had 5 additions and 1 on Feb. 4.—W. M. Baker.

### MISSOURI.

Kansas City, Jan. 29.—There have been 8 additions at Forrest Avenue since last report—1 by baptism, 1 from the Methodists and 6 by letter. Our Sunday-school is growing rapidly and every department of the work is taking on new life.—H. M. Barnett, minister.

Hannibal, Jan. 31.—We have just concluded a 27 days' meeting at South Hannibal with 40 additions—34 by confession and baptism, 2 by letter and 4 otherwise. Bro. Levi Marshall and the Broadway Church ably assisted us in our efforts. We organized a Sunday-school, and I feel sure when some local conditions are adjusted that a strong church will be organized on the South Side.—C. O. McFarland and wife, state evangelists, King City.

St. Louis, Feb. 7.—The year 1905 was a busy and happy one with me among the churches for which I labored. There were 75 additions.—W. H. Kern.

Marceline, Feb. 6.—We just took the work here. Four added Sunday—3 by letter, 1 confession. In our seventeen months' work at Kansas City, 143 were added to the church.—Arthur Stout.

Kansas City, Feb. 5.—Eight added at Ivanhoe Park Church since Jan. 1—6 by letter or statement, 2 by baptism.—Lewis P. Kopp.

Nevada, Feb. 5.—We have just closed a splendid meeting; 45 additions—30 by confession and baptism. The pastor was the evangelist. Our Bible school is the talk of the city. The Baraca-Philathea classes have about 100 young men and women enrolled and were only organized Nov. 1, 1905.—W. W. Burks.

New Hampton, Feb. 5.—Our meeting at Smyrna, a country church, one week old, with 8 added to date—7 confessions.—J. T. Alsup.

Chillicothe, Feb. 5.—Four additions by letter.—James N. Crutcher.

La Plata, Feb. 6.—Meeting with home forces one week old; 15 additions. All departments in harmony and at work.—Percy T. Carnes.

Kansas City, Feb. 4.—Two added at our regular services—1 by confession and baptism and 1 by letter.—H. M. Barnett, minister.

Troy, Feb. 5.—One addition at Troy. Ordained two elders, two deacons and two deaconesses.—E. G. Merrill, pastor.

Butler, Feb. 5.—February 4 marked the close of the second year of my work with the Butler church. We reported 118 accessions for the two years, a net gain of 96. We are facing the future with encouraging prospects.—H. Jas. Crockett.

Kennett.—The meeting here is progressing splendidly; 41 additions in two weeks.—S. R. Maxwell, evangelist.

Bynumville, Feb. 8.—I closed a three weeks' meeting at New Philadelphia, Ill., with 6 additions—3 by letter, 1 reclaimed, 1 by statement, and 1 by confession and baptism. The members are encouraged and are zealous for future work.—A. C. Yocum.

St. Louis.—There were 22 additions to the First Church in January of this year, and 7 Feb. 4.—John L. Brandt.

### NEBRASKA.

Ashland.—Our three weeks' meeting closed with 22 additions—20 by confession and 2 by statement.—J. Edward Cresmer.

Litchfield.—A six weeks' meeting resulted in the following additions: 77 primary confessions, 7 reclaimed, 15 from other churches. O. A. Adams, of Ansley, preached the Word. At least eighty per cent of the additions are adults. A church was organized with 129 members; a Sunday-school with 100 members; a ladies' aid society with 30 members and a Y. P. S. C. E. with 40 members. The people showed their appreciation of the work done in their midst by their liberality in giving for the expense of the meeting. Mrs. Ernest Hormel, of Ulysses, assisted Brother Adams as leader of song.

### NEW MEXICO.

Raton, Jan. 30.—One by letter.—R. A. Staley.

### NEW YORK.

New York, Feb. 5.—Two additions by letter.—J. P. Lichtenberger, pastor.

### OHIO.

Zanesville, Jan. 28.—I have been preaching at Roseville for two weeks, with 25 additions, mostly young men. House crowded. Five young men volunteered for the ministry and will at once begin preparations. S. L. Bristor is the pastor. At the meeting in Crooksville, two and a half miles distant, we had 40 additions and 3 volunteers for the ministry.—H. C. Patterson.

Mansfield, Feb. 5.—We closed our meeting with 83 additions. Bruce Brown has been preaching for this church a year.—H. A. Northcutt.

Wellington, Feb. 7.—Beginning with Jan. 8 the four churches here held union services, after which J. P. Sala held a two weeks' meeting, resulting in 7 additions by baptism and 2 returned to our fellowship.—H. F. Reed.

Paulding, Feb. 6.—Our meeting closed yesterday with 77 added—73 by baptism, 4 from the Presbyterians, 31 others not yet reported, 8 being by baptism. This makes 108 added within the past eight months. We rejoice and press forward. Elder McKinney, of Dorsey, Ill., assisted as singing evangelist.—J. P. Myers, pastor.

Kenton, Feb. 9.—Our meeting, conducted by W. H. Pinkerton, of Paducah, Ky., and P. M. Kendall, of Columbus, Ind., as evangelists, closed with 52 additions—37 by confession and baptism and 15 by letter and statement. There has been a deepening and widening of the spiritual life of the entire congregation.

### OKLAHOMA.

Enid, Feb. 2.—Large audiences; 6 additions, making 135 in one year. I am now in a revival meeting at Ames.—Scott Anderson.

Hitchcock, Feb. 10.—Brother Tabor's meeting closed with 101 additions. Great good has resulted from the meeting. Saloons are left without patrons.—W. H. C. Wood.

Guthrie, Feb. 7.—I have just closed a meeting at North Riverside school house four miles north of Guthrie, with 35 additions—27 by baptism and 8 by statement. We began with 6 members, which were brought together about two years ago, but had not met for a year. W. M. Judd, of Tivoli, assisted in the meeting. The community is greatly benefited and the cause strengthened. I will preach one-fourth time for them.—S. L. Teague.

### OREGON.

Salem, Feb. 5.—Four added here recently—3 by confession and baptism, 1 by letter.—D. Errett.

### PENNSYLVANIA.

Meyersdale, Feb. 5.—Two baptized. We begin an evangelistic campaign the beginning of March. Clarence Mitchell is our evangelist.—Charles E. Geis.

Herron Hill, Pittsburg.—Since Jan. 1, 9 additions at regular services. All auxiliaries are in good condition.—J. D. Dabney.

Ellwood City, Feb. 5.—Two by confession and 1 by letter. House crowded. Our Y. P. S. C. E. reached high-water mark on last Lord's day when 101 were present. Our Bible school is forging ahead, 83 present.—Ferd F. Schultz, minister.

### PHILIPPINE ISLANDS.

Vigan, Ilokos Sur, Dec. 11.—Eight baptized in Cabugao the last week; 1 in Vigan. Annual conference of the mission now in session, also Bible institute for Ilokanos; 30 in attendance; half of these preach.—Hermon P. Williams.

### TEXAS.

San Antonio, Feb. 5.—The largest audiences yesterday, since my coming, a month ago. There were 3 confessions.—D. D. Boyle.

Mineral Wells, Jan. 29.—Have just closed a three weeks' meeting here. When I came, the church, not having a preacher for some time, was much discouraged, and thought that the cause was hopelessly gone. But the meeting revived the members, gave them fresh courage and inspired them to hope for greater things. There were 55 additions, about half of whom were by primary obedience, and the others were mostly reclaimed. The church and Sunday-school have new life and a great hope. Money was raised to employ a man of ability, and negotiations are going on between the church and one of our best pastors and preachers, and it is confidently believed that he will accept. Mineral Wells is a growing city. Thousands come here annually to drink these healing waters, and thousands are permanently cured. Its possibilities are great. A preacher, preaching to a Mineral Wells audience, is preaching to people from almost every state in the United States, hence the necessity of having a preacher of ability.—B. B. Sanders, Austin, Texas.

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## Sunday-School.

*February 25, 1906.*

### JESUS' POWER TO FORGIVE.—Mark 2:1-12.

Memory Verse, 5.

Golden Text.—The Son of man hath power on earth to forgive sins.—Mark 2:10.

The day of miracles in Capernaum, which formed the subject of the last lesson, was apparently the beginning of a somewhat extended tour of preaching, teaching and healing throughout the towns of Galilee (Mark 1:35-45). On this tour Jesus made it his practice, as he had done in Capernaum, to use the synagogue as his place of preaching.

This first preaching tour in Galilee contributed largely to the establishment of the fame and popularity of Jesus, both as a teacher, and more especially as a healer. In spite of his efforts to keep the latter phase of his activity somewhat in the background, the cures which he wrought upon lepers and demoniacs created what amounted to a sensation, and he was compelled to retire for a time into less populous regions. It was always necessary for Jesus to guard against superficial popularity and to prevent the people from following him as a mere wonder-worker.

Coming again out of the brief retirement which followed this preaching tour, he entered Capernaum and was again beset by crowds eager to see his marvels and by some, perhaps, who were eager also to hear his words. As he was teaching in a house, there was brought in to him the paralytic who was let down through the roof. The healing of this man gratified the crowd and doubtless met their expectations, but the words which accompanied the healing aroused surprise and criticism: "Son, thy sins are forgiven."

In the criticism which the scribes on this occasion thought, but did not utter, we see the real beginning of the attitude of hostility which they soon came to assume toward him. The incidents immediately following this showed the growth of this enmity and the clear development of the issue between Jesus and the scribes. The call of Matthew, the publican, outraged Pharisaic ideas of orthodoxy and patriotism. The dispute about fasting and the question of the proper observance of the Sabbath, as illustrated in the incident of the plucking of the grain and the healing of the withered hand on the Sabbath day, further illustrate the growing hostility.

Jesus answered those who criticised his assumption of power to forgive sins by reminding his critics that the cure itself, to say nothing of the forgiveness of sins, was an indication of divine power. For one of them to forgive sins would have been no more impossible than to perform the cure. Both acts stand together in the category of things impossible to men, but possible to God. If, then, he is able before their very eyes to do one, they can not reasonably accuse him of blasphemy if he assumes to do the other.

* * *

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## Christian Endeavor.

By Geo. L. Snively.

*February 25, 1906.*

### MISSION WORK IN THE FOREIGN FIELD (JAPAN).—Isa. 50:4-10.

That Word that is a lamp to our feet and a light to our pathway never glows about us with such ethereal and prophetic radiance as when being borne into the darkness to guide others out of sin and fear and sorrow home to the Father's home.

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"Tell me the size of your world and I will tell you the size of your heart. The most fundamental thing that is to be accomplished by the centennial agitation is to bring all the Disciples of Christ to behold all of the world that God himself sees—all that was contemplated when he gave his only begotten Son."—*W. R. Warren.*

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Mrs. Fox, proud mother of four little canines, spoke disdainfully to her neighbor, the lioness, with but a single whelp in her lair. "I know I have but one, but this one is a lion," she replied with the hauteur of a true queen of the forest. So may our missionaries say while laboring among those marvelous islanders, we may not have many converts, but what we have are Japanese, the true lords of the Orient.

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We can as easily interpret Jesus out of the trinity as to so interpret, "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you," as to make it mean anything less than our imperative duty to bear or send the everlasting Gospel to the uttermost parts of the earth.

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Right now is the nick of time for Disciples to evangelize Japan. Her people are going to accept some form of Christianity, and are apt to take that readiest at hand. Why let them first be schooled in sectarianism? Let us cultivate the virgin soil. Let us treble our missionary force there each year till the centennial, and then present sensational statistics for the emulation of other religious bodies. Let us enable Jesus to look on Japan, see the travail of his soul and be satisfied.

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There is that about Christianity which makes nations masterful. The dominant powers of earth are Christian, and the more uncorrupted their Christianity, the mightier they are. The subtle-minded Japanese long since observed this, and, prematurely perhaps, by a resolution adopted by their parliament, declared Japan to be a Christian nation. We may smile at their naive way of "Christianizing" their empire, but their legislation is at least a tribute to the greatness they had seen imparted to other lands by faith in the Nazarene.

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Japan is a striking illustration of the variety of blessings that come to paganism through the preaching of the Gospel. Not only are her people freed from their terror of the cruel divinities superstition had created for them; not only are their spiritual natures being revivified and made to thrill with the knowledge of the higher life and yearnings for it, but material blessings are following in its wake. To it is due their increasing commercial importance, with its gainful employ, meaning better food, homes and clothing. And but for it, Japan would to-day be ground under the heel of Russian despotism.

DAILY READINGS.

| | | |
|---|---|---|
| M. | God's Word a Light. | Psa. 119:105. |
| T. | God's Word a Hammer. | Jer. 23:29. |
| W. | God's Word Illuminating. | Psa. 119:130. |
| T. | God's Word Cleansing. | John 15:3. |
| F. | God's Word Abiding. | Isa. 40:8. |
| S. | God's Word Complete. | 2 Tim. 3:16. |
| S. | Topic. | |

* * *

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## Midweek Prayer-Meeting.

*February 21, 1906.*

### CHRISTIAN EDUCATION. – Luke 2:52; 1 Thess. 5:23.

Received aright, and all our disappointments and sorrows, our temptations and failures, our weaknesses and remorsefulness, our triumphs and rejoicings, our vision hours and spiritual elations are elements in the curriculum of Christian education.

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Its Scripturalness: Samuel's school of prophets, 1 Sam. 19:19; Elijah and Elisha's Bible college, 2 Kings 2:1-15; Gamaliel's school for the rabbis, Acts 5:33-40; 22:2; Jesus a Teacher, Matt. 5:1; John 3:1, 2; Paul sought to win students, Acts 19:9; Timothy trained at home, 2 Tim. 1:3-5.

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We rejoice with justifiable pride over the excellent colleges and universities under the auspices of our churches, but still our greatest hope for Christian culture is in the homes where saintly Eunices and Loises are teaching young Timothys, and Hannahs are dedicating little Samuels, and Josephs and Marys are rearing the sons of God in the nurture and admonition of the Lord.

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Jesus, the world's greatest preacher, grouped about him a band of disciples in whom he inculcated knowledge of the kingdom and love for it. Saul, who stands next to the Master in ministerial achievements, was seldom without an understudy—Luke, Mark, Timothy, Titus, Silas or Barnabas—whom he was filling with his own spirit for the multiplication of the Gospel. This suggests to us opportunities for becoming factors in Christian education, even if, like them, we are too poor to endow colleges or wholly support students there. Let us invite into our company some less informed than ourselves and inspire them with zeal for knowledge and love for God and the lost.

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There is little to interest one in the alphabets of the various languages. The beauty of the classics appears only after we catch the spirit of their historians, poets, and orators, and on swift wings follow them without stopping to spell out words and study their translation. Too many of us are so perfunctory in our efforts for Christian education that we are, after many years in the school of Christ, still perplexed by the mere alphabet employed for telling of the joys and triumphs, the crosses and glory of faith and hope and love. When we graduate into some of the higher classes, the Book will be no longer a task, but a thrilling delight, and time for reading it a coveted treasure.

No matter how many Bible colleges we establish, they are useless without students. The institution of the school is not the first step in the process of making a preacher. The youth selects his school after the purpose of giving his life to the ministry is already formed in his heart. Rarely does the college president know of his intention till the future preacher presents himself for matriculation. The initiative of giving us an educated ministry is taken in the home. We pray that in many prayer-meetings to-night parents will resolve to give at least one son to the ministry of the Word and bring to bear upon them influences that will ultimately enroll them among the student body of one of our best schools.

Jesus had acquired such proficiency in sacred learning at twelve years as to astonish the wise men frequenting the temple, and he never quit increasing "in wisdom and stature, and in favor with God and man." The trouble with so many is they cease adding to their religious education too soon after this period. Many still under middle age are dependent on what they learned in childhood for all their knowledge of the Scriptures. If Christians, whose chief employ should be fitting themselves and others for the skies, would give as much time to searching the Scriptures daily as they do to the perusal of secular papers, how wise unto salvation they would become, and how successfully Bible study would be commended to those younger in the faith! To the middle aged and older we address this special plea to honor God more by greater present day familiarity with his commands and promises, and the histories of the great dispensations of his saving grace.

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"SOUTHWEST"

# People's Forum.

### Prayer for the Holy Spirit.

To the Editor of THE CHRISTIAN-EVANGELIST:

Has the Christian a right, divinely given, to pray for the Holy Spirit, to guide, console, comfort, and lead us? I profoundly regret that such a question should have been raised among us. Our success numerically is of no avail, unless those who come to the church come with their minds and hearts imbued with the love of Christ and influence of the Holy Spirit upon their future lives. If the Spirit helps us only in getting into the church—if this is the limit of his influence and help, then I have made the most serious mistake of my life; and, more—I have lived in rebellion all these years, for if I have been praying contrary to the will of God, I have not only been praying without a promise, but have been treating the authority of Christ with disrespect. This matter becomes more serious as we seriously contemplate it. This may all be true, some one may say, and the fact still remains true that I have no right as a child of God, to ask him to help me by the "supply" of his Holy Spirit (Phil. 1:19). Paul, at the time the above was written, was passing through new trials and suffering, and under the pressure of this sad state of things, he writes: "For I know that this shall turn to my salvation through your *prayer, and the supply of the Spirit of Jesus Christ.*" It would require, it seems to me, a great effort to place the "*supply* of the Spirit" alluded to by Paul in the above, to the Spirit received by new converts on the day of Pentecost. The word "supply" signifies, in modern use, a continual resource. It can hardly be affirmed that Paul means a supply of the disposition or mind of Christ, as in Phil. 2:5, as has been claimed. It may mean this, but surely means more.

In the teachings of Christ, in the first books of the New Testament, before the church was established, he gave the manner or way in which the disciples were to receive the Holy Spirit. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that *ask* him" (Luke 11:13)? I have always transferred this passage to the established church of Christ, and applied the language of Christ to the members of that church. It certainly *had* a meaning and a place, in the then future church of Christ, and it is equally certain that it does not find its place on the day of Pentecost.

Nor does it find recognition in *our* manner of receiving persons into our fellowship. On the day of Pentecost, the Holy Spirit was not received by asking for it, but through obedience to the commandments of Christ, made known by Peter. It can not be that the passage alluded to was addressed *exclusively* to the apostles, as is often claimed, for the reason given by Christ, in the tenth verse in the same chapter: "For *every one* that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened." This settles the point of apostolic exclusiveness Our people are evidently correct in making the reception of the Holy Spirit conditional upon obedience through a sincere faith in Christ, so far as relates to the unconverted; and, just as true is it that the continued supply of the Spirit depends upon our continued obedience to Christ in the observance of the "all things" connected with the great commission.

It has not been my pleasure to read your recent work upon the Holy Spirit, but I hope to soon. If the conclusions in this letter conflict or correspond with the views expressed in your work, it is entirely without intent, for the reason that I have not read the work. JOSEPH LOWE.

*Kansas City, Mo.*

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* *

### Union Effort in Texas.

To the Editor of THE CHRISTIAN-EVANGELIST:

I am greatly interested in your articles in THE CHRISTIAN-EVANGELIST on the subject of Christian union, historically considered, and I very much enjoy reading them. I am sure that no other religious paper published is advocating union in such strong terms as is THE CHRISTIAN-EVANGELIST.

A recent incident connected with my ministry here will be of interest, too, I am quite sure. In my work I am more or less associated with Rev. George Eaves, pastor of the Central Congregational Church of this city and a very brainy and cultured gentleman. He is advocating, everywhere, Christian union. A few days since I was talking with him on this paramount subject and he said to me that he was advocating "real union," and that he was "in this movement up to his neck." As a result of our conversation we will exchange pulpits next Lord's day—he in the East Dallas and I in the Central Congregational. The two pastors have formed an "admiration society" seeking to bring about "real unity" among the churches with which we are connected and the respective congregations are saying "howdy" in no uncertain terms. Brother Eaves said to me that his church would listen to me gladly.

East Dallas joins with you in the great plea for Christian union and she expects to do her part in the "Four Years Crusade."

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## MARRIAGES.

**Notices of marriages inserted under this heading at the rate of fifty cents for three lines or less (seven words to a line). Additional words at five cents per word. Cash must in each case accompany order.**

BEARD—REEVES.—At the Christian parsonage, Elmore, Ohio, Dec. 20, Henry Wesley Beard and Pearl Adella Reeves, both of Gibsonburg, Ohio, W. N. Arnold officiating.

GILTNER—FORRESTER.—At the residence of the bride's parents, in Gresham, by Bruce Wolverton, of Portland, Miss Zora Mae Forrester to Mr. Edmond G. Giltner, popular secretary of the Oregon State Commission, Lewis and Clark Fair, and present secretary of the Chamber of Commerce, Portland.

*

## OBITUARIES.

**Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.**

### CRAIG.

Minerva Stephenson Craig, wife of Joseph Craig, elder of Central Christian Church and superintendent of the Sunday-school, passed away on Jan. 9, 1906, after a ten days' illness. Sister Craig was born in 1860, at Maryville, Mo., where she grew to womanhood, was married in 1885, where her son, Roland E., the only child, was born in 1888, and back to Maryville the body will be taken to its final resting place. During all her married life our sister continued an invalid, and it was to help her that the family came to San Diego in 1898 to reside. The house of poor health, however, she converted into a realm of service, and pain and confinement constituted a background before which played the bright colors of Christian patience and unselfish ministry to those who came within. A devoted wife, a doting mother, a considerate neighbor, she dispensed the sunshine of good cheer to all. Surely "she hath done what she could." Seldom has it been given to a community to see the testimonials of sympathy which came to the bereaved ones. The funeral services, conducted by the writer at the church Jan. 14, were attended by hundreds of heartfelt mourners. Besides husband and son, Sister Craig left two sisters to mourn her loss, Mrs. John M. Holt, of Miles City, Mont., and Mrs. H. M. Turner, of Chicago, Ill.

W. E. CRABTREE,
Minister Central Christian Church.
*San Diego, Cal.*

### STRATTON.

Mrs. Cynthia M. Stratton (wife of the late Dr. F. M. Stratton, well known in Illinois, Texas and California), died in San Jose, Cal., Jan. 8, 1906. She leaves two sons, Dr. J. A. Stratton, an eminent physician at Newman, Cal., and F. M. Stratton, Jr., of San Jose. She was born in St. Augustine, Ill., educated at Abingdon College, obeyed the Gospel and became a member of the church at Abingdon, Ill. Two brothers, Samuel H. and John M. Bradbury, and three sisters, Mrs. Eli Fisher, Mrs. Mary Pennington and Miss Ida Humes, survive her. This family of Bradburys were distant relatives of the noted singer, W. B. Bradbury. Mrs. Stratton and her husband were always active church workers and strong supporters of our mission work in California. She was in her 62nd year at the time of her death.

ELI FISHER.

# The Home Department

## Life's Purpose.

### By Helen B. Young.

Are you lingering 'neath some shadow
That was made by human mind?
Are you waiting for the sunlight
That you know lies far behind?
Do you know that all the torment
You are conjuring as you wait,
Is not worth an empty bubble,
And will meet with equal fate?

'Tis the weak who need the courage
To go on when all seems dark,
Not the strong who've faced the battle,
And have passed beyond the mark.
Count yourself among the strong ones,
With a helping hand to give,
Rising 'bove all limitations,
Cheering others while you live.

Working then without the merit,
Or the baubles others seek,
Bringeth to your life a mission,
To go on with patience meek.
Strive then ever to be foremost
In this work of human care,
Questioning no more the purpose
That your mind feels in despair.

For in time you'll lift the shadow
That engulfed your soul at first,
You will know Life's every purpose,
At her Fountain quench your thirst,
Know that all leads up the mountain,
To the pathway unto God,
Save yourself by saving others,
Wait not for the world's applaud.

*Detroit, Mich.*

* *

*Our New Serial Story.*

## The Bronze Vase.

### By J. Breckenridge Ellis.

**Synopsis of the First Four Chapters.**

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either one of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half brother in St. Louis having failed to answer repeated letters from Mrs. Revore. A consultation of the kind-hearted people of the town is to be held to decide upon what to do with the two children. In the meantime they are cared for by Miss Glory Aggency, a maiden lady, who lives with her brother, Mr. Merlin Aggency, who is considered "queer." The consultation about the children is held, but comes to no definite conclusion. This leaves the twins still on Miss Glory's hands, who has absolutely refused to keep them longer.]

### CHAPTER V.

It was with real alarm that Raymund Revore hurried after old Mr. Merlin Aggency. He had never known of the venerable little man's being upon the streets, and he did not know what might happen, on account of the scattered wits of the ex-superintendent of the county-schools. Poor Mr. Merlin Aggency was indeed in a perfect maze. There were all the trees to be counted, as he hurried along, the houses to be classified and summed up, the very telephone-wires to be distinguished. His brain hummed with the enormous amount of work thrown upon it. When Raymund overtook him, they had come to the main part of Crawley.

"Oh, Mr. Aggency, let us go home!" pleaded the youth. "Your sister will be so uneasy."

"No, no," said the other hurriedly. "Let us go in here." He bustled into a grocer's store, and Raymund followed in helpless perplexity. "Here is work to do!" cried the old man, rubbing his hands with satisfaction. "Look at the cups, boy; look at the plates—and so many kinds! And the vegetables—shall we count the cabbages first?"

The grocer was Mr. Walker. He came forward and, after a curious look at Mr. Merlin Aggency, said to the anxious companion, "Say, Raymund, when do you think you can settle that little bill with us? I have been looking at the books. Your mother owed us $35.27."

"I will pay every cent of it, Mr. Walker," said Raymund, distressed, "just as soon as I can make the money. Could I work it out for you? Maybe you could use me as a clerk. I am only twelve years old; but I could do lots of things—and I would always be here at the right time." Raymund, in his eagerness, half forgot his uneasiness over Mr. Merlin Aggency.

"Nine head in this basket," the latter announced. "I wish I had my ledger here."

"I might find something for you to do," said Mr. Walker, a heavily-bearded man in a long drab-colored apron, "but I couldn't afford you over $1.50 a week—not high wages. It would take you a long time to work out $35, and in the meantime, what would you live on? I understand all your furniture is mortgaged, and you have other debts as heavy as mine."

Raymund hung his head. "I will pay when I can," he murmured.

"I never refused your mother," said Mr. Walker, "nor let her think herself unwelcome. She was a poor widow. But I can't afford to lose that $35, and I want you to keep it in your mind. But you are only a child—you'll never think of it when you are grown."

"Indeed, I will pay every cent of it!" cried Raymund, lifting his head.

"Well, well," said Mr Walker gently, "I oughtn't to trouble you about it, I suppose. Only I hate to lose $35. If I hadn't had it, it wouldn't be so bad. But having it and losing it, always galls me. Here—take this candy to Rhoda—it's all right—don't feel bad—you haven't got anything and I have—"

Miss Glory and Rhoda now entered the store. The old lady darted one reproachful glance at Raymund, and took her brother's arm. "I must count these cups, sister Glory," said Mr. Merlin Aggency feverishly. "But my mind is burdened. There are nine head of cabbage in one basket, a dozen in the corner—thirty-six colored plates—I can not carry all this in my mind."

"We will go home," said Miss Glory softly, "and you shall write it all down, and that will make your mind easy."

So they went home; but it did not ease the old man's mind. He had been too excited by his unwonted experience. His brain was crowded with figures that refused to be assorted. He was obliged to be put to bed in the darkened room, while Miss Glory, though still in the relentless grasp of her sick headache, waited on him, and sat by his side, stroking his hand as tenderly as a mother. It had all been caused by Raymund's letting the feeble-minded gentleman escape his watchcare. Miss Glory blamed him bitterly, but she did not blame him in speech. Not one reproachful word did the old lady utter. That night Mr. Merlin Aggency was so ill that Raymund had to sleep in the company bedroom. He did not appear at the table the next day, and in answer to Raymund's penitent inquiry, Miss Glory replied briefly, "He is quite ill."

Three o'clock was the hour set for the meeting of the ladies to decide about the disposal of the twins. None of them, to be sure, came at the time set, and Raymund and Rhoda, who were to be present, found the delay almost unbearable, from their suspense about the orphan home. Since the meeting was one purely of kindness, no blame could be attached for unpunctuality. The children found that the ladies, all of whom they knew quite well, were in an indefinite sense different from what they had seemed to be. In fact, Raymund and Rhoda, when they had a mother to take care of them, had been rather popular with the neighbors. It was pleasant to see the pretty children pass the window, their faces lit up with smiles, and their light hair giving a quaint effect of silver in the sunlight.

But now, it was different. The twins were orphans without a cent in the world, and somebody must see to their support. Each lady felt that there was too much work and care in *her* life to assume such a responsibility, and each feared to be too friendly to the orphans for fear of arousing false hopes. After the ladies had assembled, there was a wait of at least an hour until Mrs. Omer came. By some means, perhaps by no means that could be set forth in such a material way as ink or type, Mrs. Omer had come to the position among her friends of "leader." Mrs. Omer's clubs never ventured to transact any business unless Mrs. Omer were present, although the lady would never under any circumstances allow herself to be elected to an office. Perhaps she felt that such a thing as a treasurer or president is discernible and capable of analysis and dissection. But being a leader quite baffles attempts at explanation. Until she came, the ladies sat for the most part in painful silence, or spoke in constrained, small voices. The effect of the presence of the orphans in their straight-backed chairs was not unlike that of the coffin at a funeral. Raymund and Rhoda had ceased to be ordinary human beings with sensibilities, desires, aspirations. They were simply *orphans* whose mother had been a respected church-member, and whom it would never do to send to the poor house.

When Mrs. Omer came, Miss Glory announced the situation. "Now, ladies, these children have nothing in the world—the very clothes on their backs are owed for. Let us speak plainly. I believe in calling things by their names, and the name of *this* thing is dire, abject poverty. The children can not do hard work, they have been brought up like the children of well-to-do people."

Mrs. Walker, the grocer's wife, smiled kindly at Rhoda, and said "I think Rhoda is a little cook. Didn't I hear that she cooked for her mother while she was sick?"

"I cooked for mother," said Rhoda, her eyes filling. "She always seemed pleased."

"And it was pretty good," said Raymund staunchly. He added, "There are so many things you can get already fixed, you know."

The ladies smiled—all except Miss Glory who remembered Rhoda's dinner—and Mrs. Omer; Mrs. Omer did not smile because she was a leader. They discussed the question from every point of view, even from that of Miss Glory's keeping the children.

"No," said Miss Glory firmly, "I am willing to have them here one week; but I do not understand children; I tried them,

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thinking perhaps I might find them of use. They meant to help me; they are good children; but they are not for me."

"I have five children of my own," said Mrs. Walker, "and I find my hands pretty full."

"I have no children to care for, now that the last has married and gone west," said Mrs. Grice, a grey-haired lady of refined bearing, "but my health is not good—"

"In fact," interposed another, "none of *us* could burden ourselves with the care of additional children. Are there not homes for such orphans where they may be kindly treated and made to feel happy?"

Mrs. Omer now spoke. "They are too old to be regularly admitted into an orphan home of our knowledge. But there is a certain home known to me—in fact I am intimate with the leaders of the official board of the organization—in fact I have many acquaintances among influential people both in the larger cities and in smaller towns—"Mrs. Omer swelled. It was a physical manifestation which could not be unobserved. Mrs. Walker secretly nudged her neighbor; but though the ladies might squirm under Mrs. Omer's evident highness of spirit, they never came to open revolt.

"This is what I will do," Mrs. Omer finally announced. "I will myself go to Kansas City, and I will myself call upon these influential members of the executive board, and I will myself urge the pitiful case of these children. I will myself plead with them to give the children room until they can find homes. I do not think it will be long before some good heart will be touched, believing he can get enough work from Rhoda and Raymund to pay for their care. They are no longer helpless children. They are intelligent. They can be taught to work."

"In the meantime," said Miss Glory, "what is to be done when my week is out? Who will take them till these 'influential members' can meet and decide?"

There was no answer. Rhoda and Raymund, pale and uncomfortable, sat stiffly in their straight-backed chairs, trying not to look at any lady in particular lest their glance be construed as an appeal.

"Suppose," Mrs. Grice said finally, when the silence had grown painful, "we make a collection to pay Miss Glory—"

"No," Miss Glory interposed, "I do not understand children. I can not possibly keep them longer than a week. It seems to tear up my home and make everything different. I am an old maid, set in my ways, and I can not keep them more than a week."

"What can we do?" murmured Mrs. Walker. The leader offered no suggestion.

"Let us adjourn, then," said Mrs. Walker, "for I sat here an hour waiting for the meeting to begin, and my children need me at home."

"Why, yes," said the ladies, rising brightly. For a moment, clouded by the sorrow and need of the situation, they had forgotten that they could adjourn, go home and, as it were, escape from the orphans. They did so as quickly as half a dozen ladies can separate from a meeting which has the least tinge of social interest. Rhoda and Raymund, feeling that the world had little room for them, were oppressed with unutterable sadness. The death of their mother overwhelmed them anew, as if it had just taken place—as if they had not already wept through long, solitary hours.

(TO BE CONTINUED.)

* * *

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### Washing up after a Missionary.

An old woman at Jhansi, in North India, is a Brahman of strictest sect. She is also mother of a princess who is very ill, and has called in Dr. Blanche Monro of the Woman's Union Missionary Society. She dismisses the lady doctor each time with smiles, and thanks, and rich rewards. Then she grimly orders her servants to wash everything that the foreign lady has touched—the floor, the table and chairs, her own clothes, and finally herself. After she has taken a bath, she feels pure once more. We can now imagine the tremendous determination required by a Brahman who dares profess faith in Christ.

* * *

### Born that Way.

A member of the House from New England tells of an occasion when he overheard an amusing colloquy between the late Thomas B. Reed and a darky barber.

The "tonsorial artist" was inclined to be talkative, but to all his efforts at conversation the big man from Maine returned only a monosyllable or a grunt.

Finally, the barber patted the cranium of the speaker, whereon reposed one or two stray locks, saying:

"De hair's gettin' pretty thin, sah. Been that way long?"

"I was born that way," dryly returned Reed.

* * *

### Moans Have Language.

The "London Lancet" has been discussing "The Language of Moans." Says that publication:

"There is no doubt that there is considerable mental comfort and relief obtained from a series of long drawn sighs during a period of sorrowful depression, or from noisy ejaculations of the nature of groans and moans made by a sufferer from such a painful disorder as acute dyspepsia, or violent toothache.

"Sobbing, sighing, moaning and groaning are as it were sentences in a monosyllabic language. These sounds are really the vocal representation of certain overwrought physical or mental states consequent upon a longer or shorter period of inhibition of the rhythmic discharge of the respiratory centers situated in the spinal bulb; the diaphragm has been fixed, the breath either voluntarily or involuntarily has been held or has been shallow, while breathless introspective attention has been paid to some absorbing pain or sorrow."

* * *

### Eighty Per Cent of Man is Water, Says Professor.

Prof. Vivian Lewes, of London, is authority for the statement that man is made of dust and water, at least 80 per cent being water. In a lecture before children on "Our Atmosphere and Its Wonders," he declared that modern science could go almost as far, though not quite as far, as one ardent physiologist, who described a man as being made of a few handfuls of dust and six buckets of water. Professor Lewes mentioned the fact in order to prove that such substances as carbon dioxide and water vapor, instead of being impurities, were necessary constituents of the atmosphere. Without water vapor in the air the 80 per cent of liquid in the human body would be insidiously abstracted. Man's shadow would rapidly grow less, the final result being a small piece of jerked meat, resembling a diminutive mummy.

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# Martha of Valley Forge.

## A Romance of the Revolution.

BY GILBERT PATTON BROWN.

During the latter part of the colonial period and throughout the war of the Revolution there lived in Chester county in Pennsylvania a certain family known for its piety, honesty of purpose and devotion to its faith in Deity. It is Sunday in the year of 1778 in the rough old warrior, February. There is to be held at the little old Quaker Temple, "ye Friends Meeting-house," a special service "in honour of ye Son of ye living God." Occasionally a number of Continental soldiers attend Sunday service at this old landmark of Valley Forge.

"Didst thee see any of the "rebels" at the meeting this morning?" said Mrs. Hannah Clough to her eldest daughter, Martha, who, as she had supposed, had been attending service at Cedar Hollow.

"I did not go there, mamma, dear, and thee must know that I heard a preacher of Mister George Washington's army."

What, thee attended a 'rebel' meeting?" quickly asked the aged mother, whose silvery gray hair shone by the old open fireplace, in that drawing room of generations.

"Yea," replied Martha, "and George Washington prayed; he did not pray alone for the 'rebels' but he asked God to be merciful to all the human race."

At this time the young girl's words summoned the attention of the entire household.

The snow is deep, the day very cold, and but a short way from the Clough homestead is the encampment of the patriots of the "Thirteen Colonies," in whose midst are three hideous figures—disease, starvation and nakedness. The sympathy of the Clough family is with the king and his cause. It is while Lord General Howe and his well drilled soldiers are enjoying the banquets and balls of gay Philadelphia that Martha Clough fully realizes the most critical situation of the Continentals. It has for some time been in her heart to visit the freezing defenders of American liberty.

"Didst thou really hear George Washington pray?" asked the father of the family.

"Yea, father, and he sent you his love," quickly answers Martha, who is happily surprised to learn the family's attitude toward her independent and brave action. As she continues in her description of the critical situation, the family becomes more and more interested, and when the shades of night draw near, farmer Jonas Clough, in a wagon loaded with provisions, with Martha by his side, starts for the patriot camp. It is a cold night in the latter part of the month.

As they are on their journey from this old-time mansion amid the white hills of historic Chester county their minds are yonder where sits in a spacious chamber an American patrician of forty-six years, whose attire is black velvet. This gentleman patriot is praying for the cause of his countrymen; he is kneeling, with bowed head.

"Didst thee think, father, I had transgressed against God by attending a rebel meeting?" asks the fair Quakeress as they slowly drive toward the freezing soldiers. A moment of silence prevails, then the aged Quaker replies, "Thee must remember that they have rebelled against the King."

"And yes, father, dear," continues the petite maiden, "and thee must remember that Jesus rebelled against the old law." The father's heart has at this time become softened and he too is now praying for the "rebel chief, Mister George Washington."

The moon looks down upon the eastern hills of the land of Pennsylvania, when they are met by an outpost of Washington's Guard.

"Who comes here?" asks the guard.

"Martha Clough with provisions," is the reply. "I want to see Mister George Washington. I heard him pray this morning."

The young soldier is deeply interested in the new aspect, and as he remembers her from the service in the morning, conducted by Chaplain Evans, he places the yard picket at his post and endeavors to bring Washington in person to the spot. In a short time the great-hearted Virginian is at the side of the farm wagon, when the Quakeress of Cedar Hollow introduces her aged father and says:

"This morning, Mister Washington, I heard thee pray, and here's what father and I have brought thee."

A religious silence dwells about the headquarters of the Continental army. The aged Quaker stands with bowed head; at last he speaks, "Friend Washington, trust in Christ, he died for thee, yea thee, a rebel chief." Martha stands near her father, she is dressed in the garb of her faith, a beautiful girl, lately ripened into perfect womanhood. Her deep blue eyes, together with her clearly defined brows and impressive forehead, combine in an expression of an intellectual Anglo-Saxon.

Tears flow down the cheeks of the Virginian planter as he welcomes them on this bitter cold night to the Potts mansion. The doors of the giant barn are opened and the team cared for. And this is how fair Martha Clough and her venerable father became guests on a winter night at Washington's headquarters.

Before the company retires for the night she hears a second prayer at Valley Forge. The next morning they depart for home, and the young soldier who was on picket the night before wraps his army blanket around the fair Quakeress.

The following Sunday the Clough family attend divine worship with the chiefs of the Continental army, and the belle of Cedar Hollow sits next to James Randolph whose homespun blanket she returns with a shy courtesy, which causes the brave soldier's heart to beat as fast as it did the hour when he won his first battle. From that day young James was a welcome guest at the Quaker dwelling.

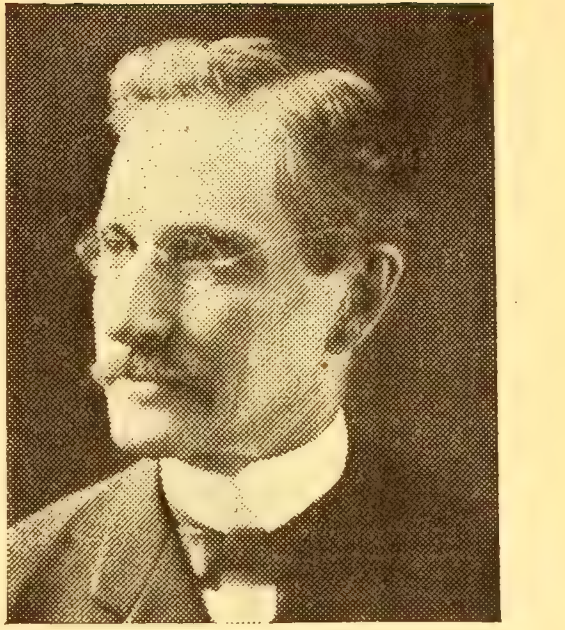
Thus began the friendship of James Randolph and Martha Clough, and from that moment sweet Cupid camped on their youthful trail.

Soon the patriots broke camp and moved on to Barron Hill, where a fierce battle ensued, in which James Randolph fought with distinguished valor.

The fourth day of July (1778) finds the Continental army near Morristown, where "vast numbers of our men fell down with heat," "and some died" and where "was celebrated the anniversary of the Declaration of the American Independence by the whole army being turned out under arms, and the artillery being interspersed through the whole army except thirteen pieces, which were placed on the right of the army seconded by running fire, first through the front line of cannon and musketry and then the second line, succeeded by three cheers from the whole army, after proclaiming perpetual and undisturbed independence to the United States of America." The army had moved with great rapidity. The celebrating of Independence day had been framed in the winter quarters of Valley Forge and in the army lodges of Free Masons. Large numbers of farmers had followed the army on their march from Monmouth toward Morristown, and fair ladies, too, in whose breasts there beat a heart true to the cause of liberty, assembled around the patriot host, and Martha, togther with her aged father, came along.

"Didst thee think I could remain behind, James?" asked Martha, as the morning sun came peeping o'er the eastern hills and as James was making ready for his part of the day's program. "Martha, dear," replied the boy-volunteer, as tears flowed down his fatigued face, "King George may crush out the American cause, but I thank God for his presence with us, and that you, the fairest one in all Chester county, have come into my poor life."

"James, my dear," replied Martha, "thee



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must know that the God of battles loves a Christian and an honest man." The hour of the day's celebration had then arrived; the friends of the soldiers were gathered in the shade of clusters of oaks, on the brow of a small hill.

Manly there mounted a white horse, the slender form of a son of the Old Dominion state. "Private Randolph, as my aid-de-camp for the day, you will convey these valuable papers, together with my respects, to General Washington." Upon the fifth day of July (his term of enlistment being ended) he was mustered out.

They were married at sunrise, and "ye drums beat for ye wedding march."

The ceremony was performed by the Rev. Israel Evans, chaplain of the famous New York Brigade, and none other than the soldier-preacher whose sermon (together with the prayer of Washington) had won to the American cause the tender heart of a fair Quakeress.

The scene was a most unique and beautiful one, the patriot chiefs assembled at the headquarters of General Washington. An army of twelve thousand weary and heart-worn soldiers stood in the morning sun with uncovered heads. "Swear ye upon the King James Bible," spoke Chaplain Evans, in distinct tone, concluding, "I now declare you husband and wife, and may the blessings of heaven rest upon you both, Amen." The army moved on through New Jersey; farmer Jonas Clough found himself the happy recipient of a new son-in-law.

The couple spent the remainder of their lives amid rural surroundings and in the land where was first reared the holy altar of religious toleration. In Mrs. Martha Clough Randolph's declining years she took pleasure in telling her neighbors and many friends of the prayer of the immortal Washington at Valley Forge, how her tender heart was charmed by the manly face of her first and only lover, and how she was won to the cause which was instrumental in establishing the world's greatest republic. In a rural spot in Chester county are two lonely graves, hidden from view by wild flowers there growing in abundance. Within these sacred mounds rest all that is mortal of this couple to whose lives no story was dearer than that of the life of Jesus of Nazareth, the once shepherd boy of the land of David.

*Boston, Mass.*

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## Gleanings From the Magazines.

### Spring for the Shut-Ins.

If you wish to know a few trees and shrubs intimately and personally, there is no better way to accomplish it than to cut a few twigs, put them in a vase of water in a sunny window, and watch the development of the tightly closed and frozen buds from the first indication of their awakening to the opening of the flower and unfolding of the leaves. The February "Garden Magazine" has an article on this subject, and tells what shrubs are most suitable to use.

❊ ❊

### To Conciliate the Gods.

Just at night, if you happen to be within the gates of Canton, you will witness one of the little performances that is supposed to deceive the prowling spirits of the night bent upon evil intent, the while conciliating them should they penetrate the deception. Each little and big shop possesses a miniature fireplace built into the side of the entrance. Prayers printed on rice paper form the fuel with which to offer up incense to the "bogy man" who is supposed to make the nocturnal visits. Beholding the smoke, he is supposed to assume that no one lives within, and therefore passes by; but should he "catch on" and stop to investigate, he finds that the prayer papers on the altar bear inscriptions attributing to him such virtues and magnanimity that his wrath is appeased and he turns from his evil intent.—*Edwin Wildman in the Chautauquan.*

❊ ❊

### Lincoln's Hat His Favorite Receptacle for Letters and Papers.

There was nothing mechanical, precise or methodical about the man, and in all those housewifely virtues which characterized the careful, orderly, exact solicitor, he was utterly deficient. He never knew where his papers were, and apparently the only attempt he ever made to better the disorder was to write on one of his bundles of papers which littered his desk, "When you can't find It anywhere else, look in this." But that was long after the firm of Stuart & Lincoln had dissolved, and even then we find him explaining to a correspondent that he had placed his letter inside an old hat and had thus neglected answering it, which shows he had not wholly outgrown the habit of his post office days. Indeed, his hat continued to be his favorite receptacle for papers as long as he lived, and he never acquired any sense of order.—*Frederick Trevor Hills in the Century.*

❊ ❊

### Tayle of Ye Animal Court.

The animals were trying ye Catte for murder. Ye Monk was judge & ye Olde Dogge was prosecuting attorney for ye Stayte. Ye prisoner was defended by ye Sly Foxe.

A thousand spectators were present, for itte was a famous case. All about ye bar policemen stood & groaned, for they were verie fatte.

"Your Honor," sedde ye Sly Foxe, "I move that ye charge be quashed. For in ye complaynt I find my client's name is misspelled!"

& there was much grief atte ye prospect, for of a truth ye Catte was a noted criminal.

Ye olde Monk scratched hys balde hedde. "Itte is a serious mistayke!" he sedde, & looked atte ye prosecutor.

"Butte ye Catte is guiltie!" roared ye Olde Dogge.

"Butte ye complaynt is defective!" grinned ye Sly Foxe.

"Complaynt or no complaynt," howled ye indignant Olde Dogge, "ye Catte is a murderer. He killed ye Sparrow in Colde Bloode!"

"Butte two Commas are left oute!" submitted ye Sly Foxe, "& I must ask ye Court to give my injured client hys libertie!"

"According to precedent," sedde ye Judge as he putte on hys spectacles & read a passage from ye ancient case of Snaik *vs.* Fieldmouse. "I must find in accordance with ye prayer and ye Sly Foxe. Ye defendant is acquitted."

"Itte is notte Justice!" howled ye Olde Dogge.

Ye Sly Foxe grinned "Butte itte is Law!" he yapped, & went outte with ye Catte to take a drink.

* * * * *

First Burble: Law hath grown, in ye Animal Kingdom, to be sixteen to one. Ye one part is Justice.

Second Spasm: Ye Lawyer hath defeated Justice more times than ever Crime.

Ye Wallop: No crime is dangerous if thou butte knows ye Ropes.

—*Lowell Otis Reese in Leslie's Weekly.*

## With the Children.

### A Little Bit o' Baby.

Just a little bit o' baby
  That's a-learning how to crawl,
Just a little bit o' baby
  That's a-learning how to call,
Just a little bit o' baby
  That's a-learning how to squall,
Just a little bit o' baby in the mornin'.

Just a little bit o' baby
  That's no bigger than a bite,
Just a little bit o' baby
  That's a-scowlin' at the light,
Just a little bit o' baby
  That's a-crowin' with delight,
Just a little bit o' baby in the mornin'.

Just a little bit o' baby
  That the storks have brought around,
Just a clutching at your 'fections
  Like a tree-root clutches ground;
Till your soul is done expanded,
  And it seems to leap and bound!
Just a little bit o' baby in the mornin'.

Just a little bit o' baby
  That's a-blinkin' up at you,
Just a little bit o' baby
  Full o' gurgle and o' goo;
Why, you'd die for her this minute,
  Don't you know that's what you'd do?
Just a little bit o' baby in the mornin'.

—*J. M. Lewis, in Houston Post.*

* * *

### A Twisted Text.

"Be not overcome with evil but come it over evil with good," little Faith Gardner repeated slowly and earnestly as mamma was tying on her hat for Sunday-school.

How brother Howard did laugh over this new version of the "golden text," but mamma comforted the little maid by saying, "Never mind, dear heart, I think you have voiced the spirit of the words, and that is the important part. If my little son and daughter live the thought of the text all this week how many times they can make things pleasant in one little place."

Faith kept thinking about mamma's words as she went trotting along beside Howard, and pretty soon she said, "Let's us try it this week, Howard, and see if we can't do as mamma says."

"All right, Muggins! I will if you'll agree to help me, but you know it's lots harder for boys to be good than for girls."

Faith didn't see why, but was very willing to agree that they would help each other remember if one forgot, and so the compact was made and sealed.

That very morning in Sunday-school Fred Miller whispered to Howard, "What you going to do after school, to-morrow? I've got a dandy scheme on hand; will tell you all about it when teacher isn't looking."

Now Howard didn't like to be thought a "prig" any better than the average small boy, but he knew very well it would hurt Miss Blake to have them whispering when she took so much pains to make the lesson interesting, and, besides, it wasn't courteous, not mentioning the highest reason of all, that it was wrong.

He had a keen sense of justice, and one Sunday Miss Blake had stopped in the midst of her teaching because some of them were whispering, and said quietly, "Boys, will you please tell me how many hours in the week you have for school?"

A little mental arithmetic soon brought the answer from ten surprised boys, "Twenty-five." "And how many for sleep?" "Seventy." "How many left for play and other things?" A little more arithmetic and the answer came, "Seventy-three." "Then," in an earnest tone, "don't you think it a little unfair not to give one individual hour to your Sunday-school?"

Of course they all felt ashamed, and promised to do better, but Fred Miller was like another small boy who defined his memory as "the thing I forget with," and Howard said quietly, "All right! But let's wait till to-morrow," and that ended the whispering.

There was a "new boy" in the class who looked and felt very lonely, so after Sunday-school Howard said, "Won't you come and sit in our pew? I'd like to have my mother see you."

And the boy felt all in a minute as though it was another world he had gotten into; and when "mother" shook hands with him and invited him to dinner with them so Howard could take him to "Junior League" in the afternoon, the look on his face was something good to see.

Faith had carried a "bee-yu-tiful" red rose (the very first from her own bush) to give to her teacher, but a tiny girl with such dreadfully shabby clothes was in the class, and no one tried to be nice to her, and Faith couldn't think of anything at all to do for her till she looked once more at her lovely blossom.

Flowers seemed almost human to this little maid, and she often told mamma she was sure they must have souls, so it meant a real sacrifice to her when she gave them away except to those she loved, but she remembered the golden text and thought it surely was an "evil" to be poor and shabby and lonely, and the rose was the only "good" she could offer, so she shyly reached it over to the stranger, saying, with her sweetest smile, "Do you like roses? I do,"

The look of surprise and delight that came into the brown eyes was beautiful, and Faith felt glad she had not saved it for Miss Hall.

Next day at school Dora Gray was "so cross" and accused Faith of borrowing her arithmetic and not putting it back, and she started to reply just as crossly, "I never did," when the thought of her text checked the hasty words, and she said in a merry voice, "I haven't seen it, dear, but I'll help you play policeman, and hunt it up," and you can guess how quickly the ill-nature vanished.

One morning mother waked with one of her blinding headaches and Katie, (the maid) had so much to do she was (according to Howard's version) "a regular old snapping-turtle," and he was just getting ready to snap back, when Faith quoted softly, "Come it over evil with good," and he gave a long whistle and said, "Thank you, Muggins, I forgot," and while Faith took care of the twins he slipped out and asked Katie if he could do something to help, so when she admitted she had the "nooralgy" in her face "just awful," and hadn't time to go to the drug store for the medicine which always cured it, he jumped on his bicycle and was back in no time with the magic bottle.

And so they went through the week, doing little things to help, in such kindly ways they made sunshine for every one around them, and several times the remark was made, "How thoughtful and unselfish those Gardner children are!"

Of course they didn't always remember. They were not angels—just average, everyday children—but they honestly tried, and the "forgots" were not nearly so thick as the "remembers," while the most beautiful part of it was, in every case where they "helped a little" it made that one help somebody else, and so the good kept growing just like a snowball which grows larger every time you roll it over in the snow.

When they were talking it over with mother Saturday night at "cuddling-time" each declared it had been "the very nicest week that ever was," and mother smiled, with such beautiful lovelight in her dear eyes, and said she knew some one else who thought so, too.—*Grace Pettis in the Junior Herald.*

* * *

### In a Japanese Sunday-School.

"I am sorry my little boy has made you so much trouble but I could not refuse to let him come to Sunday-school; it is his only pleasure. Just the other day, when the priest came to the house, he took out his box in which he keeps all his cards and lesson-papers which you give him. But now that his sickness has overtaken him here, of course you will not want him to come back; the children would be afraid of him."

He had fallen over in an epileptic fit during Sunday-school, and the lesson was stopped, the children taken from the pleasant room, while a bed was hastily made on the mats for the sufferer. The poor afflicted body was still quivering, while the anxious mother bent over him, and with many words tried to make sufficient apology to the missionary. Two hours passed, the paroxysm was over, and he was taken home.

Some weeks later, when the whole Sunday-school was gathered together for a review after the lesson had been taught, the kind superintendent was talking to the little children about Manasseh. Before them hung the picture of the great king, a prisoner in chains in a foreign land. The uplifted head and hands showed the humble king at prayer.

"Why was the king in prison?" asked the superintendent.

The little lad who a few weeks before had been so ill said bravely,

"He sinned."

"And do you know, my boy, what sin is?" —for the idea of sin is not clear in the minds of many more mature Japanese minds.

"It is giving up to the evil one," came in clear, quiet tones.

Later the question was asked, "What is the king doing?' and again the little one said, "He is praying"; and again the questioner, knowing how dim the idea of prayer is in the minds of most of his people, said, "And what is prayer?" The answer was given in quiet confidence, "It is talking to God."

It is in this way that God is revealing himself to some of the little ones of Japan, and if this frail little sufferer continues to know him as he now does, what a warm welcome awaits him in the dear homeland where "there shall be no more pain," and where he shall "talk to God" face to face!—*Maud Bonnell, in Sunday-school Times.*

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### A Story of Lights.

One night when the sun had disappeared and birds had tucked their heads beneath their wings to rest, one of the night birds flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun!"

"I do the best I can," said the light. "Think how dark this corner would be if I were not here. People walking and driving might run into one another and some one might get hurt."

"That's true," said the bird; and away he flew. Then he came near a gas light standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light!"

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here some one might fail to see it and fall."

"That's true," said the bird; and away he flew. Soon his sharp eyes spied a lamp in a window.

"Of what use are you?" asked the bird. "You do not give even as much light as the gas light!"

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do the best I can."

"That's true," said the bird; and away he flew.

But again his sharp eyes spied a light—a tiny candle light in a nursery window.

"Of what use are you?" asked the bird. "Your light is so small. You do not give even as much light as a lamp!"

"I do the best I can," said the candle; "and I can be easily carried from room to room. Nurse uses me when she gives the children a drink of water at night, or sees that they are snugly covered up in bed. I do the best I can."

"That's true," said the bird; and away he flew, thinking, as he saw the many lights here and there, little and great, "All are helpers!"—*Harriet S. Warren, in Kindergarten Review.*

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"Yes, ma'am," returned the pupil, "we study grammar so that we can laugh at the mistakes of others."—*Harper's Weekly.*

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For the life which this world needs,
For the church whose triumph speeds
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For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

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### The Christian Woman's Centennial Offering.

BY IDA W. HARRISON.

The report of the Centennial Committee, which was adopted at the national convention at Omaha in 1902, recommended that the keynote of our centennial celebration in 1909 be practical Christian living and giving, which should find expression in the advance of all the great interests of the church, missionary, evangelistic, educational and benevolent.

The Christian Woman's Board of Missions presented its plan for the observance of this great anniversary to the San Francisco convention in 1905 in the following committee report, which was adopted unanimously:

"We recommend that our centennial offering rally cry shall be, **'One hundred thousand dollars for one hundred years,'** this amount to be sought from persons entirely outside our auxiliaries in one-dollar offerings. (The large pledges may be in the form of notes, that will stand against an estate, should the donor be called home before the pledge be paid.) We recommend that active work on the centennial offering be commenced as speedily as possible, and be continued until the close of the centennial year, 1909.

"We recommend that the $100,000 be apportioned among the states, the larger offerings being over this amount. These are to be sought as you and the state officers may deem best.

"We recommend that the centennial offering be apportioned among the fields that we now occupy, and that one new field be entered. It is understood that this fund is to be held apart from our regular offerings, which must apply to the support of our regular work.

"We suggest the following apportionment of fields and amounts: Jamaica (an orphanage), $10,000; India (Calcutta mission home and enlarged force of workers), $10,000; Mexico (the establishment of a station in the City of Mexico), $10,000; Porto Rico (a church and mission building for San Juan), $10,000; South America (a mission building for our new work), $10,000; the United States (a definite work in Utah, $10,000; enlargement of the negro work, $3,000; new mountain school, $7,000; Chinese mission building, Portland, Ore., $10,000). New Work.—To open a station in South China, $20,000.

"We urge as a centennial aim for our workers a doubled membership in our auxiliaries. This is to be obtained by enlarged efforts of organizers, by increasing the number of field workers, by personal work of auxiliary members and by appeals from pastors.

MRS. EFFIE CUNNINGHAM,
MRS. HELEN E. MOSES,
Committee.

A missionary training school and office room, to be located at Indianapolis, has since been added to the ten centennial missions, named in the above report. This is to be the special work of the Indiana Christian Woman's Board of Missions, and in order to accomplish it their state board has voluntarily increased Indiana's apportionment of $15,000 to $25,000.

In accordance with the committee's report the $100,000 has been apportioned among the states, and the news received from them is most encouraging. Most of them have accepted their apportionment, over $97,000 being thus provided for, and are entering with enthusiasm upon the work of reaching the mark that is set before them. As this offering is to be sought outside the auxiliaries, so as not to interfere with the regular work of the board, we ask the interest and co-operation of the pastors and churches in this effort to raise centennial monuments worthy of so great an anniversary. We would honor the memory of our fathers in the faith at this time by trying to bear our part in answering the world's cry for Jesus, the Christ—for we believe that the best memorial to the dead is service to the living.

*Lexington, Ky.*

This is my twenty-seventh annual renewal. I can not do without THE CHRISTIAN-EVANGELIST. Best wishes for its prosperity. A long life for its useful Editor.

*Dunlap, Mo.* MRS. S. M. FISHER.

I shall be proud to go on serving THE CHRISTIAN-EVANGELIST as long as life lasts. I read it with increasing pleasure. You manage to secure many fine contributions, and I like the tone—neither too broad nor too narrow. W. DURBAN.

May the Lord bless and be with you in your new work with THE CHRISTIAN-EVANGELIST. May you have wisdom and help from on high in your great work of spreading the light of undivided truth. Will do all I can for you and THE CHRISTIAN-EVANGELIST. J. P. HANER, evangelist.

Enclosed I send you a club of ten new subscribers. There has been work here against THE CHRISTIAN-EVANGELIST by partisans of another paper, but I hope to send other names later. One of the most enduring works the preacher can do is to get the people to read good religious papers, and I consider THE CHRISTIAN-EVANGELIST far and away our best paper. There is a growing appreciation of papers that are really Christian in spirit. E. S. ALLHANDS.

### Approves Federation

I very much enjoy THE CHRISTIAN-EVANGELIST, and think your attitude toward the federation movement is correct throughout. W. E. CRABTREE.

### A Practical Well Wisher.

Enclosed find list of new subcribers. THE CHRISTIAN-EVANGELIST grows better every year, and I am going to push it and place it in every home I can. Yours for 100,000 and more too. JEWELL HOWARD.

### Speaking in Time.

I direct you now to secure a lower berth in a tourist car for myself and wife in THE "CHRISTIAN-EVANGELIST Special," for the centennial celebration at Pittsburg in 1909.

*La Belle, Mo.* J. E. THROCKMORTON.

### Familiar Friend.

Enclosed find $1.50 for THE CHRISTIAN-EVANGELIST. It has been a welcome visitor at our home for more than twenty years. I can not keep house without it.

*Marion, Ill.* MRS. BUNDY.

### Other Papers Helpful, Too.

I must congratulate you over THE CHRISTIAN-EVANGELIST. The matter has always been good, but is now even better than ever. I regard it, taking it through and through, as the best exponent of our plea, although most of our papers are doing fine work in behalf of the old Gospel.

*Roanoke, Va.* W. G. JOHNSTON.

### A Continuous Feast.

THE CHRISTIAN-EVANGELIST is a veritable feast of good things nowadays, in fact, I do not think it could well be improved upon, and yet I hope to see it grow in goodness and power and live to see the one hundred thousand limit reached, for when that number of our people shall read the paper, imbibe its spirit of catholicity, loyalty and love of truth, the church will at once be a power never before realized.

T. J. RICHARDSON.

### Dignified and Wholesome.

You are associated with a great paper, the best in the brotherhood, in my judgment. I sincerely hope THE CHRISTIAN-EVANGELIST will always maintain its dignified and wholesome course in all matters dealing with individuals and companies. I have read THE CHRISTIAN-EVANGELIST steadily for years and years and have found it so rich in all that is good, so little to condemn and so much to commend.

J. M. LOWE.

# Current Events.

**Mr. Bryan on Tainted Money.**

Mr. William J. Bryan has resigned as chairman of the board of trustees of his alma mater, Illinois College, because the rest of the board was almost unanimously in favor of accepting money from Mr. Carnegie. The money has not been promised or offered, but Mr. Bryan contends for the principle just the same. In the letter accompanying his resignation he regrets to see the college "converted into an ally of plutocracy." He asserts that "our college can not serve God and mammon," and that, "it can not be a college for the people and at the same time commend itself to the commercial highwaymen who are now subsidizing the colleges to prevent the teaching of economic truth." We do not for a moment doubt that Mr. Bryan is acting in all good conscience in this matter. He is not the only person who believes it to be both wrong and inexpedient to accept money which has been accumulated by monopoly or under the fostering care of the protective tariff. But when Mr. Bryan or any one else talks about "subsidizing colleges to prevent the teaching of economic truth" he has not the justification of either established fact or fair probability in support of his statement. It has never been shown in even a single instance that the economic teaching of any college has been affected by the receipt of funds from trust magnates and monopolists. It may be difficult for Mr. Bryan to believe, but there are some professors of economics in the country who are honestly opposed to free coinage and who do not need to be "subsidized" to teach a different doctrine.

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**Rate Regulation.**

The railroad legislation which the administration is trying to bring Congress to enact—for which, indeed, the President is so solicitous that he is unwilling to allow any other measure to stand in the way of it—includes two separate matters, viz., the prevention of rebates and the regulation of rates. The first aims to secure uniform freight rates to all shippers, without discrimination against any patrons or any locality; the second aims to guarantee that this uniform rate shall be a just and reasonable one. All good opinion is in favor of anti-rebate legislation. Nobody dares to say a word in support of the rebate principle. It is realized that uniform rates are even more important than low rates. The fight is over the proposition to give the Interstate Commerce Commission the power to fix rates in place of those which it finds to be unjust and unreasonable. The Senate is now devoting itself to this question. The bill under consideration provides that a rate fixed by the commission shall go into effect after thirty days and shall remain in force unless suspended or revised by the commission or by a court of competent jurisdiction, and that the courts shall have power to set aside a rate fixed by the commission if it is found to be confiscatory. Two issues are suggested by this: first, whether the new rate should go into effect at once, pending review by the courts, or should be suspended until confirmed; second, whether the courts should be empowered to revise a rate established by the commission if found to be unreasonable, even if it is not so unjust as to amount to confiscation. The friends of rate regulation in the Senate are more or less divided on these points. Senator Lodge has made a speech in support of the President's policy which, in the opinion of many, amounted to wounding it in the house of its friends. He summarized European conditions and showed that rate regulation had generally issued unsatisfactorily. In England, where regulation has been of the mildest type, its chief result has been to prevent the reduction of rates. France has high rates fixed by the government and showing the manifest operation of local and political influences. Germany, with public ownership, has made a profit on her railways only by virtue of high rates and poor service. By these citations, Mr. Lodge gave much aid and comfort to the opposition.

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**Coal Investigation.**

Senator Tillman has introduced a resolution, which has been adopted by the Senate, authorizing the Interstate Commerce Commission to investigate the relation of the railroads to the coal industry. It is a matter of common knowledge that certain railroads, popularly known as the "coal roads," are the real owners and operators of the most important coal mines. By the adjustment of freight rates they can weaken their competitors without injuring themselves, for, since they are paying freight to themselves, they can afford to make it as high as they please. By keeping up the rate, too, they can make the profit on the coal appear small and thus justify the maintenance of high prices for it. Other shippers of coal, who are not in this ring, complain that they have difficulty in getting cars in which to ship their product. Important results are expected from this inquiry. It is significant that the investigation is to be committed, by joint resolution of the Senate and the House, to the Interstate Commerce Commission, instead of to the Department of Commerce and Labor by a simple resolution of the Senate.

The Pennsylvania legislature has adopted a resolution looking to a similar investigation of the relation of the coal roads to the coal business in that state.

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**Constitutional Liberty in Russia.**

A recent proclamation by the Czar providing for the election in the spring is an assurance to the world that he has not, as some predicted he would, revoked his former manifesto offering constitutional liberty to the people, but that he intends to carry it out in spite of the recent popular disorders. Since the putting down of these disorders by armed force, the world has heard but little of the internal condition of things within the Russian empire. It is reassuring to learn that preparations are going on to give the people a voice in the management of the affairs of government. That autocracy is dead in Russia is evident to the balance of the world, and it is gratifying to have evidence that it is also apparent to the Czar himself. If the Russian people are wise enough to see that, if they do not get all they want at first, the opportunity of constitutional agitation is at least given to them and that they may reasonably hope for additional concessions through such agitation, there is reason to believe that we may soon see constitutional liberty established in the land of the Czar.

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**Reform in Divorce Legislation.**

It is a hopeful sign that leaders in both Church and State are realizing the need of additional legislation relating to divorce. Marriage is the foundation of the family, and the family is the main foundation of society. A conference on the subject is being held in the capital of the nation this week to promote uniform legislation on the question of divorce in the several states. A dispatch from Washington announces that delegates from forty-two states have been appointed by the representative governors thereof to attend the uniform divorce law convention which is to be held at Washington, beginning Feb. 19. It is expected that a large number of state executives themselves will be in attendance. Governor Pennypacker, of Pennsylvania, who inaugurated the movement for the national conference, will make the opening address. The delegates will call on President Roosevelt in a body on the first day of the convention, and it is expected the President will express himself on the subject sought to be accomplished. One of the features of the convention will be a report from a committee representing the Inter-Church Conference on marriage and divorce. The committee consists of Bishop William C. Doane, of Albany, Rev. Dr. William H. Roberts, of Philadelphia, John E. Parsons and Francis Lynde Stetson, of New York, and Judge William M. Lanning, of New Jersey. The conference has a most difficult task before it, because differences of opinion exist among those who alike seek the well-being of society; but the task is none the less important because difficult.

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**The Demand of the Brewers**

Columbus, Ohio, apparently has a mayor of the familiar type to whom the word of the saloonists is of more importance than the will of the people as expressed in the law. Columbus has a law requiring Sunday closing of saloons. By a silly usage, which has become tolerably common, this and other ordinances of a similar sensible nature have come to be known as blue laws. They have not been enforced. Recently the mayor, moved by what pressure we know not, sent to the chief of police a copy of the Sunday closing law, together with a message that the duty of the police was plain to any one who could read the English language, and that any one who could not had no business on the force. Then the brewers were heard from and the mayor threw up his hands. The order was revoked and the word was passed out that there would be no radical change in the Sunday regulations. It seems, after all, that ability to read the English language with ordinary intelligence is not the sole requisite for understanding how Sunday closing laws should be enforced. One must also learn what the brewers think about it and get their permission to proceed.

## Christian Union: An Historical Study.

### I. The Apostolic Age.

### 6. *"I am of Christ."*

We have already expressed our concurrence in the opinion of Dr. McGiffert that the brethren in Corinth who said, "I am of Christ," did not represents a fourth faction equally partisan with the others, but were making a rational protest against the tendency to divide up into factions designated by certain favorite leaders. The rebuke of Paul—"Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of Paul?"—is favorable to that view, as is also the fact that there seems to have been no ground for a fourth faction either in doctrinal divergencies or in personal leadership. Those who claimed Peter as their leader were probably Jewish Christians of the more conservative class, while the more liberal, who treated with perhaps too little respect the scruples of the conservatives, claimed to be followers of Paul. There would be certain to be Greeks, in Corinth, who would be carried away with the eloquence of Apollos, of Alexandria, who, not unnaturally, might have mingled some of the Alexandrian philosophy with the Gospel. These were the three leaders who, innocently perhaps, or at least, unconsciously, had stirred up this factional feeling. Is it not probable that there were, among the wiser heads and more irenic spirits of the Church, some members who, possessing the gift of knowledge, were able to see that all the saving truth preached by these three leaders came from Christ, and who would protest against these divisions based on partial views, and express their attitude in contrast with that of others by saying, "I am of Christ"?*

But, after all, there is a more important and fundamental question than the above. Regardless of the historic question as to whether or not there were, as a matter of fact, a part of the Church at Corinth who occupied the common catholic ground, taking Christ alone as their Leader, was not this the very position that *ought* to have been taken by the Church, and is it not precisely the position which Paul *did* take and which he urged the whole Church to take? That is the real question which vitally concerns us. Even if it were granted that those who said, "I am of Christ," were the worst partisans in the Church, it would not follow that their position was wrong, but only that their spirit was wrong, and we could only regret that there had not been those in the Church in Corinth who, in sincere loyalty to Christ, and with due appreciation of all his faithful ministers, whether Paul, or Apollos, or Cephas, would have planted themselves upon the "one foundation" other than which no man can lay, protesting against parceling out his truth among jealous and warring factions.

There seems to be but one possible answer to the question we have raised: There should have been in the Church at Corinth, if there were not, just such a class of Christians as we have described—Christians who were broad-minded enough to accept the truth no matter by whom spoken, and whose loyalty to Christ's teaching and Christ's Spirit would have led them to stand like a rock against these divisive tendencies. They could not have done this by occupying a partisan position themselves. They could not have said, for instance, "We are of John," and made a successful protest against those claiming to be of Paul, or Peter, or Apollos. They must choose a non-partisan Leader who embodied in himself all the truth preached by all his ministers, and whose name would be honored and respected by all his followers. They should not, of course, have said, "I am of Christ," in any boastful spirit, or in any tone of personal superiority, but in profound humility and gratitude, and with unfeigned sorrow that any of their brethren, who also were "of Christ," really, should be willing to allow that fact to be obscured by placing even an apostle as their leader.

It is not to be supposed for a moment that those who said, "I am of Paul"; or "I am of Apollos"; or "I am of Cephas"; intended thereby to reject Christ. It was not the sin of *rejecting* Christ for which Paul rebuked them, but for *dividing* Christ. They had allowed their zeal for some particular truth, or phase of truth, preached by their favorite leader, to obscure other truths, perhaps no less important, and had made these partial views of truth their rallying centers instead of Christ, and so were torn into factions. They were not only, by this course, producing divisions in the body of Christ, but they were impoverishing their own souls by limiting themselves to the truths preached by their particular leaders. It was this folly of building on the partial truth in the person of Christ's ministers instead of on the whole truth incarnate in Christ, that led Paul to that magnificent outburst of catholicity: "Wherefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

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### *THE TRUE FOLLOWER.*

*Not he who utters lip-born prayers,*
*Nor he who mouths a time-worn creed,*
*But he who Christ's meek spirit shares*
*And day by day the Christ-cross bears,*
*Doth follow him indeed.*

*—Thomas Curtis Clark.*

## "Are They Scriptural?"

Read the article elsewhere from the "Christian Standard," under the above title. It is a very pleasant little discussion we are having with Brother Lord. True, he complains a good deal about our misrepresenting him, or not understanding him, but that is not uncommon in discussion when one gets slightly pressed. But in spite of that, we are having a very fraternal interchange of ideas, and it is bound to do good in helping to clear away the mists, if we both "keep sweet." We are getting right down now to a clear-cut issue. We call attention to a few things in the article referred to.

1. "We said nothing of federation with the Baptist denomination, if there is such a body."

But our brother did say something about federating with Baptists and Free Baptists. They have conventions, just as we have, and their conventions voice the sentiment of their respective denominations. Their local churches have probably not voted directly on this question, any more than have the local churches of the Presbyterians, Methodists and Congregationalists. Are we to understand then, that the "Christian Standard" will refuse to federate with Baptists and Free Baptists provided that their national conventions approve the basis of federation proposed at the New York Inter-Church Conference, and should appoint their delegates to the Federal Council?

2. "But we have never conceded the legitimacy, or Scripturalness, of any denomination."

That, of course, is hard on the denominations, but they still decline to go out of business. We wish our contemporary had been a bit more definite in its meaning. Does it "concede the Scripturalness" of The Christian-Evangelist or its Editor? Hardly, we fear. And yet the editor of the "Christian Standard," in the abundance of his charity, does not refuse to co-operate with us in Christian work. Does the "Christian Standard" concede the Scripturalness of that part of the brotherhood who own Daniel Sommer as their prophet and leader, and who call themselves "Churches of Christ"? We do not think so. And yet we have seen no signs that the "Christian Standard" would refuse co-operation with them, or any of the anti-missionary society brethren, because of their "unscripturalness." Why, then, should it make this fact a reason for refusing to federate with the Congregationalists, Presbyterians, etc.?

3. "Are the Presbyterian, Episcopal, and United Brethren Churches, with their human creeds, and affusion for baptism, Scriptural, and Churches of Christ?"

Of course, the "Christian Standard" does not mean to ask us, seriously, whether we regard human creeds, and affusion for baptism, as "Scriptural." Its only question is whether we believe that the churches named, and others having human creeds, and practicing affusion for baptism, can be regarded as churches of Christ, in spite of these errors. We think so, and we so affirmed, unequivocally, in the very article to which the "Christian Standard" replies. We will go even further than that; we believe that most, if not all, of the churches mentioned are far more loyal to Christ's teaching and spirit, as a whole, than many of the churches calling themselves "Churches of Christ," which the "Christian Standard" recognizes as such, and with which it would be perfectly willing to federate. On what ground of justice and equity, therefore, can we refuse to recognize these evangelical Protestant bodies as Churches of Christ, in spite of their errors, while we freely accord such recognition to those having even worse faults, who call themselves "Churches of Christ"?

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*An interesting question emerges at this point: Supposing that the incipient division at Corinth had ripened into open schism, and that Paulinians, Apollonians, and Cephasites had set up as independent denominations, each having formulated a creed to express its particular views, and the protesting members had stood fast on the common foundation, owning Christ alone as Leader, what would have been the status of this part of the Church occupying the original ground? Of course, the world would have regarded it as one of the four denominations; but in its essential characteristics it would certainly have been different from the three parties mentioned above. Should any body of Christians to-day put themselves wholly upon the original New Testament basis of faith and fellowship, in order to clear themselves of the sin of schism, although they would be popularly regarded as a denomination, being only a part of the general body of Christ, yet its chief distinguishing feature would be its undenominational, or non-partisan, character.

This seems to narrow the issue down to the single question. Are we justified in withholding recognition and co-operation from religious bodies which we believe to be in error in some things, but with which the Lord is evidently co-operating in the work of saving the world? On this question, as we understand, the "Christian Standard" affirms, and we deny. That is the plain issue.

## A Family Skeleton.

We have over eleven thousand churches. To one widely acquainted with what is being done by foreign missions and who realizes their immense value to the home churches, it seems that there ought not to be any need for an editor to urge every church to have a part in so great a work. But—there is a family skeleton. To look at things in the face is sometimes the only way to get rid of them. The black spots on President McLean's chart show that only twenty-eight hundred of our churches contributed to the Foreign Society's work last year. Two-thirds of our churches have no part in the work. In fact, here has been a decrease of two hundred and thirty-three in the number of contributing churches within the past five years, though we have planted more than double that number of new churches in the same period. It is really necessary for us to urge that we must change this condition on March 4.

## Notes and Comments.

This from the "Herald and Presbyter":

> "The January number of the 'Record of Christian Work,' claiming to be undenominational, and the organ of the Northfield movement, seeking support from all Christian denominations, has in its comments by Dr. A. T. Pierson, on the Sabbath-school lesson for last Sabbath, on the Baptism of Jesus, a reference to Christ's 'descent into the baptismal waters' and 'his baptism with water.' Of course, if the 'Record' wishes to be known as a Baptist publication it has the privilege of inserting such teachings as these. But let it be known as such, and not as non-denominational."

Is not that a curious, not to say archaic, idea of what it is for a man or a paper to be undenominational? If the "Record of Christian Work" wants to be really an undenominational paper, according to the "Herald and Presbyter," it should suppress its convictions on any Biblical fact, if its convictions do not happen to agree with those of other religious people; nor should it allow its contributors to express their views on any controverted subject. Have we not really gotten beyond that cramped idea into the larger conception of the freedom which we have in Christ? If undenominationalism means *slavery,* who of us would not prefer denominationalism? Besides, does not our venerable contemporary know that the view of Jesus' baptism presented by Dr. Pierson is held by scholars without any reference to their denominational connection? Baptists have no monopoly of Scriptural facts. They are the common heritage of all Christians.

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What, then, is the real undenominational attitude? It is to look for truth and to receive truth, without reference to denominational creeds or practices. It is to hold no view that would not willingly be surrendered as soon as it is discovered to be out of harmony with God's Word. It is open-mindedness to the truth and the willingness to follow it wheresoever it may lead. If it finds Jesus was immersed, though its affiliations be with affusionists, it declares the fact. If it finds that he was sprinkled or poured, though its affiliations be with immersionists, it declares the fact as it sees it. It is in this spirit of supreme devotion to the leadership of Christ that men are lifted above denominational limitations into the larger fellowship of loyal spirits, in all religious bodies with whom Christ is more than party creed, and obedience to him is the law of their life. "Of such is the kingdom of heaven."

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An aged brother of another faith, who begs to be heard in our columns, after expressing some true ideas about worship, such as the spirit and purpose of worship, comes to the question, "What things should we worship?" His reply to that question is as follows:

> "We should not worship God as a personal being, but the moral and spiritual principles which he represents, and which are personified under the name of God. We should make this distinction for the reason that we are so constituted that just in proportion as we concentrate our minds and hearts on one thing we become oblivious to other things; and when we concentrate our minds on God's personality we become oblivious of the moral principles he represents, when it is really these moral principles that bring our characters into the likeness of themselves by the law of assimilation, as I have said."

That is a strange confusion of thought about personality. Did our correspondent when he fell in love with the woman he married separate between her character and her personality, and love only the former, lest he might lose sight of her character in loving her personality? We love God and worship him because of his character, that is, his love, holiness and righteousness. But moral character can be affirmed of persons only. Jesus Christ is lovable because he embodied in his own personality all truth and goodness. To worship *things* is idolatry. Only God—a glorious personality—can be worshiped.

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At a recent forenoon Lord's day service in the Union Avenue Christian Church, this city, the ordinance of baptism followed immediately the ordinance of the Lord's supper. When the cloth was spread over the table of the emblems by the pastor, the curtains parted at the left of the pulpit revealing the assistant pastor and the candidate, standing in the water. The formula was pronounced, and the candidate was buried with Christ in baptism. A verse was sung and the benediction pronounced. The two ordinances had borne their joint testimony—one to the death and the other to the burial and resurrection of our Lord. A devout lady, member of another church, was present, who had never seen it after that fashion. She was so profoundly impressed by the scene, and by what she had heard about the baptism of Jesus in the Sunday-school lesson explained by Dr. Philputt at the Wednesday evening prayer-meeting, that she came forward at the evening service to make a renewed consecration of her life to Christ, and was baptized "the same hour of the night." Properly attended to, these ordinances testify of Christ in a most impressive way, and vindicate the wisdom of their divine symbolism to all reverent, believing souls.

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A brother from Anaconda, Montana, sends us an editorial clipping from a local paper of that city purporting, at least, to give the religious statistics gathered by Dr. Carroll, as published in a late number of the New York "Christian Advocate." After giving the gain of several of the leading religious bodies, the article says: "The Disciples of Christ report a very small gain of members." Our correspondent wishes to know if this is a correct report. The statistics purport to be for the year 1905. We have not seen the report of Dr. Carroll, but we quote this statement from the annual report of our statistical secretary, G. A. Hoffmann, made at the San Francisco convention:

> "The gain in membership is fully thirty thousand. This is not shown in the above table, as large reductions were made in several states where statistics had not been carfully gathered."

The last sentence perhaps explains the statement quoted from Dr. Carroll's report. There has been no falling off in the *actual* rate of increase, but an *apparent* reduction in increase is caused by the reduction of the membership in several states through the correction of statistics. This emphasizes the importance of getting correct statistics from all the states and of keeping them correct.

## Editor's Easy Chair.

As Kansas City many years ago was a sort of frontier outfitting post, where the caravans made their start for their long journey across the plains, so even now, one going from St. Louis to the far west or southwest, is likely to run over to Kansas City during the night and make his real start from that enterprising city at the mouth of the Kaw. So did our little caravan. We spent most of Monday there, putting up at the Hotel de Richardson, which, though not listed among the popular hostelries of the city has been for several years a favorite inn with us. We not only like the cooking, but the *cooks* who, with their culinary art, have other accomplishments. And then the proprietor and proprietress know how to make their guests feel that they are welcome. The male members of our party attended the weekly ministers' meeting of our Kansas City pastors, and spoke briefly, after hearing interesting reports from the various churches represented. We have a fine body of ministers in Kansas City and vicinity, and the cause is growing under their labors. There was but little additional outfitting to do, and by 2:35 p. m. we were aboard the Sante Fe train, ticketed for Las Vegas, Santa Fe and Albuquerque, the immediate terminal points of our journey. Once aboard the Santa Fe, the vacation is on. The Pullman sleeper, on a well-ballasted roadbed of a well-managed railroad, whose employes devote themselves to the comfort and welfare of their passengers, with a line of Fred Harvey eating houses, offers all the necessary conditions for a vacation on wheels. The Sante Fe System has spent not less than six million dollars annually for several years in improving its lines, and expects to spend not less than fifteen millions in improvements during the fiscal year. That means a comfortable ride. Let us lean back and rest.

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The Kansas landscape conduces to rest. There is nothing striking or heroic in its scenery, but its history is not lacking in the heroic element. Since the time when its billowy surface was the bed of a vast inland sea, on through later eons, when colossal wild animals roamed its plains, down to the modern period when savages lived their wild, free life, on its wide prairies, with the chase and the war-dance, to give place in time to the white man who came on the scene with his traditions and civilization to establish a free commonwealth, what tragic and historic scenes have here occurred! But the modern traveler rides across this ancient sea bed, this playground of mastodons, this hunting ground of Indians and battle ground of freedom, where the pioneers fought drought and grasshoppers, in his steam-drawn palace, and grumbles if a delay of his train makes his dinner 30 minutes late. During the night we glide across the state line and the morning dawns upon us on a plateau of southeast Colorado, 4,000 feet above sea level. If it were spring or early summer, the Arkansas Valley which the train traverses from Holly to La Junta would be green with alfalfa and melon patches; but to-day it is sleeping beneath a white coverlet of snow, which grows thicker as we go westward. At Trinidad, where we paused for dinner, the scene was decidedly wintry, and now as we ascend through the Raton Pass up into the mountains, we seem to be entering the very fastnesses of winter. The fresh, white snow blankets mountain and ravine and every tree and shrub bends under its burden of "the beautiful." No track of beast or bird is to be seen. No sign of life is visible, except an occasional Mexican hut, from which the smoke ascends through its snow-mantled roof. And yet we are in quest of sunshine and vernal breezes! "Beyond the Alps is Italy." Perhaps beyond this mountain range we may find our Italian skies and sunshine.

* * *

The Santa Fe train enters New Mexico through a tunnel at the crest of the mountain range and descends gradually to the city of Las Vegas, where on account of some delay we landed at 9 p. m. The snow was sifting down through a wintry air as we stepped out of the car at our first stopping place in search of shelter from the winter's storms! Strange to say, however, the people here do not say this is "unusual." They have such spells of weather occasionally, they say, during the winter; but there have been more of them the past winter than usual. They think this will be of great advantage to the country. Las Vegas (meaning the meadows) is spread out on a plain and rimmed about with mountains, or spurs of the Rockies, only a few miles distant. The day after our arrival the sun shone out with all his splendor, and in this high altitude (6,400 feet above sea level) the snow melts very rapidly. We visited by street railway the "old town," with its plaza and its Mexican adobe houses, its curio stores, with a few up-to-date mercantile houses. In the afternoon we enjoyed a ride on the electric railway to the hot springs, about six miles to the northwest, at the mouth of a canon, through which flows the little Rio Gallinas, a sparkling stream of melted snow, which furnishes the water supply for the city. On a bench of the mountain side, near the hot spring, and beside the rollicking Gallinas, the Santa Fe road built a few years ago a magnificent hotel and bath houses, which it has recently turned over to a board of trustees, representing a number of fraternal orders with an insurance feature, which are to run it as a fraternal sanitarium for the benefit of their members. Las Vegas has a population of 8,000, mostly Mexicans, with excellent school buildings, banks, hotels and mercantile houses and one daily newspaper, "The Optic," whose editor, Mr. McNair, showed us every courtesy. Las Vegas is the business metropolis of northern New Mexico and is growing in favor as a health resort. The fraternal sanitarium is bound to add to its fame in this respect.

* * *

To-day we go on to Santa Fe, the capital of the territory, where we will make a brief stay. We shall probably continue our journey so far as Phoenix, Ariz. We may turn south to Roswell. All of this country is high altitude. It has been estimated that if all its mountains were cut off enough to fill up all its valleys the level plateau would be higher than the highest peak in the Catskills or the Adirondacks. The air is pure and rarified, and a little experience yesterday showed us that we must take mountain-climbing in small, broken doses. The "strenuous life," to use an overworked phrase, is no part of our present program. We shall try to take the natives out here as our models in this respect, as they seem to have time enough and to spare. We find the sentiment in Las Vegas, as elsewhere, divided on the question of statehood. An intelligent gentleman, engineer of the city, and graduate of Lafayette College, with whom we talked yesterday, did not believe the territory was ready for statehood, even with Arizona included. The Mexicans, he said, would outvote the Americans and elect their own men to the offices. They are divided among themselves by party lines, but as between a Mexican and an American, he said, they would all unite on the Mexican. But even Mexicans may learn something when they are made to feel that the responsibilities of statehood are resting upon them. The two classes of people are here together, and they must learn to live together and share the burdens and duties of citizenship. They can not stand aloof from each other and work out successfully the destiny of their state. Assimilation to a common standard of citizenship can come only through their mutual co-operation as citizens of the same free commonwealth. It is true, in politics as it is in religion, that united effort is the condition of success.

* * *

As we mail this installment of the Easy Chair we are about renewing our journey further to the southwest. Speaking of health resorts, we have never found a place yet where the residents do not send their sick some other place to get well. Climate works no miracles. People who come here "ready to die" generally die. A poet from Chicago, who is seeking health in this great southwest, uttered a "plaint" recently in which he truly remarked:

"I have heard of certain places where they've got such splendid air
That you'd think no undertaker could eke out a livin' there,
Where it seems as if kind Nature kept diseases all away
So that man might, if he wished to, live forever and a day—
Mind, I ain't got no intention to give anybody blame,
But I've noticed that these places all have graveyards, just the same."

And these "graveyards" grow more rapidly because the doctors in the east send people to these health resorts when they are too far gone for anything short of a miracle to save them. This is an evil under the sun against which the citizens in these regions justly complain.

# Up the Great Congo

### By Kenred Smith

[This gracious tribute from a stranger about our mission work at Bolengi, Africa, will be read with interest by thousands.—EDITOR ]

Some months ago I arrived in England from the Congo, after a term of service at the Baptist missionary station at Bopoto on the Upper river, and spent a day at your mission station at Bolengi on my way home. It has occurred to me that you might welcome an account of my impressions of the Sunday I spent with your missionaries on the equator. I intended writing you earlier, but a multiplicity of engagements has prevented me hitherto.

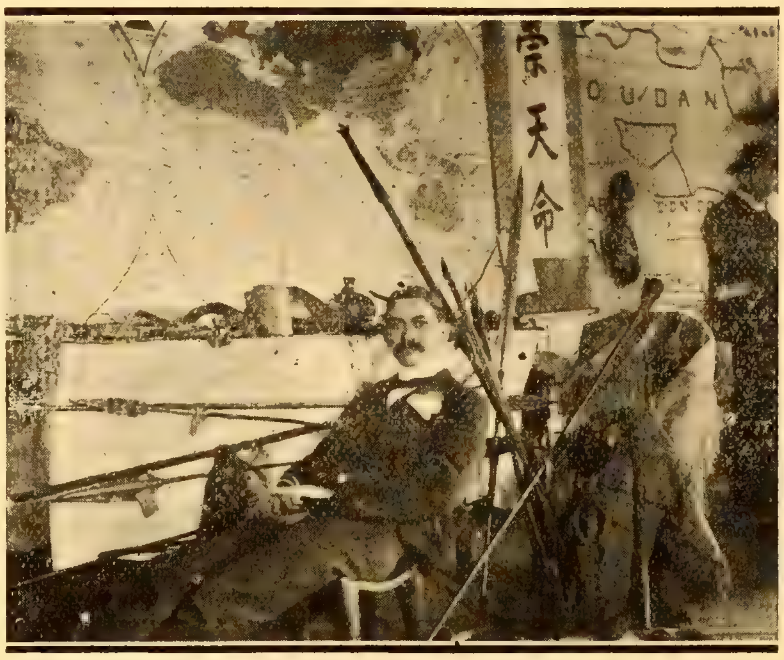
Bolengi station, built on a good high bank, looks very picturesque as one stands on the deck of the mission steamer, the "Goodwill." The grassy lawns, the beds of flowers, the houses and other station buildings peeping out among the palms and other indigenous trees, not only make an attractive picture, but also show that this is one of those too rare spots in Congoland where God's servants are trying to help the degraded natives and lead them sympathetically to God.

To the right of the steamer beach, huge boulders of conglomerate rock strew the strand, but happily there is a sufficient space clear for the steamer to anchor between these masses of rock. A spring, welling up out of the beach and covered with a brick well house with a palm thatched roof, supplies the station with an abundant supply of pure and clear water, so different from the wide coffee colored stream flowing constantly by, known to the world at large as the Congo river.

The house inhabited by Dr. and Mrs. Dye is at the top of the rising ground which forms the river bank, and is seen to the left or east of the station, and near it is the memorial hospital, which also serves as the dispensary for Dr. Dye in his all important medical work. The iron store is about halfway between Dr. Dye's house and the house inhabited by Mr. and Mrs. Eldred. At the top of the bank the ground is level and here one finds a well laid out station. A palm avenue skirts the mission grounds, making a beautiful and pleasant walk, more especially as the stems of nearly all the palms make a perfect fernery of green.

The school chapel, recently log-rolled by Mr. Eldred from its former site, now occupies a central position, and can be easily approached from all sides. The girls' house is being erected toward the east of the station at a little distance from Dr. Dye's home, while the sheepfold and the carpenter's shop are found in convenient positions, the former toward the east and the latter toward the west of the station. A grove of sweet orange trees adds a fresh beauty to a fine station, while a well cultivated vegetable garden supplies the missionaries with the green food so conducive to health on the Congo.

At a corner of the station near some palm trees one approaches with quiet reverence, for here are four mounds of earth telling of four lives given up to God. A mother and sisters wept in England when they heard of the death of J. W. Cole, of the Congo Bololo mission, whose grave is represented by one of these mounds, while relatives and friends mourned the loss of one of the best of the missionaries of the mission. A husband and father was the mourner at the grave of Mrs. Badfield and the little one, who rest side by side near the grave of Mr. Cole, while an affectionate son and daughter mourned the loss of the father of Dr. Dye as he was laid to rest to await the resurrection of those who through faith and patience inherit the promises. Flowers and plants will grow on those graves, not more fragrant or beautiful than the lives of those who now rest under the palms in far-off Africa.



Dr. Royal J. Dye, our medical missionary at Bolengi, Haut Congo, Africa.

The station staff at Bolengi is all too small. Dr. Dye is bright, energetic, skilful, busy yet withal tactful and wise in his dealings with the natives and all those problems which come before him on the mission field, hospitable and brotherly to a passing missionary, and possessing in the person of his wife a true helpmeet, a woman whose brightness and sympathy endear her to all who come in contact with her, one to whom native women come in their troubles and difficulties, and one who has gained their love if one may judge by the bright and happy faces which look up into hers with such trust and affection beaming out of their eyes.

Mr. Ray Eldred, "Eldred the Elder," or "Big Eldred," as he was called at college, is a man with a big heart, overflowing with sympathy, who, amongst his manifold building operations and general work, finds time to share in the spiritual work of the station and share in it with all the force of his tender and compassionate nature. Mrs. Eldred, unfortunately, is hindered to a great extent from joining the others in their ever growing duties and responsibilities, by domestic cares and very indifferent health.

The ringing of the station bell on Sunday morning told me that the day's duties had commenced. I went up from our mission steamer to find more than 60 women and girls gathered on the veranda of Dr. Royal Dye's house, and Mrs. Dye, with face aglow with Christlike love, beamed on these women as she spoke to them in quick and forceful tones in their own language the words of eternal life, and of the Christ she herself loved and served. I just stood and watched from the inside of the house, and saw with pleasure middle-aged women, mothers with infants, drinking in the life-giving message as eagerly as the little ones were drinking in their mothers' milk. An old dame sat with eyes fixed on Mrs. Dye, anxious not to lose a word, while from the whole crowd would break again and again murmurs of assent, as some point was made.

Following the service for women came the preaching service in the school chapel. The people gathered, women to the left, men to the right of the speaker, while some married couples with others occupied the benches in front of the platform. What a congregation! Men and women from the village in native costumes with hair braided and dressed in the peculiar fashion of the African natives, others dressed neatly and decently in garments made under the supervision of the lady missionaries, but all alike seemingly anxious to worship quietly and reverently the God they had learned to honor from the teaching of their missionaries. The Doxology was sung (of course in their own language) all standing. Prayer followed, these erstwhile savages closing their eyes and bowing their heads reverently before the All-Father. A portion of Luke's Gospel was read by Mr. Eldred and then followed a discourse punctuated by grunts of assent by the whole congregation who seemed intelligently to follow the address.

Mr. Eldred had prepared a design on the blackboard to illustrate some of the points in his teaching, thus endeavoring to reach his audience by the two avenues, the eye and the ear. After hymn and prayer the general congregation was dismissed and the communion service held. The church numbers over a hundred members. On the Sunday I was present

(Continued on page 242.)

# The American Boycott in China

By W. P. Bentley

Kwang Hsu, Emperor of China.

The monotony of our eastern life was varied last summer by the experience of a real live "boycott," carried out upon the most approved western models. First, there was the "grievance"—the mal-treatment of Chinese at the ports of entry into the United States. Then, there was the "occasion"—the enactment of a new treaty with China. And lastly, there was the inclination to "make it warm for somebody."

This combination resulted in producing a situation that was, for some months, very "interesting," and for a time threatened to be serious. Popular agitators appealed to the public through the press. Public meetings were held, and largely attended, in Shanghai, and other places, although forbidden by the English authorities in Hong-kong.

The Chinese have a special genius for "mob-ology." Everything is here done in, by, for, or through a mob. And so the boycott was soon a "going-concern." The Mongalian ukase went forth that no native should buy or sell any American goods that had not been bought from America before June 15. The disobedient were threatened with heavy fines, and other dire penalties.

The leaders had not counted on the too ready support given the movement by the proletariat. All at once the common people discovered the most violent animosity to everything American. They would not smoke American cigars, or wash their "celestial" bodies with American soap, or burn the American "midnight oil." Here was a surprise for the leaders of the movement, who had thought to dispose of all their present very heavy stocks of goods. But the people were "out of hand." The leaders were "hoist with their own petard." The country was flooded with vile anti-American placards and literature.

The boycott has shown:

1. The power of the Chinese native press;
2. The growth of public opinion in China;
3. The development of a spirit of true patriotism, based on nationality;
4. The spread of knowledge—the Chinese action was based on the known fact that Chinese were the only nationality excluded by our laws;
5. A danger point—the tendency of Chinese reforms to go to extremes. The movement was led by western-trained students;
6. A sense of justice and power of discrimination among the leaders. No attack by them was made on the persons of Americans, nor upon their schools or chapels. Efforts were made to prevent harsh personal feelings.

The boycott threatened a financial panic, and worse, and the danger is not yet over.

Street Scene, Peking, Boxer Types.

W. P. Bentley, late of China.

The Empress of China.

### What It Must Represent.

To justify a centennial celebration, it will not be sufficient that we shall have raised a half million dollars for foreign missions in the year 1909, but that half million must represent the apostolic faith, primitive zeal, and universal love of the majority of our people. Let every one who reads these lines, even if he be neither a minister nor a deacon, see to it that every member of his church has an opportunity this year to give cash expression to the little or great missionary interest that is in his heart, and let him also see that the three churches nearest his own likewise observe the annual festival of foreign missions.

W. R. Warren, Centennial Secretary.

Tsen Tao-Tai, Boycott Leader in China.

# Missionary Spirit of the Religion of the Prophets

## By G. A. Peckham

The golden thread of God's love runs through the religion of the prophets from beginning to end, revealing his gracious plans and purposes for the salvation of humanity. The beginnings of this religion may be seen in the inspired utterances of God's prophets recorded in the Old Testament, its crown and perfection in the teachings of Jesus the divine Master and his apostles—the same religion in different stages of development. We may learn its true character from two short quotations: "There is no God else beside me, a just God and a Savior; there is none besides me. Look unto me and be ye saved, all the ends of the earth" (Is. 45: 21, 22), and "Go ye into all the world, and preach the Gospel to the whole creation."

In both of these Scriptures we have the living Word of God quickened by his Spirit. Both are proclamations of his infinite love for humanity. In the one a holy man of God speaks as the Spirit gives him utterance; the other contains the words of the greatest of all the prophets, whose coming was desired for centuries by the Jewish nation with eager expectation, in whom as a man divinity and humanity, both in perfection, were united, the Savior of the world. When these words fell from his lips, all authority had been given to him in heaven and on earth. In him prophecy reaches its perfection and has its richest fulfillment; he is the goal of all prophecy.

His message with his spirit in it is the power of God unto salvation to all that believe. So we may say that the

**Distinguishing characteristic**

of the religion of the prophets is its missionary spirit. Its mission is worldwide, "Look unto me, and be ye saved, all the ends of the earth"; "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will give thee also for a light to the Gentiles, that my salvation may be to the end of the earth." Its splendid optimism fills us with enthusiasm. It sees a glorious destiny, not for the rich, not for the educated, not for the few, not for a single nation, but for the race. Gentiles shall come to thy light; salvation is to reach the end of the earth; the Messianic King is to have nations for his inheritance, and the uttermost parts of the earth for his possession.

Jesus sounds the keynote of the religion of the prophets in the commission, "Go ye into all the world," an order intended for all who are to have any part in carrying out his plans. This is but the repetition of a call often made by God in the Old Testament with the same object in view, man's salvation.

Abraham, the friend of God, hears the command, "Go unto a land that I will show thee," obedience to which meant not only enlargement and honor for him, but blessing for all the families of the earth. In this scene Abraham is a representative servant of God. In the light of New Testament teaching a like call comes to all Christians as the spiritual seed of this man of faith, and if we are to receive the richest blessings, we must make the fullest use of our opportunities.

Again God appeared to Moses in the burning bush at Horeb for the purpose of sending him into Egypt that he might free Israel from the oppression of the cruel taskmaster crushing out hope and making spiritual development impossible. It is interesting to note the part played in the conversation between Jehovah and Moses by the two words go and send, and how they supplement each other. God says in one place, "I will send thee," and in another, "Now therefore go." Moses heeded the call and a nation was redeemed from slavery to become the bearers of God's truth to the world.

Once more we turn the pages of revelation and read the messages of Isaiah full of hope and promise for the redemption of humanity. With vision purified by the Spirit he sees Jehovah upon a throne high and lifted up and hears the seraphim singing, "Holy, holy, holy, is Jehovah of hosts; the fullness of the whole earth is his glory." As he listens, the voice of the Lord sounds in his ears, saying "Whom shall I send and who will go for us?" and at once he replies, "Here am I, send me."

When we open the New Testament, we read a continuation of the same story, God's messengers go forth to preach salvation. One eternal purpose of God runs through the whole Bible, the redemption of mankind through the sending out of missionaries. This purpose is seen again in the words of the glorified Jesus when he calls Paul to enter his service: "Unto the Gentiles I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me."

**The source of its missionary spirit**

is the life breathed into it by God, the author of all life. The religion of the prophets is not only living, but it is also life-giving. Like the sparkling springs of water that burst forth among the eternal hills of God and with their ever-flowing streams refresh man, beast and vegetation, it is always fulfilling its mission in this sin-cursed world of ours by pouring out in rich abundance life and blessing upon humanity. Its messages are "seen to tread the ages" like the fabled goddess under whose beneficent footfall sprang beautiful flowers wherever she went. Hospitals and asylums, colleges and universities and hosts of other philanthropic institutions spring up to bless and enlighten.

The spirit of this religion says, "Bring home to every man's heart the knowledge of God, with whom is the fountain of life," to whom the divine Master said, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." Many examples of its vitalizing power are recorded on the pages of history. It touched the literature and art of ancient Greece and Rome and quickened them into new life. The historian Stade, whom no one would accuse of being unduly influenced by the traditions of the church, is authority for the statement that the creations of the Greek and Roman mind influence the intellectual life of the modern world only so far as they came in contact with the religion originating in Israel. Wonderful are the effects of this religion as told in the story of our own civilization. Under its tuition a race of barbarians became leaders in the thought of the world. No less wonderful are its doings within the last century among the wild men living on the islands of the sea.

The religion of the prophets is indeed a healing stream such as that flowing from the temple in the vision of Ezekiel, or like the one seen by John on the isle of Patmos when he was in the spirit on the Lord's day. In the Old Testament the source of the stream is the temple where God manifested his gracious presence to his people; in the New it flows from the throne of God and the Lamb. So in both it is the gift of God and carries life and blessing wherever it goes.

### The Religion of the Prophets is World-wide in its Mission.

Life must manifest itself. He who has really caught the Master's spirit feels that necessity is laid upon him; he is a debtor to all the world. As President Hyde, of Bowdoin College, has said, "Christianity is essentially self-extending; the Christian is under spiritual compulsion to be a missionary." He takes to heart the call of Jesus, "Go ye into all the world, and preach the gospel to the whole creation." He increases his joys and blessings in Christ by sharing them with others.

There is no more striking figure on the pages of divine revelation than "the Servant of Jehovah." One picture of him after another passes before us as we read the Word of God. Now we see him blind and deaf, insensible to the lessons that God would teach. Now he is called to a wonderful salvation; but he can not enter upon it at once. He must save himself by saving others; he must lose his life to save it. Is one in the church for the sole purpose of saving self? Are you there because there is such joy in singing and praying, in holding communion with the saints and feeling sure that you have a passport into heaven? Let us remember that the only path to lasting communion with Jesus, in whom we must abide if we are to live and bear fruit, lies through service.

A beautiful legend of the monastery contains a lesson that we do well to ponder. One day a monk at his devotions sees the glorified form of his Redeemer. As he gazes entranced, the bell rings calling him to feed the beggars at the gate. How he longs to continue in the divine presence! But the voice of duty calls to service and he obeys. When he returns, his Lord is waiting for him and greets him with the words, "If you had stayed, I would have gone." If we wish to have the Savior abide with us, we must make his work our work.

Some churches failing to catch the spirit of the religion which they profess have tried to live each unto self alone.

**They may be Orthodox**

and take great satisfaction in the morals of their members. Yet is their fate bound to be that of Narcissus in the myth. Narcissus, so the story runs, was a youth who saw himself reflected in the stream and was so struck with his own beauty that he gazed upon it until he became a flower, a thing of joy and grace for a moment. Soon, however, it withered and dried up. Then the wind carried it away and it passed into nothingness. The non-missionary church is doomed because it is false to the law that called it into being.

The Christian born of God inherits from his Father the missionary spirit that counts no sacrifice too great that the whole world may have the Gospel. To return to the Servant of Jehovah in the Old Testament, we see him, stricken, smitten of God and afflicted, pour out his life unto death. But after bearing the sins of many he makes intercession for the transgressors. It is his mission to carry light to the Gentiles and salvation to the ends of the earth.

The prophets on the mountain-top of inspiration with vision purified by the Holy Spirit see the kingdom of heaven embracing the whole world. A characteristic passage is found in Isaiah 19: 23-25, "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, Blessed be Egypt my inheritance." When we consider that these three nations meant for the hearers of the prophet all the earth, we have in his words a picture of universal peace and good will because all men worship the one true God. That these Old Testament ideals and promises may be realized as soon as possible the Church must understand that its mission is world-wide and must let the heathen hear God's gracious invitation, "Look unto me, and be ye saved, all the ends of the earth."

**The vision of a glorious destiny for humanity**

is another distinguishing characteristic of the religion of the prophets. The promises of God resting upon his eternal truth form the background of these visions and give assurance that the glories seen in the future are to be realized. He who trusts in them and permits his life to be guided by them can no more suffer disappointment than the germ of the seed, when it has struggled up through the ground, can fail to find the sunlight that quickened it into life. These soul-inspiring visions serve as beacon lights kindled by our Father helping us on the way to perfection. The prophet Joel looked forward to the time when the Lord was to pour out his Spirit upon all flesh and the young men should see visions. All the great prophets had their visions. Even Jesus for the joy that was set before him endured the cross, despising the shame, and so became the Savior of the world. We sometimes smile at the fancies of the youth because he builds castles in the air. But one thing is sure, no man ever lived in a castle that was the product of his own brawn and brain that did not first have a castle in the air. Our life and its goal depend upon the visions that we see and the hopes that we entertain.

Let the heathen see the visions and hear the promises, for they as well as we have a capacity for divine perfection in Christ Jesus. What Christianity has done and is to do for us it can do for them. If its promises have filled us with enthusiasm and given us the hope of a blessed immortality, they can do the same for all the children of God. "Great lives are trained by great promises. The world has never been without a great promise singing in its wondering and troubled heart—something to rely upon; something to appeal to when difficulty was extreme. . . . . God's presence in the soul is a life-expanding and a life-glorifying presence." Christianity enriches the soul, dignifies and ennobles man by making him the child of God.

We must not measure the possibilities of the heathen by what we can see of him in his present condition brutalized by generations of ignorance and superstition, but rather by the perfect Man, Christ Jesus, the firstborn among many brethren. A kernel of grain held by a mummy's hand in the darkness of the tomb for three thousand years gave no hint of the latent power contained within it. But when it was placed in the ground and the rains of heaven fell upon it and God's sunshine warmed it into life, it sprang up and yielded the golden harvest. Let the brightness of the Gospel shine into the benighted souls of the heathen and quicken into life the latent divine nature that is within. This religion of the prophets has already done wonders for the race and is fitting humanity for a glorious destiny in a future life. Death is swallowed up forever. Sin and sorrow have passed away. Men have realized their ideal in the service of God and in the light of his glory they shall reign forever and ever. May we do well our part that we live not only now but in that unending golden age when men have attained unto perfection.

*Hiram, Ohio.*

* * *

## HOW AMERICANS SPEND MONEY.

For foreign missions—$7,500,000.

For chewing gum—$11,000,000.

For millinery—$80,000,000.

For confectionery—$178,000,000.

For church work at home—$250,000,000.

For jewelry and plate—$700,000,000.

For tobacco—$750,000,000.

For liquor—$1,243,000,000.

* * *

**BETTER THAN PIE**

**Not Only the New Food But the Good Wife As Well.**

When they brought the new food, Grape-Nuts, into the house the husband sampled it first and said, "It's better than pie!" When it brought back the glow of health to the wife's cheeks, his admiration for it and her was increased, so she says, and the rest of her story follows:

"From childhood I was troubled with constant and often acute indigestion, and when my baby was born it turned out that he had inherited the awful ailment.

"A friend told me of Grape-Nuts and I invested in a box and began to eat according to directions. It was after only a few days that I found my long abused stomach was growing stronger and that the attacks of indigestion were growing less frequent, and in an incredibly short time they ceased altogether. With my perfect digestion restored came strong nerves, clear, active brain, the glow of health to my cheeks, and I know I was a better wife and mother and more agreeable to live with under the new conditions.

"When the boy came to be 10 months old he developed such an appetite (his dyspepsia disappeared with mine) that his mother's milk was not sufficient for him. He rejected all baby foods, however, till I tried Grape-Nuts food, at Husband's suggestion. The youngster took it at once and has eaten it daily ever since, thriving wonderfully on it. He now demands it at every meal and was much put out when he dined at a hotel a few days ago because the waitress could not fill his order for Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

# The Annual Convention at Tokio

### By Clifford S. Weaver.

The annual convention of the churches of Christ in Japan was held in the city of Tokio. This meeting sustains somewhat the same relation to our work in Japan as does the national convention at home to our work there.

**Tashiro San and family, native evangelists of the Foreign Society at Osaka, Japan.**

The last convention was one of our best. It was a democratic body, composed of our missionaries, the Japanese preachers and evangelists, and the believers from the various stations, although the attendance, outside of the preachers, is largely local. The program consisted of sermons, Bible readings, lectures, etc., the chief features of one of our home conventions being incorporated. In point of attendance our meetings are small, probably about like a county convention in America. This year the presence of Miss Griffith, H. C. Saum and wife and D. O. Cunningham and wife, en route to India, was a blessing and inspiration. Brethren Saum and Cunningham, with their wives, sang sweetly for us. Although their words were not understood by the Japanese, yet they were appreciated by our own misisonaries, who were present.

**Sunday-school children at play in C. S. Weaver's yard, Osaka, Japan.**

Mrs. Axline, of Ohio, and Miss Susan Mitchell, of Kentucky, also attended some of the sessions, the latter rendering a most beautiful and appropriate solo at the morning service on the Lord's day.

Just at present in some Japanese circles there seems to be a certain clash between Japanese and foreign workers. In some of the churches this is quite apparent, but in our work here this problem has never troubled us. We have no creed nor ecclesiastical machinery to harness upon the people, and hence there is no issue between the Japanese worker and his foreign helper and adviser. There is nothing for each to do but to exalt a common Lord and Savior, and wherever one is busily engaged in exalting Christ Jesus there is little time for religious or other controversy.

**One of our Sunday-schools at Osaka, Japan. C. S. Weaver and wife appear in the picture. They are graduates of Eureka College.**

The convention of 1905 showed a genuine fellowship to exist between the Japanese, and the foreign missionary. I speak this in reference to our own people.

There was never a better time than to-day to preach Jesus Christ in Japan. To those willing to do this, and this only, there is plenty of room, and such a one will not be unwelcome in most Japanese circles. Japan is not yet Christian, although some enthusiastic writers have so painted her. It is estimated that three-fourths of the people have not heard the Gospel.

Japan is not all the mission field in the world, but our Foreign Missionary Society is not doing work in any field of greater importance than is Japan at the present time.

The present force of the Foreign Christian Missionary Society in Japan is 24, with 44 native helpers. Besides this force, there are upward of a half-dozen working independently of our board, who receive their support from various churches and individuals in America.

In so far as these missionaries, whether under the board or independent of it, seek to preach Jesus Christ and him crucified will their work be blessed.

So far as I know all the missionaries of the Church of Christ in Japan are doing their best under many and varying difficulties. For all success to God be glory and honor. For all our mistakes we pray our heavenly Father's grace and forgiveness.

*Osaka, Japan.*

* * *

The churches under the control of the American Board and the London Missionary Society in South India and Ceylon have united. The union follows a similar action on the part of the Presbyterians in India. This is just one more indication of the tendency toward Christian union through the foreign field.

### Retracing the Old Survey

# As Seen From the Dome

By F. D. Power

However well grounded in the truth, no man is out of reach of the temptation to apostasy. "Hold fast the form of sound words," was the exhortation of Paul to a Christian minister. "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." By "form of sound words" is meant the plan, skeleton, or outline of the divine scheme for the salvation of men which Paul had revealed to Timothy. The figure is taken from painting or architecture. "Form" is equivalent to the design, pattern or plan of the Gospel structure. Man is not to invent his religion; the divine mind reveals it. The perfect plan is unfolded in the Scriptures; the outlines of everything necessary to man's present and eternal welfare. The conflict, weakness and loss which have come in the history of the Christian religion have been the direct result of human departures from the divine plan, and the introduction of the inventions of men within the sphere of the authority of God. Attention to this admonition of Paul is the foremost religious need of our time.

What is "the form of sound words"? Two elements enter into it: Paul's method of building on the foundation, Jesus Christ; and the building up of the kingdom throughout the world. The first matter in the plan, as is true of any structure, is the foundation. "According to the grace of God, which is given unto me as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." The design of the building is from God. The structure must be raised after the pattern God has given. The execution of the plan is entrusted to a wise and experienced builder. The foundation of the spiritual building is Christ, and can only be Christ. Paul does not build upon Abraham, or Moses, or John the Baptist, but Christ. So at Cesarea Philippi Peter confessed: "Thou art the Christ, the son of the living God," and Jesus declared: "On this rock I will build my church." This confession is the one article of faith in the Christian system, the only confession of faith to be required of any man, the universal creed of the universal church. Then human authority in religion is not to be regarded; human legislation touching the commandments and ordinances of the Gospel is not to bind the conscience; human organizations for the Church of Christ, human creeds for the Word of Christ, human names for the followers of Christ, and human substitutes for the ordinances of Christ, are not only unauthorized, but positively sinful interferences with the divine order.

Accepting this, we turn back to the beginning of things, start at Jerusalem, take our bearings and run our lines, and retrace the old survey. We must undertake not to reform any institution of men, but to restore Christianity in word, faith, spirit and practice. The pages of the New Testament must be searched for the religion of Christ, and according to the plan of the apostles the work go forward. The ancient order of things, the apostolic order of things, is the best order, the truest order, the triumphant order.

First, the corner stone must be built into the walls, according to the inspired plan. How is it done? Paul went down to Corinth and "earnestly testified that Jesus was the Christ." A divine person was proclaimed as the object of faith; no formulated system of philosophy, no body of divinity, arranged by school or council, no creed or declaration of opinion, philosophical and speculative, concerning the Trinity, or election, or transubstantiation, but the personal Christ, the Son of God and Savior of the world. So Peter, on Pentecost, preached Jesus exalted to be both Lord and Christ. So Philip went down to Samaria and preached Christ unto them. So Philip preached unto the eunuch Jesus. So thousands at one time, after hearing a single sermon, believed unto the saving of their souls. It was faith with all the heart in Jesus as the Christ; faith that came by hearing the Word of God, and not in a mysterious or miraculous way; faith that involved the whole moral nature; faith that responded to every known requirement of God's holy law. "If thou believest with all thine heart, thou mayest."

But not by faith alone were men builded on this foundation. "Faith without works is dead, being alone." "You see how that by works man is justified and not by faith only." Conversion is more than the exercise of faith in Christ. "God commandeth men everywhere to repent," and Christ declares, "Repentance and remission of sins" must be preached. In Jerusalem, on Pentecost, where the Gospel is first preached, and men cry under conviction, "What shall we do?" the first word is "Repent!" Such recognition of sin and sorrow for sin there must be as leads to change of heart and amendment of life, "repentance toward God," "repentance unto life."

Not faith alone, nor repentance alone, however, nor faith and repentance combined will bring men into personal relation with Christ. Obedience is essential. When Paul earnestly testified that Jesus was the Christ "many of the Corinthians, hearing and believing, were baptized." "He that believeth and is baptized shall be saved," said Jesus; and Peter preaching the first sermon under this commission commands: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Paul himself, when he seeks in Damacus to know what he must do, receives from Ananias the instruction: "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord"; and this apostle declares to the Galatians: "As many of you as have been baptized into Christ have put on Christ." Upon what did our Lord make salvation to depend? What did Peter command the believing Jews to do, and for what purpose? To what act did Ananias attach the idea of the washing away of sins; and how does Paul say we put on Christ?

According to the form of sound words then, these are conditions on which forgiveness is promised to the sinner. There is no such thing taught in the Scriptures as baptismal regeneration. Baptism is in no case to be administered without previous faith and repentance. Water has no magic virtue, no abstract efficacy. But one whose heart has been changed by the Word and Spirit of God, and is under the power of a heartfelt faith and sincere repentance must solemnly signify his faith and repentance in Christian baptism; and in his obedience to the ordinance of Christ, not in peculiar emotion, special revelation or supernatural token, receives assurance of pardon and acceptance.

If we would hold fast the form of sound words must we not lay the same foundation and build on it after the same plan? Can we invent our own design, and work in gold, silver and precious stones after our own invention, and yet claim ours is the temple whose corner

(Continued on page 245.)

* *

UNDER WHICH KING?

"The More Postum the More Food—the More Coffee the More Poison."

The Pres. of the W. C. T. U. in a young giant state in the Northwest says:

"I did not realize that I was a slave to coffee till I left off drinking it. For three or four years I was obliged to take a nerve tonic every day. Now I am free, thanks to Postum Food Coffee.

"After finding out what coffee will do to its victims, I could hardly stand to have my husband drink it; but he was not willing to quit. I studied for months to find a way to induce him to leave it off. Finally I told him I would make no more coffee.

"I got Postum Food Coffee, and made it strong—boiled it the required time, and had him read the little book, 'The Road to Wellville,' that comes in every pkg.

"Today Postum has no stronger advocate than my husband! He tells our friends how to make it, and that he got through the winter without a spell of the grip and has not had a headache for months—he used to be subject to frequent nervous headaches.

"The stronger you drink Postum the more food you get; the stronger you drink coffee the more poison you get." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

# Our Budget.

—Every church in line March 4.

—Take an offering to evangelize the nations of the earth.

—The demands on our columns continue to be very great, and our friends will please be patient.

—We stand for the old survey as seen from the Dome. We say this as some are trying to create an impression that we do not.

—The March offering is a part of the "four years' campaign" which will close with the great centennial celebration in Pittsburg, 1909.

—If 6,000 preachers will do their part on the first Sunday in March and before that day, those black squares on the diagram will be reduced to insignificant proportions.

—Read the latest telegrams and reports from our evangelists. What telegrams in the daily papers are so inspiring? Think about the victory at Council Bluffs; imagine what Yeuell, who had 260 converts at Niles, can, by the help of the Lord, do for New Hampshire; be inspired by the 612 additions under Harlow and Taubman at Portsmouth; rejoice and be thankful with Scoville and De Loss Smith and Grafton at Anderson for the greatest number of additions ever recorded in a single meeting in the annals of the brotherhood! And note the good work in a hundred other places.

—St. Louis has just been favored by a visit from President McLean, Dr. Drummond and A. E. Corey, of the Foreign Society. A fine rally was held at the Union Avenue Church, at which nearly all the ministers of the city were present. The value of such rallies is very apparent where an interest is taken in them. In St. Louis we are confident that more real interest in foreign missions has been inspired during the past week than in any similar gathering held in the city. The trouble with many of these rallies is that the ministers themselves who have promised to take part in them fail to appear when the occasion comes around. When every minister is in earnest his people will respond in some degree. These representatives of the Foreign Society were prevailed upon to stay over Lord's day in St. Louis in order to get a little rest for themselves after the fatiguing series of journeys, and they spoke in different churches.

—J. C. Reynolds is dead. He passed away last week suddenly from heart failure. Brother Reynolds was one of the few still left to us of the race of pioneer preachers. We shall publish some particulars in our next issue.

—George L. Snively, of this city, preached to large audiences in Keokuk, Ia., last Lord's day. M. J. Nicoson, of Memphis, Mo., assumes that pastorate early in March. In the afternoon Brother Snively lectured on "The Fundamentals of Our Faith" before the men's meeting of H. G. Waggoner's church, of Hamilton, Ill. Brother Waggoner has created great interest in church matters at Hamilton, making our church there much stronger now than ever before. His report of a very successful meeting now drawing to a close will appear next week.

Special to The Christian-Evangelist.

Hebron, Neb., Feb. 19.—Closed at Fairbury with 309, 101 grown men, 135 grown women; 41 husbands and wives came together; we now have the strongest church in the state. We began at Hebron yesterday. R. A. Schell is pastor and the outlook is good.—Wilson and Lintt, Evangelists.

—The work at California, Mo., under Herbert Corwine, is in fine condition.

—J. D. Pontius will give half-time to the church at Golden City, Mo.

—A Baptist preacher has just taken membership with our church at Capitol Hill, adjoining Oklahoma City.

—A Second Christian Church, colored, has been organized at Guthrie, Okla. They will meet every Lord's day.

—J. M. Blalock, of Marshall, Mo., who has been dangerously ill, is improving slowly.

—R. S. Smedley is in field work again as a living link evangelist and has gone to Gotebo, I. T.

—O. D. Maple, of Marion, O., is to engage in a debate with an Adventist elder March 6.

—The church at Akron, Ohio, under George Darsie is aiming at $900 for the first Sunday in March.

—E. G. Merrill has just received evidences of the appreciation of the congregation at Troy, Mo.

—J. W. Famuliner has left Bentonville, Ark., for Sulphur Springs, Tex., to which he will give full time.

—J. P. Rowlison's removal from Tampa, Fla., to Clarksville, Tenn., is to succeed Robert Lord Cave as pastor there.

—W. Y. Allen reports that they will dedicate the new building at Salem, Ind., which is nearly completed, free from debt.

—Paulding, O., where J. P. Myers is minister, has practically unanimously decided to undertake the building of a new church.

—F. D. Eisenhart reports that a new building is now being planned that will satisfy the needs of the church at Burlington, Ia.

—It has been well said that the extension of the Gospel is hindered not so much by the wickedness as by the littleness of men.

—G. P. Rutledge is one of the executive committee of the big union meeting being held in Philadelphia by Torrey and Alexander.

—B. F. Stallings has closed his pastorate at Oxford, Kan., though he will live there until April 1. He can hold a meeting in March.

—Two Indiana sisters have just given our National Benevolent Association $700 on the annuity plan in memory of their parents and brother.

—There are reports of continued revivals in India, where there is a population of over 100,000,000 entirely unreached by the Gospel.

—Henry W. Hunter, who is located at Butler, Mo., has recently added to his work the charge of the church at Pleasant Union, Jackson county.

—"The congregation has supplied itself with the best hymnal among us—'Gloria in Excelsis'—much to the delight of all."—Howard T. Cree, Augusta, Ga.

—Mrs. E. A. Gray, the oldest member in the church at Lyons, Kan., has presented the congregation with a handsome individual communion set.

—General Nogi on his return from the war found that none of the Christian Japanese soldiers had been punished, but that many had received medals.

—A church at Nottingham, England, has for its motto, "Not parasites on the past, but pioneers of the future." A good motto for churches and preachers in our land.

—Joseph Gaylor, state evangelist of Missouri, has for several weeks been suffering from blood poisoning, but is now recovering, and hopes to be about again soon.

—George E. Lyon, president of the convention of the seventh district of the Kansas Christian Missionary Society, announces that this will be held at Oxford, March 6-8.

—An equivalent of two years of time was recently volunteered by some native Corean Christians, each giving from a day to a week or a fortnight to going around telling the Gospel story to their neighbors.

—If all the missionaries in the Congo state were distributed over the whole state each would have a parish of 4,736 square miles, with about 150,000 souls to care for. We have just five missionaries there.

—Victor Dorris is engaged with John P. Sala, minister of our church at Elyria, O., in a meeting where the definite aim is to educate and develop the spiritual life of the church people and those with whom they come in contact.

—The date for the dedication at Jellico, Tenn., has been set for June 10. A Senior Endeavor Society has just been organized by Brother Grinstead and the Bible school and teachers' training class are doing fine work.

—Mrs. D. B. Wells, in an address on Africa, told of a little Congo girl who, looking into a glass, ground it beneath her feet, saying: "Do I look like that? Make me over, quick!" So the church is studying how to make Africa "over."

—The North Texas Christian Missionary Society has been holding its semi-annual convention at Bonham this week. J. W. Holsapple, of Greenville, is the president. From the program we imagine the brethren had a good time.

—Harry G. Hill made such a hit last year with his lecture to the church at De Land, Ill., that he was called back to give a week's course, and Brother McConnell, the minister of the church there, writes that the people have been delighted.

—The church at La Junta, Col., is now entirely self-supporting, and has just made a $300 increase in the salary of A. L. Ferguson, its preacher. J. T. Stivers has just held a very successful meeting there, and has gone on to hold another at Rifle, Col.

—"Every member of Fullerton Church is pleased with 'Gloria in Excelsis'—undoubtedly the best hymnal published. The price is very reasonable. We can not think of a criticism to make, if we wanted to."—Charles C. Chapman, Fullerton, Cal.

—"'Gloria in Excelsis,' as expressed by local sales, is the most popular and attractive hymnal we have. Its fresh editorial view point will keep our hymnology from stagnating in old channels.

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**Hood's**

**Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best**

**Blood Medicine.**

It has enriched our devotional services."—Reuben Butchart, Toronto, Canada.

—In 1905 Americans gave for foreign missions less than $8,000,000 and over 30 times as much for work in the homeland; but the same year they gave 325 times as much for confectionery and chewing gum, millinery, jewelry and plate, tobacco and liquors.

—When preaching your foreign missionary sermons remember that concrete facts are more convincing than generalities. Give the people the facts, the facts of missions. Facts tell. Facts convince. Facts warm the heart and generate interest.

—M. O. Johnson has been called indefinitely by the church at Stroh, Ind., and at the same time has been released from pastoral work and the morning service in the summer time, in order that he may preach in the open air and seek to regain his nerve force.

—F. Hooker Groom has just closed his work at Weleetka, I. T., to accept the position of state evangelist of Montana. He has already started for Helena, which is to be his location. During his year and a half at Weleetka the membership was trebled, and the church is now one of the best in the Indian Territory.

—C. E. Chambers has declined the call to remain with the church at Mystic, Ia., with increase in salary, in order to accept a call from the Davis Street Church, Ottumwa, where he will begin work April 15. A preacher will, therefore, be needed at Mystic, and the salary that can be paid is about $900.

—A church has been organized at Owensville, Ind., with 71 members, a Sunday-school with 65 and a Christian Endeavor Society with 20 members. A new building has just been dedicated. N. O. Basford is elder. The Clark family have been holding a meeting here and had 63 additions at last report.

—The work at Malden, Mo., continues to grow under the ministry of R. S. Robertson. There have been some 22 additions since he took charge last November. He has added the Home Department and Cradle Roll to his Sunday-school, which has increased about 50 per cent, and there are now two Bethany reading circles in operation.

—W. T. Hilton, of Atchison, Kan., proposes to visit the churches in his county that have no ministers and see that the March offering is taken. Other ministers will do the same in their counties. It is possible to bring a thousand churches into line in this way. That would be a great thing for these pastorless churches and for these ministers.

—Louis S. Cupp writes that the leaders at the Hyde Park Church, Kansas City, will use the entire month of April rallying the school, as per our announcement of week before last. The enterprising superintendent, H. H. Borgman, is publishing a weekly bulletin called "Rays of Sunshine." There are 32 in the teachers' training class, with nearly as many more who attend the sessions.

* * *

**Beware of Ointments for Catarrh that Contain Mercury,**

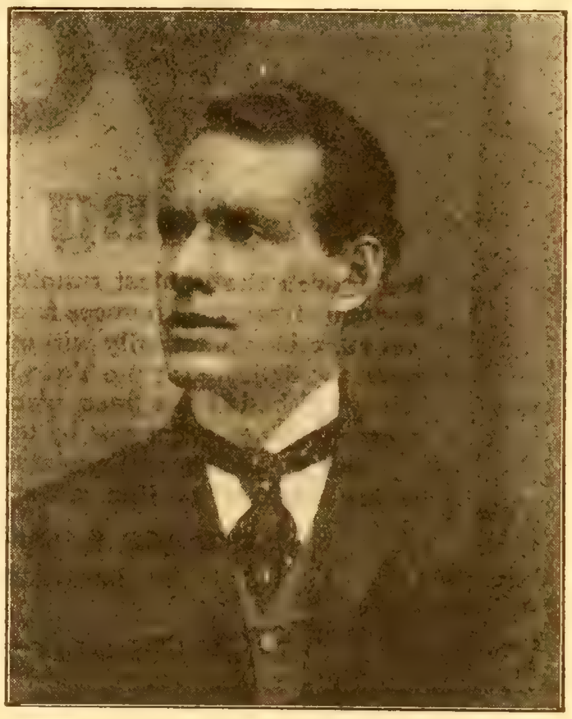
as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists. Price, 75c. per bottle.

Take Hall's Family Pills for constipation.

—"'Gloria in Excelsis' is undoubtedly the best hymnal ever issued by our brotherhood. Some great hymns and some great tunes, that have for many years enriched the worship of other religious bodies, are for the first time made available to our people, and the chaff has, for the most part, been sifted out, and, I trust, burned up."—E. M. Todd, Pastor, North Tonawanda, N. Y.

—Do not forget that the meeting in Manchester, N. H., is to be held in March, and that its object is to establish a church of the reformation in the only state in the Union in which we have none. Bro. Herbert Yeuell, one of our most successful evangelists, has been secured to hold this meeting. It will require several hundred dollars to pay the evangelist and his singer, the expenses of the hall, and advertising. Brother Garrison has planned for this meeting, relying on the co-operation of the brethren with him in this enterprise. During his absence from the office for a few weeks, the assistant editor will receive and acknowledge all money contributed for this purpose. Since receiving Brother White's subscription only one other has reached us. It is the modest sum of ten cents, and the donor does not make known his or her name. Though the sum be small, and given out of perhaps straitened circumstances, he or she who has sent it will, we believe, receive a hundred fold in the way of joy at having taken part in establishing a church in the only state of our great country where the message of the reformation movement has not yet achieved a victory.



**Herbert Yeuell,**

Who will be our evangelist to open up work in New Hampshire. He has just held a fine meeting at Niles, O. (See page 245).

—DeForest Austin writes that as a result of a tent meeting in Los Angeles there will be a new church, with a pastor located. A $3,000 lot has been purchased and lumber is on the ground for a new building. This is the second meeting of this character held in Los Angeles by Brother Austin and Frank McVay, the colored singer, from whom he will not again part.

—There is an effort being made to acquire for the Sunday-schools of St. Louis and vicinity the most valuable part of what is known as the Jerusalem exhibit at the recent World's Fair. If the money be forthcoming, the exhibit will be installed in the St. Louis public museum, and will be accessible at all times to the Sunday-school children of the city. We cordially endorse the plan and believe that money paid for this purpose will be wisely spent.

*MAY DAY*
*NOT*
*FAR AWAY!*

*Are You Ready for it?*

*One Million and a Quarter Disciples are expected to make the greatest Offering for Home Missions ever yet made this year.*

*Get into Line for 1909*

*with your Congregation*
*with your Bible school*
*with your Endeavor Society*
*and help us raise $200,000.*

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,
Y. M. C. A. Bldg.,
CINCINNATI, OHIO.

—F. M. Burgess writes us that the work at the Southern Christian Institute is going along well. Allison Hall and Belding Hall are comfortably filled, and the attendance at chapel is probably the largest in the history of the school. On Lord's day a week ago there were four baptisms. President Lehman is patiently and carefully working out some of the great problems of negro education.

—J. H. Bicknell has left Elmwood, Neb., to go back to Minnesota. He will act as pastor of the Central Church at St. Paul and corresponding secretary for the state. Brother Bicknell was formerly state evangelist. During his past year at Elmwood there were 75 additions, 55 of them being by baptism. At a farewell reception given to him the treasurer announced that all indebtedness had been paid, so the church starts with a clean slate for any preacher who may take up this work.

—The Board of Ministerial Relief has recently received from the estate of John Reed, Worcester, Mass., by John F. Kyes, executor of the estate, the sum of $1,000 for the permanent fund of this work, and $557.83 for the general fund. Brother Reed's good spirit and Brother Kyes' good management thus extend a helping hand to the worn-out heroes of the faith. Write the Board of Ministerial Relief at 120 East Market street, Indianapolis, Ind., concerning bequests, annuities or other gifts. A. L. Orcutt is president.

—We are grieved to hear of the sudden death of Mrs. W. H. Book, the wife of our pastor at Columbus, Ind. She had been ill but a few days, and leaves a family of nine children ranging in age from 20 months to 17 years. The funeral was held at the church on Feb. 15, Dr. Jabez Hall, of Butler, preaching the sermon, and other ministers of the city taking part. Will A. Harding, writing to us, says: "Sister Book had one of the strongest, sweetest Christian spirits I have ever known, and although they have been with us but four months, they have endeared themselves to the entire community; the whole city is in mourning and is sympathizing with the father and children in a way that is bound to comfort them and in some measure lighten their heavy burden."

—The fifth international convention of the student volunteer movement will be held at Nashville, Tenn., from Feb. 28 to March 4. The long list of missionary representatives contains so many well known names that special mention would be almost invidious. Of course, the "only Archibald" will be present. This is one of the most important conventions to be held this year, and it is likely to call together 3,000 delegates from schools, colleges and universities, from the foreign missionary boards and their foreign fields, from the many young people's organizations, and from editorial sanctums all over the land There will be addresses, discussions and sectional conferences, while the opportunity for meeting personally the leaders interested in missionary work and seeing the missionary exhibit is a very important aspect of this annual gathering. Mr. F. M. Turner, Chamber of Commerce Building, Nashville, Tenn., is the general secretary.

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### Ministerial Exchange.

C. W. Comstock can preach for churches near Columbia, Mo. Address him at 405 College avenue.

The church at Williamsville, N. Y., desires a minister. Salary, $600 a year. Address A. L. Witmer, care of Glens Falls Insurance Company, Williamsville.

The church at Tacoma, Wash., desires a pastoral helper who can visit the membership, lead the song service, and superintend the primary department of the Bible school. Address W. A. Moore, 32 N. E. St., Tacoma.

The church at Broken Bow, Neb., wants a pastor at once. Salary, $720. Address Jesse R. Teagarden.

R. S. Armitage, Harrison, Ark., can put congregations in correspondence with a minister of eight years' experience as pastor and evangelist. Salary $900.

Professor C. L. Merrill, of Troy, Mo., is open for engagements as singing evangelist. Can give references as to ability.

H. S. Saxton can assist in meetings as singing evangelist after April 8. Address him at Zanesville, Ohio.

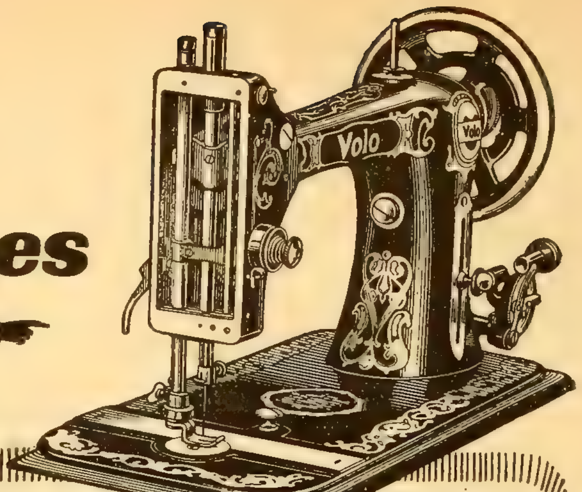
❁ ❁

THE SECRET OF BEAUTY

Of the Skin, Scalp, Hair and Hands is Cuticura Soap, Assisted by Cuticura Ointment.

Millions of the world's best people use Cuticura Soap, and Cuticura Ointment, the purest and sweetest of emollients for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers, as well as for all the purposes of the toilet, bath and nursery.

Many New Advantages



Automatic Tension Release ☛
When presser bar is raised the tension is released; when lowered, regular tension is restored.

For fine, fast, *easy* sewing, no machine ever made can approach the **Volo**—the newest, highest-grade sewing machine on the market. It is not an ordinary "sewing machine," but a piece of mechanism constructed on entirely new lines, so marvelously efficient that it transforms sewing into mere pastime. The

Volo
Sewing Machine

has proven the lightest running of all machines. Its perfected system of bearings reduces friction by 80 per cent. Runs without vibration; practically without noise. No work too heavy, no work too delicate for the **Volo** to perform faultlessly. As beautifully finished as the finest piano. Sells for $40—a third less than other machines. For sale by up-to-date dealers everywhere.

Our special booklet explains fully why the **Volo** is superior to any machine you ever saw or tried. Send for it.

**SIMMONS HARDWARE COMPANY,**
**St. Louis and New York.**

The church at Burlington Junction, Mo., is in need of a pastor. Address S. S. Bollinger.

Wanted—Five or six good ministers for South Dakota pulpits. Write A. O. Swartwood, Miller, S. D.

Thomas Martin, evangelist, Sandy Lake, Pa., had open date for March.

L. D. Sprague is open for engagements as soloist or song leader. He may be addressed at California, Mo.

W. H. Hensley would like to give one-quarter or one-half time to some church near Beaumont, Kan. He may be addressed at that place.

Prof. E. E. Nelms, singing evangelist, of Edenburg, Ill., has an open date for March. He may be addressed at Loami, Ill.

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### Missouri Joins in the Campaign.

An agreement has been entered into by the superintendents in several states to inaugurate a campaign during April by the Bible schools of our whole brotherhood, for larger numbers, new schools, better methods and a greater number of conversions from the schools. Of course Missouri must take a leading place in this campaign. There are said to be 400,000 boys and girls in this state of school age who are not in Sunday school at all. We have about 400 churches that have no schools. Let the movement result in gathering large numbers of these young people into the schools we already have, and in putting schools into many congregations that now have none.

I appeal to every superintendent and every minister to take this matter up and prepare thoroughly for this movement. Let April be given up to this effort; and then let it be continued not only through April but until the object aimed at is accomplished. Write me if further information is desired, or if there is any help I can afford in prosecuting the campaign.

J. H. Hardin, State Supt.
*Kansas City, Mo.*

**New Pansies, Sweet Peas, Carnations.**

*5 pkts, 5 colors, 10 cts.; 15 pkts, 25c.*

Did you ever see 5 straight or circular rows of Pansies side by side, each a different color? If so, you know that the effect is charming. Did you ever see Childs' Giant Pansies, marvels in beauty and true to color? If not, you have not seen the best. Same with our new Sweet Peas and Carnations.

**As a Trial Offer we will for 10 cts. mail 5 Pkts. Giant Pansies,** SNOW WHITE, COAL BLACK, CARDINAL RED, PURE YELLOW, AZURE BLUE; also

Five Pkts. **New Giant Sweet Peas** for **10 cts.,** WHITE, PINK, SCARLET, BLUE, YELLOW; also

Five Pkts. new early flowering **Carnation Pinks** for **10 cts.,** SCARLET, WHITE, PINK, MAROON, YELLOW. A **Booklet** on Culture, big **Catalog,** and

*All 15 Pkts. for 25 cts.*

Will make 5 lovely rows of Pansies, 5 showy clumps of Peas, and 5 beds of Sweet Pinks that will bloom all summer in the garden and all winter in pots.

**Our Catalogue for 1906**—Greatest Book of Novelties,—Flower and Vegetable Seeds, Bulbs, Plants and New Fruits, 156 pages, 500 cuts, many plates—will be **mailed Free** to all who ask for it.

**JOHN LEWIS CHILDS, Floral Park, N. Y.**

### All Who Preach—Attention!

Every time you change your permanent address, many who wish to communicate with you are unable to reach you for weeks or months. Whenever a temporary change is mentioned in the papers many get the impression that it is a permanent removal. In many and obvious ways it is an advantage to have your address known. An occasional undesirable circular will not hurt you.

If you will simply send to the undersigned one postal card statement: "Please change my address from —— P. O. ——, State, to (street, P. O. box or rural delivery No.), —— P. O. —— county, —— state," all the papers, colleges and general and state missionary secretaries will be given the information promptly, without further trouble or expense to you. If at the same time you will indicate what your relation is to the church at your new address, or elsewhere, this will also be reported.

W. R. WARREN,
Centennial Secretary.

*Bissell Block, Pittsburg, Pa.*

* *

### Brother Updike's Letter.

We have a letter from Brother Updike. We want all of the readers of this department to read it.

MY DEAR BROTHER KINCAID—You have certainly had a hard struggle to stay by the cause there as you have with a determination that proved your faith in the work there, and also proved that you understood the importance of the field as a great missionary field.

I have said in many ways and in many places that Hot Springs, Ark., is the most important missionary field in the United States to-day. I have been in all parts of the United States and have always been looking after the interest of the Church of Christ. I have held meetings in Hot Springs and have never preached in any community or city where I had the opportunity of preaching to so many people who had never heard our plea as at Hot Springs. I am ready to do anything I can do to help carry on that work. I want to see a good house of worship at that place, and a good home for the members of the Church of Christ who go there in ill health. It is the greatest health resort in this country. I know you, Brother Kincaid, are all right. You are making a great sacrifice for the cause, and so is your wife. You are as honest as the day, and every cent given for that work will be properly accounted for. I hope that all of my friends who may chance to read this will be prompt in sending a good offering to help save the lot, and encourage one of the greatest works in the United States to-day. If friends can send only a dollar, let them send it at once. Send a thousand dollars, if they can spare it for this great work. Then, I hope and pray that they may live to see that they have invested in the best work we have that is in need of help. It is the Macedonian cry. If I had the means, I would send it at once, and never ask any one to help, but I am without means to-day. Will they hear? Will they heed? Will they help in this time of need? Or will they read this letter and lay it by and say: "There it is, call for more money. It is money, money, all the time"? I do not heed every call that comes to me, because I can not, but knowing this field as I do, and knowing these brethren as I do, I make this plea. I am not pastor there. I do not know that I will ever get there again, but if it is the last call I ever made on earth, it would be: "Help the cause of my Master in Hot Springs."

J. V. UPDIKE.

Receipts for the past week, $51; previously reported, $724; total amount received up to date, $775, and $300 in pledges. Send all remittances to T. N. Kincaid, Hot Springs, Ark.

* *

### Chan

Armstrong, A. F.—North Waco, to 143 Sanger avenue, Dallas Texas.
Bennett, J.—Minier, Ill., to Glouster, O.
Bond, E. V.—Mayview, to 716 Bennington street, Kansas City, Mo.
Burton, C. O.—Roachdale, to Scottsburg, Ind.
Causler, J. G.—Chandler, to Payson, Okla.
Comstock, C. W.—Gallatin, to 405 College avenue, Columbia, Mo.
Crutcher, S. W.—Lamar, to Chillicothe, Mo.
Davis, C. C.—Iowa Falls, to Packwood, Iowa.
Davis, Ollie—Odessa, to Mayview, Mo.
Elliott, Ernest W.—Eminence, Ky., to Punta Gorda, Fla.
Ellis, Gilbert J.—Athens, to Payson, Ill.
Elmore, R. E.—Tazewell, to Portsmouth, Va.
Fisher, S. G.—Adel, Ia., to 700 East Fourteenth street, Minneapolis, Minn.
German, W. C.—Pratt, Kan., to Twin Falls, Idaho.
Hale, George L.—Enid, Okla., to Warrensburg, Mo.
Haston, Jesse B.—Hereford, Tex., to 1020 Washington avenue, Colorado Springs, Col.
Laird, A. M.—Lynxville, to Prairie du Chien, Wis.
Lewellyn, C. M.—Hamilton, to Carterville, Mo.
Limerick, J. J.—Carrollton, to Milan, Mo.
Martin, A. I.—Des Moines, to Webster City, Ia.
Mavity, J. H.—Pine Village, to Farmersburg, Ind.
McNutt, J. G.—Newman, to Sullivan, Ill.
Merrill, E. G.—Brunswick, to Troy, Mo.
Mitchell, Clarence—Lima, Ohio, to West Liberty, W. Va.
Myhr, A. I.—Limestone, to Bellevue, Tenn.
Pontius, J. D.—Pleasanton, Kan., to Golden City, Mo.
Rust, W. H.—Shaller, Ia., to Humboldt, Kan.
Sines, S. E.—Bethany, to Loami, Ill.
Smith, W. F.—Bellevue-Dayton, to Morehead, Ky.
Stine, L. H.—Lawrenceville, Ill., to Tipton, Ind.

GOLDEN YELLOW
CALLA LILY, 5 Bulbs.
50 KINDS FLOWER SEEDS 10c.
Asters, Balsam, Canna, Calliopsis, Nasturtium, Morning Glory, Pansy, Larkspur, Jobs Tears, Poppy, Golden Glow, Snapdragons, Cosmos, Pink, Zinnia, Verbenia, Monkey Plant, Sweet Rocket, Primrose, Ice Plant, Petunia, Castor Oil Beans, Portulaca, Candytuft, Sweet Peas.
5 CHAMPION BULBS.
The Summer Hyacinth, Golden Lily, Humming Bird, Gladiolus, Giant Tuberose, Baby Breath Oxalis, all this beautiful collection of seeds and bulbs only 10c. in silver or 5 2-c. stamps to pay the cost for packing and postage. Order quick and be sure of this grand offer—only **10 cents.**
CHARLESTOWN NURSERY, - CHARLESTOWN, MASS.

## EASTER GLORY!

**A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided Day for missions. This Association should have at least one undivided Day for this Gospel of the Helping Hand. Order supplies at once.**

**Geo. L. Snively, Gen. Sec.**
**903 Aubert Ave., St. Louis.**

**$3 a Day Sure** Send us your address and we will show you how to make $3 a day absolutely sure: we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
**ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.**

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**The Devil's Church**
- - OR - -
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**A Reproduction of Ancient Paganism**
**WRITTEN BY A CONVERTED FREEMASON**

A non-sectarian book founded on the New Testament and builded on facts—not fiction. It deals in a clear, concise and conscientious manner with irreligious forms and practices of the past and those of the present day masquerading under the guise of religion. Not published for profit but to send broadcast a message straight from the Bible to a misguided people. An exponent of Religion, not Religions; God-worship, not Man-worship.

**Paper Covers, 25 cents Net (Postage, 7 cents).**
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R. G. Williams writes, "I have read the book, and became interested in its revelations. If it be true it is the most wonderful revelation to man in the modern world. Please ship me fifty Cloth Bound Copies."

AUTHOR **W. A. DOWNER,** PUBLISHER
GLASSBORO, NEW JERSEY

## Up the Congo.

(Continued from page 232.)

twenty-three were absent, some evangelizing in the interior, some absent through illness or domestic reasons. The evangelists are sent out in pairs to the different parts, and are entirely supported by the contributions of the native church. Collections are taken after each communion service and from 300 to 1,000 brass rods (the native currency) are collected each Lord's day. The communion service was conducted by Dr. Dye and one was pleased to see the quiet and reverent way in which the communicants took part. A few members of other churches were present, visitors at Bolengi, workmen on the steamer staff, one or two who had come to Bolengi to avail themselves of Dr. Dye's medical skill, and so on, and one felt the unity of the members of the Church of Christ as here we met, black and white, slave and free man, civilized and savage, at the table of our common Savior and Lord.

The medical work done by Dr. Dye is simply splendid; some of it I had the opportunity of seeing.

The Sunday-school consists of eight classes. After the opening exercises, three classes adjourned to the meadow outside and were taught by their respective teachers, Dr. Dye taking the senior class. Five classes were all too many for effective operation in the school room, and the missionaries will find an advantage when the new chapel is built, for it will be, I believe, more commodious and suitable. Previous to the Sunday-school, Dr. Dye took the teachers for a little while in a sort of preparation class, so that they should not go uninstructed to their scholars.

The evening service took the form of a Christian Endeavor meeting. There are over 50 members and over 100 associates in connection with the Endeavor at Bolengi. Dr. Dye led the meeting. The pledge was repeated by all. After a few opening sentences on the subject for the day, "Preparation for the Heavenly Home," Dr. Dye invited the members to speak, and quickly one member followed another, speaking more or less intelligently on the subject. Nine or ten spoke. Then followed prayers, real Christian Endeavor style, short and to the point, thus allowing a goodly number to pray. Dr. Dye then told the society that I was bound for England and asked the society if they had any messages for the Christian Endeavor Societies in England and America. At once burst forth a spontaneous cry from many lips, "Tell them we want more teachers, more white men." Yes, that I am assured is often the burden of their prayers: "More men to instruct them in the way, the truth and the life." More men to point their fellow countrymen to him who is the way, the truth and the life.

"More men," yes, but let them be the right sort of men, men right with God, consecrated, whole-hearted, unselfish men, "full of the Holy Spirit" and of power; men without cranks and fads, work-withable men, men who, while firm where principles are involved, are willing to sink self and self-interest for the general good.

I leave this message, this appeal, from the Christian Endeavor Society at Bolengi with you to forward to the Christion Endeavor Societies of America, and conclude this lengthy letter by saying how impressed I was with the evident fact that the Spirit of God is working amongst the people of Bolengi, and by expressing my joy at being permitted to spend Sunday with your missionaries at this your flourishing and beautiful mission station at Bolengi, in the heart of Africa.

❖ ❖

**A Woman Wanted.**

**Learn to Make Your Own Carpet Stretcher and Stretch Your Own Carpets with Ease.**

Every housewife wants this simple, effective and costless device by which her carpets can be put down and stretched more easily and with less back-breaking hardships than she ever experienced before in stretching carpets. Scores of people who have used it say: "A person can stretch and tack more carpets in a given space of time, and do it more easily with this simple device, than with anything else invented." It is not like any other device known, and yet any man, woman or boy, who can handle a saw and hammer, can make one in ten minutes as well as a first-class carpenter. You have the material within easy reach, and it will not cost one in twenty anything at all. All the money derived from its sale is devoted to missions in the churches of Christ. A dime will pay for the full directions, postpaid.

Direct Elder E. A. Child, Sodaville, Oregon.

SUBSCRIBERS' WANTS.

Advertisements will be inserted under this head at the rate of two cents a word, each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisement must be accompanied by remittance, to save bookkeeping.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

A FLORIDA HOME—A fifteen acre tract of land with small cottage, near Tampa, Florida, for sale *very cheap*. Suitable for orange grove. Address, "Florida," care of Christian-Evangelist, 2712 Pine Street, St. Louis, Mo.

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo.

ATTENTION! If you have idle funds that you would like to have earning you large dividends, invest it in the stock of a Trust Company that is going to increase its paid up capital from $250,000 to $300,000, with the brightest prospects for making money. For particulars, address F. E. Gilmore, Tahlequah, I. T.

PIPE and Reed Organs. Superior quality. Moderate prices. Your inquiry solicited. Hinners Organ Co., Pekin, Illinois.

FOR SALE—200 acres. Fruit and poultry. Will double value in five years. Healthy climate. Box 44, Richland, Mo.

FOR RAISING Church finances, address, Unique System Co., Clinton, Mo. Samples. Agents wanted.

MINISTER desires preaching anywhere within 50 miles of St. Louis. Preacher, 5031 Page Boulevard, St. Louis.

The A. C. Pierson home in Hiram, O., will be sold to highest bidder by March 15, 1906. Send all bids to Estell Pierson, 1147 Twenty-sixth street, Des Moines, Ia.

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs.

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

### Are They Scriptural?

On page 16 will be found an editorial from THE CHRISTIAN-EVANGELIST entitled "The Real Issue," replying to the "Standard's" editorial entitled "An Amended Truism." In the outset, it will be noted that THE CHRISTIAN-EVANGELIST represents the "Standard" as amending its own truism, when the title to our editorial was taken from the fact that our contemporary had changed our truism to suit its own notions, and then answered its own amendment. But this fact, brought out in our editorial, was carefully kept away from THE CHRISTIAN-EVANGELIST'S own readers.

The statement that the "Standard" does not object to federation on the ground of denominationalism, because we said in effect that if federation were permissible for churches of Christ they might federate with Baptist and Free Baptist churches, is entirely unwarranted. We said nothing of federating with the Baptist denomination, if there is such a body. Intelligent Baptists say there are Baptist churches, but no Baptist church. There is not a hint in anything we have said in this discussion which indicates that we hold that churches of Christ should federate with a denomination under any circumstances.

If our contemporary had taken second thought, it would have discovered no ambiguity in our use of the terms "legitimate" and "legitimacy." Political states may recognize each other's political legitimacy, and religious bodies each other's religious legitimacy. But we accept THE CHRISTIAN-EVANGELIST'S amendment and substitute "Scriptural" and "Scripturalness" for "legitimate" and "legitimacy."

Our St. Louis neighbor and critic has worse than wasted its space in taking a column to show that we, according to its own representation, have signified a willingness to federate with two denominations, are in duty bound to federate with others as well. But we have never conceded the legitimacy or Scripturalness of any denomination, and until we have at least inferentially expressed our willingness to federate with any denomination—Baptist or pedobaptist—any attempt to commit us to the principle of federation with denominations is futile.

We take it for granted that as our general statement has not been challenged, that political and religious bodies can federate only when they recognize each other's legitimacy (or Scripturalness, where religious bodies are concerned), THE CHRISTIAN-EVANGELIST agrees that the churches of Christ in the Restoration movement could not federate with bodies that are not churches of Christ; that is, bodies that have no Scriptural right to exist. Now, as it affirms "boldly and unequivocally that we may co-operate [federate] with all evangelical Protestant bodies," we would ask in the interest of that clear understanding of an opponent's position necessary to edifying discussions, if THE CHRISTIAN-EVANGELIST holds that these Protestant evangelical bodies, or denominations, are (1) Scriptural, and (2) churches of Christ. More definitely, is the Methodist Episcopal church, or denomination, with its human creed and sprinkling and pouring. Scriptural and a church of Christ? Are the Presbyterian, Episcopal and United Brethren churches or denominations, with their human creeds and affusion for baptism, Scriptural and churches of Christ? Or, to include the Congregationalists, is a congregation of unbaptized (unimmersed) believers Scriptural and a church of Christ? Any other discussion would be profitless until this question is satisfactorily disposed of.—*Christian Standard.*

# NEWS FROM MANY FIELDS

### C. W. B. M. in Missouri.

Mrs. J. L. Moore has visited the following places during January: Brevier, Hamilton, Kidder, Platte City, Laclede, Linneus, Sumner, Moberly (East Side Auxiliary), Auxvasse, Vandalia and Laddonia. She was received and invited to come again by Hamilton, Kidder, Sumner, Auxvasse, Vandalia and Laddonia. This means that there are women there who are willing to hear and give thought to the C. W. B. M. plea. At Platte City she had an enjoyable time with the faithful women, and an offering of $18.34 was taken for their special apportionment and a special gift to the state of $5. This is splendid. Mrs. Moore will go to southeast Missouri in March, and we hope that many new places will be open to the message. She has a fine lantern and illustrates her talk. To see the pictures of actual buildings, surrounded by those working or being cared for in them, carries the message in a double sense. If any churches or societies would like the great work of the Christian Woman's Board of Missions presented to its church, with a view to teaching worldwide missions, Mrs. Moore will gladly visit you. Write the secretary.

I am in receipt of a most complete little book from the author, Mrs. G. B. Longan, of Kansas City. It is called "Parliamentary Rules Made Easy," and its name indicates its import. We thank the author very much.

The March quarterly letters with report blanks will be sent shortly, and we hope for prompt responses. The state year is nearly three-fourths gone, and every auxiliary should look to it that at least the three parts of its apportionment for special is sent with the March offering. Doing this will save a struggle and a rush in May that it may be closed up in time for the convention report, which must be in St. Louis, on June 1. Auxiliaries in the race for a place on the Honor Roll should try to reach a little higher and win a place on the Certificate Roll. This is new and a little harder to reach than the Honor Roll. Write for conditions.

Mrs. L. G. Bantz,
Corresponding Secretary.

* *

**Home Treatment for Cancer.**

Dr. D. M. Bye's Balmy Oils, for cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last 12 years. If not afflicted, cut this out and send it to some suffering one. Address DR. D. M. BYE CO., Drawer 105, Dept. 411, Indianapolis, Ind.

**For Over 60 Years**

*Mrs. Winslow's Soothing Syrup* has been used for over FIFTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. **25 Cents a Bottle.**

**An Old and Well-tried Remedy**

### Michigan.

We can make use of three or four good preachers in Michigan, who can work for a small salary—men with a clean record.——More than 40 evangelistic meetings have been held in Michigan within the past six months. There is great activity among our churches along evangelistic lines. The most of these meetings are being held by our pastors, who go out to weak churches and hold a meeting for the free-will offerings. Many of our small churches are thus strengthened that would not otherwise be able to secure an evangelist. W. H. Kindred and L. O. Drew have been giving the most of their time to evangelistic work in Michigan.——D. Munro has recovered from his long sickness and is located with the church at Algonac. The work at Algonac is taking on new life and coming to the front in missionary offerings. We need all-round missionary preachers—men who believe that "the field is the world" and that no part of it should be neglected.——James Small, with C. J. Tannar, at the Central Church, Detroit, had 40 additions.——B. W. Huntsman is expected back to his old field in Adrian, March 1, after an absence of two years in Australia.——H. L. Maltman is holding an evangelistic meeting at South Haven, an important field, where we have about 25 earnest Disciples, and where we hope to have a self-supporting church.——V. H. Miller, of Petersburg, held a meeting at Clay Hill, with more than 40 additions.——J. A. Findley, of St. Johns, is assisting J. G. Wilson in a meeting at Waldron.——A. B. Moore, of Alliance, O., has been called to the work at Ionia, and is now on the field.——J. S. Raum has closed his work at Saginaw and is now in a meeting with the church at Yale.——F. A. Higgins is in a meeting at Eau Claire with five additions at last report. Brother Higgins is doing a fine work at Benton Harbor.——J. W. Curch has been called to the pastorate of the Trowbridge Church for the second time and is now on the field.——F. P. Arthur is assisting T. P. Bauer in a meeting at Battle Creek. Brother Bauer is doing a good work at Battle Creek, and that church is destined to become one of our best churches.——The work is moving all along the line and conditions were never better in Michigan than to-day. We expect to be in line for the great centennial campaign, and Michigan missions must come to the front.

C. M. Keene.

* *

### Maryland, Delaware and District of Columbia.

As the corresponding secretary of Maryland, Delaware and D. C., and your correspondent, I extend the hand of Christian fellowship and co-operation. I shall hope to have many things to report concerning our missions and churches, which are ever actively busy in the Master's service.

Charles M. Kreidler has entered successfully upon his work as pastor of the Twenty-fifth street mission, Baltimore, Md. He has added 32. The other churches of the city are likewise successful. Claris Yeuell has tendered his resignation as pastor of the Randall Street Church. We are looking for some good, earnest, faithful preacher to take his place. The church is located among the multitudes, where possibilities of success are limitless. I recently visited the churches in Harford county, preaching and looking after their interests. There were four accessions. Brother Gaff has resigned and I hear that W. E. Powell, recently of Newport News, Va., has located. He has a splendid field, and a most excellent people with whom to labor. We wish him all success. H. F. Lutz, of Harrisburg, Pa., assisted me in a series of meetings at Downsville, Md. There were 29 accessions, two being by letter. Brother Lutz was called home but the good work continued. This church has had a wonderful growth in numbers and influence. I trust the day is not distant when she may have a pastor located in her own community. Here the multitudes attend the church and the Sunday-school is full.

Mark A. Collins, pastor of our new mission church, Waynesboro, Pa., recently closed a meeting there with six accessions. His work is most encouraging and his people are delighted with him. He is now conducting a series of meetings at Fairfield, Pa. F. D. Kershner writes most encouragingly of his work in Martinsburg, W. Va. The building is not sufficiently large to accommodate the people. Special services are now being conducted. This place was recently a mission of the Hagerstown and Beaver Creek churches. All of the churches—Md., Del. and D. C.—are requested to send remittances to J. Irvin Bitner, treasurer, Hagerstown, Md., without delay. Our missions must be sustained and the work must go forward as never before.

W. S. Hoye, Cor. Sec.
*Beaver Creek, Md.*

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**I Can Cure You At Your Own Home**

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No Pain
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America's Master Oculist
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By the **Madison Absorption Method**

Rev. Chas. A. Young, editor of the Christian Century Chicago, in a recent letter to a friend said, "Since witnessing with my own eyes Dr. Madison's wonderfully successful treatment of little Ethel Chapman, of Marshalltown, Iowa, I am doubly glad that I have given him unstinted words of praise in my publication."

If your eyes are troubling you I can treat you just as successfully. If you see spots or strings **Beware of Delay** for **Delay Means Blindness.** My new 80 page book on **Diseases of the Eye** (illustrated in colors) will be sent **Free.** A postal will do—**Write Today.** *Cross Eyes Straightened without the knife by My New Method which has never failed.*

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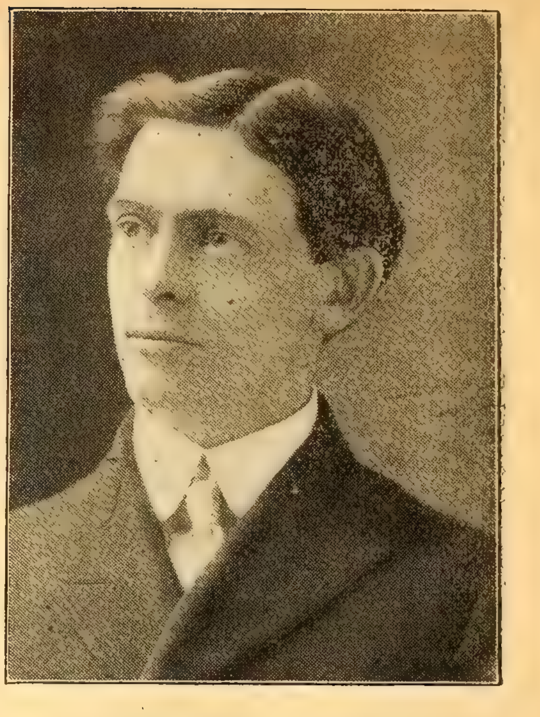
# A Triumph in a Hard Field

## How Persistency and Faith Won at Council Bluffs.

W. B. Clemmer.

J. P. Garmong.



William J. Lockhart.

### By the Pastor.

The evangelistic campaign at the First Christian Church, Council Bluffs, Iowa, which was conducted under the leadership of Evangelist Wm. J. Lockhart and J. P. Garmong, of Des Moines, came to a triumphant close Tuesday night, February 6, in a great "fellowship service."

During the thirty days' campaign, 167 persons came forward upon confession of faith and by letter and statement. The numerical additions do not seem so great as many other meetings reported, but there is the feeling here that it has been one of the most successful revivals ever held in our city. There were 100 confessions of faith, 48 by letter and statement, 17 from other religious bodies, and 2 reclaimed.

The greatest good is not in the number of additions, though that is a very large good. To our minds, the most valuable asset of the meeting was in the confidence which this campaign has given the church for future larger work and a genuine desire for evangelism. Council Bluffs is notably not a town beside itself with zeal for religion. Indeed, the religious life of the city is at a very low ebb. The union revival conducted last year by M. B. Williams resulted in fewer actual additions to the churches than this meeting. Our own congregation had no sympathy with evangelism and little faith in the permanent good of the results of religious revivals as generally conducted. It was only after continued pressure of a two years' progressive campaign faithfully persisted in that consent was fnally obtained to make this "experiment." The evangelists came upon the "free-will-offering" plan. The church had no confidence in their ability to pay a reasonable compensation for such services. Therefore the results stand out the more remarkably. The evangelists were amply recompensed above that which they would have received upon any other plan. The church is radiantly happy, the community is speaking the praise of the meeting and of the evangelists and we are in a position to go forward as never before. At the fellowship meeting the new members pledged an aggregate amount of $500 toward the church work for the year.

This work is due to the general conditions in which the church was and to the wise choice in evangelists. Brother Lockhart is endowed with a personality and persuasive power that is unusual. His text is not "Arise and thresh," but, preaching the truth in love both in the church and in the homes daily, his working motto is: "He is able to do exceeding abundantly above all that we ask or think. People always left the services in good feeling with a desire for more. Brother Garmong is a song leader and personal worker of far more than average ability. He sings the Gospel from the heart to the heart. We take it as a providence of God that we were led to call these evangelists to this work. They were suited to the time and place.

Our prayers for over two years are realized. At the beginning of this time there was a debt of over $1,800, and the congregation in low spirit for any movement. This debt was cleared a year ago. We were wholly out of debt when this evangelistic campaign was begun.

During these two years there have been added 292 members, confidence is established, harmony reigns, former things are passed away, and we shall, I trust, begin the planning for a greatly needed modern structure, upon a new location. We thank God and take courage.

W. B. CLEMMER.

### The Evangelist's View.

The meeting just closed is the consummation of plans well laid months ago.

For years Council Bluffs has been known as one of those "hard fields." But W. B. Clemmer and his faithful wife have had confidence that a great victory could be won. They have worked for two years with that end constantly in view. They engaged their evangelist long enough ahead to give both church and evangelist time to prepare for the meeting. They gathered the few about them and inspired them with the same confidence and finally won the official board to believe that larger things could be done. Some few entered the meeting haltingly and questioned the power of God, but all came out of it believing that he "is able to do exceeding abundantly above all that we ask or think."

One good has been reached by this faithful pastor and helper, but it only gives confidence in the realization of another ideal—the erection of a modern house of worship. Already the people see that it can be done, and a movement to this end is on foot. It is sure to come and I believe soon. Any ordinary church can have anything it wants when it wants that thing enough.

The meeting was not all it might have been, but it was a great victory well earned by a God-fearing pastor and people, and it gives promise of greater things in the future in that name that never fails.

W. J. LOCKHART,
*Des Moines, Iowa.*

# The Bible Schools and Revivals

By J. H. Bryan

It has become an old story that eighty-five per cent of the additions to American churches come directly from the Sunday-schools. And yet it is a rare thing that we hear of a systematic campaign for the increase of the schools. We are just now rejoicing in the splendid reports which come over the wires concerning the successes from evangelists who with the single congregation, or in a campaign like this one recently closed in western Pennslyvania, have brought their hundreds to Christ. But how few are the reports of the great ingatherings into our schools! Yet this is a necessary preliminary to the definite decision for Christ. The reason is not hard to find.

Here is an average congregation. It seldom fails to have a protracted meeting of from three to six weeks each year. Into this meeting the ministers, the singers, the church members and church officers put their best efforts, after a special evangelist with a singer is employed at from $20 to $75 per week to assist in the work. But the congregations are few which have the habit of holding an annual rally for the school if even for a few days. And the number is still less which put in so much as a week, with pastor, people, and visiting evangelist systematically and enthusiastically at work for the upbuilding of the school.

Against this background, the success of the recent revival in the Council Bluffs school is all the more striking. The Bible school had about 125 in attendance. W. B. Clemmer, the pastor, led in the revival and his class, the Queen Esther class, held the first rally day. On Friday and Saturday nights the state superintendent was with them and again on Sunday. The teachers met a week before and set 200 as the mark at which they should aim. This number was apportioned to the various classes, each teacher agreeing to work to secure the number assigned. The result of the day's rally was an attendance, not of 200, but of 258. This rally was continued through a number of weeks. Brother Clemmer's own words best describe the work as it progressed. "After Queen Esther day, we 'humped' the men and on that zero Sunday we had 37 men in a chorus on the platform and 237 in the school. Then we rallied the women and Dr. Poston had 45 on the platform in a woman's chorus and 255 in the school. Last Sunday with no set effort and boom we had 215."

Think of 37 men in a chorus in Sunday-school! Yet this should be no uncommon thing, nor will it be when we come to understand that every Disciple should be a Disciple in fact as well as in name and when we systematically work for this end.

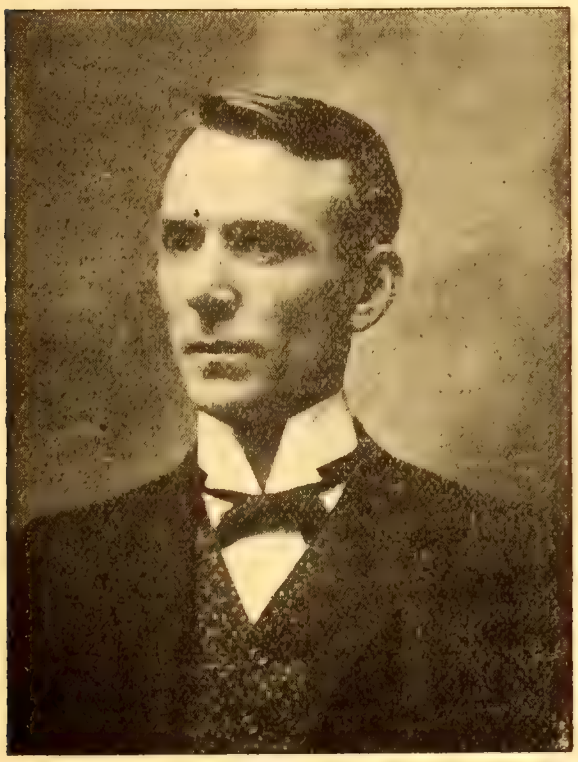
Brother Clemmer understands, too, the value of the school as an evangelistic agency, and followed up this campaign with another, led by Lockhart and Garmong. It is in accord with what I have stated, that when it was with difficulty Brother Clemmer induced his church to send for the Sunday-school evangelist for two or three days, he had no difficulty in persuading these same people to send for the "church" evangelist and his singer to come for a campaign for twice as many weeks.

I hope no one will think I am sour or disgruntled. I have more work to do than I can attend to, but these "drops of ink" are "to make you think" and act.

J. H. Bryan.

# Some of the Things That Won in the Meeting at Niles, Ohio

The Christian church at Niles, O., has just closed the greatest revival in the history of the city, which has been stirred from its center to its circumference. Pedro and dancing clubs have been broken up. The lid has been put on in the city as never before. All classes of evil doers have been hit hard.



**D. D. Burt, Pastor at Niles, Ohio.**

There were six things which can be held directly responsible for the success of the meeting.

1. Preparation for the meeting. For three months before the meeting began it was constantly announced from the pulpit. It was the theme in our prayer-meeting and a topic of conversation in the home. And even though there was no visible demonstration from this work people were thinking about it and praying for it.

2. The members of the church rallied unitedly and enthusiastically, and entered the work with a determination to win. When they met opposition from other religious organizations, with Bible or Bible literature in hand, they met them and conquered.

3. Everything was organized in committees, and with scarcely an exception each one cheerfully responded to the work enjoined.

4. We had a splendid chorus choir of young people, accompanied by an orchestra of boys, led by one of the elders of the church. All these, with few exceptions, were in their places every night, and were an inspiration to the audience. Some were not Christians before the meeting began, but every one had accepted Christ before its close. It was a common thing to see one or more step from the choir loft during the invitation, go back into the audience and lead some companion to the front to accept Christ.

5. Our soloist, Miss Ruth Hall, of Wheeling, W. Va., was a power in the work; not only does she possess a rich, well cultivated voice, but she is a young woman of beautiful character, consecrating her talents to this work, in the face of great allurements in the concert and operatic field. She possesses a splendid personality, and is an untiring worker in a campaign of this kind.

6. The evangelist. It is not my aim to unduly heap plaudits, but Herbert Yeuell merits all that can be said of him. He was the man we needed for the place. He is an orator, a fearless and emphatic expounder of truth and a born leader. He understands men. He goes after the sin in the church first, and makes the sinner there feel more uncomfortable than the sinner outside; as a result of this nearly a score of church members, some of whom are among the most prominent, came to the front and re-dedicated their lives to Christ, and renounced all worldly or questionable amusements. In preaching the plain, simple Gospel, Herbert Yeuell hits night after night as the Gospel hits, and the result was that over 75 out of the 260 were from other organizations—Methodist, Presbyterian, Lutheran, Congregational, Evangelical, Baptist and Catholic. From the latter three splendid men, heads of families, accepted Christ, and are among those who rejoice most in, to them, a new-found Christ. Brother Yeuell does not work for converts to make a large showing or big count. He pleads with men to come to Christ, but to make a complete surrender. Out of this number who have come 220 have been baptized into Christ. Whole families have come, and the majority of the 260 are adults. The church has taken on new life, and we are already planning and looking forward to greater things and a still greater campaign next year.

D. D. Burt.

**The Christian Church at Niles, Ohio.**

## As Seen From the Dome.

(Continued from page 237.)

stone was laid in Zion? Is there anything like fidelity to the outlines furnished by the apostle Paul without return to the beginning at Jerusalem and restoration of the original Church of Christ—its commandments and ordinances, faith and worship, name and policy, practice and methods, as known by the apostles? This done, would not our Lord's prayer be answered, and rivalry and strife, conflicting and dicordant teachings, waste and loss in means, labors and souls growing out of the curse of sectarianism, be avoided?

To hold fast the form of sound words and fill out the outlines then given by Paul, there must be one body, and that not a human organization with a human name and human government, but the one body, or Church, of Christ, governed by the One Spirit, inspired by the one hope, under the supreme authority of the One Lord, exercising and standing for the one faith, obedient to the One Captain, glorifying the One God and Father over all. This Timothy must hold fast, grasp, grip close, keep safe. Unsoundness would be disease, ruin, death. Infallible remedy for all error, for all departures, for all antagonisms would be the form of sound words. "Preach the word." "Contend earnestly for the faith." The world drifts; men drift. The church drifts. Away from God it may be, from truth, from the things that can not be shaken. All sorts of false faiths, delusions, shams and quackeries men run after to-day. The old-time religion, the Christian religion, the faith once delivered to the saints, alone abides. Opposed to the gangrene of every Hymeneus and Philetus, hold to the model.

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PICTURE OF WAR ENGINE "GENERAL."

A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the Nashville, Chattanooga & St. Louis Ry.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. Danley, Gen'l. Pass. Agent, Nashville, Tenn.

# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to The Christian-Evangelist.

Syracuse, N. Y., Feb. 18.—Herbert Yeuell is here in great meeting; 20 to date; 17 to-day; ours, a down-town church, is a serious problem. Our people did not believe we could get audiences for a meeting. Yeuell's lecture on Saturday did the impossible—packed the church; 1,000 men at Bastable theater to-day; nearly 1,000 at women's meeting; church filled every night. This city of 150,000 is talking the meeting. Perry McPherson is doing good work as singing evangelist.—Wm. D. Ryan, Pastor.

Special to The Christian-Evangelist.

Anderson, Ind., Feb. 18.—Sixty-three added to-day; 234 in seven days; 960 to date; 206 signed the Endeavor pledge today. Crowds and interest were never greater, and since the first week never less. Let a grateful brotherhood praise the Lord with us and pray for us. Brother and Sister Grafton are God's faithful, consecrated servants.—Charles Reign Scoville and De Loss Smith.

Special to The Christian-Evangelist.

Portsmouth, O., Feb. 19.—The Harlow meeting closed to-night with 612 additions in six weeks. Thirty-nine responded to the last invitation, and there were 61 additions the last day, with the largest attendance in the city's history. Meeting a grand success in every way; an assistant minister at work; plans for new building accepted. This makes 913 additions for Harlow here in 10 weeks. Many think the meetings could have continued two weeks longer with 200 more added.—George P. Taubman, Minister.

**Arkansas.**

Bentonville, Feb. 12.—Two additions yesterday.—J. W. Ellis.

**Arizona.**

Bisbee, Feb. 6.—One addition recently.—Dan Trundle.

**Colorado.**

La Junta, Feb. 9.—We have just closed a five weeks' meeting, with 97 additions, 64 by confession. Our membership is now 228. J. T. Stivers was the evangelist.—A. L. Ferguson.

**Idaho.**

Lewiston, Feb. 13.—We are beginning the third week of meeting; 30 additions. B. D. Chestnut has charge of the music.—H. H. Hubbell, Pastor.

**Indiana.**

Indianapolis, Feb. 12.—Evangelist James Small closed a 12 days' meeting recently, with 21 additions—10 by confession, 7 by statement, 3 by letter and 1 reclaimed. We continue with home forces; 6 more added.—J. D. Hull, Minister.

Scottsburg, Feb. 13.—Ten additions to date; interest fine. Meeting will continue several days. I preach here half time and at Austin and Zoah each one-fourth time. One confession at Zoah last month and two added at Austin since beginning there. Outlook promising in all the congregations.—C. O. Burton.

Seymour, Feb. 10.—I held a ten-days' meeting at Little York, with thirty-six additions—32 by confession and 4 from other bodies. The church is taking on new life.—Thomas Jones.

Stroh, Feb. 13.—Our 23 days' meeting with home forces closed with 43 additions—36 by baptism, 1 by statement and 6 reclaimed.—M. O. Johnson, Minister.

Gifford, Feb. 12.—This is a new field. Meeting one week old with eight confessions. We continue.—R. M. Marshall.

Columbus, Feb. 11.—I have just closed a good meeting at New Hope Church, near here, with 35 additions.—W. R. Jinnett.

Canton, Feb. 12.—I closed a short meeting, resulting in 17 additions, 15 by baptism.—W. Y. Allen.

Tampico, Feb. 16.—Our two weeks' meeting closed with 23 additions—17 by baptism and 6 by letter. A. W. Crabb was the evangelist.—Daniel Empson.

**Illinois.**

Decatur, Feb. 13.—Twelve additions recently.—J. L. Thompson.

Fisher, Feb. 12.—Our meeting closed with 17 additions. In 39 months 134 added without outside help.—S. Elwood Fisher.

Pittsfield, Feb. 12.—We are in a fine meeting; building taxed to utmost; 34 added to date; will continue. H. A. Davis is assisting.—W. E. Spicer, Minister.

Stillwell, Feb. 14.—Our nine days' meeting closed with 22 additions—10 by confession, 4 by statement and 8 reclaimed. J. W. Larimore did the preaching and E. E. Tanner had charge of the music.—J. W. Tanner.

Toluca, Feb. 12.—One addition by letter yesterday.—A. P. Telford, Pastor.

Danville, Feb. 16.—Closed 26 days' meeting at the Third Church, with 61 additions. W. T. Shearer was the evangelist.—S. S. Jones, Pastor.

Ipava, Feb. 16.—Meeting 12 days old; 19 confessions. H. A. Northcutt, evangelist; Charles E. McVay, singer.—Jesse T. Craig, Pastor.

Raymond, Feb. 16.—C. J. Upton, of Barnett, closed a week's meeting with 11 additions, 6 by confession.

Shelbyville, Feb. 16.—Our meeting closed with 60 additions—45 by confession. John W. Marshall, evangelist, and Edward O. Beyer, singer, were our helpers.—L. H. Otto.

**Iowa.**

Burlington, Feb. 12.—Sixteen additions since last report; 227 since Dec. 18.—F. D. Eisenhart.

Cincinnati, Feb. 13.—Fourteen additions in seven days; increasing interest. J. B. Lockhart is the evangelist; R. C. Leonard, minister.—J. H. May.

Sac City, Feb. 9.—We are in a good meeting, with C. L. Organ; 76 additions to date.—Mrs. Lura Cress.

Vinton, Feb. 11.—Two additions yesterday—one by confession and one by statement—A. B. Elliott, Minister.

Woodbine, Feb. 12.—Two additions by baptism yesterday. We are now planning for the simultaneous campaign in Bible school work.—B. Franklin Hall.

Des Moines, Feb. 15.—We have just closed a two weeks' meeting at the East Side Church, with 4 additions, and the spiritual life of the membership deepened. F. L. Moffett, of Centerville, did the preaching.—T. J. Dow.

Goldfield, Feb. 16.—We have just closed a successful meeting, with 15 additions. M. B. Ainsworth and Brother Wake were the evangelists.—A. F. Ainsworth, Minister.

Mt. Sterling, Feb. 14.—Our two weeks' meetings just closed with 8 additions. Charles L. Wheeler did the preaching and Mrs. J. H. Davis, of Oskaloosa, had charge of the music.

**Kansas.**

Asherville, Feb. 12.—We are in the midst of the best revival in the history of our little church. Twelve have been added in one week, and with every meeting the interest increases. J. W. Garner, of Perkins, Okla., is our evangelist.—A. N. Noell.

Holton, Feb. 14.—Three additions at Rossville recently—2 by baptism and 1 by statement; 10 additions since taking up the work the middle of January.—George M. Reed.

Plainville, Feb. 12.—Held short meeting at Stockton, with W. W. Blanchard. Good attendance and one confession. One addition at Plainville recently. We are planning to begin a meeting here soon.—N. Ferd Engle.

Elk City, Feb. 17.—We are in the second week of meeting, with 13 additions to date. Audiences are large.—J. P. Haner, Evangelist.

Agra, Feb. 15.—Our meeting closed with 57 additions.—J. M. Lowe, Zeandale.

Oxford, Feb. 13.—Our two weeks' meeting closed with 9 additions, 8 by baptism and 1 by statement.—B. F. Stallings.

**Missouri.**

Brunswick, Feb. 15.—One added last Lord's day—E. H. Williamson, Pastor.

Buffalo, Feb. 12.—Six additions recently, All departments increasing in attendance and interest.—J. Q. Biggs, Pastor.

Herculaneum, Feb. 13.—Closed Sunday night with 32 additions. Organized a congregation, a Christian Endeavor Society, and splendid Bible school. The meeting was held in the Knights of Pythias hall, which had to be given up to lodges three nights each week.—T. J. Head, Mountain View, Mo.

Kansas City, Feb. 12.—Three additions yesterday at the Forrest Avenue Church, 2 by letter and 1 from the Baptists. Our Sunday-school is growing and our audiences increasing.—H. M. Barnett, Minister.

Kansas City, Feb. 12.—Ten additions to the Hyde Park Church since last report, 1 by confession, 9 by letter.—Louis S. Cupp, Pastor.

Eldorado Springs, Feb. 12.—Three additions yesterday at regular services.—John Giddens.

Mt. Vernon, Feb. 10.—We have just closed a short meeting at Belle Rive

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with 9 additions—3 by confession, 4 by letter and 2 reclaimed.—Lew D. Hill and wife.

Butler, Feb. 11.—Two additions at Elizabeth Chapel to-day.—Harry W. Hunter, Pastor.

California, Feb. 12.—Four added yesterday at regular services.

Kennett, Feb. 12.—Meeting closed last night with 56 additions. N. M. Field had charge of the music. H. H. Moore, of Greenville, N. C., has been called and will begin work Feb. 18.—S. R. Maxwell, Evangelist.

New Hampton, Feb. 14.—Our two weeks' meeting with home forces at Smyrna (a country church six miles south of here) closed with 34 additions, 21 by confession.—J. T. Alsup.

Troy, Feb. 13.—One addition recently; 8 additions at Elsberry during the past month.—E. G. Merrill.

**New York.**

Buffalo, Feb. 15.—Two additions by confession. B. H. Hayden, of the Forest Avenue Church, is in a good meeting with A. Martin, of Iowa.—B. S. Ferrall.

Auburn, Feb. 16.—Our meeting is one week old, with 14 additions—13 by confession. Eight added at regular services since last report.—D. R. Goodrich, Clerk.

Syracuse, Feb. 12.—I began a revival meeting at the Central Church with Evangelist Herbert Yeuell yesterday—one confession. R. P. McPherson is our singing evangelist.—Wm. D. Ryan.

North Tonawanda, Feb. 17.—The five English-speaking churches here held union evangelistic services during the whole of January, the first week being the week of prayer. The pastors did the preaching, and meetings were held at the several churches in rotation. The immediate result was small, but the fact that the churches preach a common Gospel received strong emphasis, and will bear fruit in other ways. During the meeting a religious census of the entire city was taken, every house being visited, and information elicited that will be of the greatest value during the whole of the year.—E. M. T.

Tonawanda, Feb. 15.—Our meeting is 10 days old, with 18 added; good interest and crowded houses. The outlook is promising for a large ingathering. Brother Randall, the pastor, is a most untiring worker. I go next to Chagrin Falls, O.—I. H. Durfee, Evangelist.

**Nebraska.**

Humboldt, Feb. 15.—Our 16 days' meeting at Filley closed with 32 additions—all adults but two; 17 were men. A. J. Hollingsworth is the student-preacher and is doing good work. This is my first revival meeting, and it has strengthened my faith in man and God.—Bert Wilson.

Omaha, Feb. 11.—The meeting at Florence resulted in an organization of 63 members—39 being by confession. Harry Knowles was the singer. We were assisted by some of the members of the North Side Church, Omaha.—Edward Clutter, Evangelist.

**Ohio.**

East Liverpool, Feb. 12.—Our three weeks' meeting closed with 36 additions—24 by confession. The church is revived. An Intermediate Christian Endeavor Society has been organized with 30 members.—E. P. Wise, Pastor.

Paulding, Feb. 12.—Two confessions recently; 79 additions since Jan. 7, 75 being by baptism.

Glouster, Feb. 17.—Twenty additions in four nights. This is a fine church.—J. Bennett, Evangelist.

Hamilton, Feb. 17.—The meeting at the Lindenwald Church closed with 42 additions—30 by confession. L. O. Drew, the evangelist, is now in a meeting at Muir, Mich.—W. H. Hedges.

Marion, Feb. 10.—I have just held a short meeting near Delaware. We will organize with about 25 members.—O. D. Maple.

Shreve, Feb. 15.—I have just closed a three weeks' meeting, with 20 additions, 15 baptisms.—L. J. McConnell, pastor.

Warren, Feb. 11.—Our three weeks' meeting just closed, with 110 additions, 91 by baptism. J. E. Lynn, the pastor, did the preaching, assisted by Miss Ida Mae Hanna, as singer.—Clerk.

**Oklahoma.**

Pawnee, Feb. 16.—Just closed a 17 days' meeting at Blackburn, with 45 additions—35 by confession.—M. F. Ingraham.

Geary, Feb. 11.—I held an all-day meeting at Lahoma recently, with 2 confessions. The church is prospering, and the Bible school doing good work.—R. S. Smedley, Evangelist.

Lahoma, Feb. 14.—C. A. Hill and wife held a successful three weeks' meeting last December, resulting in nine additions.—S. W. Hill.

**Texas.**

San Antonio, Feb. 12.—Four added yesterday.—D. D. Boyle, Minister.

Waco, Feb. 12.—The Central Church is taking on new life. Five additions yesterday, three by baptism and two by letter. We are planning for a meeting with Homer T. Wilson beginning March 25, and later H. A. Northcutt.—G. Lyle Smith.

Sulphur Springs, Feb. 6.—Three accessions by primary obedience recently; 12 additions since last report.—J. W. Famuliner, Pastor.

**Washington.**

Toppenish, Feb. 8.—The meeting at Zillah is 12 days old, with 30 additions—23 by confession. The interest is increasing. Morton Rose is the evangelist, E. E. Francis, pastor.—Lydia Horton, clerk.

**West Virginia.**

New Cumberland, Feb. 5.—Two confessions. A Dorcas society was recently organized, and C. W. B. M. increased from 20 to 34 in last month. We close our first year's work here next Lord's day, and continue indefinitely. Work goes hopefully forward.—Charles C. Cowgill, Minister.

Parkersburg, Feb. 12.—Two added yesterday—one by confession and one by statement.—G. F. Assiter.

**Wisconsin.**

Grand Rapids, Jan. 28.—Our young church which was organized by Brothers DeVoe and Shields last May, with 44 charter members, is doing splendidly under the leadership of C. W. Dean, formerly of Colfax, Ill. We have had 20 additions since Brother Dean took up the work here, Oct. 15, 1905. Three were taken into the church last Lord's day by baptism; 2 by letter and 4 by baptism to-day; 8 of these last 9 are fathers and mothers or husbands and wives. Five more are awaiting baptism. Our teaching and plea of the pure, simple Gospel is little known in this great missionary field of Wisconsin, and fondly embraced when presented in its simplicity. Our Bible school is growing nicely, we now have an enrollment of 100, and 77 in attendance to-day. There are many good openings here for various kinds of business in this thriving city of nearly 7,000 people, with four good lines of railway and water power. It is the place for our brethren to secure cheap farm lands; I would like to have those looking for same to locate with us.—B. G. Eggert.

Richland Center, Feb. 14.—Splendid meeting; closed with 51 added. Interest intense. We go to Missouri for our next meeting. Have an open date for May.—Lawrence Wright, General Evangelist.

How to Get Rid of Catarrh.

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Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its forms.

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If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to **Dr. J. W. Blosser, 475 Walton Street, Atlanta, Ga.**, and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once, free, so that you can begin to cure yourself privately at home.

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## Dedications.

### Brazil, Ind.

The new church was dedicated just one year from the time of the burning of the old building. F. M. Rains was in charge, and $14,600 was raised or pledged, being six hundred dollars more than was needed. The expense of rebuilding and furnishing has been $20,000, but the value is $25,000 as there was some material left from the old building, while the church and the lot is estimated to be worth $28,000. The arrangements are all modern and complete as this amount of money could make them. There is a main auditorium, a lecture room and thirteen additional rooms that can be used for Sunday-school and other purposes. One of these, including three in the gallery, can be made into lecture rooms. Oak pews in the main auditorium will seat four hundred persons. The lecture room and annexes will bring the total seating capacity up to nine hundred. The choir, reception room, pastor's study and ladies' parlor are part of the equipment. A good pipe organ has been installed, while the basement is complete in all the demands of a working church. The whole building is beautifully frescoed, and the first and second story rooms are carpeted. The lecture and Sunday-school rooms are seated with chairs. The location of the building is very desirable, it being both prominent and central. Edward L. Day is the pastor, and he and his congregation deserve great credit for the way they have carried out this enterprise.

New Christian Church at Brazil, Ind.

❂

### South Bend, Ind.

The Linden Avenue Church has just been dedicated, P. J. Rice, the pastor of the First Church, having charge of the services. This building was the outcome of a Sunday-school work started in the extreme western part of the city by some women of the First Christian Church. It met in one of the homes of the ladies interested but soon the second floor of a dwelling house was rented, and an old organ secured, and the work formally launched. From time to time improvements were made in the equipment, and as one of the results of the work some sixty people have united with the First Church, and thirty-seven members of the school were baptized during the past year. The people of the community were the first to act in reference to a building. Mr. and Mrs. R. S. Hollowell provided a lot, and in October a plain frame structure was begun, the cost complete being about $1,200, independent of material and labor donated. Some $500 were raised at the dedication. George A. Campbell, of Chicago, was present and made a few remarks. It is expected that a good work can be done in this modest but useful building. It is the only church in the community and there is promise of a bright future for it.

❂

### Pontiac, Ill.

A very handsome new building has just been dedicated at Pontiac, Ill., which was filled to overflowing on the occasion. J. H. Gilliland, of Bloomington, delivered the dedicatory sermon, and at the afternoon services congratulatory speeches were made by a number of preachers. The new building is of brick, 60x70 feet, and is one of the most modern and convenient in the city. Its seating capacity is 500. Although one of the longest established in Pontiac, our church has not grown as have some others, but lately, under W. G. McColley, who has worked hard and faithfully both in building up the membership and in attending to the details of church erection, we have gone forward and some one hundred new members were added to the church rolls this last year. The cost of the structure, including the organ and furniture, amounted to $16,900. At the dedication service $8,033 were raised, leaving about $1,000 still to be provided for. This has not been achieved without heroism, both on the part of the membership and the preacher, and the congregation deserves the hearty congratulations of the brotherhood.

❂

### Kansas City, Mo.

We dedicated another new mission chapel Sunday, January 21, at Mount Washington. W. F. Richardson, chairman of the city mission committee, preached the sermon, and about $500 were raised—enough to provide for all indebtedness. We have a neat chapel, with art windows, furnace, robing rooms, baptistery, etc. I began a meeting there January 29. We expect to open new fields soon.

Frank L. Bowen,
City Evangelist.

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Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

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A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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CONSUMPTION

## Christian Endeavor.

By Geo. L. Snively.

*March 4, 1906.*

### THE WORLD'S IDEA AND THE CHRISTIAN'S IDEA OF TRUE HAPPINESS.

**—Luke 6:20-26; 1 John 2:12-17; 2 Cor. 6:10; Phil. 4:4-7.**

The world's idea has been, "Eat, drink and be merry to-day, for to-morrow ye may die"; the Christian's is, "Love, serve, worship to-day, for to-morrow is an eternity in which we may reign with Christ forever." The world's surfeiting is the crucifixion of the spirit; the Christian's discipline is the putting off of the flesh.

"Let millions die for me," said Caesar, whose name and fame are execrable. "Let me die for the millions," cried Jesus, whose memory is ever becoming more adorable with the flight of time. All having true discernment are now aware there is more happiness in nobly dying than in cruelly slaughtering—in service than in imposition.

The world may have its pleasures of the chase, the table, the tour, the levee and the play, but we wish for it the higher joy of contemplating the goodness of God, seeing a world saved, catching glimpses of third heaven experiences and looking forward to a promised reunion with our loved and lost for awhile, and seeing Jesus who gave himself for us.

In quest of happiness, the world asks: "Is it good?" The Christian asks, "Is it right?" The world learns through bitter experience that if in seeking its good "a man breaketh through a hedge a serpent shall sting him." The righteous find serene delight in the Christian way and no remorse in their memories and no tremolo weeping through the cadence of the songs they afterward sing.

One of the world's criterions of happiness is to be hail fellow well met with all—universally popular; but the Christian remembers Jesus said, "Woe unto you when all men shall speak well of you!" Popularity is desirable, but not at the expense of a conscience void of offense. The Christian is happier if God alone smiles on him than the worldling can be though every crowd exulting shout his name, but under a frowning providence.

It is well to note that Jesus, whom one of the opposition declared to be a teacher sent from God, never said, "Blessed are the rich because of their riches, nor the wise because of their wisdom, nor the beautiful because of their beauty, nor kings because of their thrones"; but his beatitudes were for the meek, the pure in heart, the peacemakers and those hungering and thirsting after righteousness. Those first things for which the Gentiles seek we may never have, but these latter graces, freighted with possibilities of present and everlasting happiness, all the Israel of God may acquire.

Happily, the world's idea of happiness is conforming more and more to that of the Christian's. It has learned that the authority of the law of Moses is not in the divine *ipse dixit,* but in its constitutional relation to man's highest good; that an aggressor suffers greater injury than his victim; that unbridled indulgence of any desire of the flesh is suicidal; that there is greater delight in serving than in being served; that 'tis more blessed to give than to receive. We rejoice in the increasing harmony, and trustfully pray that loved ones in the world may yet be saved and share with us heavenly as well as temporal happiness.

Daily Readings.

| | | |
|---|---|---|
| M. | A glutton's standard. | Eccl. 8:15-18. |
| T. | A rich fool's standard. | Luke 12:16-21. |
| W. | The standard of Moses. | Deut. 33:26-29. |
| T. | False culture. | Acts 17:18-21. |
| F. | Paul's standard. | Rom. 5:1-5. |
| S. | God's standard. | Rom. 14:17-19. |
| S. | Topic. | |

* * *

## Midweek Prayer-Meeting.

*February 28, 1906.*

### THE ISLES OF THE SEA.—Is. 42:4.

Churches of Christ have prosperous missions in Jamaica, Porto Rico, Cuba, Havana, Japan and the Philippine Islands. In the latter are 4 stations and 22 outstations, 6 missionaries, 18 native helpers and a total membership of 718. Beside more waters we are sowing, and the gold in the home granaries is increasing the faster as we sow the more generously.

Steam and electricity have brought what were once distant islands closer to the great stronghold of Christianity today than was Cyprus to Jerusalem and Antioch in the days of Paul and Barnabas. The physical barriers to their evangelization are chiefly gone. Science, God's handmaiden, has opened up the "way"; may we now cultivate the "will" and within a single generation the isles of the sea will be sparkling gems in his royal diadem.

The first Lord's day in March is the day specially set apart as the time for all Disciples, both individually and congregationally, to make offerings for the evangelization of the world. Let us make of this a sacred festival and have joyous fellowship together and with our Lord, in bringing redemption to all who have been in bondage to heathenism, and blend our voices with islanders of unfamiliar tongues singing praises unto him from whom all blessings flow.

A permissible translation of our text is, "The islands shall long for his law." The prophecy is already fulfilled. The cry for redemption is wafted by every ocean wind. The queen of Madagascar, after witnessing the miracles daily wrought among her people by Christianity, exclaimed: "O, Christians, why did you wait so long! Why do you not come faster?" The pathos of some zones is their people know not what they need, but it is God, and blessed is that church or Disciple that tells them and reveals him as their Father.

It will take an eon of island evangelization for the Christian continents to send over the seas men and gold enough to compensate for the blest vision of heaven wafted to them from the lonely sea girt rock of Patmos. Either, "And he shall wipe away every tear from their eyes, and death shall be no more; neither shall there be mourning, nor crying, nor pain any more"; or, "And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign forever and ever," has done infinitely more for Europe and America than they have done for the children of the sea.

To those looking for opportunities for garnering heavenly treasures the islands with their millions hungering for the liberty of the truth are far more attractive than Klondike, whose gold burns toward the miner's pick. Floating away in the sea, they seem brighter far to the true priests of the temple with instincts for duty than do gleaming stars drifting in the sky to astronomers, whose telescopes may draw them so nigh that on them they may write their names among the immortals of science! To have had a humble part in adding one little isle to the kingdom of heaven will some day be honor far more exalted than to have reigned over the mightiest empire of earth.

The islands wait for the Servant of Jehovah to bring them an enlightened civilization and dwell in savagery, or at best under dense shadows of ignorance, superstitious fears, destructive sinfulness, suffering lack of all things ministering to real ennoblement, until Jesus comes to them bearing the light under which milk and honey flow, the amenities of virtue, learning, kindness, home and heavenliness flourish, and life has meaning. O, enshrined in the hearts of holy men and women, let us quickly bear this Servant to them that they who have so long sat in darkness may see a great light spring up, and the music of their falling chains and the hallelujahs of the redeemed will thrill our hearts with heavenly joy.

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# Sunday-School.

*March 4, 1906.*

## JESUS TELLS WHO ARE BLESSED.—Matt. 5:1-16.

Memory verses, 3-6.

Golden Text.—Blessed are the pure in heart, for they shall see God.—Matt. 5:8.

The Sermon on the Mount, in so far as it represents an actual discourse delivered upon a single occasion, belongs to a somewhat later period than that which we have been considering. The first section of the Galilean ministry, which extended from the return to Galilee until the calling of the twelve, was at an end. Putting John's account with the Synoptics, we have reason to believe that there had been a brief visit to Jerusalem to attend a feast (John 5).

On his return to Galilee to resume his ministry, his fame was spread abroad still more than before. Out of the considerable number of those who had attached themselves to him with some degree of fidelity and continuity, he now chose twelve to be the intimate and constant companions of his ministry and the instruments by which his teaching was to be perpetuated and popularized after his death. Some of these twelve were men who had already received a preliminary call (John 1:35-42 and Matt. 4:18-22.) It was immediately following the call of the twelve, according to Luke's account, that the beatitudes were spoken.

Matthew collects into a single discourse utterances which Luke reports as spoken on various occasions. It is possible that the sayings which make up the discourse were repeated by Jesus to various audiences on several occasions, so that both Matthew's and Luke's settings of the sayings are accurate though they are not in agreement. It is also possible that Matthew, whose whole arrangement of his material is topical rather than chronological, has collected in these three chapters sayings which were not delivered at any one time.

At the beginning of this more systematic portion of his ministry, Jesus lays down with some completeness the principles upon which he proposes to base his kingdom. Those principles were fundamentally in contrast with the principles which were currently accepted as axioms. He therefore begins his discourse with a series of bold paradoxes by which he sets forth the principles underlying true success and blessedness. The paradoxical character of these beatitudes is obvious in all except one or two of them.

"Blessed are the poor in spirit"—for they shall be spiritually rich in the inheritance of the kingdom of heaven.

"Blessed are they that mourn"—for the discipline of sorrow, bringing wisdom and patience and insight into life, leads to more real satisfaction than mere pleasure can give.

"Blessed are the meek"—for victory comes not to the quarrelsome and arrogant, but to those who know how to yield, to be humble and to be content.

"Blessed are they that hunger and thirst"—for in the spiritual realm the blessing belongs to those who are conscious of their dependence and who desire, not to those who are complacent and self-satisfied.

"Blessed are the merciful"—they shall receive mercy, and besides it is even more blessed to be merciful than to be the mere recipient of mercy.

"Blessed are the pure in heart"—for only by moral purity can man be brought into near relations with God, not by any scheme of perfunctory ritual performance.

"Blessed are the peace-makers"—for God loves such and calls them his children; he does not call men his sons by reason of any accident of birth among a chosen people.

"Blessed are they which are persecuted, and reviled"—for the endurance of these evils in the interest of the kingdom of God brings its sure reward. God's messengers have always had to endure hardship, and it should be a source of satisfaction rather than of regret.

In these beatitudes Jesus tells who are the heirs of the kingdom and what are the qualifications for citizenship in it. The qualifications are all internal, spiritual and moral, not formal or technical. He next (verses 13-16) speaks of the responsibilities of those who meet these requirements, and become children of the kingdom. It is not simply a question of meeting certain requirements to secure salvation; there is the immediate duty for all who attain spiritual health to become savers of others. The duty of salt is not to preserve itself but to season and preserve other things. The business of a light is not to make a creditable display of itself as a light, but to illuminate other things. So those to whom the truth has come are not only to be saved by it but also to use it as a means of helping others.

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# The Home Department

## China.

PRESTON BELL HALL.

In the gloaming sits poor China,
Weeping by her ancient wall;
While the glory of our nation
Is in Him who died for all.
In her many gilded temples,
Chant the priests their songs of doom;
In her many crowded cities,
Christ, our Lord, has there no room.

Helpless all her priests to save her,
Helpless all her ancient lore;
Christ must enter, and no other,
And He stands now at the door.
Christ, who died to bring salvation
To a world of sin and woe,
Loves as much the Chinese nation
As the Israelites of yore.

Oh! His love's a wondrous ocean,
Wider than the pathless sea,
Rolling on in peaceful motion,
Making heavenly melody.
On the shore of China's glory,
Break the waters from above;
'Tis the Gospel's sweet old story
Of our Lord's redeeming love.

Like the voice of many waters,
Mingling hope and joy and peace,
Answering faith, to Christ's evangel,
Sings her song of glad release.
And when on His throne of glory,
Christ as King all men shall own,
China's voice with ours will mingle,
In a sweet and joyous tone.

* *

## The Bronze Vase.

BY J. BRECKENRIDGE ELLIS.

**Synopsis of Preceding Chapters.**

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either one of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half brother in St. Louis having failed to answer repeated letters from Mrs. Revore. A consultation of the kind-hearted people of the town is to be held to decide upon what to do with the two children. In the meantime they are cared for by Miss Glory Aggency, a maiden lady, who lives with her brother, Mr. Merlin Aggency, who is considered "queer." The consultation about the children is held, but comes to no definite conclusion. This leaves the twins still on Miss Glory's hands, who has absolutely refused to keep them longer. The children visit their old home and bid it good-bye. The furniture is sold to pay some of their mother's debts. Raymund and Rhoda are still cared for by the unwilling Miss Glory.]

### Chapter VI.

It was several days after old Mr. Merlin Aggency's escape to town, before either of the twins saw him again. In the meantime they were kept in suspense as to what was to be their future. Mrs. Omer, meeting Miss Glory on the street one afternoon, replied in answer to the old maid's earnest inquiry, "No, I have not been to Kansas City yet, to interview the board of the orphan home. I could correspond with them, but I feel there is much more hope of getting Raymund and Rhoda taken in, if I myself visit these ladies in person."

"I can not keep them after the week is up," Miss Glory warned her. "I do not understand children. I think they are as good as any other ordinary children, but I can not have my home broken up in this way. I have not one word to say against them, but I have a word to say for myself. That word is, Peace. I have no peace while they are in my house."

Saturday was the day set for the public sale of the late Mrs. Revore's household effects. On Friday evening Raymund and Rhoda asked permission to go to the house and once more say good-bye to the rooms they loved so dearly. Mr. Jennings had the key to the house. "You can go in there," he said, begrudgingly, "but, mind you, not a thing is to be took out. I ain't goin' to near git back the money I loaned on that there furniture. Furniture don't sell for nothin', if it's been once used. I wouldn't never have loaned your ma the money if she hadn't been laid on her bed, an' you children so young. I ain't a-complainin'—no man is cheerfuler than me; but I say to the past 'Farewell,' an' now I'm lookin' out for A No. 1, as far as Jennings is concerned." Mr. Jennings' chin-beard quivered with emotion and his little black eyes gleamed with the resolution to have fair play.

"Maybe," said Rhoda, timidly, "you would rather we wouldn't go into the house, Mr. Jennings."

"I don't say that," returned Mr. Jennings, who could not help being a little gruff when he reflected that he would not get all his money back; "go if you want to. Here's the key. They ain't any man more accommodatin', I don't care where you go to find him, than Jennings. Go ahead. Don't mind *my* feelin's—I'm cut up, and I was peeled first; but I don't 'low to be biled. Take the key!"

They knew he did not want them to take the key, but that he would not like it if they didn't. So with little satisfaction they accepted his offer. But when they entered the familiar yard in which they had played for seven years, they were glad Mr. Jennings had agreed, no matter how unwillingly.

"Now, let's forget," said Rhoda, "that Miss Glory lives just next door."

"We won't look over there," Raymund agreed. "For awhile, this is our home again, and we are going to stay here forever and ever."

They went to the door. "And mother is upstairs waiting for us," said Rhoda, as she unlocked the door; "we mustn't keep her waiting."

"Oh," said Raymund, as they entered the darkened front room, "if she only were!" Rhoda sobbed unexpectedly, then closed her mouth in a very determined manner. They went from one room to the other gazing at the articles associated with all the parts of their lives that they could clearly remember. In the kitchen was the bulgy goggle-eyed stove on which the girl had cooked for her mother. "She never told me I couldn't cook," said Rhoda softly. "I thought I did pretty well."

"It was good enough for mother," said Raymund. "Everything we did was good enough for her. We'll never find anybody else as easy to please."

They went upstairs and into the room where Mrs. Revore had lain so many months. There was the bed freshly made up, and everything they had known so well. "Wouldn't it be fine," said Rhoda, "if you and I could live here and keep house? You could eat my cooking and nobody else need care. Why couldn't we?"

"Because all this furniture belongs to Mr. Jennings," said Raymund.

"Sure enough, if we were rich, we could."

"If we were rich," said Raymund, "the court would have to take care of us. We'd have to have a guardian if we were rich, but there's nothing for anybody to be guardian over but just our two bodies."

Rhoda smiled at him. "Mother said if we learned that secret in the tin box, it might make us rich."

"And unhappy," Raymund added.

"I would think," said Rhoda, "that if anything would pay a person to be unhappy, it would be to have lots and lots and lots and lots—"

"Oh, Rhoda," cried Raymund, smiling, "you are just piling it up! I don't expect we would have all *that*, if we *did* know the secret. And besides, mother's wish is for us not to know it unless some time, she said, there comes a great difference between us."

"But nothing will ever come between us, will there, Raymund?" cried Rhoda, flinging her arm about him.

"No, there won't," cried Raymund, kissing her.

After awhile he added, "It is getting late now. Say good-bye to the room."

Rhoda looked at the four walls and the ceiling and said, "Good-bye." Then she added, "Now *you* say 'Good-bye.'"

"Good-bye," said Raymund, soberly. Then he added, "Now we will say good-bye to the bed."

Rhoda began to weep. They were standing at the bedside. "It seems so empty," she whispered. "Let's"—she did not finish, but knelt by the bed. Raymund knelt at her side, and they sobbed. Soon the girl cleared her throat and said, "Ask God that we are not to go to an orphan home."

Raymund hesitated, then said, "It might be all he can do."

"Well," said Rhoda sadly, "maybe so. Good-bye, dear bed. We may never see you again. We won't go to see you sold—will we, Raymund?"

"Oh, no, *no!*" cried Raymund. So hey kissed the bed and soon after, left the house. "But I am glad we came," said Rhoda, as if in answer to her own feelings. The next day was the sale before the court house steps. Rhoda and Raymund stayed closed in in Miss Glory's house as the wagon, loaded with their mother's furniture, was hauled by.

"They didn't bring much," Miss Glory informed them, speaking a trifle mushily, as she had slipped her teeth into her apron-pocket, the first station on their route toward the glass on her washstand. "Mr. Jennings lost about $75 on his chattel mortgage. I'd a-thought a man that loved money as much as Mr. Jennings loves it, would know better than to lend on furniture. It never pays."

"He felt sorry for us," Raymund explained. "He told us so. That is why he lent mother the money. And when I am able I will pay him back every cent he has lost. Mother had me to promise."

"No doubt," said Miss Glory drily. And that was all that she *did* say. The next morning she asked the children if they would go to church.

"We have been talking about it," said Rhoda, "and if you don't mind, we would rather not go. We think when they get to singing the hymns, we would remember how mother loved to sing the very same ones, in her corner seat—and the seat would be empty; we would feel so bad, we would make the others unhappy, just to see us."

Miss Glory was touched and had a feeling which in another kind of woman would have found expression by taking the child in her arms. Miss Glory could not for an instant think of doing such a thing. But she hastily drew a round enameled box from the pocket of her black apron, and opened it impulsively. "Children," she said, "take one apiece. They are cough lozenges, and taste just exactly like candy." And so they did; like that kind of candy that gives one an odd impression that he smells something unpleasant. But Raymund and Rhoda instantly divined the sympathetic impulse which prompted the gift. They each selected an oblong brown lozenge, and said, "It *does* taste exactly like candy!" Not for the world would they have shown by a screw of the mouth or a tilt of the nose that the morsel gave them a sense of sickening emptiness. "Now, run and play," said Miss Glory; that was her only remedy for the sorrows of childhood. They hastily left the room and as soon as the door was closed Raymund opened his eyes very wide and said, "Let's take 'em out!"

"No," said Rhoda, who was determined to taste Miss Glory's kindness to the last sickening drop.

"I'm going to save mine till I have a cough," said Raymund, slipping the lozenge into his hand, and starting toward the window. At that moment the door opened and Miss Glory said, "Come here a minute, Raymund!" Raymund followed her guiltily, clutching the lozenge, while Rhoda went by his side rather ostentatiously sucking hers. It appeared that Mr. Merlin Aggency had called for Raymund. All three went into the room where the venerable man lay upon the bed. His eyes brightened.

"Come here, boy," he said eagerly. "You understand me, and you understand figures. I am very much bothered."

"What can he do for you, brother?" asked Miss Glory in the gentle voice she always used in addressing the elder.

"Figures are so strange," said the old man rapidly. "They have such power. They must be treated in the right way, or they will not yield to you. Look at 9. Nothing but 3 will divide it. There is no use to try 4—there is *no* use. Something will be left over. Now, that is what bothers me. Something is left over. Suppose you try to divide 9 by 2. It is *no* use. Something is left over."

"Wait till you are well, brother Merlin," Miss Glory pleaded, "and all will be clear to you."

"No, I have thought about it a long, long time. Maybe the boy can tell me. Take 5. Divide it into 9. Something is left over. Now this is the question." He sat up suddenly and fixed Raymund with his bright eye. "Something is left over; *whose is it?*"

"Sir?" said Raymund.

"Whose is it, boy? To whom does it belong? There is something left over. *Who* has a right to it?"

"Answer him, Raymund," said Miss Glory, desperately, "or he will become quite ill, again."

"You might say it belongs to the next figure," continued Mr. Merlin Aggency. "But we are now supposing that there *is* no other figure. Is it not 90, or 96 or 99; it is a plain, unattached 9. You divide it by 3. That is all right. But try 4. It is *no* use. Something is left over. Now, now *whose is it?*"

"What is left over," said Raymund, grasping madly for a solution to the difficulty, "belongs to whoever the 9 belongs to."

"Ha?" exclaimed the venerable patient. "Why, boy, it is an inspiration! You are right." His face relaxed and the deep smile came about his mouth. "It could belong to nobody else. That is what troubled me. I see it now."

Miss Glory was so grateful to Raymund for calming the distracted mind of her brother that she went to the length of patting him affectionately upon the head. Whereupon Raymund, in remorse at his meditated treachery against the old lady, slyly slipped the lozenge back into his cheek.

(TO BE CONTINUED.)

## Hospital Notes in China.

*Doctor.* "Well, what is the matter?"

*Patient.* "Eyes."

*Doctor.* "What is the trouble with your eyes?"

*Patient.* "Eyes."

The doctor, after repeating the latter question several times, obtained the answer, "Sore eyes," and finally discovered it was the mother's eyes that were sore.

*Doctor.* "Well, bring your mother and let me see her."

*Patient.* "She is not here."

*Doctor.* "Where is she?"

*Patient.* "At home."

*Doctor.* "Have her come to-morrow."

*Patient.* "I can't. She lives too far. It is 400 li away. I want some medicine to carry home to her."

By this time there was nothing to do but for the doctor to guess at the kind of medicine needed and dismiss his patient.

Another man applied for medicine for "leg." The doctor had to go through with a similar kind of catechism, and found after some ten minutes or more that it was some other person's leg that needed treatment. Such is the experience of a medical missionary in China, and often he has a hundred or more patients to see before dinner.

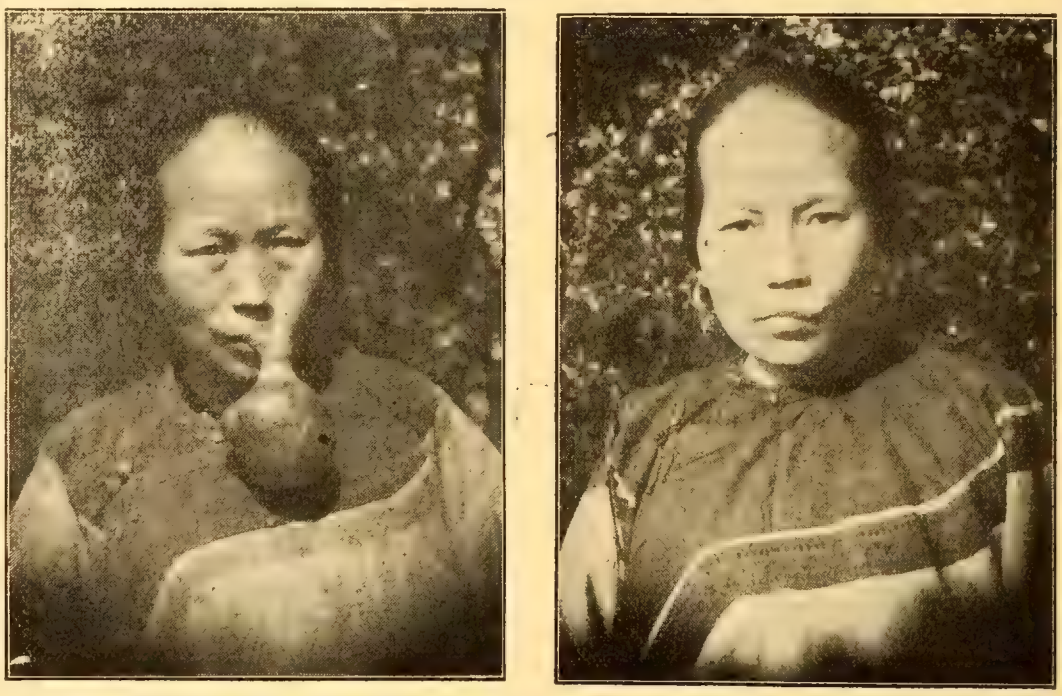
One old lady was brought to the hospital with a broken leg. Although 75 years of age, she was most contented and happy. She tried to memorize a few sentences about the Gospel, but it was a struggle for her. When she was about well, the doctor said she might go home, but she replied, "I think I'll wait awaile. I don't want to leave this nice place. It is so much better than home."

Another woman came to have her eyes treated. Everything was dark to her. She could not see a thing. The doctor operated for cataract on both eyes. It was gratifying to see her delight over being able to see again. She was exceptionally bright in learning the Gospel stories we told her.

One of the worst sights among the patients this spring was a woman with a great tumor hanging from her upper lip. It was suspended by a mere piece of skin and reached below her chin. She said it had been growing there for nine years. It was one of the easist kind of operations, and in a very short time the lip healed with only the slightest scar.

NELLIE D. BUTCHART.

## ONE KIND OF MISSION WORK.



Before and after an operation in our hospital at Lu Chow Fu.

## The Three Filial Daughters.

In the city of Nanking there is what is known as the great bell. It is 18 feet high and at the base 7 feet in diameter, and weighs many tons.

When foreigners first came to Nanking they found the bell two-thirds buried in the earth. The people were superstitious about it and said it could not be taken up. A British naval captain came along one day and told them if they could not get it up he could; whereupon they were moved to try and of course unearthed it. A large tower was built for it where it now hangs.

The legend of the bell is as follows: A great man heated his metal and was desirous of making bells. He could not succeed. After many vain attempts to produce the bells, it was revealed to his three lovely daughters that the one thing necessary to the success of their father's project was for their bodies to become ingredients in the desired bells. Whereupon they became willing sacrifices to their father's enterprise and leaped into the molten metal. Immediately three immense and graceful bells arose from the caldron. One of these continued its course upward to heaven, another came down in the Yang Tsze river, and the other we have before us in the great bell of Nanking.

The bell tower is enclosed by a Buddhist temple. In one of the compartments of this temple may be seen the images of these beautiful and filial daughters. Many women and girls kneel and burn incense at their shrine.

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# Stage and Forum in Sinim

**By William Remfry Hunt.**

Theatricals and religion are twin sisters in the Orient. Stage and temple are equally related to hall and forum. This free and unique cohesion in play and devotion is universal among the yellow race. Into their common and aristocratic dramas alike are woven the sacred heroes of classic fame and the most execrated characters of song and history. To those who have learned to think as well as speak in the eastern languages, the contrast and variety afforded in the freedom and originality of these semi-dramatic comic operettas is pleasing, and would win even the man-from-over-the-ocean to consent to the warning, "Trespassers will be persecuted," against any sacrilegious gamesters who might dare to play "plagiarism" or "higher criticism" with the stage and forum in Sinim.

Contemporaneous with home, the artistes of the celestial stage have been through the centuries the public and popular oracular historians of the empire. Public theaters, rather than endowed libraries, seem to suit the taste of plebeian and patrician alike. Nor is there any indication, despite the renaissance in western arts and commercial conquests, that this highly patronized "chair of ancient literature" is likely to be disendowed.

China owes much to the stage. Without the facts and forces operating in its scenic operas as they are enacted every day in some of its 1,700 walled cities, millions of Chinese would be absolutely ignorant of the biography of its worthies, and of the songs, literature and history of the empire. The character and morality of the scene, the proscenium, the auditorium, dressing rooms, etc., will not be discussed in this article. Suffice it to say that in many instances the demonstrations are only a little above barbarism, even though the average student thinks it all but absolutely perfect. To the cultured western auditors, even the Chinese could aptly say with Emerson:

> "Pure content is angel's lot,
> Thine own theatre art thou."

In the compass of this article it is proposed to deal with a few sights which might interest the visitor to the far east, even though that visit might only reach its destination in a day dream or while during some lazy siesta perusing the pages of paper and magazine.

Shanghai is an eastern emporium. It is as wicked as it is modern. By day and by night it is a crowded, hustling, motley mass of human life. Henry Norman describes it as "a magnificent European city, surrounding a broad and crowded river." This magnificence is merely skin deep, and the smells are entirely unique, notwithstanding public gardens, electric lights, theaters, telegraph poles and gay bunting seem to keep up the birthdays of some of the royalties represented in the vari-colored garments and heterogeneous elements that jostle along its streets.

The Chinese theater is a wonderful institution. Chopsticks and bowls are in abundance. Din and confusion are a part of the program. Even the actors seem to play and scream extemporaneously. Occasionally some ancient hero is mentioned; then the gongs and cymbals and the whole bedlam of vibration caused by the striking of metal plates add to such a scene as makes Dante's Inferno a mere illusion. There are plays from the Sung dynasty (1127-1280) on to the Ming dynasty (1368), with all the accounts of the illustrious emperor Hung Wu, who built the Nanking city on its present grand scale. There are always also acts in comedy, melodrama and pantomime, which are favorites of the people in all the cities and million towns of the empire.

It is not an uncommon sight to witness the street orators declaiming against the heterodox creeds of both alien and native systems. Some of these really eloquent Jupiters of the celestial forum are educated men. A keen struggle for existence, unjust social conditions and the terrors of officialdom, keep them low. Among these men are to be found some of the best informed and most generous characters in Sinim. It is among these that the missions have found some of the ablest advocates of the new faith. Shi Kwei Piao was one of these semi-dramatic story tellers. God is able to use a man if he can influence his fellows, whether his training has been in Nanking or Chicago, Athens or London. There is true and high genius in and among the debris of human wreckage. Under the special commission appointed by the Christ we are living the strenuous life in discipling these less favored lands and are digging deep and building high, if haply we shall discover among those we are training in the Gospel some worthy successors of those ancient orators of Athens,

> "Whose resistless eloquence
> Wielded at will that fierce democracy,
> Shook the arsenal, and fulminated over Greece,
> To Macedon and Artaxerxes' throne."

⁂

### Two Awful Suicides.

Justin E. Brown writes that as he arose one morning recently in Lu Chow Fu, China, his attention was attracted by an unusual commotion just outside the front wall of the mission compound. He soon discovered the cause to be the dead bodies of two women lying on the bank of a little pond directly across the street. Inquiry revealed the fact that these women had been the wives of two brothers who had lost all their money gambling, and had bargained to sell their wives to meet their debts, and to furnish further funds for gambling. The wives had no living relatives, so their only way of escape was through suicide. The crowds that came were moved mainly by curiosity for there was not even a suggestion of calling the husbands to account before the law for their crime. The wife of a Chinaman belongs to him in the same way as does his cow, and can be treated with abuse unless she has relatives powerful enough to make her husband show consideration.

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# With the Children

By J. Breckenridge Ellis.

## Advance Society Letters.

The time has now come to announce the Advance Society prizes; but before I do so—now, quit skipping down to see who got them, and please pay attention—let the little boys quit giggling in the rear—just a word about the society, for the benefit of the new subscribers (may their tribe increase!): These prizes are given to those who have sent in the neatest, most regular and, other things being equal, the fullest, four consecutive quarterly reports. Each report shows that for 12 weeks that member has not failed to read a verse of the Bible every day, memorize one good quotation from a standard author every week, read five pages of history every week, read 30 lines of poetry every week, and keep an account of work done in a note book. There are the five rules of the Av. S. And when you read that somebody has sent in his 20th quarter, it means that for 20x12 weeks (who can multiply that without getting a pencil?) that member has kept the rules. Just think of keeping steadily at this delightful and improving work for 20x12 weeks! Perhaps you've never done so for *one* week? Do get into line, and become a self-improver. Why, the idea of belonging to a society that doesn't charge a cent for dues, ought to make the neighborhood rush into our ranks! But this isn't telling who got the prizes (don't smile and think *receive* would be a better word; *got* is just the word we want; it implies an effort on your part; "receive" may sound more agreeable; but so does "breeze" sound finer than "pie"; yet give me the pie!)

Sadie Pugsley, of Woodbine, Ia., would certainly have secured a prize had she begun in time; but she took up the work on March 26, which did not give her a chance to get in four reports. All who read this will have time before February 11, 1907, to get in four reports, by beginning the Av. S. work immediately. Of course the work is just as beneficial to you, whether you receive a prize or not. Just at the last hour come the reports of Walter S. Whitacre, 1907 Broadway, Mt. Vernon, Ill. He sent his last three all in this big brown envelope. As soon as I saw it, I said to my mother, "Now, this boy took the prize last time, and there's no use looking at his reports with a view to the prizes, for I can't let him take it again." Those may not have been my exact words, but something near it. And then I considered (it's always best to consider) and I saw that Walter had just as much right to the prize as anybody, because nobody is debarred from striving after the prize for good works. So I said, "Well, if he is the best this time, I'll give three prizes, although I promised only two, and that will make everything all right (so many people spell that "alright," as if it were just one word). So I opened the envelope and saw that every report was a regular book, just as last year, all typewritten most neatly, but *not* bound in cloth and illustrated. There was a letter in it that ran thus: "You will pardon the delay in copying these reports when you learn that I have been sick in bed the greater part of the time during the past nine months. Many times it was very difficult to read my Bible, history and poetry under the circumstances. The habit, however, has now become 'chronic' and I am not liable to forget." (Please observe that *liable* was just the right word; *apt*, meaning skillful, would have been altogether wrong.) "I have not worked for a prize, and do not expect it, as I received 'Adnah' last year." (It is modest for Walter to say he *received* it, and only his due for me to say he *got* it.) "The habit is worth more than the prize. I like all the stories of yours that I have ever read, and so we had your latest one, 'Stork's Nest,' for Christmas. I trust this will reach you by the 11th, but if it has to change cars as many times as you did in making the trip to Bentonville, it may not reach you by that date." (Came all right, and it was raining hard when it rolled into port.) "With best wishes for the welfare of yourself and family (that includes Felix) I remain, Walter S. Whitacre" (with many kind words about my work with the orphan and missionary, too personal for others to read).

Missionary children in China.

Now, these reports of Walter's—well it is impossible to imagine any in greater taste and elegance, unless they were bound in cloth and illustrated; but, as he says, they should have come in a row during the year, about 12 weeks apart; so I am not going to institute comparisons, but say that the three best kept reports, all excellent in script or typewriting, and all showing splendid Av. S. work, were sent in by the aforesaid Walter, and by Flossie Davis, 1322 Twenty-fourth street, Des Moines, Ia., and by Beulah Shortridge, Glenwood, Ind. I wish I could publish the reports of any of these three, but The Christian-Evangelist would have to get out a big supplement with sideboards to hold them. Grace Everest, Oklahoma City; Lillie Fisher, Dunlap, Mo., and Manie Bayless, Mulkeytown, Ill., all sent in very full reports. I have mailed a copy of "Garcilaso" to Walter Whitacre, and a copy of "Adnah" to Flossie and Beulah. Only two prizes were offered this year, but next year, as now, three prizes may always try again. From time to time I will give you a quotation from these prize reports, which you can memorize, if you care to; this one, sent by Flossie Davis, is from Claude Menuet:

**"Friends are like melons. Shall I tell you why?**
**To find one good you must a hundred try."**

Now, you can see how this prize matter has taken up most of our room. And yet we have many important letters on hand. Mrs. W. A. Mason, Nevada, Mo.: "I enjoyed Charlie's letter in The Christian-Evangelist. Like the friend who sent the $10, I think it all right to begin an education fund for our orphan. The society couldn't do better work. I think his choice of being a typewriter or stenographer the very thing, for a good one demands good wages, and it is a suitable position for a cripple to hold. I am anxiously waiting to read the next letter from our missionary. You will find inclosed my little mite for Charlie and Drusie."

Springfield, Ill.: "I think the last chapter of 'The Bronze Vase' ought to have been published the first thing, so we would all have been sure of reading it before it gets lost. Of course, the Woodneys got the horse out of the house before the story got lost, but 'The Bronze Vase' might not be so fortunate. I want to tell you how helpful the dear Christian-Evangelist is to us. How would we get along without it? The dear old arm chair—I always look for that first. (Not so *very* old, I understand; only 64.) "If this were a little more scholarly, I would sign my name; but I am only an old woman, unused to writing, but a reader and a friend."

Mrs. Caroline E. Junger, Soldier, Ia.: "Don't let what people say hinder you from writing stories for children. . . . Splendid truths may be taught by means of a story, that would lie unheeded if presented as bare facts. You know we like to have our pill sugar-coated. If Brother Garrison can't find that missing chapter of 'The Woodneys'—" (But I spare him the rest, as this was written before Brother Moore came back to town.) "Enclosed find $10 for Drusie. How I do admire her strength and courage!" Mrs. David Jay, Blakesburg, Ia.: "You will find a letter enclosed to Charley, and as I do not know his full address I will ask you to kindly send it to him. Some of the characters in your stories are true to life. Mr. Woodney is a very fine character, but he had a big job on his hands, building up that church. I think it will take him another year at least, to build it." (I have forwarded Charlie Mrs. Jay's personal letter to him, as well as something *green* therein, which she sent for his use.) I have received a personal letter from Charlie, and without his knowledge, I will give a little of it to you, because I like its spirit and think you will, also: "St. Louis, Mo.: I was sick week before last, but am all right now. I received your letter a little while ago. The ground has been covered with snow, but it is melting. I read Brother Ely's letter. I thank him and all others who are giving toward my education fund. I had a second cousin who lived in Joplin, with both legs off. He made a living by selling lead pencils and playing a banjo. If he had had a good education he would not have had to beg. I went to Granite City with a gentleman who paid my way. I stayed all day and had a very nice time. I am anxious to get an education so I can make my way through the world myself. I think 'The Bronze Vase' very interesting. I do not have anything much to do out of school hours. I don't have much to play with." Ashley S. Johnson, Kimberlin Heights, Tenn.: "Send on the one dollar. I saw the writing first. School is opening up finely. We have a fine school. I wish you and the Av. S. much success." (I have "sent on" the dollar, and no one, I am sure, ever sent so much for a good cause more cheerfully.) F. A. Allen, Los Angeles, Cal.: "You say you trust not a single month in 1906 will be missed in sending Drusie $5. I will be one of 12 to see that this will be done, and inclose herewith draft for $5 for her use, and sincerely pray that God may bless her work abundantly. You asked if any giver's name had ever been omitted. I sent you $2 for Drusie in response to your first appeal, and never saw it mentioned, though, perhaps, it was. However, that was when I lived at Colorado Springs, and you in Plattsburg, Mo. Just so it reached the destination and helped Drusie in her noble work, that's the main point. I am greatly interested in the Av. S. work, and pray that the great mass of the church membership may be awakened to assist along these and similar lines."

Dorsey, Ill.: "The Ridgely Sunday-school heard about Charlie's wanting an education. Very few belong to the church, but all gave willingly $1.10. There were only six scholors there; country roads and winds are rough; collected, afternoon, 55 cents, anyway, and the $1.40 for Charlie. next time she must have more; give her 25 cents, anyway, and the $1.40 for Charlie None of the other ones ever read the children's page; they will, after this. I've read everything you've written; we've taken THE CHRISTIAN-EVANGELIST for 20 years. Children grow more interesting to me each year. I kept the rules two years, to get my little nephew to join the Av. S. He kept them a quarter; my niece, who lives with me, kept them all last year. The quotations I learned, help me yet." (I am sorry this letter was unsigned, but am pleased to regard it as coming from the whole Sunday-school. I wish them a big picnic this year and a fine time. The way you spell a fine time at a picnic is by beginning it with a "d" and putting a "double-n" in the middle.) Here is a note, signed "Subscriber," from Tarkio, Mo.: "I have been intending ever since I read somebody's criticism of 'A Week With the Woodneys,' to write how much I enjoved same. I think it better than any story I have read for a long time, and I have read a good many." (*Now, then!*) In our letters of two weeks hence, I have a splendid treat in store for you; among other things, a letter from our missionary Drusie; one from that old timer of Arkansas, Madge Masters, who sent me the sweet potatoes when I lived in Missouri; one from Mrs. F. M. Potts, telling of a most helpful boost to our Charlie-Education-Fund, one from Florence P. Haden, Cocoanut Grove, Fla., telling how a member of the Av. S. kept the rules while suffering from a railroad wreck—a true story that reads like a romance; one from Grace Everest, Oklahoma, Okla., who kept to her Av. S. work (bless her heart!) while fighting scarlet fever, etc. So, if you don't look out for *that* number of THE CHRISTIAN-EVANGELIST, somebody will miss a good thing! Charlie's Education Fund now amounts to $29.60. So hurrah for Washington's birthday!

*Bentonville, Ark.*

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### A Missionary Hen.

The crowing of a cock was a call to Peter to repent. The Rev. G. O. Reavis tells about a missionary hen who unconsciously helped to save a man from sin. He was one Pedro, who lived at Linares, Mexico. He was a next-door neighbor to a missionary. Pedro was a Roman Catholic, but was living a life of sin. He would not attend the Protestant church to hear the preaching of the Gospel. Now Pedro had a hen which wandered away. As he went in search of her he chanced to pass through the yard of the missionary, where he found a pasteboard box which contained a Testament and some religious tracts. Out of curiosity Pedro took them home with him, and day after day as he had opportunity he would read his little Bible which he had found, and Pedro had strange feelings when he would read this book. He was convinced that he was a great sinner. Now and then he would enter the church and hear a sermon. God's Spirit would not let him go. Still he would not make the surrender and give his heart to Christ. Sorrow came to Pedro's home. His wife died; but still with all this he would not break with sin and come out fully on God's side. By and by he married again. His wife was a member of the Sunday-school class, though not a member of the church. Nineteen years have gone by now, and the missionary has gone to his reward. Another was given the privilege of reaping the harvest, for only a few weeks ago Pedro and his wife stepped forward to be baptized.

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Before my plan was invented paint was sold in two ways — either ready-mixed or the ingredients were bought and mixed by the painter. Ready-mixed paint settles on the shelves, forming a sediment at the bottom of the can. The mineral in ready-mixed paint, when standing in oil, eats the life out of the oil. The *oil* is the very life of all paints.

Paint made by the painter cannot be properly made on account of lack of the heavy mixing machine.

My paint is *unlike* any other paint in the world. It is ready to use, but not ready-mixed.

My paint is made to order after each order is received, packed in hermetically sealed cans with the very day it is made stamped on each can by my factory inspector.

I ship my pigment—which is white lead, zinc, drier and coloring matter freshly ground, after order is received—in separate cans, and in another can I ship my Oilo, which is *pure old process* linseed oil, the kind that you used to buy years ago before the paint manufacturers, to cheapen the cost of paint, worked in adulterations.

I sell my paint direct from my factory to user at my very low factory price; you pay no dealer or middleman profits.

*I pay the freight* on six gallons or over.

My paint is so good that I make this wonderfully fair test offer:

When you receive your shipment of paint, you can use *two full gallons*—that will cover 600 square feet of wall—two coats.

If, after you have used that much of my paint, you are not perfectly satisfied with it in every detail, *you can return* the remainder of your order and the two gallons will not cost you one *penny*,

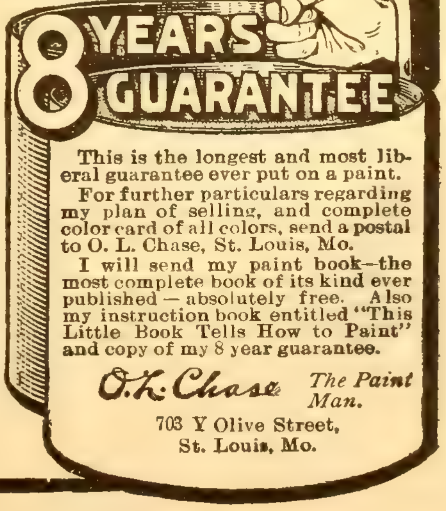
No other paint manufacturer ever made such a liberal offer.

It is because I manufacture the finest paint, put up in the best way, that I can make this offer.

I go even further. I sell all of my paint on *six months' time*, if desired.

This gives you an opportunity to paint your buildings when they need it, and pay for the paint at your convenience.

*Back of my paint stands my Eight Year, officially signed iron-clad Guarantee.*



This is the longest and most liberal guarantee ever put on a paint.

For further particulars regarding my plan of selling, and complete color card of all colors, send a postal to O. L. Chase, St. Louis, Mo.

I will send my paint book—the most complete book of its kind ever published — absolutely free. Also my instruction book entitled "This Little Book Tells How to Paint" and copy of my 8 year guarantee.

O. L. Chase *The Paint Man.*
703 Y Olive Street,
St. Louis, Mo.

NOTE—My 8 Year Guarantee backed by $50,000 Bond

### Optic Nerve Trouble Cured.

Erie, Penn., Nov. 23, 1905.

*Dr. Oren Oneal*—I have to inform you that all your instructions were followed as much as possibe and in my humble opinion the eyes may be looked upon as healed, "omnis medela a Deo" of course. But next to God the Almighty, I owe the healing of my eyes to you, dear friend.

"The Most High hath created medicines out of the earth, and a wise man will not abhor them." "My son, in thy sickness neglect not thyself, but pray to the Lord and he shall heal thee."

The doctor then is to be looked upon only as an instrument of God.

The only medicine I use now for the sight, is taking exercise out of doors and fresh water. Your method is to be praised highly. As far as I know, European doctors criticise sharply the American doctors for using the knife too much. You do not use the knife.

Now, dear docter, I thank you very much and may God reward you for what you have done for my sight.

Very truly yours,
REV. E. FRANCK, ST. V. H.

### Noticed Improvement in Four Days.

Du Quoin, Ill., Oct. 9, 1905.

*Dr. Oren Oneal*—When I began the use of your treatment, about the twentieth of June, my eyes were very bad from optic nerve trouble. I could see to read or write but very little. If I tried to look at a paper or anything else it seemed as though a thin dark veil would fall down over my sight and prevent me from seeing; but after I began your treatment I could tell the improvement in about four days, and my eyes have kept on improving until now I can see as well as ever. I can see to read the papers and books now without glasses, and am very thankful that I wrote you concerning my eyes, for I believe I would have gone blind if I had not used your remedies.

M. C. DRY.

### Had Suffered Five Years.

Fairland, Ill., Nov. 27, 1905.

*Dr. Oren Oneal*—I was afflicted with granulated eyelids and catarrhal conjunctivitis for five or six years, I have now taken three months' treatment and my eyes are better than they have been for years and I no longer need glasses.

I wish to thank you for what you have done for me and will gladly recommend your Dissolvent Treatment to be what you say it is.

Yours very truly,
MISS BLANCHE BUKER.

### Had Granulated Eyelids Eight Years.

Luther, Mich., Oct. 10, 1905.

*Dr. Oren Oneal*—I want to thank God I ever found your ad. I had suffered so much from granulations for eight years. I had to give up reading and sewing and my housework was not half done. I had lost power to raise my eyelids, and a lump as large as a wheat kernel came in the inner corner of my left eye. After four months' treatment I am all right. I see to do my own work without glasses and people remark about the appearance of my eyes.

MRS. ISSAC WOLFE.

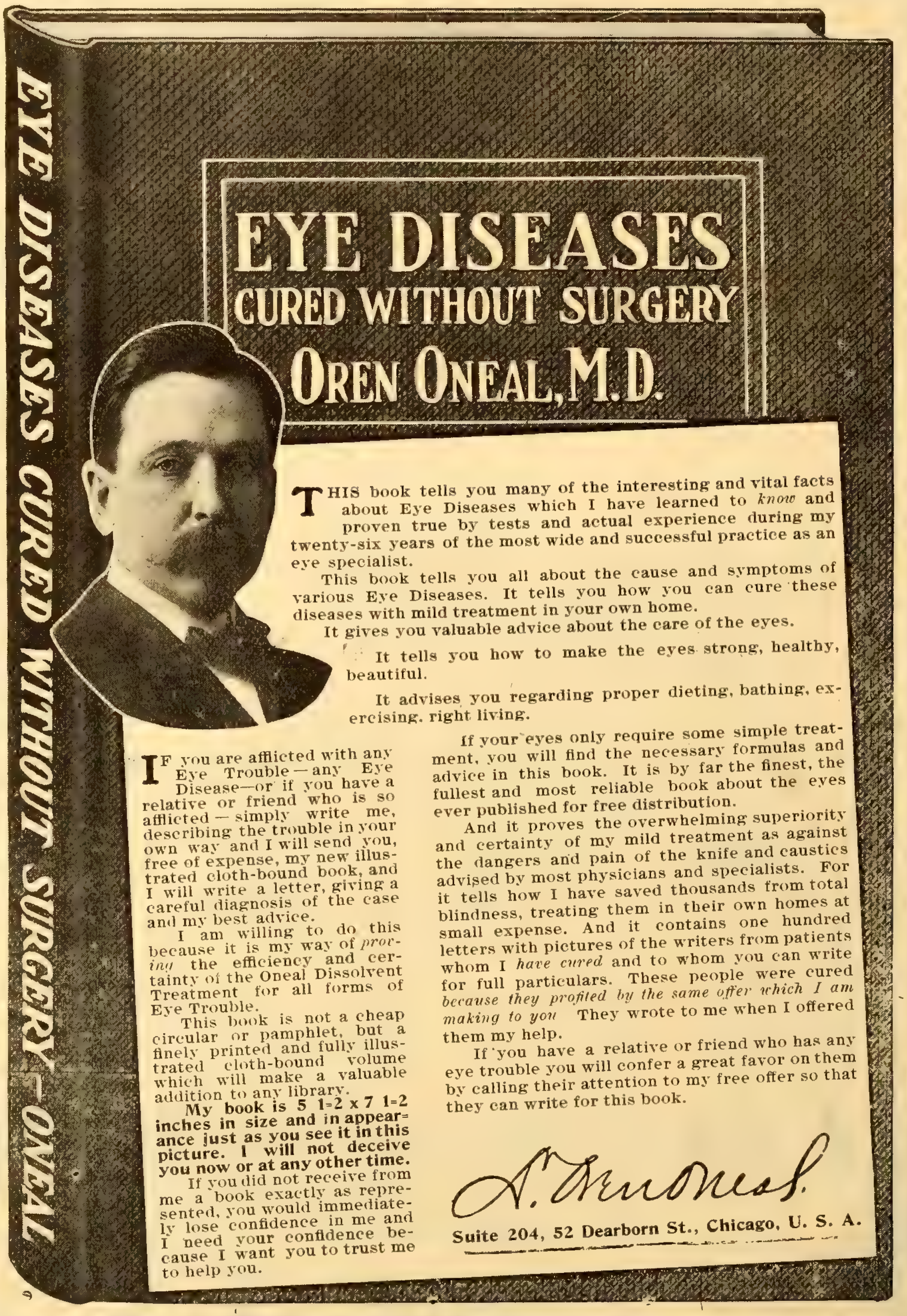
### Another Illinois Case.

Herbert, Ill., Nov. 28, 1905.

*Dr. Oren Oneal*—Last March my right eye went out all at once. I could not tell what was the trouble with it. They grated raw potato and put on it and I thought it would be all right in the morning, but when I got up I found it was blind. I then went to Rockford to see one of the best oculists. He examined my eye thoroughly and could not tell what was the matter with it. He gave me medicine to take. I took it for two weeks and did not receive any benefit from it. Then I wrote to you giving you all particulars. You wrote at once and told me it was paralysis of the optic nerve and opacity, and that you could cure me. So I wrote at once and you sent me your Dissolvent Treatment. I used it for four months and I could see as well with that eye as I could with the well one. I still sent for one more month's treatment, but do not think I needed it. My eye is well now and I can see to thread a fine needle. I am 78. I am so very thankful, for you have saved my eye.

MRS. NANCY BOOKER.

## I Send this Valuable Cloth Bound Book Without Charge To Those Who Have Eye Troubles



THIS book tells you many of the interesting and vital facts about Eye Diseases which I have learned to *know* and proven true by tests and actual experience during my twenty-six years of the most wide and successful practice as an eye specialist.

This book tells you all about the cause and symptoms of various Eye Diseases. It tells you how you can cure these diseases with mild treatment in your own home.

It gives you valuable advice about the care of the eyes.

It tells you how to make the eyes strong, healthy, beautiful.

It advises you regarding proper dieting, bathing, exercising, right living.

IF you are afflicted with any Eye Trouble—any Eye Disease—or if you have a relative or friend who is so afflicted—simply write me, describing the trouble in your own way and I will send you, free of expense, my new illustrated cloth-bound book, and I will write a letter, giving a careful diagnosis of the case and my best advice.

I am willing to do this because it is my way of *proving* the efficiency and certainty of the Oneal Dissolvent Treatment for all forms of Eye Trouble.

This book is not a cheap circular or pamphlet, but a finely printed and fully illustrated cloth-bound volume which will make a valuable addition to any library.

**My book is 5 1-2 x 7 1-2 inches in size and in appearance just as you see it in this picture. I will not deceive you now or at any other time.**

If you did not receive from me a book exactly as represented, you would immediately lose confidence in me and I need your confidence because I want you to trust me to help you.

If your eyes only require some simple treatment, you will find the necessary formulas and advice in this book. It is by far the finest, the fullest and most reliable book about the eyes ever published for free distribution.

And it proves the overwhelming superiority and certainty of my mild treatment as against the dangers and pain of the knife and caustics advised by most physicians and specialists. For it tells how I have saved thousands from total blindness, treating them in their own homes at small expense. And it contains one hundred letters with pictures of the writers from patients whom I *have cured* and to whom you can write for full particulars. These people were cured *because they profited by the same offer which I am making to you* They wrote to me when I offered them my help.

If you have a relative or friend who has any eye trouble you will confer a great favor on them by calling their attention to my free offer so that they can write for this book.

O. Oneal.

Suite 204, 52 Dearborn St., Chicago, U. S. A.

**I Will Give $1,000.00 In Gold** to any charitable institution, if anyone can show that any testimonial published by me is not true and genuine.

### Aged Divine, Known to Most Readers of The Christian-Evangelist, Pays Tribute to Dr. Oneal.

L. L. Carpenter, of Wabash, Ind., the well known Christian minister, who is noted for having dedicated over 1,000 churches in Indiana, Illinois, Ohio and other states, writes of Dr. Oneal as follows: "After a long and intimate acquaintance with Dr. Oren Oneal, it affords me great pleasure to say that he is an honorable gentleman and a very successful physician. Along the lines of his special work he has had great success, and I most cheerfully commend and recommend him to any one needing the services of a skillful oculist."

### Had Suffered All Kinds of Pain.

Chapin, Ill., Nov. 14, 1905.

*Dr. Oren Oneal*—I want to thank you for the relief your treatment has given me. As I suffered great pain in my head and eyes and all kinds of headaches, for which I could get no relief. I thought I would try your treatment. After using it, I can now read and sew without glasses. Before using your treatment my sight was failing fast from congested optic nerve. I could not tell one person from another at a distance of 30 feet. The pain in my head would be so severe after being out driving that I could not sleep or rest for pain in my head all night. After taking your treatment I can drive 12 miles and return the same day without headache or pain and I rest all night. For which I wish to thank you and your Dissolvent Treatment. MRS. HENRY ECKHOFF.

### Atrophy of Optic Nerve and Cataract.

Germantown, Pa.

*Dr. Oren Oneal*—Four years ago my sight began to fail me in both eyes. A mist came over them. I treated with several oculists for three years for atrophy of the optic nerve and none seemed to help me. One told me that the optic nerve was dead. I went to Willes' Eye Hospital, Philadelphia. They told me it was useless to spend any more money, for I had cataract on both eyes and I would have to wait until they became ripe. After the first few months of your home treatment, my vision commenced to improve, and thank God, I can now say I am in a new world, use no glasses except for close reading and fine work. JOHN B. HURST.

421 Mechanic St.

### Suffered Four Years—Cured in One Month.

Clyde, New York, Oct. 26, 1905.

*Dr. Oren Oneal*—I had been troubled with granulated eyelids and optic nerve disease for three or four years. I tried our family physician and others for a year or more to no purpose.

Hearing of your treatment, I was determined to try it at least. I had used it a few times when I saw a change for the better, and after a month I call my eyes well—no more discharge or itching or gumming up. I can truthfully and conscientiously say I could recommend it to all who may be afflicted with any disease of the eyes, I shall use all my efforts in behalf of your treatment from a desire to help all the afflicted.

MRS. W. H. VANDERCOOK.

### A Noted Hunter Testifies.

Gurdane, Oregon, Oct. 18, 1905.

*Dr. Oren Oneal*—I am thankful that your Dissolvent Treatment has cured my eyes of catarrhal conjunctivitis and congested optic nerve. I was nearly blind before I commenced the treatment; so bad I could not tell a horse from a cow 50 yards away. Now I can see to read, or shoot a deer a quarter of a mile. I will send you my picture. THOS. J. BURROUGHS.

### Mrs. Woodruff's Letter.

Rockord, Ill., Nov. 23, 1905.

*Dr. Oren Oneal*—A year ago last March a growth appeared behind and under the right eye, pushing the eyeball out of the socket and presenting an angry inflamed appearance. The lower eye became averted and altogether it presented a malignant appearance.

I was almost blind in that eye and the whole side of my face became so painful that I was very fearful that it was a cancer. I consulted prominent oculists in Rockford and Chicago and was advised that a knife operation was absolutely necessary. One oculist here in Rockford declared "I would be blind in one year and dead in two"—and none of them gave me the least relief or encouragement.

I remember that you regarded my case as so serious that you would make no promises whatever. I decided however, to try your treatment and the result has been most gratifying. The growth has been entirely absorbed by your wonderful remedies, so that the eye today presents a perfectly normal appearance, and the sight of both eyes is now normal. This I consider very remarkable considering my age, which is past eighty.

510 South Third St. MRS. AUGUSTA A. WOODRUFF.

**Address DR. OREN ONEAL, Suite 204, 52 Dearborn St., CHICAGO, Ill.**

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIII. No. 9. $1.50 a Year.

ST. LOUIS, MARCH 1, 1906.

A NATIVE CHRISTIAN FAMILY IN INDIA.

**The Christian-Evangelist**

**J. H. GARRISON, Editor**

**PAUL MOORE, Assistant Editor**

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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## What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLIII. March 1, 1906 No. 9

# 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

Larger audiences are attending the missionary rallies being conducted by President McLean and his assistants than ever before. Thousands now in heathen darkness will rejoice with us in 1909 in the liberty wherewith Christ will make them free.

A cherished hope for the centennial is double the membership we had at the time of the Omaha convention. Harlow's 612 added at Portsmouth, O., and Scoville's 1,130 at Anderson recently, reveal not only the marvelous power of modern evangelism, but also the reasonableness of this hope for 2,000,000 Disciples during the first century of the Restoration. Other Yeuells, Smalls, Updikes, Wrights, Harlows and Scovilles will yet appear in the center of Pentecostal triumphs whose statistical reports will rejoice the saints and enable the Lamb to see the travail of his soul and be satisfied. Two million people contending earnestly, but in love, for the faith once delivered by 1909, is one of the strong probabilities of church history.

J. A. Parker of Keokuk, Ia., has just paid $10,000 into the treasury of our National Benevolent Association. The administration building of the orphanage group soon to be reared in the country a few miles from this city, will be a memorial to him. It has been suggested that a splendid hospital in the centennial city dedicated to the good of suffering humanity and to the glory of the Great Physician, would be a pleasing sight to the thousands of Disciples who will congregate there and a practical demonstration of our zeal for primitive Christianity. We hope it may be realized and that one large room may be given over as a treasure house for the pictures and writings of our fathers in the faith and for souvenirs and records of our early history as a people.

### A Needed Education.

BY G. H. CLARK.

I heartily join you in the effort to place 100,000 copies of The Christian-Evangelist in as many homes by 1909.

The Church is greatly in need of a more thorough education in the fundamentals of Christian living. The membership steadily increases, but too many of these recruits fail to become active workers in the Master's vineyard. Churches are multiplying but many of them refuse to have a part in the world-wide extension of the kingdom of heaven or to respond to the appeals for benevolences. This lack of interest is largely due to a lack of knowledge.

If The Christian-Evangelist could be a regular weekly visitor in these homes it would not be long until they would catch the spirit of service that dominates the leaders of a great brotherhood. They would see that the addition of love, righteousness, benevolence and brotherly kindness was as essential to their salvation as the introductory steps that brought them into the kingdom of heaven.

A paper such as The Christian-Evangelist that knows how to interpret the movement for the restoration of apostolic Christianity and the unification of God's people in a sweet Christian spirit free from bigotry and sectarianism is worthy of a place in every Christian home.

### Cheers the Exile.

I am here recuperating from the effects of two months of la grippe. It is wearisome work, away from old friends. An old friend, by the way, came to me to-day. I can not begin to tell you, my brother, how cheering this dear old friend, The Christian-Evangelist, was to my "shut in" spirit. It brought a sweet benediction, a message of tender light, a sweep of world-sympathy, a kindly appeal from prejudices and provincialism—how true the words in this copy's "Easy Chair"! It made me more glad and hopeful and trustful toward God and men, for the hundredth time. You have the secret of it all, beloved brother, and a great and increasing number are, thank the Lord, discerning the message which we must preach to these times. "God give us men"—men of insight and courage.

I want to say this word of appreciation and pledge you my poor prayer to-night for your continued health and strength. God give you peace. Jesse B. Haston.

### The Spirit Rather than the Letter.

I like your sentiment on the union problem. Some of us have been so taken up with the thought that we are "Christians only" that the expression and sentiment have undergone a sort of metamorphosis by which we appear to other equally zealous Christian bodies as considering ourselves "the only Christians." I sometimes think there is danger of emphasizing the "letter" of the restoration movement to such an extent as to lose sight of its genuine "spirit" and mire down as deep in the quicksand of denominationalism as other well meaning Christian bodies whom we seek to enlighten. I imagine that if heaven will grant a little wholesome fun over the ridiculous when the Lord's children are all gathered home some of us will be made to smile and others blush over the terrestrial conflicts waged down here as to whether "Disciples of Christ" should begin with a big D or a little fellow; or, whether a struggling, whole-souled servant of the Master preaching the Gospel for the salvation of sinners is committing the unpardonable sin by prefixing "Rev." or "Dr." to his name. Bro. F. D. Power in his article "As Seen From the Dome" in the issue of February 8, deserves unqualified commendation for the admirable manner in which he deals with such trivial matters as these.

I have read your work on the Holy Spirit with pleasure and shall read it again. The discussion it has called forth is profitable in that it not only reveals the diversity of opinion held on the subject but also evidences the fact that "The Work of the Holy Spirit" is a matter too little studied by the rank and file of our ministry. I am sure that the book has been a greater incentive to study of the subject among our people than any other production of recent years. R. B. Helser.

* * *

You have my personal and best wishes in your effort to secure one hundred thousand subscribers. G. L. Bush.

Allow me to say I am very delighted with The Christian-Evangelist. I am greatly interested in the editorials on Christion union, and by the permission of the Editor, I will make use of them in an address I am preparing on Christian union. I want to see the paper reach 100,000 subscribers by centennial time. It is a safe paper to put into the hands of the young people of our homes.

*Beaver City, Neb.* D. S. Domer.

### Next to the Bible.

I enclose $1.50 for The Christian-Evangelist. It is a grand paper, and next to the Bible it helps me bear the burdens of life cheerfully, and keeps me near the Christ. May it continue as long as time shall last, is the prayer of your friend,

*Howard, Kan.* Mrs. Helen M. Hebb.

### Comforts the Sorrowing.

A word from this sorow-stricken old woman: I have taken The Christian-Evangelist thirty years. I still cling, through all the clouds, to it. Two beloved sons have passed away; one young lovely daughter moans away her days in an asylum. No anguish can fall to the lot of humanity, worse. Mrs. M. V. Ellis.

# Current Events.

**Parental Responsibility.**

Judge Lindsey, of the Denver Juvenile Court, suggests that the parents of wayward and criminal children ought, in many cases, to be considered as criminals and punished accordingly. It is useless, he says, to go on filling up corrective institutions with vicious children while the parents who either carelessly or wilfully allow their children to become criminal are not dealt with. Perhaps it will never be possible to create good and wholesome homes by legislation, and it is doubtless true that vicious parents can not be transformed by fear of punishment into educators of their children in all the Christian virtues. But some of the demoralizing influences could at least be stopped and parents could be induced to use all due care to keep their children out of the training schools of vice and crime. Judge Lindsey is one of the foremost authorities on the difficult problem of the treatment of delinquent children, and his opinion is worthy of respectful consideration.

* * *

**The Anti-Gambling Bill.**

It may scarcely be remembered by residents of the eastern states that gambling is licensed in some parts of the United States. In some of the territories gambling places are licensed and the license fees go into the school fund. Thus the institution for education in vice and improvidence is made to support the institution for education in intelligence and morality. A bill introduced and supported by Mr. Littlefield, of Maine, for the prohibition of gambling in the territories has been passed by the House. The delegate from Arizona opposed it, not on the ground, as he explained, that he favored gambling, but because he thought it improper for a representative of the state most remote from Arizona to father a bill chiefly intended to operate in that territory, and also on the ground that the territorial legislature would pass such a measure at its next session. But in spite of the objection, the bill passed, and residents of the territory will no longer see faro and roulette advertised as openly as dry goods and groceries.

* * *

**Pure Food Bill.**

The Senate has passed the pure food bill by an almost unanimous vote. It would be a great practical advantage if such a federal bill could be made national in the scope of its operation, but under our constitution the individual states have a right to permit the sale of impure and adulterated foods if they want to—and most of them do. The federal bill, if it becomes a law, will make it a misdemeanor to manufacture or sell any adulterated or misbranded food, medicine, drug or liquor in the District of Columbia, the territories of the United States and the insular possessions, or to make them articles of interstate commerce or of export to foreign countries. The penalty is $500 fine or imprisonment for one year, or both. It has taken 15 years of intermittent effort and agitation to secure the passage of this bill. Its speedy adoption and rigid enforcement ought to be an effective example to those states which have lax laws or no laws on the subject and whose citizens are, therefore, less protected against the insidious and dangerous species of fraud than are the residents of Luzon, Alaska and Arizona. The bill provides that the investigation of suspected articles shall be made by the Department of Agriculture, and that the necessary regulations incident to the enforcement of the bill shall be agreed upon by the Departments of Agriculture, the Treasury and Commerce and Labor.

* * *

**Insurance Committee's Report.**

The Armstrong Investigating Committee, which was appointed by the New York legislature to inquire into the condition of the insurance companies, and whose hearings, as published from day to day, have afforded most of the startling revelations of the last four months, has made its report to the legislature. The report is a printed document of 319 pages. It includes statements of facts disclosed by the investigation and recommendations based thereon, and is accompanied by eight bills which have been prepared by the committee's counsel to make the recommendations effective. The report evades no part of the matter and apparently overlooks no important question relating to the regulation and secure establishment of the life insurance business. The topics which demand the attention of the legislature are grouped in the report under 16 heads, as follows:

1. Organization of life insurance.
2. Control or right of policy holders and election of directors.
3. Retirement of stock.
4. Investment including syndicate participations.
5. Limitation of new business.
6. Political contributions.
7. Lobbying.
8. Limitation of expenses.
9. Valuation of policies.
10. Rebates.
11. Surrender values.
12. Ascertainment and distribution of surplus.
13. Remedies of policy holders or right resort to courts.
14. Forms of policies.
15. Publicity and state supervision.
16. Penalties.

This, as it seems to us, fairly covers the ground. One bill, which Mr. Armstrong hopes to have passed before April 15, defers the annual elections of the mutual companies from that date until November. This may have the effect of nullifying the proxies obtained by Thomas Lawson and his policy holders' committee, and also those which the present managers of the company have been industriously gathering by less public methods. The recommendations submitted to the legislature include the following: A plan for the investigation of the stock companies and specifications as to the time and method of holding elections; prohibition of assessment companies from doing business in the state; regulations touching the investment of insurance funds and the condemnation of "syndicate" operations; the limitation of the amount of new business which any company may take to $150,000,000 annually; the effective prohibition of lobbying and contributions for political purposes; the expenditure of all moneys on a proper system of vouchers and the return of a complete report of expenditures annually to the superintendent of insurance. The Armstrong Committee deserves the highest commendation for the thorough manner in which it has done its work, and Mr. Hughes, the leading counsel for the committee, has won the gratitude of every policy holder. Now it is up to the legislature to make effective the reforms which the committee has recommended.

* * *

**Western Federation of Miners.**

The troubles which grew out of the miners' strike in Colorado two years ago are not yet over. Charges were made at the time against the Western Federation that it was deliberately employing the weapons of assassination and murder to put its opponents out of the way. There were some fatal explosions which did not look like accidents. The investigation has continued. There have been many confessions and many more offers of confessions, but the authorities look upon these with suspicion, and do not give them entire credit. The confession of one Orchard has, however, led to the arrest of President Mayer and Secretary Haywood of the Western Federation, and G. A. Pettibone, formerly a member of the executive committee of the same organization, on the charge of complicity in the murder of Governor Steunenberg, of Idaho. These men have been brought by extradition papers from Colorado to Idaho for trial. Orchard is said to have given full details of the plot against Steunenberg and also of an attempt to assassinate one of the justices of the Colorado Supreme Court a year ago by a buried bomb.

* * *

**The Blindness of the Railroads.**

There is a disposition on the part of some of the railroads to withdraw privileges to ministers and newspaper men. The agreement of roads having lines in Ohio to give no convention or clergymen's rates because the Ohio legislature has limited fares to two cents a mile will simply have the effect that the restrictions which other lines are talking about will have—lessen ministerial travel, cripple conventions, and hurt the railroads. A broad policy is worth while in railroad business as in the other departments of life.

# Christian Union: A Historical Study.

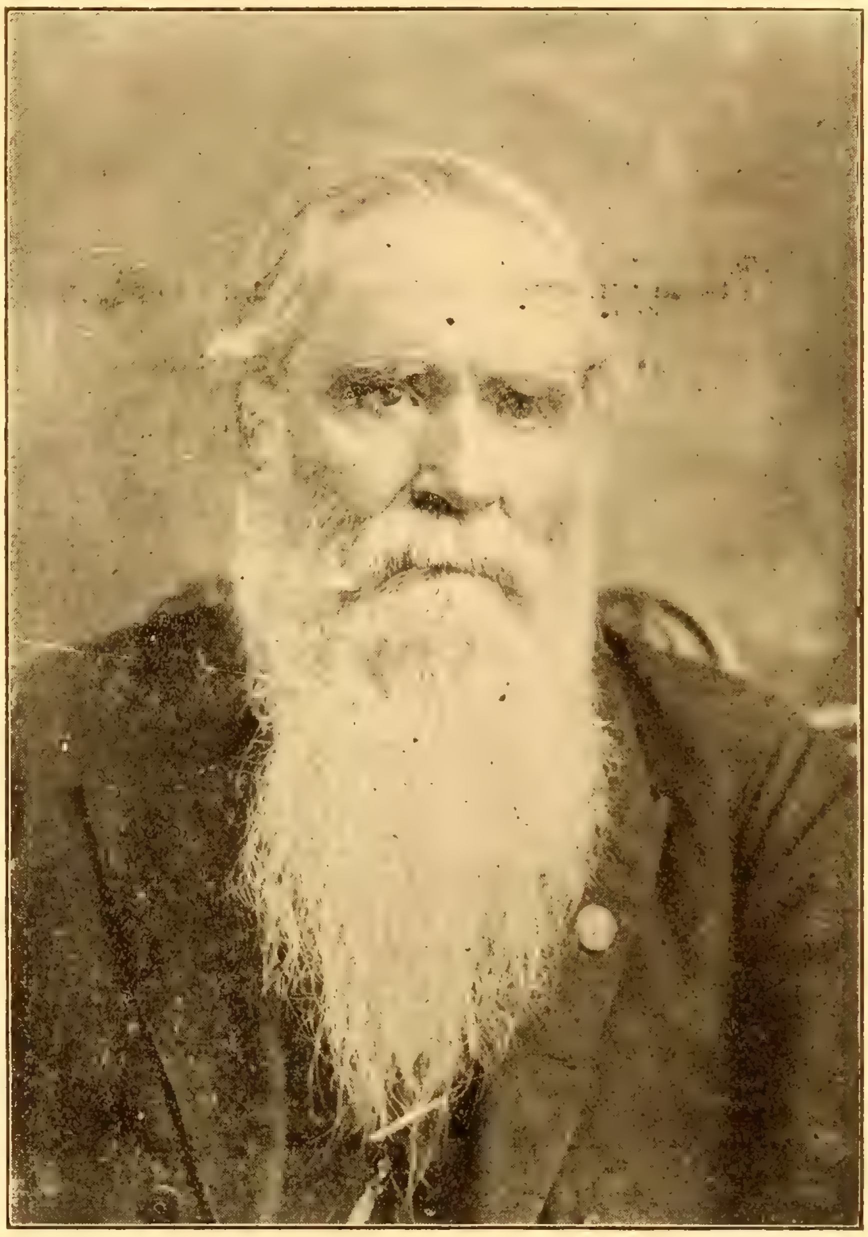
## I. The Apostolic Age.

### 7. *Was the Unity of the Early Church "Organic"?*

Perhaps there is no one term that has entered into the discussion of Christian union in modern times that has been more confusing than this word "organic." Some of those who labor and pray for the realization of Christ's prayer for the unity of his disciples express themselves as opposed to "organic unity"; while others declare that nothing short of "organic unity" meets the demands of Christ's prayer. It is probable that these two classes of unionists do not differ so much in reality as they do in the meaning they attach to the term, "organic." This is a good place, therefore, to raise the question, was the unity of the Church in the apostolic age "organic unity"?

When we face the facts of the apostolic age, what we find is a group of local churches having their origin in a common faith, which held them in allegiance to one common Lord. There was no general organization of an external kind of which these several congregations were component parts, as is the case in many of our modern ecclesiastical organizations. They were united to Christ and to each other by the internal bond of faith in, love for, and personal allegiance to, a common Master whom they acknowledged as Savior and Lord. Their unity was not the result of external authority, for even the apostles, whose influence was no doubt very great, governed not so much by their official authority as by their spiritual character and their intimate knowledge of Christ. "It was the permanent indwelling of the Spirit in the souls of believers, as an illuminating and sanctifying power, that united them in one body."*

If the term"organic"therefore, be used to signify one external ecclesiastical organization, with a central power or earthly head controlling it, it is clear that no such "organic" union existed in the apostolic age. No doubt, if the conditions had been favorable, the local churches of that age would have co-operated to a much larger extent than they did in the furtherance of the common interests of the kingdom, but it is not likely that any organization which might have been necessary for such co-operation would have been permitted, during that age, to exercise any legislative authority over the local congregations, or to formulate in any authoritative way a statement of doctrine that would have been binding upon the churches. At any rate, we are safe in saying that no such organization existed. †



**J. C. Reynolds.** (See Page 269.)

"If we wish to speak correctly of 'the Church' as it has historically appeared, with reference to organization, we shall be obliged to define it in a very catholic and comprehensive manner, as including the sum of those organizations which have been formed to serve as organs of Christ, for the expression and promotion of his religion. If we accept a definition that applies to some one of these alone, we leave unincluded much of the organized fruit of Christ in the world, and thus do injustice to the facts that we are considering. It does not appear to have been the providential purpose that all Christians should be gathered into one great organization, and it does not seem probable that such a purpose will hereafter be manifested by the fulfillment of it. Organization, helpful as it is, is a very different thing from that inner life of the soul in God in which religion consists, and can not properly be counted as a part of religion. But it certainly is the divine will and pleasure that Christians should be together, united in some practical order for mutual benefit and common service to their Lord. Any company of Christians gathered in his name for his purpose has the promise of the Master's presence (Matt. 18:20). Any group of Christians that offers itself to Christ is an organ of Christ, through which he may express himself in his own activities. The Church, regarded as the sum of all the actual organizations, has been a powerful help to the Christian purpose in the world. No organization has promise of perpetuity, apart from its fitness for the Master's use, and Christianity may yet express itself in new forms, if the old prove insufficient or unadapted to its growing needs." ‡

No candid student of the New Testament will call in question this statement of Dr. Clarke. The idea of church organization, or church government, as it is often called, assumed a prominence in after years, and has held it to the present time, which it nowhere has in the New Testament. What we find there is a new life, entering into the world through Christ, and organizing itself so as to give expression to its real character, and to extend its principles among men. Life precedes and creates organization, and not *vice versa*. One of the most important steps that can be taken toward Christian unity is the frank recognition of the fact that the New Testament furnishes us no prescribed form of ecclesiastical organization, beyond the local church, and this seems to have been the natural expression of that divine life in men which drew them together in common fellowship and service. When this fact is once clearly grasped all hope of uniting a divided church on the basis of an "historic episcopate," or under the authority of an infallible pope, vanishes as an idle dream. Even if such a union were possible it would not be Christian union; but it is not possible.

But if there were no organic unity in the sense of one ecclesiastical organization embracing all the churches in the apostolic age, in what sense was the church one, and how can we conceive of it as a divine organism? The answer to these questions must be deferred for another week.

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*History of the Christian Age, by Professor George P. Fisher, p. 19.

† "The basis of ecclesiastical organization was the equality of believers. 'All ye are brethren.' Instead of a sacerdotal order there was a universal priesthood. * * Complaints on the part of one disciple against another were to be carried to 'the church,' the body of disciples, with the apostles at their head. His injunctions to the apostles to superintend the flock, and the rites of baptism and the Lord's supper, imply definite association. The synagogue naturally served as a model in the organization of churches. They are even called by that name in the Epistle of James (James 2:2). This was their character at the outset." Professor George P. Fisher, History of the Christian Church, p. 35.

‡ An Outline of Christian Theology, by Wm. Newton Clarke, D. D., pp. 381, 382.

## A Point of Order.

We notice from one of our contemporaries that several brethren are fighting in the dark. They oppose federation without knowing what it is. That is a very unprofitable sort of business, and leads to great confusion of thought. If we must have a contest, let it be in the light. Let us know what we are striking before we strike, lest we be found fighting against God. We therefore rise to a point of order. It is unparliamentary to discuss a question without knowing what the question is.

More than two years ago we began an editorial on the subect of church federation with this statement: "No intelligent and loyal member among us favors any sort of federation that involves the surrender of any truth or principle of our position. No intelligent and loyal member among us can oppose any federation seeking a closer union of believers, which does not involve any such surrender." That position was never controverted, and will not be controverted to-day. That leaves but one single question open for discussion: Does the proposed basis of federation adopted by the Inter-Church Conference at New York, with the view of promoting a closer co-operation among the Christian bodies of this country, involve the sacrifice of anything essential to the success of the plea we are making for the union of Christians on the New Testament basis of fellowship? Anything else is out of order, so far as the present issue is concerned.

We only need to repeat here what we have said time and again, that no man holds with firmer conviction than we do, the providential character of our religious movement as a factor working out the great purpose of God in his church and kingdom. No one would more promptly repudiate any sort of proposed federation that would require us to abandon or compromise any essential truth or principle of our position. We know the meaning and the spirit of the basis of federation proposed by the New York conference. We claim to know something of the spirit and principles of our own religious movement, and we are sure that co-operation with the other religious bodies mentioned in that basis, on the plan therein suggested, leaves us perfectly free to be true to our convictions of duty and gives us vast opportunity, not otherwise to be enjoyed, of impressing the catholic nature of our position upon others, and of receiving from them such spiritual benefit as they may be able to impart to us.

We go further than that. Not only is it permissible for us to enter into this agreement to co-operate with our Christian brethren of other religious bodies, as far as practicable, but we are in duty bound to do so or prove recreant to a sacred trust committed tc us in a great and important crisis. If we are really devoted to the unity of believers, we will not neglect an opportunity such as is now open to us of hastening the fulfillment of the prayer of our divine Lord. If we have any reason for our existence it is to promote the realization of Christ's prayer for the unity of his followers. To turn aside from that sublime purpose to build up a party of our own is to be false to the trust which has been committed to us. Let us put it in italics: *We can not refuse co-operation with other Christian bodies, as far as practicable, on a basis that gives us perfect freedom of action, without being disloyal to the spirit and purpose of our religious movement.*

To make the fantastic claim that the very agreement to co-operate with the evangelical Protestant denominations is to endorse their denominationalism, with all the errors they may hold, is wholly unworthy of any thoughtful man or of any respectable religious journal. It is to appeal to ignorance and prejudice, and not to sober reason. It is to advocate a position whose logical terminus is complete isolation from other Christians—the very quintessence of sectarian narrowness which we started out to overthrow. We appeal to brethren not to be swayed by passion or appeals to their prejudice, but to think soberly and to act wisely in these testing times, as those who have been called to stand for the things which unite and not for the things which divide. The eyes of the religious world, aye, the eyes of our Master, are upon us. Let us not disappoint him.

## Notes and Comments.

This is evidently the day of great evangelistic meetings. Fifty years ago a meeting where 100 people were added to the church was regarded as almost phenomenal. But now 500 and even 1,000 converts are the high-water marks of a protracted meeting of a few weeks. But this is the day of large things in every department of life. Look where we will, we find this fact prominently illustrated. A millionaire a few years ago was accounted a very rich man, but now he must be a multi-millionaire before he excites much interest in the financial or commercial world. Armies must all now be numbered by hundreds of thousands instead of the smaller numbers of fifty years ago.

* * *

Why should any Disciple of Christ be frightened at federation? Some seem to think that federation will lead to union, and consequently this union might include the denominations. But have we not been pleading for union all these years? How are we to have union if we do not begin it in some way? Doubtless federation would not be a satisfactory solution of the whole question, but it would certainly be a beginning in the right direction. The divisions of Christendom were not made in a minute, nor by a single step; neither will union come about by any short method. It will be step by step and take much time. Let us at least take a first step.

* * *

We desire to call special attention to the work of J. H. Hardin, who has been called to take charge of the Bible school work of Missouri. He has quietly, but with careful planning, undertaken to advance this part of our work to the position it must occupy. Brother Hardin is showing his own ability to lead in this work, and he must be loyally and enthusiastically supported. He is now engaged in a series of institutes among the St. Louis churches and his helpful counsel is being much appreciated. Let the churches everywhere support him, and the Bible school work will leap forward.

* * *

In its blind rage against federation the "Christian Standard" permits itself to be drawn into the most ridiculous positions, without seeing the humor of the situation. Take the following statement from its criticism of the Kansas City statement:

> Let our Kansas City preachers adopt federation according to this resolution, and these preachers would need to go home and say from their pulpits, "Brethren, we have all been mistaken. The Methodist, the Presbyterian and the Congregationalist churches in our town are true churches of Christ; that is, they are branches of the true church, just like ourselves. We have been entirely at fault in insisting on baptism as a necessary condition of church membership. Then, we have erred in insisting that persons coming from pedobaptist churches should be immersed before enjoying our church fellowship. As they are already members of 'other churches of the Master,' we must accept their letters as valid certificates of proper church membership and receive them into our fellowship without further ceremony."

That of course is amusing, but the real humor of the situation lies further on in the part of the picture which our contemporary fails to draw. For, if federation means *that,* the pedobaptist ministers will "go home and say from their pulpits" something like the following: "Brethren, we have all been mistaken. The Disciples of Christ with whom we have entered into federation are exactly right, of course, or we would not have federated with them. We must, therefore, abandon our denominational names and creeds, adopt immersion as the only Scriptural baptism, and that on a confession of faith in Christ, abandon infant baptism, practice weekly communion, and in all other respects conform to their teaching and practice." Of course federation would not exact more of one body than it does of another, and if we must accept all our religious neighbors believe and teach, then they must accept all we believe and teach. How utterly absurd! And yet this from a paper that boasts of its "wide influence among the brethren, and its primacy in the church journalism of America"!

* * *

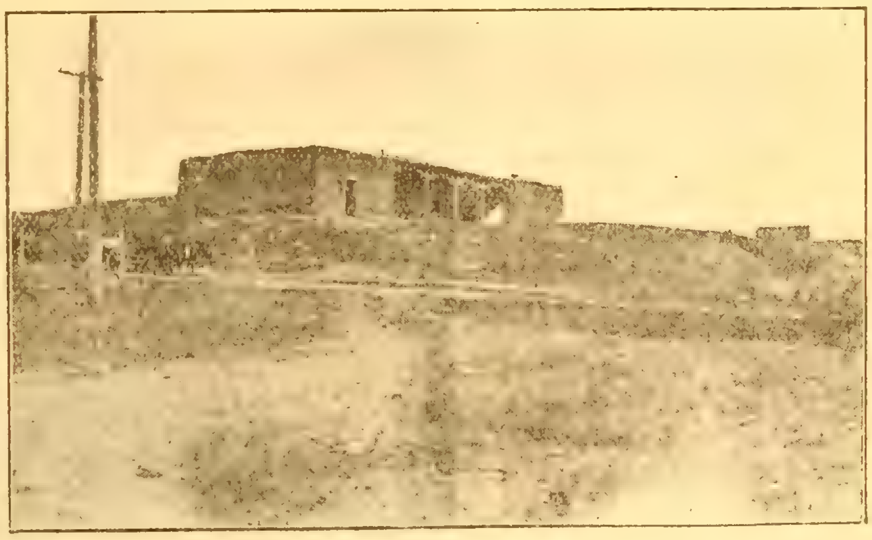
It is a good sign of the times that the United States Senate is willing to discuss and act upon the food question. No doubt much injury has been done to the health of the American people by the venders of impure food. But while the Senate is considering the question of health would it not be well to discuss and act upon the drink traffic, which is a much more vital injury than all the adulterated food?

## Editor's Easy Chair.

Boast as we may about our modern up-to-dateness, there is a charm about antiquity which lays hold of the imagination and holds us captive. Santa Fe, the capital of the territory of New Mexico, where these lines are penned, is the rival of any spot in the New World, as respects its antiquity. The old Palace which occupies the north side of the plaza and which has long been the official residence of the rulers of this territory, ranks among the chief historic buildings of the United States. Concerning this building, ex-Governor Prince, whom we have had the pleasure of meeting here, in his "History of New Mexico," says:

> "Without disparaging the importance of any of the most cherished historical localities of the east, it may be truthfully said that this ancient Palace surpasses in historical interest and value any other place or object in the United States. It antedates the settlement of Jamestown by nine years, and that of Plymouth by 22, and has stood during the 299 years since its creation, not as a cold rock or monument, with no claim upon the interest of humanity except the bare fact of its continued existence, but as the living center of everything of historic importance in the southwest. Through all that long period, whether under Spanish, Pueblo, Mexican or American control, it has been the seat of power and authority, whether the ruler was called viceroy, captain-general, political chief, department commander or governor, and whether he presided over a kingdom, a province, a department or a territory that has been his official residence."

The Governor's Palace.



A Typical Adobe Mexican Residence.

This is followed by a list of thrilling historic events having their center here, which make one feel that he is standing on historic ground. The long past rises before him with its dramatic scenes, and he sees passing across the stage of history ancient Spain in its glory, Mexico, tribes of Indians reaching back to a remote civilization and last of all the great Republic of the West coming upon the scene and extending its shield of constitutional liberty over Spanish, Mexican, Indian and the American settlers.

* * *

It was in one of the rooms of this ancient Palace and under the spell of the historic muse that Gen. Lew Wallace wrote the thrilling story of "Ben Hur." There is much in these surroundings to suggest the land of ancient Palestine. Stepping into a museum on one side of the plaza one feels himself in immediate contact with the ancient, barbaric past. The stone hammers, the stone idols, the stones for grinding, the rude implements of war and of industry, the skin vessels, introduce one to peoples, customs and ideas which have passed away, but which are represented in a measure by types of people and scenes which one meets in the streets of the old city to-day. The little burros, laden with wood strapped across their backs, which they have borne down from the mountains, driven by Mexicans; the Indians with their handicraft and their gaudy attire; the low adobe houses with their courts serve to remind us that some of the ancient past has come down to our own times. The old church of San Miguel, situated in the oldest part of the city, is noted for its antiquity. It is an adobe building with massive walls, and dates back to the earliest occupation of the town. It was partially destroyed in the Pueblo revolution of 1680, and repaired again in 1710. Close beside it on the north is "the oldest house in the United States," an adobe building, now partly in ruins. St. Augustine, in Florida, has another "oldest house in the United States," which we once photographed. The Catholic cathedral here is a modern building. Roman Catholicism naturally predominates here, though the Protestant Episcopal, Presbyterian and Methodist Episcopal churches are represented here. On last Lord's day our party attended service at the Presbyterian church. It was foreign mission day. There was a fine audience and an excellent sermon on foreign missions by the pastor, Rev. Mr. Sevier, a young man who came to this region for his health, but, having recovered it, is content to remain here permanently. The Presbyterians have a girls' school here and a second church, whose services are conducted in Spanish.

* * *

In scenic attractions, as well as historic interest, Santa Fe holds an enviable place. Located in the valley of the Santa Fe river, a small stream, it is, nevertheless, 7,000 feet above sea level. And yet, it is almost completely surrounded by mountains which, at this season of the year, are covered with snow which, glowing in the bright sunlight and pure air of this region, make a magnificent picture. There is a gap on the southeast through which the Santa Fe railroad runs a branch line from Lamy to this city. It first struck us as a curious fact that this ancient and historic city was not on the main line of the railroad, but when one sees how the city is located and the mountain ranges about it he can readily understand why it is not. It lies like a jewel in the lap of the mountains. Its climate is giving it wide celebrity as a health resort. It has a cool summer climate and the winters are mild. Six miles to the northwest, in the Tseuke Valley, is a settlement made up largely of people who have sought this climate for their health. Two miles to the southeast on an elevated mesa, 200 feet above the city, is Sun Mount, a village of tents, inhabited by health seekers, who find this air, laden with the breath of the pine and cedar, a specific for throat and lung troubles, when taken in time. This tent village, with its common eating house, is located at the foot of the Sangre de Cristo range of mountains. Hard by is the ranch of M. J. Nagel, a German landscape gardener, who, on one of our rides, entertained our party at tea in his comfortable and picturesque stone house built around a large central court. With its historic, scenic and hygienic attractions, Santa Fe has an assured future.

* * *

This morning, looking out toward Mount Baldy, 12 miles away to the northeast as the crow flies, one side of it was shining brightly, as the morning sun smote its eastern slope, while on the other side lay a dark shadow, as if the night still lingered there. Looking again a few hours later, when the sun had risen higher, the whole mountain, covered with snow, was shining like a diadem in the picturesque Sangre de Cristo range. Immediately we thought of the dark shadow of superstition and idolatry yet lying upon the earth, because Christ's Church has not fulfilled the command of its risen Lord to preach the Gospel to the whole creation. But the church is waking to her duty, and the Sun of Righteousness rises steadily toward its zenith, and soon, let us hope and pray, all the dark places of the earth will be illuminated with Gospel light. Next Lord's day the churches of this reformation are to make their offerings to this holy cause of foreign missions, that is seeking to drive the dark shadows of paganism from the face of the earth. May it be the greatest offering in our history! Let no discussion of any kind sidetrack the attention of the brotherhood from this supreme duty of the hour. Speaking of discussion, we see in one of our contemporaries as gross misrepresentation of this paper and its Editor as was ever contained in any sectarian journal. But we will pardon these good brethren if they will bend their energies to make this March offering worthy of the cause we plead and the Christ whom we serve.

# A Call From Chu Cheo

## By W. R. Hunt

Chu Cheo is one of the oldest established of our mission stations in China. For 14 years the missionaries have been working in this field. It has a history which, in point of heroism and devotion, can compare favorably with any other work in China. The Lord has blessed the work and the workers and has given us some true and noble co-laborers, without whom we could have done little in evangelization or the building up of churches. Encouraged by what God has wrought in the lives of hundreds, the evangelization of numbers of towns, the setting up of good outstations, the wide reach of the medical work, the unique place we occupy in the straight line of our forward movement north; all these things total up into a song of praise to God and culminate in a constant stream of prayer to the Father that we may be made more and more fruitful in the work.

In the early days of mission work here Mrs. Hearnden, Mrs. Saw, Mrs. Hunt and later Mrs. Osgood, did some work among the women; but it has been incidental and irregular. The married women with families have their influence confined to the cities, and to their home churches. They can not and do not itinerate among the country women and the girls.

We have seen twenty or more native Christian women connected with the mission here in this district. With these our woman evangelist, Mrs. Shi, along with the wives of the missionaries, labors. Mrs. Shi is one of the most consecrated Chinese women I ever met. She is the "Dorcas" of the district. She has enjoyed itineration here with Miss Kelly and Miss Lyon.

The special call is for a young lady worker to come to Chu Cheo, and give her life work to this grand cause. In the villages where we evangelize, and among the homes of the native Christians, there are hundreds of these young native women who will be the future mothers of China, and unless they are reached with the Gospel they will be lost. Eastern decorum forbids the men preaching to the women. Some of these girls were betrothed to heathen partners before their parents became Christians. The call is real; it is urgent; it is loud; it is sanctified by prayers day and night. Who will come? At our last native prayer-meeting it was said by an earnest helper, "Somewhere God has a young sister he is preparing." Here is an opening for a blessed, fruitful life. Reader, lift your heart to God and ask, "Lord, is it I?"

Mrs. Shi and Love.

### Celebrating An Idol's Birthday.

D. E. Dannenberg, in writing upon his trip from Nanking to Fung Chow, says that as he and Mr. Yang, one of our evangelists, approached a large town they heard a terrific noise, and met many people coming away from the town. They found the streets packed with hundreds of people and witnessed a long and elaborate idol procession pass. When they returned to their boats they found that the canal for a long distance was covered by the craft of those who had come from near and far for the day's celebration. This great gathering of people, with its expenditure of time and money and strength and energy, was for the purpose of celebrating an idol's birthday.

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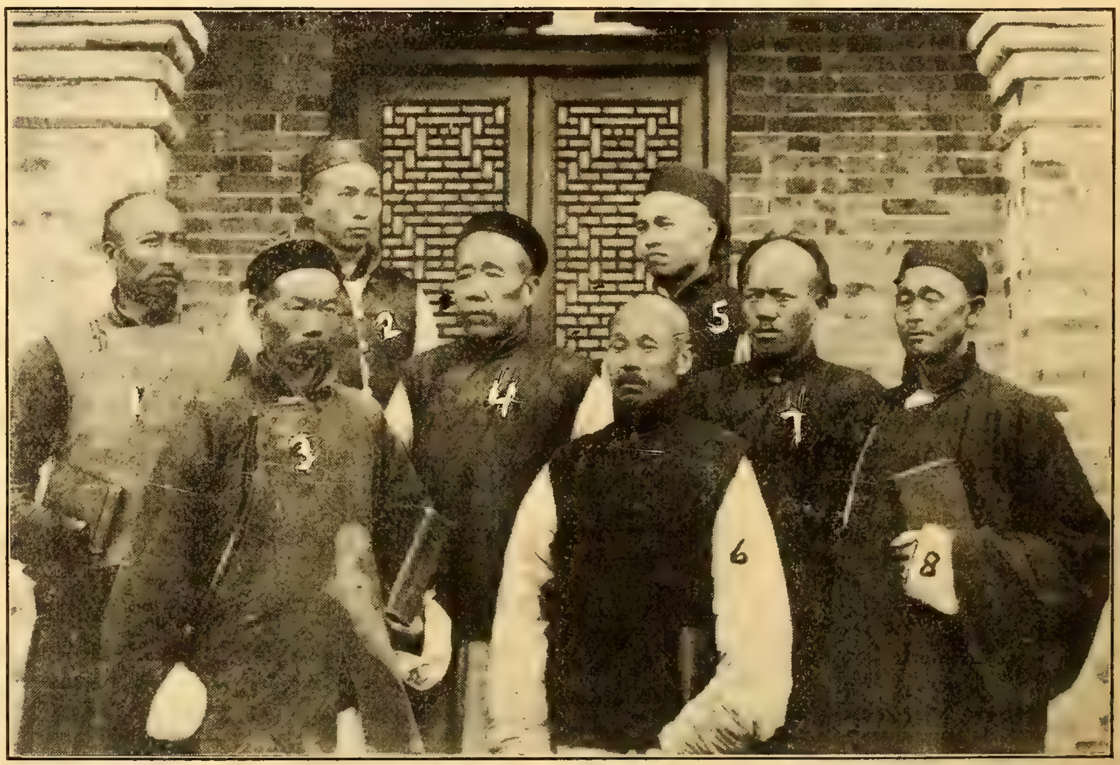
### "What a Bible Did in Burmah."

A man in Burmah possessed a copy of the Psalms in Burmese which had been left behind by a traveler. Before he had finished reading the book he resolved to cast away his idols. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first Psalm as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said, "For twenty years I walked by starlight; now I see the sun."

* * *

### Our Chu Cheo Christian Evangelists.

The native preachers in the group shown below are all workers in the Chu Cheo district. They are bright, enthusiastic and faithful workers. They are under a regular course of training in W. R. Hunt's class of evangelists. They are diligent students also in the Bible college work. W. R. Hunt is the missionary of the living link church, at Seventh street, Richmond, Va.



1. Woo Li Kwan, supported by church at Englewood, Chicago. 2. Koh Suin Chen, supported by Christian Endeavor Society, Larned, Kan. 3. Tai Leh Chen, supported by J. W. and G. P. Stafford, Acampo, Cal. 4. Chao Ming Yang, supported by J. Coop, Southport, England. 5. Chen Li Seng, supported by pastor of Chu Cheo Christian Church. 6. Chu Pan Kwei, supported by Chu Cheo (unpaid helper). 7. Wan Yung Seng, supported by church at East Orange, N. J. 8. Shi Kwei Piao (story teller), supported by Christian Endeavor Society, Stanford, Ill.

# From Mahoba, India

### By Adelaide Gail Frost

Dear Christian-Evangelist: I wonder if you know how eagerly we scan the church news when your rich, sweet pages come to us each week? Watchman, what of the day? It is twilight, morning twilight, please God, in India. More churches organized, greatly increased membership, rallies, conventions, special religious movements; oh, it is grand to read of the dear homeland and her advance, and what does it mean for India, for China, for Africa? We must think of our India. It meant for us last autumn more missionaries. We need them all and more, and it makes our hearts sing to think of Misses Griffith, Pope and Drake and of Mr. and Mrs. Saum and Mr. and Mrs. Cunningham added new to our forces, and then Dr. Rosa Ayer, Mr. and Mrs. W. E. Gordon and Miss Burgess have returned, equipped for strenuous service. In my heart, and many a heart besides mine, is a feeling of deep loneliness when we think of Miss Graybiel far from Mahoba and from her loved India, but she has long "borne the heat and burden of the day"; others must "enter in." Through the cold winter days of the homeland, will you think of us as enjoying pleasant weather for seed-sowing in many a village, in many a hut, under the trees, by waysides, stony and thorny, with patches of "prepared ground" between? When you think, pray to the Lord of the harvest.

Perhaps some may remember a bit of the story of "Baiju" I wrote. Such an ignorant man was Baiju, with ignorance that one felt tempted to label "utter stupidity"; but he became a believer in the Savior, and that made him wish to bring his family to Jesus, though he had before lost a feeling of responsibility for them. He seemed unpromising ground, but he brought his wife and three young children to an opportunity of hearing God's Word. Day after to-morrow this middle-aged father and mother, both Christians, go over to Rath to see their daughter married to an earnest young Christian from Mungeli, who may not live in his old village lest his life be taken, because he is a Christian. This daughter is a bright, capable young Christian woman, as happy as any girl could be on the eve of her marriage. The son married one of our orphanage girls and has a happy Christian home, the youngest child, a boy, is also a Christian, and promises to be a useful man; all this because "one of the least of these" happened (?) to stumble into our yard one day to ask for some labor, and Miss Graybiel happened(?) to have some menial task she could give him to do, and the opportunity came, and he, poor, ignorant, stupid and plodding to all appearances, "heard the Word gladly."

To-day Miss Haight spoke of Halkibai in terms of praise, and I recalled her as she came in the dreadful famine days. I think of her now, and I know something of what the grace of God has done for her. She had a wild temper, but that grace has given her victory over ill-temper. She could not read then, and she can not now, but she can pray from a full heart; she can speak simple, beautiful words for Christ, and these mornings she comes into my room with two of our married orphanage daughters, and early in the morning we find a message in the book, and pray together before Halkibai goes out with them to the women of Mahoba, who need just such messages as Halkibai can give. Her daughter is a beautiful girl, who will probably be married to one of the most promising of the Jubbulpore students in the Bible college. By the way, we must all pray that no device of man injure the good plans for the Bible college in that city. We must fight some of the battles our fathers did before on American soil for a pure, simple Gospel, untrammeled by creeds and traditions of men. We can not always be popular.

An Indian Marriage Scene.

Dr. Rosa Lee Oxer has gone out to her work in Rath. We pray Ohio may send a doctor soon to Mandha. The need is so great in that Ohio Christian mission, the "O. C. M." of India.

We have been having lots of weddings, actual lots, not lotteries, exactly—from one to seven brides in a lot. The letters from the young wives afterward often do my heart good; full of thanks they are for their good home here, and then words of the need of their Savior they see about them, and the joy they anticipate in service. Brothers and sisters, this work is well worth doing, well worth all sacrifice any one may make; worth these, our lives "bought with a price."

# Indian College

### By George W. Brown

When the work was first begun, some four or five years ago, we did not dignify it with the name of Bible college. At that time I was alone and there did not then seem to be any prospect of a large number of students, a fine building, instructors enough or a course heavy enough to justify such a name. But the work has in all respects outgrown our expectations.

When we had our first session in 1902, there were three students, only two of whom remained. The classes all recited in a small room in our bungalow. No course of study was mapped out, and suitable textbooks were not to be had. Slowly the work grew.

Many of these young men are boys who were rescued from death in the famines which devastated India in 1897 and 1900. They were of heathen parents. Most of them would no doubt have died, and had they lived, there is no doubt but that their condition would have been one of sin and wretchedness. Think of the change! They are, many of them, able to go forth and preach the word to their benighted fellow-countrymen, and point out to them the way to that Christ who is the cause of their changed condition. In place of the ignorance and vice, which would have been their lot, had they not come under the influence of the mission, they are now bright and promising young men.

We have plans laid for a handsome structure, which will certainly please those at home who contributed the money to build it. We shall have a large auditorium, to seat 200 persons, for we expect to grow here. There will be four class rooms. There will also be a room for a library and one for an office. The site we have secured is a good one, in one of the healthiest parts of Jubbulpore, for we have decided to leave Harda and come here, as it is a larger city and central to the mission. No doubt this decision has helped our growth.

Our course of study is three years long, and an additional course is provided for those who can read English and so carry on work in that tongue. Our main textbook is the Bible, but we give lectures on various subjects and use a few books which are published by the Religious Tract Society. One of the features of the work is the bazar preaching. Twice a week the students go to the great bazar here, and address the crowds which throng around to hear this new doctrine of salvation—so different from anything that they can find in their own religious books. Possibly we are not making a great many converts by this preaching, but we are at least helping our students to develop themselves, and when they go out into the world and preach they will be able to do so with power.

For more than two years I was alone in the work. G. L. Wharton, who had formerly served in India, but had resigned and worked at home for some years, has returned to the field to assist in the work. But there is all the work that both of us can do, and we have a pundit to teach our students in their vernacular grammar and literature, and another teacher who instructs them in English.

To me it seems that this is the most important work our mission has on hand today. For by preparing and sending out these workers, we shall increase our efficiency many fold, and we feel, too, that all who have contributed to the good cause of missions, and our Bible college, in the homeland have a share in this good work—they, too, are helping to preach the Gospel to untold thousands.

*Jubbulpore, India.*

# The Apotheosis of Labor

## By William Durban

The history of the past month in the United Kingdom is without parallel in our British annals. When, in the year 1832, the celebrated Liberal statesman, Earl Grey, after the passing of the reform bill, found himself as premier at the head of a ministerial majority in the House of Commons of 300 members, the nation was astonished. No such triumph at the general election had been expected. It was the birth of the new age of democracy in the British empire. Toryism seemed to be slain. And, indeed, the old autocratic class conservatism was dead, never to rise again. But in time the internal dissensions inevitable in any part of progress, for obvious reasons, broke up Liberalism. The Radical factions disintegrated the stolid Whig element, and only when the great Gladstone rallied all progressive sections into one magnificent phalanx did Liberalism overthrow the next school of Toryism, the Imperial Conservatism created by Disraeli, who became Earl Beaconsfield after making Queen Victoria Empress of India. Gladstone fell through his mistake in bewildering the nation by formulating an Irish home rule bill and an Irish land bill together. Many of his old friends seceded and with the Conservatives under the leadership of the Marquis of Salisbury formed the Unionist party which has been in power for nearly twenty years, with only the interval for three years of Liberals in office under the Earl of Rosebery. And now at last, after Mr. Balfour's resignation as Tory premier and the dissolution of Parliament, a new House of Commons has been returned in which Sir Campbell Bannerman as prime minister finds himself at the head of a Liberal majority of 355 members. This is a record event. The Tories number only 155. Such a position is unparalleled. We are all unspeakably amazed. The nation is sick of the arrogance of the old feudal baronial ascendency; of the domination of brewers, distillers, landowners and lawyers, and of the selfishness of the wealthy ecclesiastical establishment known as the Church of England, which has with the connivance of the late Tory government excited the "passive resistance" movement against the tyrannical education act of 1902. That act was designed to foist on the country a system of priestcraft through the medium of the elementary public schools at the expense of the ratepayers.

### The New Labor Party.

By far the most important development in this fresh national situation is the awakening of labor. The British workman has for ages slumbered with the tobacco pipe in one hand, the beer pot in the other, and the sporting papers in front of him. He has truly been a sorry creature so far as the noblest aspects of manhood are concerned. He is submissive, law-abiding, diligent and fairly skilled in his mechanical crafts. Indeed, he is in one respect an ideal operative. He prides himself on doing his own special kind of work thoroughly, solidly and exactly in accordance with rule. Thus, his work lasts. It is famous throughout the world for its endurance. But he lacks initiative, inventiveness, originality, and smartness. These are the characteristics of his American brother. And politically, the British toiler has only just become even approximately aware of his immense potency. He is wide awake now, and at once the consequence is seen in a tremendous revolution. For the return of a regiment of Labor members, numbering 51, shows that this new Parliament now has to reckon with a fresh factor as formidable as the Irish Nationalist Party of 1883.

### Industrial Legislators.

Mr. John Burns is in the new ministry, as president of the board of trade. Now, during his whole life this remarkable man has been simply a working engineer. He is a genuine working man, a skilled mechanic, and has never posed as anything else, though of course for some years while a member of Parliament he has had many parliamentary and public duties to attend to. And now he is the Right Honorable John Burns, a prominent member of the cabinet, the first working man in the land who has ever attained such a splendid official position. He is the trusted and beloved friend of the sons and daughters of toil, but he is as far removed from sympathy with wild socialism as from the blind, bigoted, and selfish Toryism which would have ruined England as it has destroyed the greatness of Spain, but for the struggles of the Liberals, the heroism of the free churches, and the determination of the Radicals. Burns is a non-smoker and a teetotaler. He is a fine orator, a cultured reader, an outspoken critic of his own class, and a real tribune of the people. Had he been a mere blatant demagogue, he would never have been invited by Sir Henry Campbell Bannerman to take a seat in the cabinet. His elevation is the due reward of industry, intelligence, consistency, faithfulness, and fitness.

### Labor's Coming Difficulties.

Nothing in this world that is of real worth or importance ever goes smoothly. And already, even before Parliament meets, the pessimists are gloating over their forebodings of its troubles and its coming struggles with the factions that will make themselves felt very soon. Some of the new Labor members are determined Socialists. These will be noisy, irrepressible to reconcile with any other section of their colleagues in the legislature whenever labor questions are concerned. On all matters otherwise all the Labor party will vote with the mass of the Liberals against the small surviving band of Tories. The peculiar fact is that the premier can defy all possible opposition, seeing that he has a majority actually of 90 over a combination of Tories, Labor members, and Irish Nationalists, supposing such a combination could ever occur. This is hardly likely to happen under any circumstances.

### The Navvy in Parliament.

Some singular individuals have found their way into the new parliament. One of the most extraordinary of these is a genuine navvy, John Ward, who some time ago became secretary of the navvies' union. He is typical of the Labor Independent group. Mr. Ward is a splendid figure. He calls himself a Labor Imperialist. He volunteered during the Egyptian war, and fought in the battle of Suakin. He fought also at home with the police during the famous riots in Trafalgar Square, when the masses contended for the right of public meeting there.

Other strange men of the common people will be seen among our new legislators. One of these is known as "Our Bill." This is the popular cognomen bestowed on Mr. William Steadman, a Socialist of very pronounced type who has been a working barge-builder on the banks of the Thames in east London. These and other extreme men will bring in a number of highly controversial measures. We are about to enter on a very stormy period now that labor is coming into its own in Britain. I for one welcome the prospect.

### The Great Free Trade Battle.

The one main reason why Toryism has been crushed is that it had pinned itself to Joseph Chamberlain's protectionist program. I can not here enter into any part of the great fiscal problem. I am aware that all other nations except the British, even the colonies of the British empire, reject free trade, but nevertheless the fact stands that, rightly or wrongly, the British people have now once more with an impassioned expression of national fervor declared that they will not have taxes piled upon imports for trade profit, though they will submit to such taxes for the purposes of revenue. Mr. Chamberlain has staked his position and popularity as a statesman of the first rank on his late campaign in favor of a return to a protective tariff. And his reward is that he sees his great party wrecked and his friend Balfour hurled from power. I am a free trader because I live in England and believe that the position of England is altogether unique. Probably if I lived in some other country I would be a protectionist. It was abundantly proved in times past that the English people could not afford to tax their food. When they did so multitudes were near starvation. For we can not produce anything like enough of food commodities to supply sustenance for the forty millions of the inhabitants of these islands, and therefore we must let in most of the imported supplies free from any impost. That is the lesson that was enforced by Cobden and Bright. It has never been forgotten. And I think it should not be and never will be.

# As Seen From the Dome

### By F. D. Power

The temple was the peculiar dwelling place of Jehovah. The ark and mercy seat were there; the Shekinah, or manifestation of the divine presence; the sacred fire on the altar, first kindled in heaven; the Urim and Thummim; the holy offerings of millions in the solemn worship of the Most High. The dwelling place of the high and holy One is now transferred to the bosom of the believer. God makes your heart and mine his house. "I will dwell in thee." I will inhabit thee. I will not be as the wayfaring man who turns aside to tarry for a night. I will not rest here for a moment's converse, for a single meal, or passing entertainment, but I will take up my abode, my constant residence, with them. I will dwell in them and among them. "I will be their God," that is, no other guest shall take my place. They shall have no other god beside me. I will be all that an infinite, eternal, all-sufficient being can be to them that receive me; and taking me for their supreme and eternal good, I will take them to be my people, instruct and guide them, defend and provide for them, supply and bless them, as if I had none else to care for in all creation. Fancy a man thus consecrated and filled and glorified, raising an idol in his place, filling his heart with unholy desires and dethroning from the lofty places of his spirit the God whom he has received into his soul!

My guest is the high and holy One. "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" that "your body is the temple of the Holy Spirit which is in you, which you have of God, and you are not your own"? Your body is the dwelling place of the Holy Spirit. What an astonishing saying! As sure as God, the infinite One, dwelt in the Mosaic tabernacle and in the temple of Solomon, so truly does the Holy Spirit of God dwell in the souls of Christians; and as the temple and all its utensils were holy, separated from all common and profane uses, and dedicated alone to the service of the Most High, so the bodies of genuine Christians are holy, and all their members should be employed in the service of God alone. "If any man defile the temple of God him shall God destroy."

My guest is a divine person. Personal powers of rational understanding and will are ascribed to him in the Scriptures. "The Spirit searcheth all things, yea, the deep things of God." "The things of God knoweth no man but the Spirit of God." He is joined with God and Christ as an object of divine worship, a fountain of blessing. "Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." "The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with you." He is spoken of by our Lord as a personal messenger from God sent on a mission to his people. "The Comforter, which is the Holy Spirit, whom the Father shall send in my name." "When he the Spirit of Truth is come he shall guide you into all truth." He is represented in the Gospel as performing a multitude of personal acts, interceding, teaching, speaking, witnessing. "The Spirit helpeth our infirmities and maketh intercession for us." "The Spirit beareth witness with our spirits." "The Holy Spirit beareth witness in every city, saying." The Spirit commands Philip "Go." The Spirit and the bride say "Come." Names and attributes ascribed to God are ascribed to the Spirit.

My guest when he enters a soul consecrates it, makes it a holy place, a place of meeting with God, a place of worship. Dwelling in us, filling us, taking possession of us, this wondrous guest must speed our feet, move our hands, guide our eyes, control our strength, apply all our powers. Regenerated, the soul is set to rights; old occupants are driven out, and the new guest opens the shutters and lets in the light, sweeps away the filth, garnishes the empty rooms, pervades the whole mansion, fills it with joy, sweetens all its atmosphere and keeps night and day its portals that nothing that defileth may enter. It may be a plain cottage home, it may be a very meager inn where the king takes his rest, but his presence makes it glorious and beautiful.

My guest gives perpetual joy in our fellowship together. No thoughts like God's thoughts. No teachings so marvelous to listen to as those which fall from the lips of Jesus Christ as he sits at the fireside of the soul. No consolations, hopes, inspirations like those which quicken us every day as they come from the Holy Spirit abiding in the soul's home. All other guests may pass from under our roof, but with this one we are not lonely. A thousand miles away from country and from friends, we may be, but our guest is here, his arms about us, his face beaming in ours, his counsels and cheer in our ears. It is the same God, the same presence in every land and the same sun and moon and stars.

My guest is with me when I move out of this temple into the house not made with hands. The walls of the poor earthly dwelling where such glorious fellowship was held, give way, tumble in ruins, and the guest brings us to his own house, where there are many mansions, and the glory of the temple, where God shall be eternally worshiped, opens its precincts to those who in this life have been hospitable toward his good Spirit and opened their doors to receive him.

Whom to-day will you have to be your guest? Whose fellowship, whose presence for life, for death, for eternity, do you desire? Do you say, "My house is not fit for your presence, O, Lord! It is in ruins; it is unclean; it has no rich furniture; it has no place for such a wondrous guest as the King of Heaven"? God wants to enter just such hearts as yours. In your rags, in your ruins, in your wrecked condition, in your wretchedness and want, God wants you. Christ would enter and abide. The Spirit would make you beautiful.

* * *

Alexander Campbell said, "The church of right is, and ought to be, a great missionary society. Her field is the whole earth, from sea to sea and from the Euphrates to the last domicile of man. A Christian community without missions and missionaries would be a solecism in creation, and a gross deviation from the order, the economy and the government of the universe."

FOOD AND STUDY

A College Man's Experience.

"All through my high school course and first year in college," writes an ambitious young man, "I struggled with my studies on a diet of greasy, pasty foods, being especially fond of cakes and fried things. My system got into a state of general disorder and it was difficult for me to apply myself to school work with any degree of satisfaction. I tried different medicines and food preparations but did not seem able to correct the difficulty.

"Then my attention was called to Grape-Nuts food and I sampled it. I had to do something, so I just buckled down to a rigid observance of the directions on the package, and in less than no time began to feel better. In a few weeks my strength was restored, my weight had increased, I had a clearer head and felt better in every particular. My work was simply sport to what it was formerly.

"My sister's health was badly run down and she had become so nervous that she could not attend to her music. She went on Grape-Nuts and had the same remarkable experience that I had. Then my brother, Frank, who is in the postoffice department at Washington city and had been trying to do brain work on greasy foods, cakes and all that, joined the Grape-Nuts army. I showed him what it was and could do and from a broken-down condition he has developed into a hearty and efficient man.

"Besides these I could give account of numbers of my fellow-students who have made visible improvement mentally and physically by the use of this food." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# Character of Paul's Epistles

### By Robert F. Horton

It must ever be a matter of surprise how Luther and Calvin, and the other reformers, can have spent so much labor on Paul's epistles, and have got so much truth out of them, without observing their missionary import. Finding in them the doctrine of justification by faith, and using them as the unfailing weapon against Rome, they seemed to have no eye for the general indications of these immortal letters. For, observe, the writings of Paul are nothing else but the letters of a missionary, evoked by his missionary work, necessitated by the fact that his missionary stations were so numerous and so widely scattered that he could be in them only as an occasional visitor. If Paul had not been a missionary, but had settled down in some comfortable benefice, to rejoice in the fact that the group of believers he had gathered around him were the peculiar people of God, we should have had no Pauline epistles at all. How can even the dullest reader touch these burning words; how can even the most dry-as-dust theologian weld his system with these molten arguments; how can any Christian seek salvation, confirm his faith, or establish his hope by grasping the mighty truths which ferment in the apostle's mind, without recognizing that the whole motive and design and texture are missionary and that no one has a right to share in the truths and privileges which Paul unfolds to his readers, who is not fired by the missionary zeal which glows in the writer's heart? He writes to the Galatians, because in his missionary journeys he had gathered these converts out of heathendom; and then unscrupulous Judaizers had followed in his track, to persuade them that, in order to be Christians, they must also become Jews. To the Thessalonians or the Corinthians he writes, because in his rapid missionary course he has had to leave young converts not fully instructed; to the Romans he writes as a missionary who longs to visit them, but is determined to send them of his best, if he may not come himself. To the Philippians he pours out his heart, because, the first of his converts in Europe, they have been the most untiring supporters of his missionary progress. The kindred letters, Colossians and Ephesians, are written when the missionary's course is arrested; and in the irksome restraint of a prison, he seeks to deepen and consolidate the truths which he has taught. Even his letters to friends bear the same impress. The briefest of them all is the most missionary, for the Epistle of Philemon contains the truth, revolutionary to the ancient world, that not only Gentiles and barbarians, but mere slaves, whom Aristotle regarded rather as implements than as men, could be admitted into the kingdom of God. Finally, the letters to Timothy and Titus give us an unexpected glimpse into a period of Paul's life upon which history is silent; and we find him there again in prison, and under the very shadow of death, exhorting and guiding two of his missionary lieutenants, on whom the work must fall when he had quitted the field.

Thus, it is not that Paul gives occasional incitements or directions for missionary work; it is not that here or there in his letters we find him arguing that the message comes to Gentile as well as to Jew, or that "God will have all men to be saved, and to come to the knowledge of the truth"; it is not that we see him now and again selecting and despatching missionary agents, Barnabas, Silas, Epaphras, Mark, or Timothy, that justifies us in claiming for this part of the New Testament a missionary character, but these letters are missionary productions through and through, and have no significance apart from that characteristic. Livingstone might be regarded as an explorer no less than a missionary, Mackay as an engineer, Hannington as a prelate, but Paul is nothing save a missionary, his writings know no other subject, his heart is occupied with no other wish, but to make Christ known where he was not known before. Theologians, in trying to construct systems out of his letters, have largely wasted their time; ecclesiastics who would have him as an authority for their pretensions, are put to constant confusion; his business is not to construct a theology or to organize a hierarchy, but to carry Christ into regions beyond. His theological arguments or his church arrangements are produced incidentally, and lay claim to no finality; the one constant and permanent element of his thought and work is the missionary passion; the love of Christ constrains him, woe is to him if he preaches not the Gospel, he is determined to know nothing else but Christ, and Christ crucified, and never to rest until all men know. What an irony it is that theologians handle these letters, that ecclesiastics cite them, that individual believers build upon them, and yet that only a few are aware of their main burden, and the reason of their existence, which is to carry on the expansion of the missionary work until there is no country where Christ is not preached, and no human being to whom his salvation is not offered.

*London, England.*

# Teacher Training

### By J. H. Hardin

Very few, comparatively speaking, of our Bible school teachers can have the advantages of university or college courses. Some are denied even high school culture. If they receive any special training it must, in most cases, be such as they can receive while at the same time pursuing life's callings in business life, on the farm, or in the midst of the many cares of domestic life. But they must have training. And they are anxious for it. They are mostly doing the best they can with such helps as are afforded them in lesson quarterlies, etc., and they are doing a noble work, the effectiveness of which is not justly appreciated by the church. But these teachers desire better training than they have so far received. They are hungry for something that will advance them in power to do the work they love to do, and which they feel that they ought to do for Christ.

Seeing that they can not, save in rare cases, go away to training schools, we must take training schools to them. I want to tell, in this article, what is practicable in this line.

Teacher training is not new, but it is now receiving a new impulse. A department for its promotion has been organized by the International Sunday-school Association. Mr. W. C. Pearce, of Chicago, is the secretary of this department. It is said that he travels 30,000 miles a year to organize and superintend the teacher training work. He is an officer in the Englewood Christian Church of Chicago. One way of promoting this work is to encourage different religious bodies to take it up and push it among their people. One secretary of a prominent denomination writes me that he has 10,000 of their teachers studying under his supervision. It will not be very long before this movement for the betterment of the teaching function will have become coextensive with Bible school activity. It is a class of extension work that extends rapidly when Christian workers come to realize what there is in it for them.

The method of this matter is simple and easy. It involves a course of study, a leader for the local class, an examination and a certificate to the student when the work is done. Our Missouri Bible School Board has adopted as a text book for the elementary course, Hurlbut's Revised Normal Lessons. This book presents forty lessons. Classes will usually do one lesson a week. The book costs 25 cents. It is better for classes to have a whole evening with nothing else on hand; but some classes combine this work with the prayer-meeting, and make it a great blessing to members of the church who would not otherwise pursue the course. It is possible for any school to have a teacher training class if they will go at it in earnest. It is intended to enlist in the class not only those now engaged in teaching, but also persons who may become teachers, and persons who desire the information whether they ever teach or not. The local class determines for itself the time and place of meeting, the person to lead, etc., etc. The leader need not be an expert, but may be an earnest student engaged in study with fellow students. A beginning has been made in Missouri, and classes are now being organized right along. Nine were organized in Kansas City during our series of institutes in that city in January. If the reader desires any further information on the subject I shall be glad to give it on application. The best is not too good for our teachers. Let us see that this good thing is taken to every one of them.

*Kansas City, Mo.*

## A Good Man Gone Home.

Let me speak personally rather than editorially concerning my dear old friend, Bro. J. C. Reynolds, of Macomb, Ill., who has recently been called home. What Luke says of Barnabas can be truly said of Brother Reynolds: "He was a good man, full of faith and of the Holy Spirit." My acquaintance with him began in the autumn of 1865, when, after the close of the civil war, I entered Abingdon College as a student. He was my first teacher in Greek and Latin, for he was at that time Professor of Languages in that institution. He was a faithful, painstaking and thorough teacher, and took a deep personal interest in every student in his classes. Himself a graduate of Bethany College, he was associated with Bro. P. J. Murphy, another graduate, in the founding of Abingdon College.

During the time of his teaching at Abingdon his home was in Macomb, where he preached for the church on Lord's days. One year before my graduation at Abingdon he became the proprietor and editor of a monthly religious magazine called "The Gospel Echo." Soon after I left college he had the church at Macomb invite me to share with him the pastorate of the church, which I accepted. In a few months, in January, 1869, I became joint editor and proprietor with him of the "Gospel Echo." This relation continued until "The Christian," of Kansas City, was absorbed by "The Gospel Echo," in 1871, and the paper was removed to Quincy. He still remained associated with the paper as editor, though his financial responsibility ceased with the removal of the paper to Quincy. He assisted materially in the organization of the Christian Publishing Company, which was effected in November, 1873, in St. Louis, Missouri.

In those days of my early association with Brother Reynolds he was recognized as one of the wise and able leaders of our cause in Illinois and the brotherhood. He was chosen as the representative from Illinois on the committee that formulated "The Louisville Plan." He represented his brethren in debates with infidels and spiritualists, as well as with other assailants of our cause, and always defended the truth with satisfaction to those he represented. He was an ardent friend of foreign missions long before we had any foreign missionary society. He was one of the little handful of brethren who met in the basement of the old Fourth and Walnut Street Church in Louisville, when the present Foreign Christian Missionary Society was born. He was always in the forefront of every forward movement of his brethren.

He was not a narrow man. He loved good people in all churches and did not think this was disloyalty to his own convictions. In my earliest connection with him his breadth of sympathy and toleration was often a rebuke to my more untempered zeal, and served to hold me back from extreme assaults on those who "followed not with us." He was a godly man. He was a man of serene faith and of complete self-control. He was guileless as a child. He loved his brethren and rejoiced in the ability and talents of his brother preachers. He was humble and loved humble people. He was poor in worldly goods, but never let that worry him. His children were kind and good to him, and for that he was profoundly grateful. He wanted all the new books that came out from our press, and was a reader and student to the last. Especially did he delight to read his Greek New Testament.

Death had no terror for him. His Master had conquered death and he only waited for his call to go home and rest from his long and useful labors. In a good old age, full of years and honored and loved by all who knew him, with his life work done, his character ripened into such Christlikeness as only the best of the earth attain in this life, with a faith that held fast to eternal realities, with love to God and to all mankind, his heart ceased to beat and he entered suddenly upon the blessed experiences of the life unseen and immortal.

It is a pleasing memory to me that I enjoyed his love and confidence to the last. Others at times have doubted my "soundness in the faith" when my judgment differed from theirs, and have questioned my motives. But this good man and true friend, whose counsel led me into the editorial work, which proved to be my life work, never wavered in his love and confidence. It was only a few weeks ago that he wrote me a personal letter, saying his time to go must soon come, and that he wished me to speak at his funeral, if it were possible; but if not, then he wished "that man of God," C. H. Winders, of Columbia, to perform that duty. This letter we sent to Brother Winders before leaving home, and it is gratifying to know that he could be present and speak at the funeral of our friend and brother.

Good friend, beloved brother, servant of God, well done! I shall meet thee soon, I trust, in the Father's house and renew the association of other days. Till then, farewell. J. H. Garrison.

## What the World May Believe.

### By W. F. Richardson.

For nearly a century the Disciples of Christ have been pleading with the Christian world to unite upon the simple and Scriptural terms of New Testament teaching and practice, urging as one of the prime reasons for such union the necessity of bringing the unbelieving world to faith in the Lord Jesus Christ. It was more than a half century before we began to see that one of the surest and speediest ways of proving the righteousness of our plea was to push out into the heart of the faithless world and there preach the simple Gospel to those who had never heard of Jesus. The effect has been wonderful. Not only has the labor of our missionaries been rewarded with abundant success, but the passion for Christian unity has taken possession of the missionary hosts, until it is hardly too much to say that every missionary on the foreign field is a preacher of Christian unity. The scattered workers in the heathen field are closer together to-day than are the massed forces at home. The native churches are being instructed in the elements of our common Christianity, and little attention given to those things that separate between the denominations at home. Let us enlarge our foreign work until it touches the borders of every field on earth, and our workers come into sympathetic contact with the missionaries of the entire church of God on heathen soil, and our glorious plea for the oneness of the body of Christ will become the rallying cry of the races that are newly turning to God from their idols. It is a time for the Disciples of Christ to greatly enlarge their offerings to this great cause. Every church and every member ought to bear a share in it. God give us hearts to feel and eyes to see and hands to help.

*Kansas City, Mo.*

* * *

Last year the Foreign Society expended about $21,000 per month, or about $700 per day, upon the work it is doing in the regions beyond. The outlay will be even larger this year if the work is sustained as is expected.

COFFEE vs. COLLEGE

Student Had to Give Up Coffee.

Some people are apparently immune to coffee poisoning—if you are not, Nature will tell you so in the ailments she sends as warnings. And when you get a warning, heed it or you get hurt, sure. A young college student writes from New York:

"I had been told frequently that coffee was injurious to me, and if I had not been told, the almost constant headaches with which I began to suffer after using it for several years, the state of lethargic mentality which gradually came upon me to hinder me in my studies, the general lassitude and indisposition to any sort of effort which possessed me, ought to have been sufficient warning. But I disregarded them till my physician told me a few months ago that I must give up coffee or quit college. I could hesitate no longer, and at once abandoned coffee.

"On the advice of a friend I began to drink Postum Food Coffee, and rejoice to tell you that with the drug of coffee removed and the healthful properties of Postum in its place I was soon relieved of all my ailments. The headaches and nervousness disappeared entirely, strength came back to me, and my complexion, which had been very, very bad, cleared up beautifully. Better than all, my mental faculties were toned up, and became more vigorous than ever, and I now feel that no course of study would be too difficult for me." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# Our Budget.

—Foreign mission offering next Lord's day!

—This is rally day for the whole brotherhood.

—These ante-centennial years are growing years.

—Every church and each individual member should strive to excel former offerings.

—The call of pagan peoples for the bread of life should be heard by all—rich or poor, strong or weak, housed or unhoused, shepherded or unshepherded.

—We regret that we are compelled to eliminate from our Ministerial Exchange columns a great many notices that are purely of a business character. We are glad to give the space freely to churches desiring ministers or evangelists or singers, and to these in turn who are seeking to find places of usefulness. But the disposition of corner lots, dry goods stores, books, or other utilities properly belongs to the advertising columns of our paper. The charges for space in the Subscribers' Want column are so small that we really feel that we ought to draw a hard and fast line and not admit, as we have sometimes in the past, this kind of matter under the heading of Ministerial Exchange. We have such a difficulty now in publishing legitimate news that we must ask all who have merchandise to dispose of to send these items to the advertising manager.

Special to The Christian-Evangelist.

Wichita, Kan., Feb. 26.—Great meeting here; 20 to-night; 41 to date. C. F. Stevens, pastor; I. W. Gill, Sunday-school superintendent.—Frank C. Huston.

—J. W. Larimore has been called to Pana, Ill.

—The church at Maxwell, Cal., is without a minister.

—W. T. Smith has resigned the work at Ellenton, S. C.

—We regret to learn of the death of the mother of Mrs. H. A. Denton.

—A beautiful new church costing $12,000 has just been dedicated at Waitsburg, Wash.

—Seven California churches doubled their apportionments for foreign missions last year.

—The state board of Georgia has in view a simultaneous protracted effort in the near future.

—Walla Walla, Wash., expects to complete a $35,000 church building in the early summer.

—The church at Red Bluff, Cal., seems to have found a congenial spirit in Brother Clarkson.

—The Martha Washington Society of Christian College has just had its 50th annual meeting.

—J. F. Ghormley, of Portland, Ore., is in the northwest again, after holding a meeting in Illinois.

—We hope to begin in our next issue an interesting serial entitled "The Elderburg Association."

—E. L. Shellnut, editor of the "Southern Evangelist," is expecting to make an extended trip through the west.

—R. S. McHatton writes very enthusiastically of W. H. Harris and the opportunities for his church at Ritzville, Wash.

—The district board of Blue Stone, W. Va., expects to build at Bramwell, Duhring, Graham's Chapel and other places this year. A man is wanted to locate at Athens.

—The seventh district convention of Kansas will be held in Oxford, March 6-8. George E. Lyon is the president.

—J. B. White will close his work at North Bend, Neb., the end of the month, and will be ready to enter a new field.

—A. Immanuel Zeller reports the occasion of the ordaining of the elders and deacons at Palmer City, Ill., as a very happy one.

—J. G. Creason, of Lathrop, Mo., has not been able to fill his pulpit for the past two weeks, owing to an attack of typho-malaria.

—The churches at Eastman and Orphan, Ga., are without a preacher. Judge Williamson, or C. B. Murrill, of Eastman, Ga., may be addressed.

—We are glad to learn that the work at Kinston, N. C., is developing satisfactorily. There are some fine workers among the young people.

—Victor L. Goodrich has just begun work at Clearwater, Kan., for full time. There is a beautiful new building there and the church is in a prosperous condition.

—G. M. Reed has resigned at Peabody, Kan., and enters upon the pastorate at Weiser, Idaho, at once. The church at Peabody, therefore, is in need of a minister.

—It is hoped that a new building will be dedicated at Brunson, S. C., before the summer. John H. Swift, the state evangelist, reports progress at several places in that state.

—The church at Richland Center, Wis., where Willard McCarthy has been extended a call to remain, have asked Lawrence Wright to hold them another meeting next fall.

—The church at Fairmount, W. Va., has just bought a new parsonage which will be occupied by Brother Bates and his family April 1. The work is going forward well at this place.

—Good progress is being made on the big stone church at Fitzgerald, Ga., which will be the largest and best church building in that part of the state. N. G. Buckley is the minister.

—I. H. Teal writes of a great revival in Humboldt county, Cal., where, as a result of a meeting, the cause of righteousness and the forces of iniquity have been brought into sharp collision.

—The work at Quanah, Tex., where G. L. Buckley is minister, goes along steadily. Recently the building has been papered and decorated, and is to be repainted in the spring.

—The date selected for the beginning of the revival campaign in West Virginia is October 28. Percy H. Wilson has been chosen as chairman of the committee and W. H. Fields as secretary.

—During the last two months there has been a great awakening in Madagascar shown by the fact that 1,290 persons have thrown away their heathen charms and become students of the Bible.

—Owing to the failure of some of the younger men in the state to agree to review Professor Sears' paper at the Missouri lectureship, Dr. W. T. Moore has agreed to undertake this task.

—A. M. Growden is having constant accessions at Carbondale, Ill., and has just been given an increase of salary. Among those who have recently taken membership is a Baptist preacher.

—The assistant editor had the pleasure of worshiping with the church at Columbia, Mo., on Lord's day, and listened to a strong appeal from C. H. Winders, the pastor, that Columbia should join the ranks of the living link churches for foreign missions.

Hood's Sarsaparilla

Purifies and enriches the blood and builds up the whole system.

It radically cures all blood diseases, from pimples to scrofula.

It is the best remedy for catarrh, rheumatism and dyspepsia.

At all times of the year it is the most widely useful medicine.

These statements are confirmed daily by cured men and women.

Over 40,000 testimonials received in two years — an unequaled record!

In tablets, as well as in usual liquid form. 100 Doses One Dollar.

—A visitor to Colorado declares that only one out of every hundred people there is a member of the Church of Christ. Our new church in Denver is one good step forward in changing this condition of things.

—G. W. Thompson, of Kirksville, Mo., has been called to the Richmond Street Church, Cincinnati, O., and will enter upon this field early in March, when he has completed the protracted meeting he is now holding.

—As a result of the visit of the Clark family to Owensville, Ind., $2,000 were raised toward the indebtedness on the new building just dedicated, and the congregation is now ready to pay $1,000 a year for a preacher.

—The American Board of Foreign Missions is to institute a great campaign in fifty leading cities of the country to arouse interest in the foreign mission movement. The effort will be primarily to reach business men.

—As a result of a fine meeting held by O. E. Hamilton and Ralph Boileau at Hastings, Neb., Brother Gilliam reports that there will be an enlargement of the present building and additional ground purchased for future use.

—Clark Bateman writes us that he is proud of a social meeting held not long since at Carlisle, Ia., when the whole evening was filled with an impromptu program of story, song, and music reminiscent of days at Drake.

—Charles E. Powell, of Lexington, Ky., is in Florida taking a three months' vacation which he is filling by "working like a Turk"—such is our information—for the Daytona Church, serving as pastor until the close of the state convention.

—L. G. Batman, pastor of the First Christian Church at Philadelphia, Pa., is being assisted in a three weeks' meeting by W. E. M. Hackleman, following the big Torrey-Alexander meeting, which has just been held in Philadelphia.

—A telegram from Brother Crossfield reports that F. M. Rains was with the church at Owensboro, Ky., on Lord's day, and that it joins the living links. The same telegram announces that a

The A. C. Pierson home in Hiram, O., will be sold to highest bidder by March 15, 1906. Send all bids to Estell Pierson, 1147 Twenty-sixth street, Des Moines, Ia.

church has been organized at Hawesville.

—The meeting at Hastings, Neb., which has just closed with 132 additions, resulted in over $1,000 being raised for an addition to the church and $3,300 for a new lot. O. E. Hamilton and Brother Boileau were the evangelists.

—One of the pleasant features of a service which Harold Monser conducted for Brother Fisher at the University Place Church, Champaign, Ill., last week was the making of the good confession by little Paul Monser.

—The churches that have greatly increased their membership should increase their offerings for missions in proportion. Every new member should mean a new offering. The converts will do their part if they are properly taught.

—D. F. Harris is doing a fine work at Montpelier, Ind. In his few months' ministry he has remodeled the building, increased the audiences and a brief meeting by the "Martin family" has just increased the membership by 50 per cent.

—Charles W. Mahin has just concluded a fine meeting for the church at Holton, Ind., which has been without a minister for almost a year. As a result of his visit there has been a reawakening, and M. R. Scott, of Wirt, will take charge of the work.

—W. F. Aydelot, aged 75, was killed by a railroad train at Marshall, Ill., Feb. 21. He was formerly a professor in the college at Alma, Ill. We have no details, but hereby express our sympathy for the friends of our brother thus tragically taken from them.

—The work at Findlay, O., under C. H. Bass, is in good condition, and it is expected that this church will join the living link ranks soon. Brother Bass has recently been elected president of the ministerial alliance, which is composed of over 30 preachers.

—The annual meeting of the Central Illinois Christian Missionary Institute will be held in Arcola, April 10, 11. H. H. Peters, minister of the church at Rossville, the secretary, writes us that the program being prepared is an excellent one and a good attendance is expected.

—Mrs. Nancy A. Henderson died Feb. 21 at Virden, Ill., aged 88. Mrs. Henderson was for many years a devoted Christian and a liberal giver to our college and benevolent work. THE CHRISTIAN-EVANGELIST joins with her friends in condolence and love and hope.

—On March 1 the subscription department began mailing statements to all our delinquent subscribers. The St. Louis banks charge a minimum of 15 cents on each private check. Our friends will please remit either by express or money order, or bank draft.

—Roger A. Fife, of Kansas City, who has been in a good meeting with J. A. Longston, at Independence, Kan., begins a meeting to-day with M. S. Johnson at Litchfield, Ill. In April, with Herbert H. Saunders as singing evangelist, he will assist in a simultaneous campaign in Chattanooga, Tenn.

—J. D. Pontius has just been visiting Brother Popplewell's church at Ridgeway, Mo., and reports that the latter is accomplishing a good work there, and has also just revived the church at Hatfield. There are 32 charter members. There were 11 confessions and a debt of $800 raised.

* *

Bro. J. A. Cunningham of Tupelo, Miss., has ready for delivery two volumes of "Sermons," pronounced "best of all," and his "Blue and Gray" book of poems, all for $1.

—We regret to learn of the death of Thomas A. Gunnell, which occurred in Colorado Springs. Brother Gunnell was a member of the Christian Church for about 70 years, and by marriage was related to J. W. McGarvey. We hope to publish further particulars in a subsequent issue.

—J. W. Pearson, who is in his first charge, has been asked to continue as pastor of the church at Nebo, Ill., with an increase in salary. During his ministry of one and a half years there have been 25 additions to the church, which is in better condition for usefulness than ever before in its history.

—Pueblo, Col., is rejoicing in the fact that Brother Mohorter has decided to remain with the Central Church there. The recent revival resulted in 140 additions, and each new member was presented with a copy of the New Testament at a reception following the close of the meeting.

—Plans are on foot for the building of a church to cost between five and six thousand dollars at Granite City, Ill. A 50 foot lot has been secured in a fine location, and an option on an adjoining lot. The University Place Church, Champaign, Ill., has adopted this mission as its child.

—We regret to learn that Sister Baker, wife of Samuel Baker, pastor of the church at Brownsville, Oregon, has just died at the hospital there. A. H. Mulkey writes us that those who witnessed the passing pronounced it a death of surpassing beauty, so full of confident hope and triumphant rejoicing.

—The decision of Claris Yeuell to relinquish the work at the Randall Street Church, Baltimore, notwithstanding the Board of Church Extension has promised a loan to save the church, is unchanged. He is therefore open for another field, and may be addressed at 1531 Belt avenue, Baltimore, Md.

—O. P. Spiegel and his wife, together with Singing Evangelist John E. Sturgis, of Indiana, have been sent by the evangelistic board of the Home Society to hold a meeting at Plainfield, N. J., where, we are glad to note, Bro. Phil A. Parsons reports there is a much brighter outlook than there was some time ago.

—T. Henry Blenus, of Jacksonville, writes that his church has been enaged in hunting up backsliders for the past two months, and has now the names and most of the addresses of over seventy people in that city who are of our church fellowship. Many of these have gone to Florida and for years neglected church attendance.

—Special efforts should be made to get an offering from every member on the first Sunday in March. Few will refuse if their attention is called to this duty and if they are asked to give. Those who refuse should be taught that in withholding they are wronging their own souls and are postponing the triumph of our Lord.

—Congratulations on "Gloria in Excelsis," the best book of its kind I have ever examined—well edited, well arranged, well indexed, well bound. The brotherhood has in it something of which to be proud. I shall take a delight in commending it to all needing new hymnals. B. S. Ferrall.

*Buffalo, N. Y.*

—We regret that a news item in "Our Budget" February 15, made a serious mistake. It was the church at Logan, Ia., where Bro. B. Franklin Hall had held a fine meeting, that was in need of a good pastor, and not the church at Woodbine, Ia., where Brother Hall is himself doing good pastoral work. We ought, of course, to have caught this error in the proof sheets, but somehow it escaped us.

*MAY DAY*
*NOT*
*FAR AWAY!*
*Are You Ready*
*for it?*

***One Million and a Quarter***
***Disciples are expected***
***to make the greatest***
***Offering for***
***Home Missions***
***ever yet made***
***this year.***

***Get into Line***
***for 1909***
***with your Congregation***
***with your Bible school***
***with your Endeavor Society***
***and help us raise***
***$200,000.***

**THE AMERICAN CHRISTIAN**
**MISSIONARY SOCIETY,**

**Y. M. C. A. Bldg.,**
**CINCINNATI, OHIO.**

—The church at Maryville, Mo., has sent out several young men now in the ministry. Among these are: A. E. Corey, of China, at present assisting in the Foreign Society's rallies; Grundy Fisher, of Detroit, Mich.; Charles Beal, of Palo Alto, Cal.; Will Shullenberger, of Blockton, Ia.; and Frank Robey and Roy Hughes, of Drake University.

—The day should come soon when our churches will give as much for missions as they spend on local current expenses. There are churches that give $5 for missions for every dollar they spend on themselves. If all who were able to, give us for work in the regions beyond as they pay for their own edification the missionary treasuries would be full all the year.

—"Independence should fall in line and get ready for large things." This is the last sentence in an editorial in the little church paper of J. A. Longston, of Independence, Kan. The editor has been writing on the great religious awakening that is going on all over the country. Let other churches substitute their names for that of Independence. We can double our membership only by every church's making the right preparation.

* *

**"The Original"**

Borden's Eagle Brand Condensed Milk and the Civil War Veteran are old friends." The Eagle Brand is still the standard. It is sold by all first-class grocers. Avoid unknown brands.

—The church is a means and not an end. The church exists to complete Christ's redemptive work on earth. If any church were to lose sight of this truth and concentrate all its time and thought and resources upon itself, it would cease to be a church. The church is to be a light to the nations, and to be for salvation to the ends of the earth.

—Because a church is paying for an organ that is no reason why the missionary offering should be omitted or diminished. The missionary offering has the prior claim. It can not be honestly set aside on account of some obligation that the church has assumed. The earlier claim is divine. The church must give the Gospel to the nations; it is not necessary to have a fine organ.

—The churches have sent on men and women to all the ends of the earth. These saintly and heroic spirits on the far-flung battle line must be supported and equipped and reinforced. To desert them or to forget them would be to dishonor ourselves and to prove unworthy of the confidence of God and of our representatives, who look to us for moral and material assistance.

—We had the pleasure of a visit last week from E. E. Violett, minister of the church at Shelbyville, Tenn Over 140 members have been added to the church there during the past nine months, and in view of the fact that this district has been a stronghold for some of the non-progressive elements, this success is remarkable. The contract will be let for a new house of worship some time in April.

*R. P. ANDERSON,*
*Missionary of the Foreign Society at Christiania, Norway.*

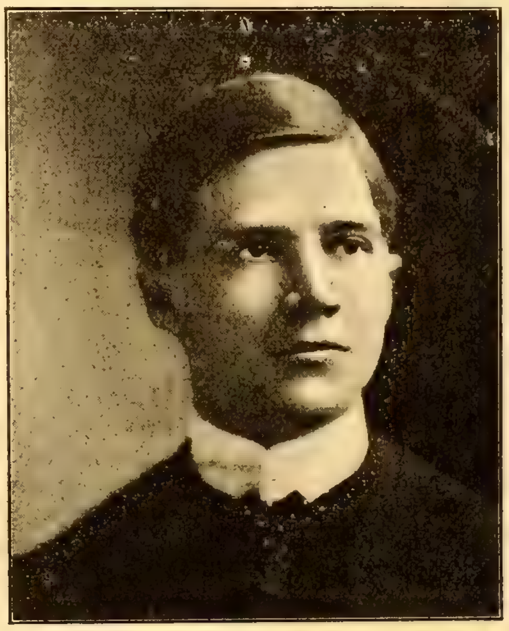
—Clyde Harlow, passing through St. Louis on his return from the great meeting at Portsmouth, Ohio, where he assisted his father and Brother Taubman, visited The Christian-Evangelist offices. From him we learn that Brother Harlow will take charge of his home church at Springfield, Mo., until August, when he will seek recreation before beginning another fall campaign in the evangelistic field.

—W. B. Gallaher, of Danville, Ill., writes us to bear perfectly volunteer testimony to the remarkable "solid, substantial and successful work" done there for the First Church of Christ during several years past by J. H. Smart, who was formerly of The Christian-Evangelist staff. "The work has been done kindly, wisely, and with untiring zeal and energy," writes Brother Gallaher.

—F. E. Lumley, pastor of the church at Wychwood Park, Toronto, has been recently appointed to the principalship of the College of the Disciples at St. Thomas, Ont., to succeed W. C. MacDougall who was appointed last August by the C. W. B. M. to the mission work in Calcutta, India, and whose resignation takes effect at the end of the present college year. Brother Lumley will bring an abundance of energy and consecration to his new work.

—We very much regret to announce the death of G. L. Brokaw, who was, until recently, owner and editor of the "Christian Union" of Des Moines. Brother Brokaw sold out his interest and went into the evangelistic field, working also for the circulation department of the "Christian Standard." He had not been well for some time, but only recently was his condition serious. We understand that his mind was troubled at the last.

—"The Power of His Resurrection" is the title of an Easter poem by Bro. [illegible]. L. Allen, of Homestead, Pa., who has had it printed in a neat little pamphlet which sells for 10 cents per copy. It indicates poetic ability of no mean order. It is a strong poem, giving a masterful description of the sublime event of our Lord's resurrection from the dead. It may be used with fine effect as a recitation in Easter entertainments by the children. Address the author as above.



*Missionaries of the Foreign Society at Nankin, China. Dr. Wakefield is a son of Professor E. B. Wakefield, of Hiram College. Mrs. Wakefield is a daughter of Dr. and Mrs. V. T. Lindsay, of Springfield, Ill. They are both graduates of Hiram College. Dr. Wakefield graduated from Rush Medical College, Chicago, Ill., in June, 1904. They went out last autumn.*

—"Gloria in Excelsis" is rich in numbers and in variety. You have rendered splendid service in behalf of our hymnology in this latest production. It will be a difficult matter to excel it in its entirety. Surely you deserve the thanks of the brotherhood for giving us this most needed addition to our church worship. May it prosper. Long live "Gloria in Excelsis." D. Errett, Pastor.

*Salem, Oregon.*

—"The Ohio Work," which is being published in the interests of our churches in the Buckeye state, is to be combined with "The Christian Worker," which is a western Pennsylvania paper. The one paper will seek to cover both fields, but is to be a parish paper rather than to attempt to come into competition with such papers as The Christian-Evangelist, which covers a national field. There are to be two Ohio editors.

—We have heard of the good work of O. M. Thomason, who has recently been located with the church at Davis, I. T. We learn that he has tendered his resignation there to take effect the last of March, at which time he will resume his journey to the Pacific coast, whither he had started last fall when he was prevailed upon to stop off at Davis. Brother Thomason has the record of being a good evangelist, and is backed up by the recommendations of many of our leaders in the territory and Texas. He seeks to get into touch with some of our churches in California, Oregon and Washington.

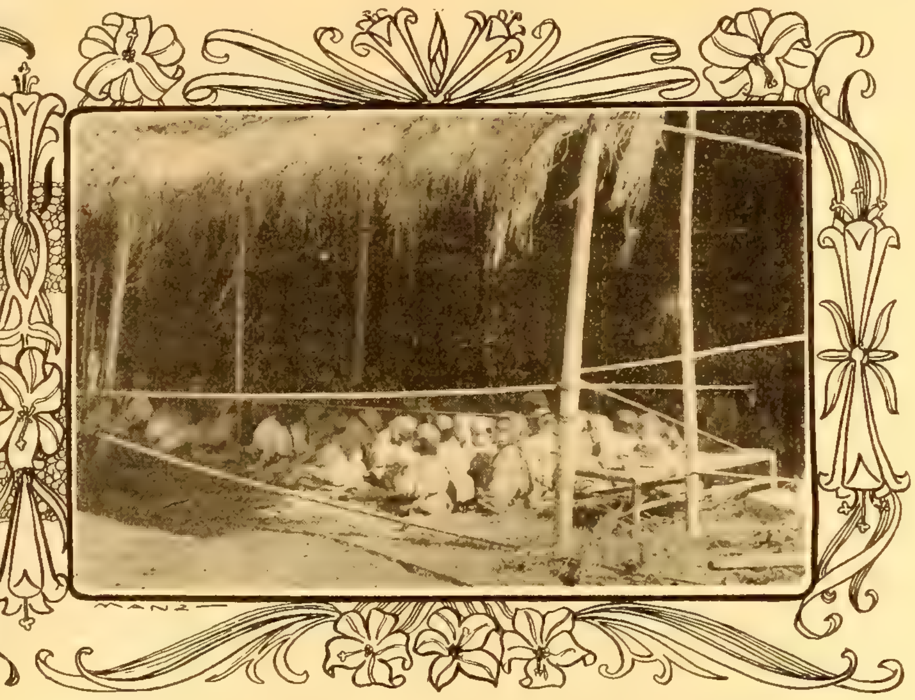
**Buddhist Nuns Visiting Miss Mary Kelly at the Girls' School of Nanking, China.**

—Our new church hymnal, "Gloria in Excelsis," is by odds superior to any hymnal published for the use of the Disciples of Christ. The responsive readings are well chosen and will contribute to the culture of the attention and the true spirit of worship. The hymns and tunes include a wide and varied and valuable selection. On its merits the book should find a place in large numbers of our churches in the near future.
N. S. Haynes, Pastor.

*Lincoln, Neb.*

—F. F. Walters, who came to the church at Neosho, Mo., from Grand Junction, Col., has been stirring things in his latest pastorate. The local paper gives a lengthy account of a meeting just held there, from which we gather that from his first appearance in the pulpit at Neosho the building there has proved entirely too small for the audiences. The Cumberland Presbyterian Church was secured for the special meeting, and it has been crowded so that there was not standing room. There is a fine outlook for a new building in the near future. Brother Walters was ably assisted by L. D. Sprague, of California, Mo., who had charge of the music.

Beggar Huts.



Feeding Children of Famine Refugees, Wuhu.

—J. D. Dabney, of Pittsburg, Pa., has prepared a little souvenir of his trip to the Holy Land. He gives a description of some of the most interesting places in the Orient, with pictures which Brother Dabney took or had taken. His church at Herron Hill last year raised $2,404, about $200 being for missions and benevolences. There were 31 additions, bringing the membership up to 125. This is an excellent report, for the field is a difficult one, and the church was not organized until October of the year previous. Preparations are now being made toward the expending of $1,000 on the building.

*1. A Hindu Boys' School. A Bible Class has been held here. 2. A Gospel Meeting in College Square, Calcutta. 3. Kali Charn Banerji, Registrar of the University of Calcutta and the most prominent Indian Christian in Calcutta. 4. A Calcutta Bible Class. 5. Examination Hall, University of Calcutta, where 13,000 students are examined. 6. Senate Hall, University of Calcutta.*

—J. F. Callahan, Noble, O., suggests the advisability of gathering a library for struggling ministerial students. Having assisted one such young man by securing books for him, it has occurred to him that he might be the medium of aiding a good many other young men in the same way by securing donations of books that have served their purpose in educating other preachers, who would gladly donate them for the use of such students as might not be able to purchase books for themselves. The idea is a good one, only we must not give such books as are of no value any longer to any one. All our libraries contain dead material of this kind.

—Our churches at Springfield, Mo, have put out a little monthly, called "The Christian Worker," with D. W. Moore as chief editor, and a number of preachers in the vicinity as assistants. We make a quotation from the initial editorial: "What we shall stand for is beautifully expressed in that suggestive poem of Bro. J. H. Garrison's. The policy of our Christian workers shall be, first, constructive, rather than destructive. To plant truth, the seeds of the kingdom, and in this way defeat wrong. To oppose evil, by the sword of the Spirit. To advocate in short whatever promotes the kingdom of heaven, to oppose whatever hinders." We cordially congratulate our brethren and trust the paper may do a useful work.

—It is the request of ministers in very many parts of the country that pastors knowing of any of their flock removing shall send an intimation to this effect to the preacher in the town to which these members go. W. A. Moore writes that more than half our brethren who move to a city like Tacoma, with its eighty thousand population, are lost to the work unless addresses are sent to the church. It will be seen, therefore, how needful was the suggestion made in a recent issue by Brother Lichtenberger in reference to the larger cities, like New York. Let the minister make a habit of this, and many of our church members will be saved to the church although they may be among the changeable population.

—We are glad to note that the church at Warren, O., is planning to swarm soon. The pastor has been urging the matter, and the financial committee has reported a sufficient amount subscribed to go ahead with the erection of a building on the west side, which, with the lot, will cost about $9,000. This building ought to be ready for occupancy next fall, and many new members in that part of the city will volunteer to form a new congregation. When Brother Lynn was pastor at Springfield, Ill., a similar plan was carried out with great success.

—Bro. D. A. Wickizer, although he has been but six months at Kirksville, Mo., is bringing that church into line with all progressive work. There have been in that period forty additions to the membership, and the congregation is more united in sentiment than it has been for some time. Last week a fine missionary rally was held, when the different interests were represented by such men as T. A. Abbott, Dean Haggard, George Muckley, A. W. Kokendoffer and George L. Snively. The brethren at Kirksville will find that in union there is strength, and we are glad that Brother Wickizer is enforcing this old proverb.

—Clyde Lee Fife, a son of Roger H. Fife, who helped his father in some of the manual work connected with the erection of the Hyde Park Christian Church, Kansas City, preaches in Louisburg, Kan., on Sundays, and is a freshman student in the University of Kansas during the week days. There is a picture of the young man and some account of him in the Kansas City "Star," from which it appears that he began to preach when he was a senior in the Westport high school, and has not missed being in the pulpit a single Sunday in three and a half years. He has intended to be a preacher as long as he can remember, and likes the idea of earning his way through school. He hopes to finish at Harvard University.

—J. P. Haner writes of a condition of things that exists doubtless in many places. He is holding a meeting in an old town of four hundred inhabitants, where there is one church house, built by the town, and controlled by unconverted men. There was no church organization of any kind there, although there were a few members of different churches, all contending with each other and for an existence. Some two months ago Brother Simons organized a Christian church, and Brother Haner has just had twelve additions.

—F. P. Arthur, pastor of the Lyon Street Church, Grand Rapids, Mich., says that the brethren in the two churches in that city raised the sum of $7,200, during the last year—$5,200 from Lyon Street and $2,000 from Fifth Avenue, and that nearly one hundred members were received into the membership of both churches. Brother Arthur is closing his seventh year of service with the Lyon Street Church, and writes that he is doing so "with prayerful hopes for larger things for Grand Rapids." We believe the conditions are ripe for "larger things" in that goodly city, and we shall expect to hear of a forward movement. The Lyon Street Church supports Dr. Jennie Crozier as missionary in India.

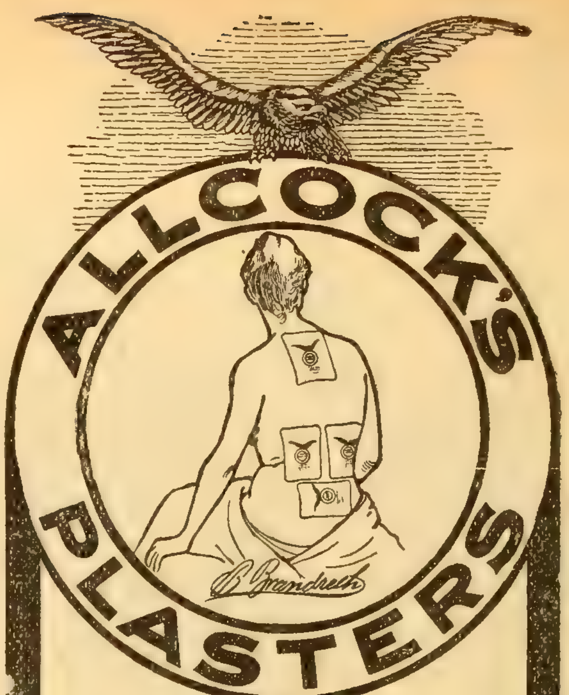
Some time ago we printed a quotation from a letter from Bro. Duncan MacGregor, of Allegheny City, who was a convert at the recent meeting of Brother Scoville for the church in that city. In a later note from him he writes: "Since I have entered this field of Gospel simplicity, my soul is untrammeled with the creeds. Imagine the ineffable bliss my soul enjoys drinking at the fountain head of Christ's unadulterated and undiluted teachings, undistilled from the minds and filtered through the brains of men. What a pity all these years I have been tied, fettered, chained! But now I am free. I would like to tell the simple story. Perhaps I could tell it in some of our churches down your way as a supply, or in evangelistic work." We would be glad to put any church in communication with Brother MacGregor, that may desire his services, or such church may address him at 318 North avenue, Allegheny City, Pa.

—Mrs. Alonzo J. Wagner writes us about an interesting occasion enjoyed by the San Francisco Bay Union of Auxiliaries to the C. W. B. M. The Berkeley auxiliary was a royal hostess. Among the items of interest were addresses by W. P. Bentley, late of Shanghai, China, Mrs. L. W. Sinclair, of Hamilton College, and the guest of honor, Miss Mary Graybiel, who has returned after twenty-three years of labor in India. She was presented with a silver loving-cup, Sister Darst, in her own inimitable way, handing it to her. It happened that the day was an anniversary one in Miss Graybiel's life, and also doubly dear as the date on which she had decided to devote herself to the work in India. The Bay union has assumed the suport of an orphan girl in that country. J. M. Hoffmann was among those present, and reported that the establishment of a Chinese mission in San Francisco is a certainty.

—We are glad to acknowledge a check for $10 from D. O. Smart, of Kansas City, to help in Brother Yeuell's meetings at Manchester, N. H., which Brother Smart, who is obligated in many other directions financially, prays may be a great success. We hope that many more readers of THE CHRISTIAN-EVANGELIST will feel enough interest in this meeting to want to have a part in it, financially. New Hampshire is the only state in the Union where we have no representation. Bro. Herbert Yeuell, one of our most successful evangelists, a man used to dealing with the people of the east, has been selected to hold the campaign, and it will require perhaps $500 or more to accomplish what we wish to. The "Go" of Christ is just as imperative in the case of the little state of New Hampshire as in any foreign country. Brother Garrison has initiated this movement, and we trust that, with the many other obligations which bear so heavily upon him, he will not be required to stand for the chief part of this expense.

—There can be no doubt that legalism has ever been one of the subtlest and most dangerous foes of Christianity. A correspondent speaking of its universal prevalence in all religious bodies says: "What is needed is that some person who is strong enough shall come forth like one of the old Hebrew prophets and strike at the evil straight from the shoulder. A Paul, with his intense hatred of legalism and his deep insight into the plans and purposes of God respecting his creatures, is needed as in the early days when the Jerusalem Gospel was so seriously crippling the work of the Gospel of Christ. I should not like to see another denomination introduced but I should like to see a reform movement started that would tend to correct the evil in all the existent denominations. It seems to me that the way to this is through the introduction of a saner, nobler, loftier conception of God. We should then have saner notions regarding what he expects from us. And that is the crucial point in all religions. What does God expect from me? is the question of every earnest seeker after God. The answer is at hand: That you shall be conformed to the image of his Son. When we have attained to that conformity, God will be satisfied, and not before. And we have not the right attitude if we wish him to be content with anything in our character short of that."

—We regret to record the death of G. W. Waters, who passed away at Hope, Ark., from pneumonia, whither he had recently removed from Canton, Mo., where he was a senior elder in the church and for several years was president of the Board of Trustees of Christian University. He had filled his place at the Lord's table in a very impressive manner on the Sunday prior to his death, and was taken sick on the following morning. Col. Waters held prominent positions under the state of Missouri, having been a lecturer in the agricultural department of the university, and he had charge of the Missouri agricultural exhibits at all expositions since the time of the World's Fair at Chicago. He is survived by a widow and seven children, one of whom is Baxter Waters, the minister of our church at Duluth, Minn. The funeral services were conducted by Percy G. Cross, at Hope.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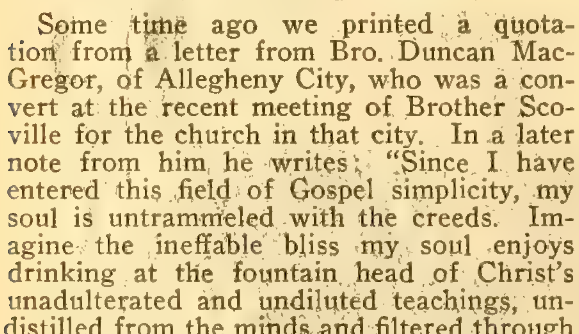
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—We are glad to announce this week that there has been held the greatest evangelistic meeting of modern times held by a single church. Charles Reign Scoville, with his singer, DeLoss Smith, has been associated with T. W. Grafton and the church at Anderson, Ind., in a phenomenal revival, which has yielded 1,130 additions to the church there. The meeting held by these same evangelists at Paris, Ill., in the spring was the largest in results up to that time, but the conversions at Anderson have gone several hundreds beyond those at Paris. It is pleasant for us to be able to quote from an editorial in the "Daily News" of Anderson the following words: "This evangelist preaches the Bible, stands on the Bible and is of, for and by the Bible." That fact, and the intensity with which he urges the plea, are, from the human side, perhaps the chief reasons of Brother Scoville's success. Brother Harlow has had a wonderful meeting also at Portsmouth, O., with Brother Taubman, the number of additions reaching 612 in a six weeks' meeting. We had hoped to be able to give full reports of these meetings in our issue of this week, but they have failed to reach us. By the way, let us urge our brethren that we believe the religious newspaper should not be behind the daily press in publishing promptly news that is of importance. A great many of our preachers, especially, fail to recognize this fact. We try to avoid publishing as "news" in February or March a dedication, for example, that occurred in October!

—Just as the Editor of this paper was leaving Las Vegas, he called on one of his subscribers there and learned to his surprise and regret that the little band of Disciples of Christ in that city was being rent in twain over the use of an instrument in the worship and Sunday-school helps in the Sunday-school. Bro. O. D. Cheatham, who came there last autumn, found some members, and gathering them together they met in a hall and a Sunday-school was begun, and social meetings were held. A piano was used to aid in the music. A Brother Barker, who combines preaching with some secular business, living within reach, came and preached to them and straightway opposed the use of the instrument and Sunday-school literature. Not wishing to have any wrangling, Brother Cheatham, at the close of the service, asked those to remain who were interested in the future work of the church there. Nearly all remained, when it was decided to rent the Baptist church for an afternoon service for those who were unwilling to make the use of such helps as those mentioned above a condition of fellowship. The opposers of these so-called innovations will meet in the hall for the present. It is very sad to see such a spirit manifested by those who profess to be pleading for union. The Home Board should see to it at once that a wise evangelist be sent to this important field to hold a meeting and set in order the things that are wanting. We learn of others of this class of mistaken members who are sowing seeds of division in this territory.

EASTER GLORY!

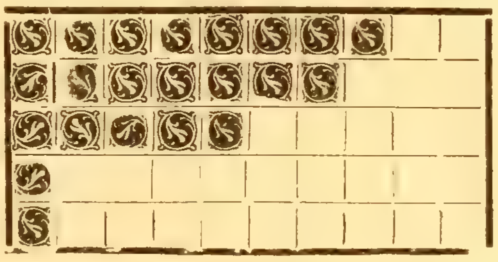
**A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided Day for missions. This Association should have at least one undivided Day for this Gospel of the Helping Hand. Order supplies at once.**

**Geo. L. Snively, Gen. Sec.**
**903 Aubert Ave., St. Louis.**

* * *

### Another Letter.

Our mail brings to us many touching and interesting letters, as well as many helpful remittances. We want you to read on of those letters and ask yourself,



"Have I any excuse for not assisting to save the lot at Hot Springs?"

"Union City, Ind., Jan. 29.—Dear Brother Kincaid: I received your letter a few days ago, which I read and reread before I folded it up; then I thought and thought, and prayed, asking God what to do. I am now past 73 years old, aged and alone in the world. I have only an income of $8 per month. My husband was an invalid for ten years, a preacher as long as he could labor. He went home to God on Aug. 13, 1904. My heart goes out for that work at Hot Springs. I have met with the little church, and I can see the great need of a house there. I will send you $1 and will try to raise more. . . I have assisted Ashley Johnson's School of Evangelists, aiding him to feed the boys. . . . May God bless you in your work.—Mrs. Thompson."

A dear old sister, 73 years old, living on an income of $8 per month, helping in all lines of mission work, and has money for these extra causes, and you have not done anything! Ask yoursel "Why?"

Money received this week, $75; previously reported, $775; making a total of $850 up to date.

Address all remittances to T. N. Kincaid, Hot Springs, Ark.

To the Editor of The Christian-Evangelist.

Hot Springs, Ark., Feb. 26.—Liberal contributions from congregation and increase through mail. Whiten two blocks. —Dr. W. H. Connell.

* * *

### Missouri for Foreign Missions.

To the fervent Missouri Disciple, full of desire for the conquering of the nations for Christ Jesus our King, the fact that our state does not stand first in offerings for foreign missions is cause for sadness.

Yet it is well to know that we are moving in that direction, that we are nearer, much nearer, our rightful place than we ever have been in the past. The progress that we have made is proof that we can grow yet more; the fact that we are nearer the head of the line than we have ever been is evidence that we can lead if we will. Possibly these figures will give us some needful inspiration.

| | 1903-1904 | 1904-1905 | Gain. |
|---|---|---|---|
| Contributing churches | 246 | 297 | 51 |
| Contributing Bible schools | 359 | 378 | 19 |
| Church offerings | $7,893.50 | $9,608.93 | $1,715.43 |
| Bible school offerings | 5,161.09 | 6,280.04 | 1,118.95 |
| Y. P. S. C. E. offerings | 818.06 | 891.90 | 72.84 |
| Individual offerings | 1,967.00 | 6,032.86 | 4,065.86 |

Total gain over last year 51 churches, 19 Bible schools and $6,973.08, or, nearly 50 per cent gain in the amount given. This ought to fill us with courage. These figures reveal our possibilities. Many of our churches are putting the two offerings of March and June together and sending them both in the name of the Bible school. Thus while only 297 churches gave, as such, last year, 191 of the others sent offerings through the Bible school, making 488 that really sent offerings. Brethren, don't do this. Take the offering in March in the church, and make it as great as you can; take the offering in June in the Bible school, and let it be the greatest ever; but if you must combine the two in the taking, let the offering of the church be sent as such, so that the name of the congregation may not be omitted from the list.

I know it is going to be a task to swing Missouri to the front when Indiana, Ohio and Kentucky have the foreign board, with A. McLean, F. M. Rains and Stephen Corey, in their very midst; but we have the churches, we have the wealth and with the requisite consecration we can lead all the rest. Let the watchword be, "Every church enlisted, every member giving, for this holy cause."

T. A. Abbott.

*Kansas City, Mo.*

Sunday-School Requisites.

**Model Sunday-School Record.**

This gives a complete record of attendance of Officers, Teachers, Pupils, Collection by Classes, Total Enrollment, Secretary's Weekly and Quarterly Report, etc. Good for use during two years.

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Contains Alphabetical List of names of Officers, Teachers and Pupils.

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Arranged for Recording Receipts and Expenditures. Good for three years' use.

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**Model Sunday-School Class Books.**

Arranged for record of Name, Residence, Attendance, Contribution, etc. Good for one year.

**Price, Single Copy .................... $.05**
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**St. Louis, Mo.**

# NEWS FROM MANY FIELDS

### Cincinnati Letter.

Hamilton county is now thoroughly organized for effective missionary work. The county missionary board, which consists of the ministers and a number of business men, will meet on the first Monday of each month.——Brother Milner, the new minister at Harrison, is starting in with his work very successfully. A meeting began there February 4. Frank Thomas, of New Salem, Ind., is the evangelist.——The Sunday-schools at Carthage and Camp Washington are in a contest, the attendance and offering being the basis. Camp Washington is ahead. The congregation at the latter place will begin a new building in April. C. J. Sebastian is minister.——Central Church, under the ministry of J. L. Hill, is going forward. There are additions almost every Lord's day.——We regret to lose from our midst W. F. Smith, who for four years has been with the church at Belvue, Ky. He has been a faithful member of our ministerial association all this time, and has done a good work at Belvue. He goes to Morehead. We pray for him the Father's richest blessings.——I was with E. K. Van Winkle in a meeting at Munger, O., recently. In seventeen days 23 were added to the congregation, and every department of the work strengthened. Brother Van Winkle is showing what can be done in the country churches by persistent work. C. C. Smith and George B. Ranshaw supplied at Lockland during the absence of the pastor.

W. G. Loucks, Sta. R.

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### Oregon.

Since last month's report three churches have sent in their offering for Oregon missions and have received credit as follows: Portland, First, $63.72; North Yamhill, $7.55; Sheridan, $9.35. Portland First should have credit for $39.88 more, for which District No. 6 is obligated and which is expected at any time.

With Brother Patterson as leader of song, we have just closed a meeting with the Sheridan Church, resulting in 17 accessions and the employment of Brother Patterson as pastor, until the Turner convention, when he may enter another field. The church found no difficulty in paying for the meeting and in raising the new pastor's salary.

Several larger meetings have been held during the month, which have been or will be reported by others. With men in the field like S. M. Martin, J. N. McConnell, T. S. Handsaker, F. E. Jones, B. B. Burton and N. H. Brooks, seconded by our missionary pastors, there is no reason why this should not be a year of large ingatherings for Christ in Oregon.

Some of the churches are doing very little for state missions and some nothing as yet; while others are doing nobly. It is the proportionate gift of the churches that determines the value of their offerings. One of our enthusiastic and devoted pastors says that he will do all he can to have his congregation lead in its proportionate gift to Oregon missions; and he is quite likely to realize his desire unless some other church shall make another and larger offering than has been sent in. Brother pastor, what do you say about it? What is your ambition in the matter or have you none? May the Lord help you to see the door of opportunity open before you and all of us.

Since last report, several churches have added to the amounts previously reported; and we have received $55.67 from boys and girls' rally day offering. Every school in Oregon should be enlisted in this great work. Matt. 20:28. F. E. Billington.

*Cottage Grove.*

I CURE ASTHMA Will prove it by sending FREE TREATMENT Write MOKO, Van Wert, O.

* *

### North Carolina.

Your correspondent was called to Spray, N. C., to assist Dr. B. T. Bitting, the minister there, in the funeral services of Sister Nettie J. Glenn, wife of J. R. Glenn, former minister at this place. Brother Glenn has the sympathy of his brethren in the loss of a devoted wife. His father, T. J. Glenn, residing at Stoneville, preaches for the churches at Stokesdale and Rosebud, and has recently organized another congregation near the Virginia line. They have their house of worship about roofed. The "Watch Tower," published at Greenville, N. C., in its issue of January 17, reports that on January 14, J. C. Dukes, a missionary Baptist, and for the past thirty years a minister in that faith in the Carolinas, took membership with the Christian church at Washington. His wife and daughter also joined, the daughter making the confession. A. B. Cunningham is the minister at Washington, coming a few months ago from my native soil, "The United States of Ohio," as a certain "Buckeye" puts it. Brother Cunningham and wife were surprised by the congregation recently on the occasion of the 25th anniversary of their marriage. We are rejoicing in the coming of a state evangelist in the person of W. G. Walker. There are many open doors and we wish for great blessings on his work. There are a number of district unions in our state. The Pamlico union met with the Oriental church. Eight churches reported. The Roanoke union had reports from 20 churches. Last year 47 churches in North Carolina, made offerings to our Foreign Missionary Society. There should be many more this year. J. A. Hopkins.

*Winston-Salem.*

* *

### Kansas.

The meeting at Agra held by J. M. Lowe, resulted in a total of 57 additions—32 by primary obedience. It was the greatest meeting the town had ever seen. Brother Lowe began at Zeandale Feb. 14. He then goes to Tonganoxie; then to Stafford.——E. N. Phillips is making good headway in Oakland—20 added. The church is receiving great benefit from Brother Phillips' preaching. His next meeting will be at Lebo, whence he goes to Glasco.——N. A. Stull is in the opening days of a meeting at Perry. On account of sickness in his family Brother Stull has been kept out of the field for some weeks.——C. W. Cooper had a good meeting at Morrowville, with 7 added. Brother Cooper is just now in Nebraska for a meeting, but is open to dates in Kansas. He is all right.——We have not had the report of E. J. Wright's meeting at Delavan, but he never fails to do excellent work. If you want his services write us.——C. C. Atwood is in a meeting at Larkin, with 7 added.

I want to announce to our weak and pastorless churches that we have the names of about 30 of our pastors who have agreed to hold missionary protracted meetings. These meetings are to be accomplished by the church where the preacher is employed loaning him, under full salary, for a meeting at some needy point. Let us hear from all places wanting the assistance of the faithful men. In writing state the particulars concerning your church and community. Hurry up.

Our receipts are light this season of the year. Delinquent churches please take notice. W. S. Lowe.

*Topeka, Kan.*

* *

### Texas.

Winter is a season of quietude in Texas so far as evangelistic work is concerned. However, our organized work has not been permitted to lag. Some of the best district conventions in the history of the work have been held this winter. Our corresponding secretary, J. C. Mason, is ever watchful and never permits any part of the work to get behind.

There are a good many changes taking place among our preachers, as already announced in The Christian-Evangelist. B. B. Sanders, generally considered as the strongest of our Texas evangelists, has just held a meeting at Mineral Wells, which was, in many respects, remarkable. The church was made united and harmonious, and they have raised a sufficient sum to enable them to secure a minister of the very first rank.

The Central Church of Dallas has given $5,000 to the library fund of Texas Christian University. The Athens Church, of which I am pastor, has secured Mrs. Edith Steinbrook, of Brandon, Ia., as pastoral helper, and she will begin her duties March 1. We are also preparing for a great meeting in May, under the leadership of John W. Marshall. Within the past few months this church has succeeded in paying off the entire amount of its indebtedness, about $2,000, and we began the year with no outstanding obligations. W. O. Stephens.

* *

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ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

### Virginia.

R. E. Elmore, for five years the popular pastor at Tazewell, has begun work with the infant church at Portsmouth, Va.——W. H. Book has the sympathy of a host of Virginia friends in the death of Mrs. Book.——F. F. Bullard, who has been unable to preach for some time, was improving rapidly at last report. The professors and young ministers of Virginia Christian College have been filling the pulpit for him.——C. H. Poage has made a splendid record in his four months' work with the Radford churches.——The Petersburg church has let the contract for a new building.——A. J. Renforth, who was for seven years the successful pastor of the Hampton Church, has resigned and moved to his farm. He has accepted calls to some country churches. The ministers of Hampton in the regular meeting of the ministerial association protested against his leaving.——Virginia Christian College has 200 students enrolled this year. Recently Professor O. B. Sears, of Farmville, delivered his address on "The Makers of Virginia History," of which the students and faculty spoke very highly.——The Virginia Christian Missionary Society is planning vigorously for a Sunday-school offering for state missions in April.——H. D. Coffey, employed by V. C. M. S., recently closed a three weeks' meeting at Fairmount Church, in the suburbs of Richmond, in which 67 persons were added to the church. The new house has been dedicated. All the Richmond preachers, J. J. Haley, B. H. Melton, H. P. Atkins, and P. A. Cave took part, as did also C. B. Richards, of Petersburg, and a Baptist and a Methodist preacher of Fairmount. This is the culmination of about two years of faithful effort on the part of the pastor, H. W. Sublett. This is Brother Sublett's first pastorate, and on dedication day he was justly the happiest man in Richmond. This congregation is enthusiastic and zealous, and has nobly borne its part in this enterprise.

H. C. Combs.

* *

### E. L. Powell at Richmond, Va.

We have just closed a meeting here, conducted by E. L. Powell, of Louisville, Ky., which will prove a blessing to this community for years to come. It was a great meeting in the truest sense of the word—great in the breaking down of denominational barriers, great in the inspiration imparted, great in the far-reaching good it has wrought. Crowded out of our own building, which accommodates about three hundred and fifty, we went by invitation on the third night to the Grove Avenue Baptist Church, which accommodates a thousand. This, too, was filled before the meeting ended. Before the coming of Brother Powell our Baptist brethren, learning of the audiences we anticipated, placed their magnificent church home at our disposal; and after his coming both pastor and people co-operated with us in truest fellowship. We owe a lasting debt of gratitude to Rev. J. B. Hawthorne and to his official board; and the strengthening of the ties which already bound us to his people is not the least of the blessings vouchsafed us. Brother Powell was at his best. "The royalty of human nature," a sermon to men only, was pronounced the greatest heard in many years in this community, and "What shall I do with Jesus?" the strongest of his many strong appeals. But every subject was timely. The treatment of all was vital. Every message was a call to the highest, holiest manhood. Every sermon was Christ. What we prayed for has been granted—a meeting which will be felt for years to come. Planting and watering have been done, and God has already shown the first fruits of his increase. Our work in Richmond prospers. West End was never in better condition. Larger work is before us. Under God, Brother Powell has opened to us its way.

Henry Pearce Atkins, Pastor.

W. Daviess Pittman Investment Co.

CARLETON BLDG., ST. LOUIS.

In the matter of investments, I desire to state my position, so that my friends and the public may know how I operate.

I do not carry a line of investments "for sale," as other brokerage and bond houses do, but recommend and purchase for my clients such securities as I feel certain are *good* and in every respect safe and secure as to principal and interest.

Not having a line of investments to sell, I can give an unbiased opinion and disinterested advice concerning investments, that I could not do otherwise. I REPRESENT THE PURCHASER, and not the maker or seller of securities, and for my services in these matters I charge a reasonable fee. You pay for legal or medical advice; why not pay for advice in the matter of investing your money?

These are the days of specialists, and I claim to be an INVESTMENT SPECIALIST!

*W. DAVIESS PITTMAN.*

**CANCER** and tumors treated without pain, and pay when cured if desired. If anyone afflicted will come and let me examine them, and if I say SURE I can cure them, we will agree on a price put their money in a bank and I will place the same amount. If I cure the case all the money is mine but if I fail to cure the case all the money is paid to the patient. The treatment is painless. Most cases cured with one application of medicine on the growth for one hour without pain. Advice and references free. Call or write. Dr. J. C McLAUGHLIN, 308 Junction Bldg, Kansas City, Mo.

* *

### Changes.

Baird, E. C.—Craig, to 416 Blake street, St. Joseph, Mo., Station D.
Comstock, C. W.—Gallatin, to 405 College avenue, Columbia, Mo.
Frazier, E. L.—Indianapolis, to Morristown, Ind.
Jinnett, W. R.—Indianapolis, to Manilla, Ind.
Lowe, E. E.—Neodesha, to 525 N. Second street, Arkansas City, Kan.
Manley, E. G.—Mound Valley, to Oswego, Kan.
Maxwell, S. R.—Kennett, Mo., to Charleston, Ill.
Munyon, Alfred—Bucklin, to 811 Gardner avenue, Kirksville, Mo.
Smith, Melford W.—Pullman, to Rosalia, Wash.
Stout, J. Arthur—Kansas City, to Marceline, Mo.
Sweeney, Z. T.—Columbus, Ind., to Fourteenth and K streets, Washington, D. C., care of Dr. Pile.
Underwood, Charles E.—Summitville, to 457 West Tenth street, Indianapolis, Ind.
Utz, B. E.—Spokane, to Spokane Bridge, Wash.
Van Horn, J. M.—Worcester, Mass., to general delivery, Toronto, Canada.
Vance, S. J.—Caney, Kan., to Carthage, Missouri.
Varner, H. C.—Caldwell, to Roseberry, Idaho.
Watts, S. D.—Waveland, to Summitville, Ind.
Walker, W. G.—Lexington, Ky., to Wilson, N. C.
Webb, John T.—Billings, Mont., to 435 Drury avenue, Kansas City, Mo.
Wharton, F. Douglas—Newkirk, Okla., to Ada, I. T.
White, A. J.—Maywood, to 288 Oakley Boulevard, Chicago, Ill.
Willis, Walter S.—Ironton, O., to Clintonville, Ky.
Wright, A. T.—Chandler, Okla., to Mt. Ida, Ark.
Yard, C. W.—Thayer, to Baxter Springs, Kan.
Zeran, John S.—Farmington, to Fredericktown, Mo.

* *

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# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to THE CHRISTIAN-EVANGELIST.

Connersville, Ind., Feb. 25.—Eighty added at Anderson Friday; eleven hundred and thirty to date. De Loss Smith will continue with Pastor Grafton over Sunday. I start our meeting here Sunday and return to Anderson for closing reception Monday night.—Chas. Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Bloomington, Ind., Feb. 26.—Thirty-one yesterday—244 total; services for members only in the afternoon overflowed all space; members not allowed last night; 19 adult additions.—Brooks and Clark.

**Special to THE CHRISTIAN-EVANGELIST.**

Syracuse, N. Y., Feb. 25.—The great Chapman union meetings gave us no visible results. In this large eastern center we are learning that primitive Christianity must be maintained on its own lines. Our people are clamorous for a campaign. Herbert Yeuell consents to stay. He is arousing the city. We go to the largest theater next Sunday. Thirty-two already.—Wm. D. Ryan, Minister.

### Colorado.

Rifle, Feb. 19.—We are in the midst of a splendid meeting; 6 additions to date.—R. M. Bailey is the pastor.—John T. Stivers, Evangelist.

### Florida.

Jacksonville, Feb. 12.—Three additions recently.—T. Henry Blenus.

### Georgia.

Fitzgerald, Feb. 19.—Eighteen confessions in three weeks.—N. G. Buckley.

### Idaho.

Roseberry, Feb. 10.—I have just held a week's meeting at Salmon-Meadows, a town without a church organization of any kind. There were two confessions. All business houses, including saloons, closed evenings during the meeting. I will return the last of the month and continue the meeting for several weeks.—H. C. Varner.

Lewiston, Feb. 22.—Forty-three accessions in four weeks. H. H. Hubbell, the pastor, is doing the preaching, assisted by B. D. Chesnut, of Iowa, as singer.—H. H. Hubbell.

### Illinois.

Carbondale, Feb. 19.—Two additions rerently—1 by confession, and 1 a Baptist minister.—A. M. Growden

Danville, Feb. 19.—A twenty-six days' meeting at the Third Church closed recently with 61 additions. W. F. Shearer, of Angola, Ind., was the evangelist. Seven additions at regular services yesterday. S. S. Jones is the pastor.—W. C. Swartz.

Fairbury, Feb. 19.—Ten confessions yesterday.—L. B. Pickerill.

Hamilton, Feb. 19.—Our meeting closed with 51 additions—30 by confession. Roy O. Youtz, Des Moines, Ia., was the singer.—H. G. Waggoner.

Ogden, Feb. 20.—Meeting one week old, with 10 additions—7 by confession and 3 by statement.—J. D. Williams.

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Pana, Feb. 21.—Three additions at Arthur recently.—J. W. Larimore.

Waukegan, Feb. 18.—Seven additions recently—3 by confession The work is thriving as never before.—E. N. Tucker.

Wheeler, Feb. 19.—We are in a splendid meeting—8 additions in one week. T. H. Wilson, the pastor, is doing the preaching, assisted by Miss Davis, of Brownstown, Ill., as leader of song.—F. M. Buckmaster.

Smithboro, Feb 21.—Meeting at Keyesport closed with 28 additions—24 by confession.—J. E. Story.

Saunemin, Feb. 23.—One addition here, also 1 at Forrest, recently.—J. W. Reynolds.

Ipava, Feb. 26.—Thirty-five accessions. Jesse T. Craig is the pastor; H. A. Northcutt, evangelist.—Charles E. McVay, Singer.

Carrollton, Feb. 20.—Four additions recently—3 by baptism, 1 by statement. All departments are doing good work.—J. D. Arnold, Pastor.

Flora, Feb. 20.—I am assisting R. C. Ogburn in a meeting. Twenty additions in ten days. We continue.—Frank Thompson.

Chambersburg, Feb. 21.—Thirty-two additions to date. Roads impassable for ten days.—W. W. Wharton.

### Indiana.

Kendallville, Feb. 19.—Our three weeks' revival closed with 36 additions. James Small was with us a part of the time. There have been 114 additions since I took charge a year ago.—J. D. Hull, Minister.

Gifford, Feb. 22.—Eight confessions at Independence school house, near here. A Sunday-school will be organized.—R. M. Marshall.

Vincennes, Feb. 23.—Our meeting closed with 129 additions. This church is now the strongest in Vincennes. William Oeschger is the pastor.—Austin Hunter, Evangelist.

Montpelier, Feb. 21.—The Martin family are in a meeting, with 30 additions already. Their late meeting at Henderson, Ky., resulted in 100 additions.—D. T. Harris.

Holton, Feb. 19.—I closed a two weeks' meeting last night, with 7 additions—5 by confession. This church had been without a minister for nearly a year and was disorganized and discouraged, but is now in good condition. A minister has been called.—Charles W. Mahin, Evangelist.

Kingstown, Feb. 20.—Our four weeks' meeting, with home forces, closed with 33 additions—26 by confession.—E. S. Conner.

Owensville, Feb. 19.—We closed a nineteen days' meeting with 131 additions. We begin a meeting at Kankakee, Ill., Feb. 20.—Clark Family, Evangelists.

Campbellsburg, Feb. 24.—Our three weeks' meeting closed with 51 additions—43 by confession. R. R. Bulgin, of Terre Haute, was the evangelist.—J. S. Denny.

Peru, Feb. 24.—I am in a meeting with C. H. Devoe, who took charge of this church Feb. 1. Good interest; 7 additions.—H. K. Shields, Singer.

### Indian Territory.

Davis, Feb. 20.—One confession Sunday. We are marshaling the home forces for a meeting to begin March 4 I held a short "four years' crusade" meeting at Wynnewood recently.—O. M. Thomason.

Roff, Feb. 12.—Two added by letter yesterday.—E. S. Allhands.

Wynnewood, Feb. 17.—O. M. Thomason, of Davis, I. T., assisted by Professors Hensley and Morgan, of Waco, Tex., as singers, recently closed a ten days' meeting here. No additions, on account of inclement weather.—Mrs. C. C. Grundy.

Poteau, Feb. 20.—Church growing in membership and strength. Two additions Sunday.—A. J. Jones. Pastor.

What Sulphur Does

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The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

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Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

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At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

### Iowa.

Clarion, Feb. 16.—The church is taking on new life. All departments are doing good work. We are preparing to enter the simultaneous Bible school campaign—S. Melvin Compton.

Chariton, Feb. 19.—Three confessions recently.—C. F. Ward.

Sac City, Feb. 21.—Our meeting closed with 115 added. Every department of the work is booming. J. Irving Brown is the pastor.—C. L. Organ, State Evangelist.

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Sioux City, Ia., bought 125 copies Complete Cloth Edition

Elmira, N. Y., bought 100 copies, Complete Edition
Boswell, Ind., " 76 " Abridged "
Wilson Mills, N.C., " 60 " " "
Lafayette, Ill., bought 42 copies, Complete Edition
Monterey, Mexico, " 36 " Abridged "
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Atlantic, Feb. 19.—Two additions yesterday.—W. B. Crewdson.

### Kansas.

Larned, Feb. 23.—One addition Sunday.—B. E. Parker, Minister.

Yates Center, Feb. 23.—Twenty-three additions to date. F. W. Emerson is the pastor.—V. E. Ridenour, Singer.

Elk City, Feb. 19.—Our meeting two weeks old, with 17 added—11 by confession, 6 by statement. J. P. Haner is the evangelist and Miss Lula Gilliland has charge of the music.—J. W. Ball, Minister.

Abbyville, Feb. 21.—Meeting one week old; 7 additions.—J. P. Childs, Evangelist.

Topeka, Feb. 23.—Our meeting closed with 25 accessions—13 by confession. E. N. Phillips was the evangelist.—Homer Foltz, Minister.

### Kentucky.

Henderson, Feb. 23.—Twelve accessions at regular services—5 by confession, 4 from denominations, 3 by statement.—William A. Ward.

### Maryland.

Baltimore, Feb. 19.—Twenty-three additions to the Christian Temple since Jan. 1 at regular services, mostly by confession. One was a Chinaman. We have a Chinese school in connection with the Temple.—Peter Ainslie.

### Michigan.

Dowagiac, Feb. 17.—Our meeting twelve days old, with 24 additions—23 by confession. Good interest and increasing audiences. G. G. Howe, the pastor, is doing the preaching.—Thomas C. Clark, Singing Evangelist.

### Missouri.

Canton, Feb. 23.—Our meeting at La Grange closed with 15 accessions. Brother McFarland and wife were the evangelists.—F. J. Yokley, Minister.

Queen City, Feb. 20.—One confession Sunday; also 1 at Coffey, under the ministry of Brother Vance; 8 additions at Greentop since Jan. 1.—I. N. Jett, Minister.

Columbia, Feb. 19.—One addition at Jameson yesterday.—C. W. Comstock.

Festus, Feb. 20.—One addition by letter recently.—Daniel George Cole.

Kansas City, Feb. 19.—Five additions recently at Budd Park Church.—B. L. Wray, Pastor.

Lee's Summit, Feb. 19.—Eleven added at regular services since Jan. 1—2 by confession.—Thomas R. Thornton.

Moberly, Feb. 22.—Have rebuilt Hawk Point Church—10 additions at first service. Brother Lindsey has held a successful meeting at Clark. Preparations are being made for a meeting in Central Church here in April by Brooks Brothers.—S. J. Cephas.

Mountain Grove, Feb. 19.—Two additions at Cedarville recently—1 by confession, 1 by letter.—E. W. Yocum.

Flat River, Feb. 20.—Five additions since last report—4 by confession, 1 by statement. We are planning for a revival, with J. V. Updike as evangelist and Miss Mayme Eisenbarger as song leader.—Clarence E. Dunkelberger.

Grant City, Feb. 23.—One addition here; 36 at White Oak since last report. I begin my second "crusade meeting" at Allendale, Mo., March 16. We will establish a new church there.—W. L. Harris.

### Nebraska.

Hastings, Feb. 19.—We closed a five weeks' meeting last night with 131 additions. O. E. Hamilton, evangelist, and

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Ralph Boileau, singer, led us in the meeting.—H. S. Gilliam, Minister.

North Bend, Feb. 19.—Two additions recently. The church is in fine condition.—J. B. White.

### New York.

Auburn, Feb. 19.—Our two weeks' meeting closed with 20 additions.—D. R. Goodrich, Clerk.

Buffalo, Feb. 19.—Two confessions at regular services Sunday.—B. S. Ferrall.

Rochester, Feb. 19.—Eleven additions recently. Large audiences and good interest. —E. C. Harris, Pastor.

Syracuse, Feb. 19.—Second week of meeting at Central Church, with Evangelists Herbert Yeuell and McPherson, begins encouragingly; 11 additions yesterday —10 by confession and 1 by statement.—Wm. D. Ryan, Pastor.

### North Carolina.

Freemont, Feb. 19.—Meeting one week old, with two confessions. We continue.—W. G. Walker, State Evangelist.

### Ohio.

Rushsylvania, Feb. 19.—Our two weeks' meeting closed with 18 additions—12 by confession, 6 by letter and statement.—S. L. Lyon, Pastor.

Uhrichsville, Feb. 19.—Our five weeks' meeting closed with 60 additions—51 by baptism; 22 men. Home forces.—Charles Darsie.

Glouster, Feb. 23.—Fifty-one additions in 14 days; large audiences; will continue. —J. Bennett, Evangelist.

### Oklahoma.

Blackwell, Feb. 20.—Three additions Sunday—1 by letter, 2 by statement.—Isom Roberts.

Hitchcock, Feb. 15.—Our meeting, conducted by J. A. Tabor, of Watonga, Okla., closed with 102 additions. We now have the strongest organization in the county, our membership being 122.—D. A. Drake, Elder.

Norman, Feb. 20.—Eight additions—3 by baptism, in our meeting being conducted by Brother McCorkle, assisted by Brother Bliss, of El Reno, as singer.—J. C. Powell, Pastor.

### Oregon.

McMinnville, Feb. 15.—I have just held a short meeting at Carlton; 9 additions—8 by baptism.—C. F. Swander.

Richland, Feb. 20.—We closed a 25 days' meeting with 51 additions—28 by baptism. Frank E. Jones was the evangelist. Brother Jones has begun a meeting at Half Way, Pine Valley, Ore.—A. B. Cash, Pastor.

### Texas.

San Antonio, Feb. 19.—Four additions yesterday—3 baptisms.—D. D. Boyle, Minister.

### Washington.

Dayton, Feb. 17.—Our twenty-nine days' meeting closed with 96 additions. J. A. Pine, the pastor, has all departments of the work well organized. We are now in a meeting with W. L. McCollough, at Clarkston.—L. F. Stephens and wife, Evangelists.

Elma, Feb. 14.—A meeting at Vancouver, held by S. D. Skaggs and myself, closed with 21 additions. I am now in a meeting here with George F. Duffy, the pastor.—Harvey Hazel.

* *

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## Make It a Great Day.

March 4 is a holy day in our churches. On that day we should aim at the following:

1. Remind ourselves that a worthy offering can not be secured with a half mind, a half heart and with a lame endeavor. Intelligent, whole-souled effort only will tell.

2. To make an advance in the number of contributing churches. This we must do for our own self-respect, as well as for the cause we love.

3. To increase the number of churches reaching their full apportionment.

4. To increase the number of living link churches. We hope to close the year with 100 living link missionaries.

5. To increase the number of givers in each church, as well as the amount contributed. This is important.

6. To increase the number of those giving $5 or more. Ask for large amounts.

7. To pitch the whole subject of giving to missions on a higher scale. Ask some men in the church to support a missionary each. Ask others to give $100, and others $50, and still others $25, and so on.

8. To bring the churches to feel more and more that this is their chief work. This work is not an expediency. It is a positive command.

9. To raise at least $125,000 from the churches, as churches. This will insure $300,000 this year.

10. We should have $50,000 for a special building fund.

11. Make good the watchword, "Three hundred thousand dollars for foreign missions by Sept. 30, 1906."

12. Remind ourselves that a lack of the missionary spirit in the churches will prove the death of the special plea we make.

13. Devote the whole day, all the services, to world-wide missions.

14. Aim at careful preparation for every service; provide for missionary songs, missionary sermons, etc.

15. Remember that a missionary offering, like a mirror, reflects the real life and character of a church.

16. Remind ourselves that the difference between a good church and a poor one is measured by the size of its missionary offering.

17. This offering is a part of the "four years' campaign" leading up to the centennial in 1909.

Aim to surpass all previous records. Urge the highest motives in giving. Do not depend upon the impulse of the occasion for anything. Have the program of the whole service in mind and well matured before you start. Know exactly what you are going to do. Every detail should be arranged before. Every prayer and song and the sermon should focus upon the offering. Make the sermon short and to the point. Make it ring clear and strong for the evangelization of the whole wide world. Have no song immediately following the sermon. State the amount of the apportionment to the church. The deacons should be instructed before the hour. Each one should know what aisle he is to take. He should be in his place promptly; have plenty of envelopes and pencils in hand. Request every one in the church to take an envelope who has not already received one. Let all be ready to write their names on the envelope at the same time. Insist on the name being written. Do not be in a hurry. Make a special effort to have every one present give something. Keep in mind that this offering is a crisis, and that it requires all the skill and tact of the most resourceful preacher or leader. No man will succeed here unless he has a deep and vital interest himself.

A. McLean, President.
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* *

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## Christian Endeavor.

**By Geo. L. Snively.**

*March 11, 1906.*

### JAMES' PICTURE OF A PERFECT MAN: HOW MAY WE REALIZE IT OURSELVES?—Matt. 5:48; Jas. 3:1-18.

To many Hercules would be the personification of perfection, Solon to others. The apostolic ideal reckons little with the body or intellect, but requires a soul washed in Jesus' blood, that is a shrine for the Holy Spirit and whose conversation is much in heaven.

To the physician the tongue indicates physical health or disease; to the thoughtful it also makes known the turpitude or righteousness of the mind and heart. Sometimes the symptoms may be disguised, but anon it will tell true and make us known as we are to all.

In order to attain unto Jesus' ideal of perfection we must overcome that inconsistency witnessed in our voicing both blessing and cursing, living below our professions, prostrating ourselves at the foot of the cross but spurning those transgressing against us, singing of the sweet bye and bye but living only for the now and now.

A diplomatist said: "Words are given to conceal thoughts," but few thoughts are effective for either good or evil, save as they come to expression through language written or spoken, and such expression our dominant thoughts almost inevitably have. Let us so think and be that our most unguarded words as well as studied phraseology may reveal a heart that is pure and a soul unsullied.

James learned of his Master that the perfect man is he whose words are freighted with expressions of love to man and adoration to God and are true revelations of the heart of him. This love must be such as to restrain us from wronging our neighbor and to inspire us to help him; and the adoration must be of that nature that lifts us above sin and translates us into the likeness of God's dear Son.

Among the many unstudied proofs Jesus has given us of his coming down from the Father is his requisition that we be perfect even as our heavenly Father, with whom he was accustomed to be, is perfect. That is an unearthly, a purely Christly, ideal. While other great teachers are demonstrating the frailties of our nature and presenting apologies for our transgressions that are steps in the process of their commission, Jesus is pointing to the height of perfection, teaching that there is the natural habitat of us sons of God, and helping us up into the heavenly altitudes of physical, moral and spiritual excellence.

Literary genius has made countless attempts to present to its readers perfect characters. Shakspeare, Goethe, Dickens, Tennyson have all had their trial, but the only perfect character in all literature is Jesus of Nazareth as portrayed in the New Testament and by peasants and fishermen. There is only one possible explanation of this phenomenon. Admittedly these secularists created their characters and fell short of perfection. Had Matthew, Mark, Luke and John attempted to create a Christ they would have failed more signally than did these better trained writers. The conclusion that comes to us with resistless force is the sacred biographers did not create their Hero but simply portrayed one who actually lived and loved, served and died, among men and rose again, the son of Mary, the Son of God.

#### DAILY READINGS.

M. A man walking with God. Gen. 5:21-24.
T. After God's heart. 1 Sam. 13:11-14.
W. A song of perfection. Ps. 37:27-37.
T. Paul's picture of perfection. Eph. 4:1-16.
F. Perfect in the will of God. Col. 4:1-18.
S. "In every good work." Heb. 13:16-21.
S. Topic.

## Midweek Prayer-Meeting.

*March 7, 1906.*

### THE FIRST THINGS OF THE GOSPEL. —Acts 2:36-47.

The Gospel was complete when given. The first things are also the last things. Then it was sanctification and peace, service and sure reward, faith, hope and love; and as it was in the beginning so it will ever be, the beautiful, historical cycle is continuous, eternal.

Tender regard for the temporal welfare of one another was one of the first manifestations of Christian activity. There was a common purse in the early church to which all had access, according to their needs. May this fraternal love continue. Our affectionate brotherhood is one of the most universally understood proofs of God's brooding, helpful Fatherhood.

Proof texts: Impersonation of the Gospel, Luke 2:8-20, Jno. 3:14-17. The fundamentals of Paul's Gospel, 1 Cor. 15:1-8. Condition of its salvation: belief, Acts 10:43; repentance, Acts 2:37-48; confession, Matt. 10:32; Acts 8:37; baptism, Acts 16:25-35. Its fruitage: brotherly love Acts 4:32-35; exaltation of character, Gal. 5:22. Its consummation, Rev. 7:13-17; 22:1-7.

An immediate and uncontrollable desire to share the Gospel life with others is one of the guarantees of our own possession of it and by it. Andrew telleth his brother of the Messiah, and Philip straightway informed Nathanael; Pentecostal enthusiasm never languished in the primitive church, Barnabas gave his inheritance to missions, Peter ignored Jewish caste to preach to the Gentiles, Saul early heard the Macedonian cry, there were daily additions to those being saved. A mark of our identification with those disciples of sacred story is our zeal for the spread of the Gospel.

One of our first possessions on entering the Gospel kingdom is a sure hope of life and immortality. In Paul's earliest epistle is, "If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Absolute obedience is the gateway into the blessedness of the Gospel. We must contemplate the life of Jesus and its results till we become as conscious of his divinity as of our own existence; we must repent of our sins with a sincerity attested by our renunciation of them and restitution for them so far as we have power; confession of him as Son of God and our Savior is required both by word and manner of life; and then we are not only to be baptized into the name of the Father, Son and Holy Spirit, but are to arise from this watery grave to walk in a newness of life with him. All who would otherwise enter into the sacred privileges of the Gospel are as thieves and robbers and will be cast out disappointed.

Complete consecration unto the Lord upon entering the Gospel way to the skies is a prerequisite to usefulness and happiness therein. If our affections and ambitions are still in the world all we must do for atonement with God is irksome. As a laborer in his vineyard the tillage will seem greater than the fruitage; as a soldier of the cross the victory will appear too hard won by the long marches and mining; there will be no joy in temple priesthood with its manifestations of divine presence and human ecstasy because of altar vigils and sacred environment. Let us strive only for those goals angels have burnished and seek the honor of service Jesus has sanctified and we will find his yoke is easy, his burdens light, and our happiness complete.

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## Sunday-School.

*March 11, 1906.*

### THE TONGUE AND THE TEMPER.—Matt. 5:33-48.

Memory Verses, 44, 45.

Golden Text.—Keep the door of my lips.—Psa. 141:3.

The lesson consists of certain verses from the Sermon on the Mount. These verses are not to be considered merely as sage injunctions in regard to the control of the tongue and the keeping of the temper. They are part of the unfolding of a new standard of morality and a new principle of life which Jesus was laying down at the beginning of the more systematic portion of his ministry. He had done a certain preliminary work of healing and teaching. He had gathered some followers and from them had chosen twelve for closer intimacy and special service. Now comes the Sermon on the Mount, in which he lays down distinctly, and in contrast to the accepted system of religion, the principles upon which his work was to be based.

John the Baptist had foretold the establishment of a new regime in religion under the leadership of the Messiah who was at hand. He had hailed Jesus as that Messiah. Jesus had shown both his power and his spirit. His personality had already begun its conquests. Now, in the presence of his new disciples, is the time for a fuller declaration of principles. In the Sermon on the Mount, whether it was delivered as a whole on any one occasion or collected and arranged by the historian from scattered sayings, is a systematic presentation of those principles which Jesus considered essential to the true Kingdom of God.

The Sermon on the Mount has been often analyzed. It does not easily lend itself to analysis, but the following arrangement of its contents indicates the significance of the sayings from the point of view above suggested:

Introduction. The New Kingdom of God.
  1. Qualifications and blessings of heirs of the kingdom (5:3-12).
  2. Responsibilities of heirs of the kingdom (5:13-16).
  3. Relation of the new regime to the old (5:17-19).

Thesis. The New Righteousness and the Kingdom (5:20).

I. The New Standard of Morality.
  1. Ethics of the heart (5:21-28).
  2. The necessity of a clean life (5:29-37).
  3. The law of love (5:38-48).

II. The New Practice of Religion.
  1. Humility (6:1-4).
  2. Prayer (6:5-15).
  3. Fasting (6:16-18).

III. The Place of Religion in Life (6:19-34).

IV. Principles and Maxims for the Conduct of Life.
  1. Avoid censoriousness (7:1-5).
  2. Right use of resources (7:6).
  3. Spiritual aggressiveness (7:7-11).
  4. The golden rule (7:12).
  5. The price of perfection (7:13, 14).
  6. The law of cause and effect (7:15-27).

Mark the above divisions in the text of the Sermon on the Mount in a copy of the New Testament and read it through, noting the divisions and how all the material bears on the one central theme—the establishment of a new and higher righteousness, including both rightness of heart and correctness of life as the requirement for entrance into the kingdom.

The verses chosen for the lesson contain some verses which illustrate a method of teaching employed by Jesus, which has always given trouble to literalists. "Resist not evil"; "turn the other cheek"; "let him have thy cloak also"; "give to him that asketh." Jesus was not laying down rules; he was stating a great principle. In the interest of emphasis and effectiveness, he overstated it, as one must to give full emphasis to a neglected truth. There is no use in whittling down these hard sayings on the theory that conditions have changed or that Jesus meant only half of what he said. He meant it all and he purposely and rightly put every ounce of energy into the statement of the duties of peaceableness and generosity. Those who draw from a literal interpretation of this the doctrine of absolute non-resistance, would do well to try to find out by actual count whether the children of Abraham really are "as the sands of the sea for multitude," according to the promise.

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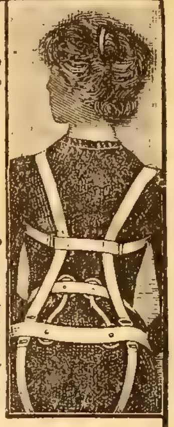

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## OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### BLACK.

The funeral of G. T. Black, who died at Quanah, Texas, was held at the Lawrence Avenue Christian Church, Wichita, Kan., January 17. Brother Black's life of sixty-one years was one of untiring zeal in the cause of the Master. As a minister of the Gospel his work was peculiarly effective, both from the pulpit and in pastoral lines. While many may have excelled him as a preacher, none excelled in the purity and simplicity of the Christlike life. In a six-years' pastorate at Wichita the membership was increased from 43 to 300. His last pastorate was at Ardmore, I. T. After two years he resigned to become corresponding secretary of missions in the territory. This was the beginning of what he considered the sweetest, most Christlike work of his life. In this work he felt he must seek the most needy ones, so, in response to Matt. 26:36, he found the key to a great work for his Master—that of bringing light to those who for some transgression of law were in such utter darkness. Thus began his prison work in the Indian Territory. Day after day he and his wife visited these unfortunates in the various prisons, trying by patience, kindness and love to bring to these misguided ones something of what they had lost. When the frail body could no longer obey the mandates of the relentless will, at home he would pray for the wife who worked in his place. As a fruit of this work fifty-six were either brought to Christ or reclaimed. Of these he baptized eight at Fort Leavenworth. Such was the precious seed sown in this work, but perhaps none save he and his Maker knew of its magnitude nor the cost of its sowing. Finally upon the advice of his physician, he repaired to a little farm in northern Texas, hoping to benefit his health. The little church at Quanah hired him for full time. He preached four Sundays, two of them from his chair. Four confessed their Savior during this time. The day of his death he had felt better and was preparing for a drive when the summons came. A thought of his loved ones, as he murmured the name of his son, John, a quiver or two of the closing eyelids, the lifeless body fell back into loving arms and the soul was with its God. To his loved ones he left the priceless heritage of a life well spent, a spotless record and unsullied name, and to the world the blessing of a Christlike life.—A Friend.

### LOWE.

Errett Lowe, eldest child of E. E. Lowe, died after one week's illness from diphtheria. I conducted a short funeral service. The interment was at Timewell, Ill.—R. H. Tanksley, Neodesha, Kan.

### NOBLE.

Dave Noble died January 28, 1906. His daily life was the unselfish way of the Cross. When he awakes it will be in the glory of the kingdom of God.—S. E. Garrison, Shelbyville, Mo.

### PRICE.

Sister S. B. Price was born at Chambersburg, Pike County, Ill., August 11, 1841; died January 19, 1906, at Concordia, Kan. She united with the Christian Church in 1867 and was married the following year. She will be greatly missed, both in church and family, for she was a noble Christian woman. Her body was laid to rest at Hollis, Kan., the writer officiating.—F. M. Brannic.

### URHAMMER.

Orlena Urhammer, of Camargo, Ill., after a brief illness, leaving a father and mother to mourn. She was ready to do whatever there was for her to do.—J. A. Lytle, Urbana, Ill.

### VAUGHN.

A. W. Vaughn was one of our best beloved deacons. He had been a Christian since his twelfth year. We will miss him.—Dan Trundle, Bizbee, Ariz.

### WILKINS.

On the 27th day of December, 1905, Junius Wilkins, faithful and much loved servant of the Lord, was called to his reward. For three years he was pastor of the church at Mena, Ark. His work was successful and he stood high in the estimation of the church and the general public. The church was strengthened in numbers, the loan paid off, the building improved, additions made to the property and general advancement noted. A part of the last year he spent at Arkadelphia and surrounding churches; the last few months in the Texas mission work. Brother Wilkins was a man of more than ordinary culture, a good singer, good preacher and a good man. The following is from a Mena paper, where, with his family, he had lived for the last four years, and where he closed his life: "Always so gifted and tactful in time of trouble, knowing just the word to say, especially in the sick room, he was all sympathy and loving tenderness, both to the afflicted and sorrowing ones. None of us who listened to his preaching from Sunday to Sunday for nearly three years can ever forget the power of the Gospel as it was proclaimed to us by the promptings of his warm heart, filled with loving sympathy for every unblessed soul. His work was not without reward, for more than one hundred young people in this community, mostly young men as well as older ones, were led to Christ." He leaves a wife and son, both devoted members of the church. May God bless them in their bereavement.—E. C. Browning.

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# The Home Department

## How My Boy Went Down.

It was not on the field of battle,
  It was not with a ship at sea,
But a fate far worse than either
  That stole him away from me.
'Twas the death in the tempting wine-cup
  That the reason and senses drown;
He drank the alluring poison,
  And thus my boy went down.

Down from the heights of manhood
  To the depths of disgrace and sin;
Down to a worthless being,
  From the hope of what might have been.
For the brand of a beast besotted
  He bartered his manhood's crown;
Through the gate of a sinful pleasure
  My poor, weak boy went down.

'Tis only the same old story
  That mothers so often tell,
With accents of infinite sadness,
  Like the tones of a funeral bell;
But I never thought, once, when I heard it,
  I should learn all its meaning myself;
I thought he'd be true to his mother,
  I thought he'd be true to himself.

But alas! for my hopes, all delusion!
  Alas! for his youthful pride!
Alas! who are safe when danger
  Is open on every side?
Oh, can nothing destroy this great evil?
  No bar in its pathway be thrown,
To save from the terrible maelstrom
  The thousands of boys going down?

*—Author Unknown.*

* *

## The Bronze Vase.

### By J. Breckenridge Ellis.

### Synopsis of Preceding Chapters.

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either one of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half brother in St. Louis having failed to answer repeated letters from Mrs. Revore. After a week's time, the new minister, "Brother Bellfield," tells the children that he will take them into his home.]

### CHAPTER VII.

The children's week with Miss Glory had all but one day elapsed and Mrs. Omer had not yet gone to Kansas City to interview the orphan home officials. School had begun in Crawley, but Raymund and Rhoda were not sent, because everything was so unsettled. On the afternoon of this next-to-the-last day with the old maid, Miss Glory, once more trusting her brother to Raymund's care, had gone out to the Omer farm, to urge the "leader" to go at once to Kansas City. By this time Mr. Merlin Aggency was himself again, which, perhaps, is not saying very much, and, out in the shade of the hard maple, he was enjoying his pipe. The fence was painted and Wizzen was at work in his leisurely way at some other house. As the twins sat on the grass, looking rather wistfully at some school children who were going home with their book-satchels swinging—the girls noisily discussing the unfairness of some teacher's marking, and the boys trying to push each other off the sidewalk—a man came into the gate. Mr. Merlin Aggency immediately added him to Raymund and Rhoda, got "3," and resumed his pipe in all tranquillity.

The man was past middle age, his hair partly black and partly iron-gray. His face was clean shaven. It was long and thin, and they thought it decidedly homely. His arms, too, were long and awkward, and a good deal of wrist dangled uncuffed from well-worn coatsleeves. He wore spectacles which increased the solemnity of his visage. An old felt hat perched upon his rather long locks, and seemed out of place upon such a serious and unsprightly head. The children rose and Rhoda said timidly, "Miss Glory is not at home."

"I am sorry to hear it," said the stranger in a kind, sympathetic voice. "Are you little Rhoda?" and he smiled. They no longer thought him ugly—far from it. "And is this Raymund? I am glad to meet you, my boy, very glad." He shook the youth's hand heartily, and put his arm about the girl's shoulder, for just a moment.

"Oh," cried Rhoda prophetically, "you are Uncle William!"

"No, my dear," said the other, taking a hand of each and drawing them with him toward the split-bottom chair under the hard maple, upon which Mr. Merlin Aggency still sat enthroned, "I am the new preacher. I am Brother Bellfield. We have just moved to town. Will you introduce me to this gentleman?"

"Mr. Aggency," said Raymund, "this is the new preacher."

"Yes," said Mr. Merlin Aggency, "I've already counted him."

Raymund looked at Brother Bellfield significantly. "Yes, I understand," said the other, nodding. "I have been told." Then he added very pleasantly to the venerable accountant, "I am pleased to be counted by you, Mr. Aggency, and I trust I shall soon be counted among your friends."

Mr. Merlin Aggency was won by the charming appeal of the voice, though perhaps he did not gather the full force of the words. "Would you like to name a detail?" he asked, starting up hospitably. "Shall I get my ledgers?"

"Not now," said the minister. "Let us sit down, children." He gave the example by disposing his long, ungainly form upon the bluegrass. They were delighted to find that he did not despise to sit upon the ground. It seemed so sociable. They sat facing him. His smooth-shaven, long and lean face had become the face of a friend. Its solemnity was kindness. His spectacles were love-glasses. Even the long nose had the tip of comradeship. "I understand," he said, "that your week will be out here, to-morrow. What's to be done then?"

"I don't know," said Raymund, shaking his head dismally. "There isn't anybody at all—not anybody, Brother Bellfield—who wants us. Mrs. Omer will try to get us into an orphan home, but I don't know what will become of us."

"Why, *I* want you!" cried the minister heartily. "You come right over to my house, both of you, and stay till you get tired!"

"Oh, Brother Bellfield!" cried Rhoda. Then the tears came to her eyes. "Have you any children of your own?"

"Dear me, yes!" said the minister. "There's Jasper—he's married; and Morton, and Jack. More of them than there are of *you*. Jasper is staying with us just for the present, till he can look about him and find some business to go into; of course, his wife is with us, too, and their three little children—three of the prettiest little girls you ever saw! And my wife, you'll be delighted with her. I complete the family picture. I hope you'll like me, too.

"Nine," Mr. Merlin Aggency announced.

Brother Bellfield nodded toward the old man. "Yes, sir, nine," he said cheerfully. "But room for two more."

"Eleven," said the other, in his friendliest tone.

"Oh, how we would like it!" cried Rhoda.

"Then so should I!" said Brother Bellfield, heartily. "Now tell me something about yourselves."

"We are twins," said Raymund, "and twelve years old."

"It is not so very old," said Rhoda, "but we can do many things if you are not particular."

"*I* particular?' cried Brother Bellfield. "Don't insult me by such an insinuation!" He said it in such a comical way, and it was such a relief to the children to be treated as human beings, that they laughed aloud. And Mr. Merlin Aggency, sharing the general sense of hilarity and wishing to give expression to his feeling of happiness, shouted to the minister, "Do name a detail! Any detail, my dear sir, I care not *what* detail!" And the children only laughed the more.

"Now we are beginning to understand each other," said Brother Bellfield when the mirth had subsided. "Did you always live in Crawley?"

"We lived in St. Louis till we were five years old," said Raymund, "then we mover here. Father died when we were only three. Rhoda can remember him."

"He was so handsome," said Rhoda, "and gay. I remember how he used to throw me up high in the air."

"We were very poor," said Raymund. "Mother stayed in St. Louis two years after father died; she kept boarders. But we were very poor."

"Oh, we were *so* poor!" sighed Rhoda.

"We never got over it," said Raymund. "We came here, and mother sewed for a living. She made enough to pay the rent till she took sick, a year ago. Then she couldn't do one single thing. I carried milk for Mrs. Hulen—she kept two cows and sold to the neighbors—but she couldn't afford to pay me much just for doing that. And I had to go to school. I have to be educated, you know."

"Sure!" cried Brother Bellfield. "And who is Uncle William?"

"Mother's half-brother. He lived in St. Louis when we did, but he wouldn't do a thing for us. And since we got so bad off, here, we've written to him again and again, but he won't answer."

"Well," said Raymund, "we wouldn't ask him to help us when we lived in St. Louis."

"No," said Rhoda, "we could get along without him, then, though it was bad enough. But we can't get along now. Somebody must help us till we get a little bit older, you know."

"Sure!" said Brother Bellfield, again. "Well, we are moving, children; the carpets aren't down and everything is in a muddle, and there are so many of us that some have to stay out in the yard. But the yard's large enough for you both. Just as soon as Miss Glory comes, you can say good-bye to her, if you want to try a change of berth. I don't know when our things will be fixed up, for we have a man helping us who—his name is Wizzen."

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"Oh, yes!" said Raymund.

"Oh," said Rhoda, "he is such a nice man!"

"So he intimated, himself," said Brother Bellfield. "But we find him rather slow. I think you two could be of help to us. Would you like to help out?"

"Oh!" ejaculated Rhoda, blissfully.

"That," Raymund explained, "is what we wanted to do for Miss Glory, but somehow we didn't know how."

"Miss Glory says," Rhoda explained, "that she doesn't understand children." She looked at the minister wistfully, her blue eyes opened wide. "But I don't know what there is to understand about me. I am not curious, and I know Raymund isn't."

"We think," said Raymund, "that Miss Glory has forgotten what she used to be like when she was young, and never being with other young people, there's no way for her to learn over again."

"She ought to live in my house," said Brother Bellfield. "There are people in it of all ages."

"Are you the oldest there, Brother Bellfield?"

"No, my sister lives with us—she will come just as soon as the house is ready. She is somewhat older than I am. She is an invalid."

"I will nurse her," said Rhoda.

"We are used to that," Raymund explained.

"Bless your hearts!" cried Brother Bellfield, "what little treasures I have found! Perhaps Miss Glory will not be willing to part with you, after all."

"Oh, I think she will!" said Rhoda, easily.

(TO BE CONTINUED.)

* *

## Subtle Influence.

BY LAURA DE LANY GARST.

There are at least two classes of people in the world. One class reminds one of the Scripture, "Eyes have they but they see not; ears have they but they hear not, neither do they understand." A good illustration of this class is found in the old farmer whose wife was seriously indisposed. Mental derangement was suspected and she was taken to an insane hospital for examination. She was retained as a fit subject for this environment. Her poor husband scratched his head and murmured, "I don't see where on earth she could 'a caught it! She hain't been out o' that kitchen for more 'n twenty-three years!"

The other class is peculiarly impressionable, quickly distinguishing cause from effect; the creator behind the creature. To this latter class belonged a beautiful woman in Brookline, Mass. Seeing at the home of a friend an exquisite bamboo basket, she inquired as to the maker. She was told a Japanese woman had made it. Quickly the thought of the women of the hermit nation, for this was before Commodore Perry had entered Yedo Bay, pressed in upon mind and heart. This woman whispered to closest friends her longing for the women of the Sunrise Kingdom, and a prayer circle was formed. Their prayers were very practical, for they laid aside their gifts and by the time a girls' school could be founded, these had gone beyond four thousand dollars. And who shall say these prayers have had nothing to do with the peculiar open-mindedness of the present Emperor of Japan? Truly indeed, "Great Japan," half a century ago a hermit nation, now rejoicing in phenomenal achievements. But her hospitals are crowded! Widows and orphans by the multiplied thousands are helpless! The northern provinces have been stricken with a rice famine!

Eager hands are stretching toward the Light. The Emperor, though not a Christian, has given ten thousand yen ($5,000 gold) for Y. M. C. A. work. The Russian cathedral at Port Arthur has been devoted by the government to Y. M. C. A. work. Furniture has been brought from the homes of Russian officers, pictures and pianos, to grace this building now put to such sacred and helpful uses. Japan's one language is a cry—a cry for God. China is looking to Japan. Japan looks to us. What will we say to Japan on March 4?

* *

## "She Hath Done What She Could."

One of the noblest helpers Dr. Barnardo ever had was Margaret Fisher, of Burton-on-Trent. She lived in one of the poorest houses in one of the poorest streets of that town. Not a likely place to find a great contributor surely! Socially, she had never risen beyond the position of a common washerwoman. Her income never exceeded a dollar and a half a week, yet with her own hands and those of poor helpers she gathered around her, she sent three hundred new garments every year for the children, and never less than ten pounds annually, which she collected in coppers from working men. She passed away to her reward not so very long since, her last words being, "I shall see the dear children in heaven, shan't I?"

After her death, the poor people of Burton-on-Trent erected a monument over her grave, on which was set forth her love and labors for Dr. Barnardo's children, the last inscription being, "Reader, go thou and do likewise."

* *

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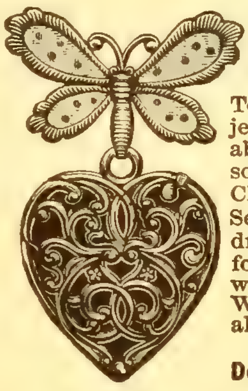

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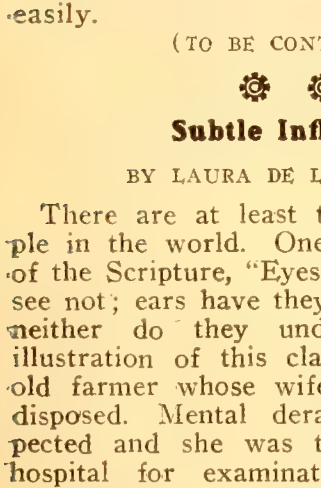

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## In the Days of Witchcraft.

BY ROBERTA B. NELSON.

Shall I tell you how a baby—a mere baby—once saved a human life? It was in the days of witchcraft. The first case of so-called witchcraft in America occurred in 1688, at Boston.

The four children of a man named John Goodwin had quarreled with their laundress about some missing clothing. The woman became very angry and abusive, and the four girls, to "get even" with her, pretended to be bewitched by her. At one time they would stiffen their necks so hard that the joints could not be moved, and at another time, their necks were so flexible and supple that it seemed as though they had no bones. Then the girls would have violent convulsions, during which their jaws would snap like steel traps. Sometimes their limbs seemed entirely dislocated.

All this time they claimed that it was all caused by the old Irish woman, that she had bewitched them. These children stirred up such an excitement that, finally, the poor old woman was tried and hung as a witch. Then the four Goodwin children got well, but, after that, when one person wanted, for any reason, to be revenged upon another, she pretended to be bewitched, and had the person she disliked arrested and tried for witchcraft. One way by which a person was tried was to command her to repeat the Lord's prayer. If she could not repeat it, word for word, she was condemned and killed either by hanging or by burning while tied to a stake. Often the person accused was so frightened that she forgot all or a part of the Lord's prayer.

Another test was by swimming. The suspected witch would be put in a pond of water with her thumbs tied together, and her big toes tied together; then if she sank in the water, they said she was not a witch, but if she floated (which would often occur, if she were placed carefully on the surface of the pond) she was condemned to die as a witch.

There were in Boston two ministers (father and son) whom the people respected highly; these were Increase and Cotton Mather and they believed in witchcraft, probably because it was believed in in the Old World. So they did a great deal of harm by upholding in the New World the belief in witchcraft. And when, in 1692, Sir William Phipps arrived from England to be governor of the New England colony, he, also, upheld the doctrine of witchcraft. This, then, was the state of affairs at the time of my story.

One day Goodwife Alden sat spinning in her bright little sitting room. She was a cheery, kind-hearted, little woman ever ready to help those in need. She looked very happy as she sat in the sunshine, spinning and glancing frequently at her baby asleep in the tiny wooden cradle, a cradle which had come all the way across the sea.

Suddenly the door was opened and a woman, wild-eyed, trembling, and frantic with fear, rushed into the quiet room, "Oh, Goody, hide me, hide me!" she cried. "They say I am a witch and are looking for me now; quick, quick, Goody, hide me!"

Goodwife Alden was almost overcome with horror, but, in a second, she had gathered her wits together, and led the trembling woman into her little bed room which opened out of the sitting room. She hurried her into a closet which had a small, low door, but she knew the house would be searched if the poor woman's pursuers had seen her coming in that direction. It would, therefore, be useless to fasten the closet door; the best thing would be to conceal the fact that there was a closet in the room. Hastily getting a rope and a couple of pegs, she drove the pegs into the wall at opposite ends of the room, and tied the rope from one peg to the other; then, on the rope, she hung clothing, so as to hide the little door completely; but her clothing was scanty, and she added that of her husband and baby, even then the whole rope was not filled and she wanted it covered from end to end, so no one could peep around the clothing and see the closet door. There was an old chest which had come from England, and from it she pulled some old clothing which she added to that already on the line.

All this time she kept cautioning the woman in the closet to keep perfectly quiet, as she cast quick glances up the street to see if there were any one coming to search for the so-called witch. When the line of clothing completely covered the wall of the bed room, Goodwife Alden went back to her sitting room; as she entered it, her eyes fell upon her baby sleeping in his cradle and a new idea seized her.

Lifting the cradle gently so as not to awaken its little occupant she carried it into the bed room and set it on the floor, close against the hidden closet. Then she went again to the sitting room, feeling that she had done all that she possibly could do to save the poor hunted creature in the closet. Presently she heard the tramp of feet in the street outside; the door of her little house was unceremoniously opened, and six stalwart men entered—six men to find one poor, frightened little woman. The men wore the usual severe Puritan garb, and their solemn faces were the faces of bigoted men. The scene which met their gaze was a peaceful one; a sunny little room in which Goodwife Alden sat spinning and singing softly to herself. They could not guess how her heart was throbbing with fear.

One man spoke to her grimly, "Hast seen aught of Mistress Dorcas Gaul, Goodwife? She is known to be a witch, and we are in search of her; she was seen to come this way."

To avoid answering his question, Goodwife Alden began to exclaim and ask questions: "Was it possible that Mistress Dorcas was a witch? Who would have thought it? And who had cried out against' [accused] her?" Then, with a smile, she bade them search her house, if it so pleased them. The sitting room was so small that it did not take long to see that there was no one hidden in it, and then the six men searched the kitchen, and at last crowded into the bed room; they found this room very small and with but little furniture; one man looked beneath and behind the bed, but the search went no further, for the clatter of their boots woke the baby and it began to cry—not a feeble wail by any means—but a good, lusty screaming, loud and long. It was frightened at seeing all those strange, grim faces.

Goodwife Alden came from her spinning-wheel then and said in pretended anger, "There, now, you've wakened the baby with all your clatter!"

And how that baby did cry! It completely routed the intruders; not one of them dared go near it, and as for poking around the clothing which hung just back of the cradle, why, they never even thought of such a thing!

The six men trod fast on each other's heels in getting out of the room, and out of the house. Never was retreat so sudden! Once outside they realized that they had not searched the bed room at all, but contented themselves by thinking that as they could not enter the room without raising such a tempest, no one else could have done so, and that, therefore, the baby was in sole possession. Imagine the relief and thankfulness of Goodwife Alden and Mistress Dorcas! Never had baby cried so opportunely!

A few days later a ship sailed for England, and Mistress Dorcas sailed with her. In a few months the people of Salem and Boston began to feel alarmed at the way in which witchcraft in-

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creased, and grew horrified at the injustice of the trials. Then a gentleman of Boston who was "cried out against" took matters into his own hands. He had his accuser arrested for defamation and demanded damages to the amount of a thousand pounds. This bold proceeding did more than anything else to stop people from making charges of witchcraft. A little later Governor Phipps was recalled to England, and before he left, he set free all prisoners who were charged with witchcraft. From this time witches were heard of no more in New England.—*The Interior.*

✻ ✻

### A Varied Collection.

The visitor in the south was offering his sympathies to the old colored parson.

"It's a shame, uncle," said the visitor, "that the congregation should drop buttons in the plate when you were collecting your salary."

"Dat doan mattah, sah," replied the old man with a luminous smile. "Ah kin use dem on dat paih of trousers de kernal gib me."

"Well, they dropped nails in the plate also."

"Just what Ah need, sah. Yo' see Ah'm gwine to build a cohn house en A'll need de nails to drive in de shingles."

"But the lead nickels. What are you going to do with them—throw them away?"

"No, sah; Ah'm gwine to make sinkers foh mah fishin' lines. Glory, hallelujah!" —*Chicago Daily News.*

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### A Club with a Moral.

In the city of Tegucigalpa, Honduras, is a club whose members seem to have a very good time. All of them have money enough to live in comfort, and even in luxury.

Preachers striving to turn men from their sins used to draw lurid pictures of the torments of the wicked. A bitter theologian of the middle ages is credited, perhaps unjustly, with the assertion that among the pleasures of the saved in heaven would be the spectacle of the torments of the damned in hell.

Any one who wishes to see that kind of a picture or who feels that he would take pleasure in such a spectacle, has but to visit that club in Tegucigalpa and attentively consider what he sees there and why its members are there.

Every man of them betrayed a financial trust, and has fled from the consequences of his guilt because he was afraid to face them and afraid to die. They know they can never go home, except into prison. The life they live, with all its luxury and gayety, is merely death in life. They are dead to shame, dead to honor, dead to all that makes life worth living. They have bartered everything for ashes and dust.

To the thoughtful man who contemplates that club in Tegucigalpa and considers why it exists, and why its members are there and belong to it, and the price they have paid for their death in life, it must indeed seem that he has a glimpse at the future punishment of lost souls. Most of the members are absconders from the United States.

✻ ✻

"The boy who does things just because the other boys do it is apt to scratch a poor man's back all his life. There are times when it is safest to be lonesome."—*Old Gorgon Graham.*

✻ ✻

### He Thought He Stopped the Paper.

An acquaintance met Horace Greeley one day and said: "Mr. Greeley, I have stopped your paper."

"Have you?" said the editor. "Well, that's too bad." And he went his way.

The next morning Mr. Greeley met his subscriber again and said: "I thought you had stopped the 'Tribune'?"

"So I did."

"Then there must be some mistake," said Mr. Greeley, "for I just came from the office, and the presses were running and the business was going on the same as usual."

"Oh," ejaculated the subscriber, "I did not mean that I had stopped the paper; I stopped only my copy of it, because I did not like your editorials."

"Pshaw!" retorted Mr. Greeley. "It wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterance of the 'Tribune' by the purchase of one copy a day, or if you think to find any newspaper or magazine worth reading that will never express convictions at right angles with your own, you are doomed to disappointment."

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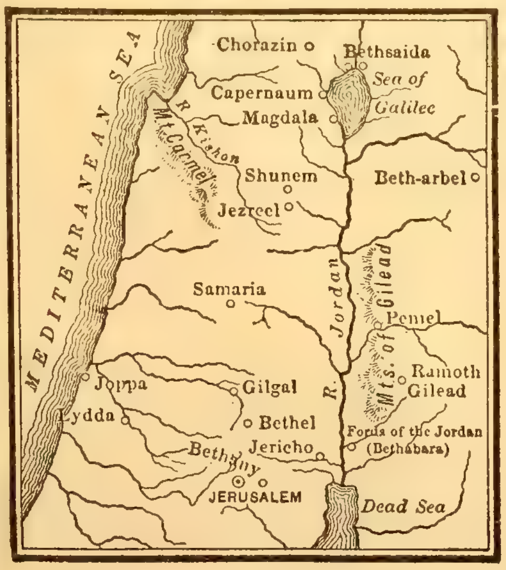

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Air is the agency that carries the germs of disease into the head and air passages and it must be the agency to remove them. Let the weeds grow in your garden and they will choke and ruin all that is good. Let the germs of disease continue to multiply in the air passages of your head, throat and lungs unmolested and you are doing far worse. You are destroying the system of a noble human being worth more to you than all the gardens in the world. YOU MUST KEEP ON WEEDING.

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My afflicted friend, do not suffer longer from this cruel disease, Catarrh. Don't, drag out a miserable existence, a curse to yourself, a nuisance to those around you. Don't let down the bars to more dangerous disease. (CONSUMPTION MOST FREQUENTLY STARTS IN CATARRH.)

My new treatment is applied direct. No drugs to swallow; its application is a pleasure. As if by magic, it stops the hawking, spitting, sniffing and snuffing, relieves the maddening head noises; does away with the nauseating dropping of mucus into the throat, the queer, stuffy and oppressed feeling of the head; the paniful burning and smarting of the air passages. Soothes and heals the irritated membranes, and leaves the head CLEAR AS A BELL.

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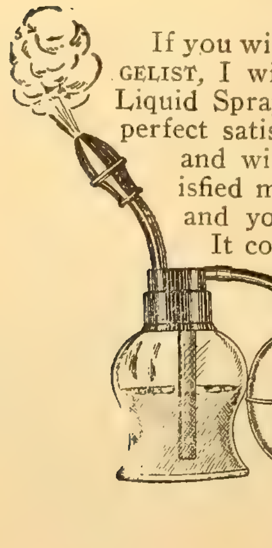

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Washington, D. C., Oct. 13, 1900

We are constantly receiving letters from all over the country asking for information on the subject of Catarrh and the air passages of the head. We have been asked time and again to recommend some remedy which can be used with good results, for these diseases.

To benefit the public at large, and to answer their questions, we have recently commissioned our Board of Experts to investigate the subject of Catarrh and its cure, to find some remedy, which would successfully meet the conditions and be easy and simple of application. The report of the Board of Experts has been handed in, and as a result, we are pleased to recommend a treatment which is manufactured by the E. J. Worst M'f'g. Co., idea of Medicated air treatment very successfully, and has designed the neat and efficient little instrument which is becoming so well known as the E. J. Worst Catarrh Medicator. It conveys the true principle of forcing the medicated air as an agent into every air cavity of the head.

As a result of this investigation we are pleased to extend to E. J. Worst's Catarrh Treatment, the unqualified endorsement of the United States Health Reports.

A. N. TALLEY, JR., M. D.,
Washington, D. C.

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Do crusts form in the nose?
Do you have pains across front part of head?
Do you have pain across the eyes?
Is your breath offensive?
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Are you losing your sense of smell?
Do you hawk up phlegm in the morning?

### To Readers of The Christian-Evangelist.

I make my special free trial offer to the readers of this paper.

1st Because I believe them an honest and upright people, in whose hands I can place my trial treatments with safety, and whose word I can trust implicitly.

2nd Because I believe that no reader will be disappointed in my treatment or in my motives in trying to serve them faithfully, honestly and satisfactorily. The world knows in part what I am doing.

# THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIII. No. 10. $1.50 a Year.

ST. LOUIS, MARCH 8, 1906.

TAKEN by itself, your life is certainly a very insignificant affair; but placed as you happen to be placed, in the kind of a universe which God has happened to make, your life becomes of infinite importance. For God has chosen to work out his designs, not in spite of you, but through you; and where you fail, he halts. Almighty God needs you. You are not your own, either to be insignificant or great; but you are in the service of that which is greater than yourself, and that service touches your life with its own greatness. It is as though you were a lighthouse-keeper set to do your duty on your bare rock. Can any life be more unpraised or insignificant? Why sit through the weary nights to keep your flame alive? Why not sleep on, all unobserved, and let your little light go out? Because it is not your light—that is the point. You are not its owner, you are its keeper. That is your name. You are a light-keeper. You are set there with this as your trust. The great design of the Power you serve takes you thus out of your insignificance.—*Francis G. Peabody.*

**The Christian-Evangelist**

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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*Entered at St. Louis P. O. as Second Cl·ss Matter*

## What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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**The Plea and the Pioneers in Virginia**, by Frederick A. Hodge, is a brief history of the origin of the Disciples of Christ in Virginia, of their struggles and progress in the Old Dominion. It also contains biographical sketches of the men who "prepared the way" for those now "entering in." Brother Hodge has done a good service, and many of the Disciples in the state, and many of their descendants, will be thankful for this permanent form of the many incidents they have heard their parents relate. $1.00.

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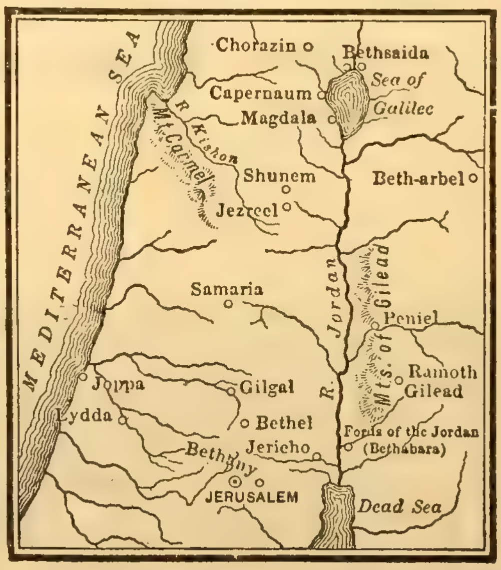

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLIII. March 8, 1906 No. 10

# 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

The justification of giving larger space than usual to tributes of readers from widely separated regions to The Christian-Evangelist is that a Christian-Evangelist in one hundred thousand homes will almost in itself be a guarantee of sublime achievements by our people assuring a centennial celebration in 1909 that will be one of the marvels of modern church history. This observation is shorn of the appearance of immodesty when we refer to the reports of our matchless evangelists, the inspirational articles of our able contributors, the patient continuance in well doing by thousands of our ministers, the zeal of hosts of Disciples for lives in harmony with the faith once for all delivered unto the saints, the missionary offerings of our churches, and the gifts of our philanthropists for Christian benevolence, with which each issue is richly freighted, as one chief source of its power. There are few services indeed our friends can render that will do more toward making splendid our centennial than helping each other place this paper in one hundred thousand homes during this first of the four years remaining of our first century. Hundreds are now engaged in this sacred employ. Reader, sanguinely, aggressively aid them and this first significant victory will soon be won!

"I will do what I can for The Christian-Evangelist, as it is the best way I can work for the Master."
*Waterloo, Ind.* Mrs. Edith Darbey.

"I am well pleased with your stand on federation, and other subjects. Yours, for the greatest good to the greatest number."
*Wakefield, Neb.* C. H. Kindig.

"I thank you for continuing my Christian-Evangelist without hearing from me. I can not do without this paper, occupying such a unique and helpful place in religious journalism." C. B. Land.

"I enclose $1.50 for my Christian Evangelist, and send my sincere thanks for the feast you send us every week. No one can appreciate it so much as those of us who are deprived of church privileges."
Rebecca Rea.

"Enclosed find $1.50 for my Christian-Evangelist and $1 for Brother Garrison's book on the 'Holy Spirit.' I want the book for myself. His position is correct and is certainly wholesome doctrine and very full of comfort." William Lowen.

"I have been a reader of The Christian-Evangelist almost since its infancy, and it seems to me improvement has always attended its pathway. Each year it grows better and its influence will be felt throughout the ages. Its firm stand on the vital questions which concern the religious world to-day has been a great inspiration to its readers. We do hope and pray the good Lord will spare the Editor's life yet many years and that he may see rich fruitage of his labors." Mrs. D. E. Cooper.

"If I could have The Christian-Evangelist in every family here my preaching would be made easier and better. Here is my hand to pull for the hundred thousand subscribers, battling for New Testament Christianity, praying for the glorious victory of that achievement." J. W. Ellis.

"The Christian-Evangelist grows in strength continually. It is a great and representative paper, and breathes a broad, catholic, and loving spirit I think an article stronger than has yet appeared to show how 'Federation Protects Denominationalism,' could be written on 'Federation the Death of Sectarianism,' or some such topic I wish I had the time to do it. As I recall, no defense has yet been made of Federation from that point of view."
*New York.* J. P. Lichtenberger.

### Christian Churches' Centennial Hymn. 1809-1909.

BY EDWARD ORVILLE SHARPE.

The Prince of Life a banner gives
For glorious display,
And for his sake who loves and lives
We lift it up this day;
Lord, help unfurl it o'er the host
To lead the world and save the lost!

From out the mists of ages gone,
The Church of Christ, our Lord,
Comes forth, with faith's own armor on,
To wield his mighty sword
'Gainst every sin and cruel wrong
And wake the wondrous victor-song.

The days of battle are not done,
Our Captain leads the van,
And, where the right has not yet won,
He calls for every man
To bravely stand and falter not
Till all are saved whom he has bought.

The foes of Truth, within, without,
Would seek to do us harm—
Against the power of Pride and Doubt
God bares his mighty arm!
An hundred years are come and gone;
Dismiss thy fears, behold the Dawn!

*Winchester, Ill.*

### The Christian-Evangelist and the Bible.

"May God, the Father, help and bless you, that you may continue to publish the best paper printed! I have read it for twenty-five years and words would fail me if I would tell the good it has done me. I am now a man of one book and one paper—my Bible and my Christian-Evangelist. I will do my best to increase the number of readers of the grand old messenger that comes to us week after week full of good things." W. S. Austin.

### "Increasing Everywhere."

"The number of Easy Chair readers in Albion is increasing. This means that we are increasingly indebted to you."
*Albion, Ill.* Caspar C. Garrigues.

### A Power for Unification.

"I think each succeeding Christian-Evangelist is better than the one before. I humbly pray that it may continue a power in the land for the uniting of true Christians, whatever their names may be."
*Browns, Mo.* S. H. Hagan.

### A Defender of the Faith.

"Since the Chief has gone west in quest of health, I hope he may find it in carloads. If ever we needed him it is now. Was not the last issue of the ——————— awful? May God come to our refuge in this, our hour of need! Brother Kendrick is all right. Find subscriptions enclosed."
*Solina, Kan.* J. C. McArthur.

### A "Good Physician."

"Enclosed find $1.50 for the best paper edited by the Disciples in the United States, and, I presume, in the world. May its Editor remain young and buoyant and in touch with this age, that Christian union may be accomplished in this generation. Although too busy to read all it contains, yet if I didn't get something from it each week I would feel that the chain of life was broken." J. A. Miller, M. D.

### The Christian-Evangelist Unsectarian.

"The high, unsectarian spirit of The Christian-Evangelist in its articles on the general union movement in Christendom, as well as on all other positions of importance, makes it by far the voice of Christians who would be Christians only, and not Christian Christians, or Disciple Christians, or some other sort of sectarian-principle Christians. The sect spirit with us, as well as with all Christian bodies, must die dead before that union for which our Savior prayed can be fully and completely consummated. Continue to kill it all you can." J. W. Henry.

### A True Mentor.

"For the enclosure send the paper to ———, one of our young men who has recently gone to take a course in the Moody Institute preparatory to entering the ministry. I am expecting you to keep him straight. The dear old Christian-Evangelist is more than ordinarily rich in spiritual things nowadays. The Lord bless the Editor in his absence, and the youth who occupies the big arm chair and wields the omnipotent scissors! But do not get obstreperous or the equally dear ——— will set you right! Between the two the world is safe—and so are 'we all,' and therefore let us rejoice and go forward." Charles Blanchard.

# Current Events.

**"No Trouble Imminent."**

It is not easy to sift the truths in the newspaper reports of trouble in China. These have created wide-spread anxiety, and the indications certainly seem to point to great unrest among the Chinese population in certain quarters of the empire. We have already expressed the opinion that the agitation, such as it is, is not against the Protestant missionaries. In some quarters, no doubt, these may feel the effects of the general agitation, and in out-of-the-way stations there may be some real peril for all foreigners. The press at home will naturally make the most out of any incidents that may seem to lead to an outbreak. Missionaries themselves who are in this country on leave of absence are divided in their views, as many as six different opinions having been expressed by that many men at the Student Volunteer convention just concluded. But for the sake of the relatives and friends of our own missionaries who are urging our Foreign Christian Missionary Society to take very possible precaution for the safety of its missionaries, we may state that this has already been done, and some days ago they were cabled to protect themselves. The society has also written to every station, and under date of March 2 received the following cablegram from F. E. Meigs, Nanking, China: "No trouble imminent." We are glad to publish the following note, just received from the secretary of our Foreign Society:

> "Our missionaries in China are coolheaded, far-seeing, popular with the Chinese officials, and they may be trusted to take wise and prompt steps for the safety of themselves and their families and our Chinese brethren.
>
> "We are in close touch with the State Department of our government at Washington, which is fully advised and on the alert to furnish every possible protection. Friends may be assured that we are fully awake to the situation, and that we will do all we can to insure the safety of our splendid missionary body in the Celestial Empire.
>
> "We can but feel that much of the disturbed condition in this country is due to the press. They have probably made more of slight events than the circumstances warrant. As is well known, the press is very sensitive since the Boxer outbreak. F. M. Rains, Sec.
>
> "Cincinnati, O., March 2."

⁂

**The President and the Coal Strike.**

President Roosevelt has again done the courageous and unconventional thing in intervening to prevent a disastrous strike in the bituminous coal field. In spite of the failure of the recent conference between miners and operators, he has invited the contending parties to meet again on March 15. The outcome of this conference can not be easily predicted, but it is safe to say that the negotiations will be facilitated by the President's influence and by the disinclination of either party to antagonize his wishes in view of possible legislation on the subject. Three years ago the President's critics found grave cause for alarm in his intervention to settle the anthracite strike. It was unprecedented. It was a dangerous enlargement of the executive function. It was no part of the President's business to settle strikes. But the strike was settled. That was the main issue. The fact is, the settlement of a strike is the business of anybody who can do it. It is not a question of office, but of influence. The justification of the attempt lies in the success of it.

⁂

**Speaker Henderson.**

Col. David B. Henderson, former speaker of the House of Representatives, died Sunday, Feb. 25, at Dubuque, Ia. For several months he had been failing in both mind and body, as the result of a paralytic stroke. Colonel Henderson was born in Scotland in 1840, moved to Iowa in boyhood, and during his whole life was a resident of that state. He made a good military record in the civil war. For twenty years he represented his district in Congress, was generally popular and was particularly in demand as a speaker on all sorts of informal occasions. He served two terms as speaker of the House, succeeding Thomas B. Reed in that office. His service in this capacity did not add to his popularity. Like Reed, he became known as a "czar," and he contributed something toward upbuilding and maintaining the excessive power which the speaker wields in the House.

⁂

**"The Jungle."**

Seldom has any writer of reformatory fiction chosen a less savory theme than Upton Sinclair has selected for his novel, "The Jungle," which was published last week. The Jungle is the Chicago stockyards. A large part of the book is devoted to a description of the filthy and unsanitary conditions, the indifference to disease, and even to poison, and the unlawful practices which characterize the stockyards and the great packing-houses in their actual operations. The author is a socialist, and the hero of the story, a young Lithuanian immigrant who gets employment in one of the packing-houses and serves as the medium for conveying much of this information to the reader, ends by finding in socialism the only cure for the awful abuses of the beef trust. Mr. Sinclair claims to have obtained his information at first hand, and the publishers of the book, an entirely reputable firm, say that they made an independent investigation and satisfied themselves of the correctness of the statements before accepting the manuscript for publication. It is as nauseating as anything one can well imagine, but if it presents essential truth it has its justification and the grand jury ought to get promptly to work in packing-houses.

⁂

**The Kaiser.**

Kaiser Wilhelm and the Kaiserin have been celebrating their silver wedding. Such an anniversary of such a monarch would naturally be made the occasion of very elaborate festivities, but the Emperor had expressed the wish that the celebration be allowed to be merely a family affair, and that whatever sums his friends and subjects might have felt disposed to expend upon anniversary presents should be devoted to charity. This suggestion was adopted. The celebration was of a private nature, and one incident of it was the marriage of the Kaiser's second son, Eitel Friedrich, to the Duchess Sophie Charlotte of Oldenburg. Arrangements have been made for the erection and endowment of a number of hospitals and asylums in various parts of the empire in commemoration of the anniversary. And this furnishes occasion to say again, as we have said often before, that Emperor William is a remarkably able and, in most respects, admirable man. His peculiarities, his pride in his own brilliant versatility and his tremendous respect for his own monarchical dignity, have made him a shining mark for ridicule, but for all that he is to be reckoned among the greatest men that modern Europe has produced. Hoch der Kaiser!

⁂

**The Smoot Case.**

We are heartily in sympathy with every effort to protect the sanctity of the home and to combat the Mormon menace, but the sending of appeals and petitions to the Senate for the expulsion of Senator Smoot seems to us a wholly improper use of the right of petition. The Smoot case, if it is to be decided justly, must be decided upon a basis of fact, and upon that alone. No responsible person has charged Mr. Smoot with the practice of polygamy or bigamy. His case is, therefore, distinctly unlike that of Brigham H. Roberts, the Mormon representative, who was expelled from the House a few years ago. The charge against Mr. Smoot is that his office as one of the Board of Apostles of the Mormon Church renders him *ipso facto* a conspirator against the laws and government of the United States. The Senate Committee on Elections has taken a great deal of testimony on this point, and it is preparing to take still more. Most of us have our information on the subject chiefly from incomplete newspaper reports of the hearings of this committee. When the committee has collected all possible facts bearing on the case it will submit the matter to the Senate, and the Senate, acting as a jury, will pass judgment on Mr. Smoot. In such a case, it is no part of the jury's business to be guided by the preponderance of public opinion. It must decide according to the facts. In a murder trial public opinion is sometimes very strongly against the prisoner at the bar, and with good reason. But the cause of justice would not be served by bombarding the jury with petitions to convict.

## Christian Union: A Historical Study.

### I. THE APOSTOLIC AGE.

7. *Was the Unity of the Early Church "Organic"?* (Continued).

In our last article we reached the conclusion that there was no organic union among the churches of the apostolic age in the sense of a single, external ecclesiastical organization. The apostles were missionaries, rather than rulers, in the modern sense, and yet their influence was very great, no doubt, in settling controversies and in promoting and maintaining unity among the churches. In spite of the fact, however, that there was no ecclesiastical system with an authoritative head, it remains true, as we have before stated, that the Church of the apostolic age was undivided. It was one Church. Its unity consisted in the fact that each of the churches making up the one Church of God had the "one Lord, one faith and one baptism" (Ephesians 4:5). They had each the same foundation, the same creed, and the same initiatory ordinance. Jesus Christ was their one Leader and Lord; faith in him was the essential saving faith, and when this living faith manifested itself in the one baptism, the believer was admitted without question into the fellowship of the saved. The faith which united them was, in other words, a personal faith, and not the acceptance of any doctrinal statement. The evidence of this faith was the willingness to confess Christ with the mouth and to surrender to him in the act of baptism, which symbolized in its form the same truth which had been confessed with the mouth. So long as this state of things lasted there could be no such thing as rival sects, rival creeds and rival party leaders. A member in good standing in any one of the churches of the apostolic age would have been readily admitted into any other church, because they all together made up what Paul called the "body of Christ."

This leads us to the kind of organic unity which did exist, to some degree at least, in the apostolic age, and which exists to a perfect degree in the ideal Church of which Paul speaks. This conception of the Church is presented by Paul more fully in the twelfth chapter of First Corinthians. The Church is conceived of as the "body of Christ," while he is its head, and all Christians are regarded as members of that body. "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12:13). So completely is Christ identified with his Church in this passage that the term "Christ" seems to be used for the Church in the twelfth verse.

Of course, that is an ideal unity that has never yet been realized, but it is one toward which the Church must continue to approach as it becomes more and more an organ for the complete expression of the mind and will of Christ, and all its individual members, each according to the measure of his ability, shall fulfill his function in the divine organism. That term *organism* expresses perhaps just what many of us mean when we say we believe in organic union. It is sometimes held that an organism is a divine thing, while organization is human. The use of the two words, however, hardly justifies this broad distinction. "The universe is not a machine, but an organism, with an indwelling principle of life," says Prof. John Fiske, in his "Idea of God." "Christianity stands in organic connection with the Old Testament religion, both being parts of a gradually developing system," says Professor Fisher, in his "Beginnings of Christianity." An organism is defined by the Century Dictionary as: "A body exhibiting organization and organic life; a member of the animal or vegetable kingdom; an individual composed of a number of essential and mutually dependent parts, all of which partake of a common life"; "anything that is organized or organic." It will be seen from these statements and definitions that the meanings of the two terms glide into each other, and to some extent they seem to have a common meaning. There is this distinction, however: an organism always has life, and all its component parts share in that common life; an organization which may have resulted from life, may exist after the life has departed. The Church, as a divine organism, has manifested its life in a variety of organizations under different conditions, but there is no one external organization that embraces all the component parts of that divine organism which we call the Church, all of whose members share in a common life, even the life of God.

To return, then, to the question with which we began: Was the unity of the early Church organic? we reply:

1. It was not organic in the sense of being one external ecclesiastical organization, for no such organization existed.

2. It was an organic unity only in the sense that the various local churches and individual members were united to Christ and to each other by a common faith and a common life. It was a vital, not a mechanical, union.

And yet it was a *visible* union, in this, that all men could *see* by the faith and the practice, the life and the fellowship, of these various churches that they had one common Master, and had partaken of his life and were governed by his will. For the sake of avoiding confusion, it would perhaps be better to discard the term "organic" while we plead for a real, visible and manifested unity, which will show to the world our oneness in our divine Lord.

## A Federation Catechism.

DEAR BROTHER GARRISON—Will you answer the following questions for my information?

(1) Does church federation mean to you no more than simple church co-operation as in union meetings, union temperance work and charities?

(2) Did the convention in New York in its results and discussions mean no more than co-operation?

(3) Are you in favor of not planting Christian churches in places where denominational bodies are numerous?

(4) Are you in favor of reviving denominational churches instead of planting Christian churches in the same field?

(5) Do you consider the different denominations branches of the Church of Christ?

(6) Do you consider the Disciples of Christ no more than a denomination or a branch of the church?

(7) Is it your conception that federation of the churches is to work as outlined in the Oregon plan in "Christian Standard" of February 17, under statement of the Principles of State Federation, Report of Sub-Committee?

(8) In a union meeting would Scoville, Harlow and Updike be allowed to preach as in their meetings in Christian churches? If not, why not?

(9) Have not the Christian churches all the truth that can be found in denominational churches?

These questions came before me for solution and I humbly request you to give them your time and answer them through your paper.

Faithfully yours,

*Jackson, Miss.* JAMES T. LAWSON.

Any careful reader of THE CHRISTIAN-EVANGELIST for any length of time, it seems to us, should have been able to anticipate the Editor's answer to all these questions. And perhaps our querist is able to do so, but asks these questions for the benefit of others. So we reply to them in the order he has presented them.

1. Yes, it means co-operation in a much wider sense than our brother indicates; it means working together for the accomplishment of all common ends which can be done better by united than by separate action.

2. Yes, it meant vastly more than that. It meant a great forward movement toward Christian union, the putting away of our denominational rivalries and strifes, and the fulfillment of our Lord's prayer for the unity of his disciples. The method adopted and recommended to the churches was the manifestation at once of such unity as already exists by the agreement to co-operate as far as practicable under certain stipulated conditions, guaranteeing freedom of action on the part of the co-operating churches and restricting the Federal Council—the representative board through which the co-operation is effected—to legitimate ends.

3. Yes, we are in favor of planting churches, standing for unity on the New Testament basis of fellowship, wherever they are needed, and they may be, and often are, needed in towns where the churches are numerous enough, but where they are not doing the work that the church is designed to accomplish for a community. All the people ought to have the opportunity of belonging to the church of the living God, without wearing a party name or subscribing to a human creed. Our mission is to furnish

that opportunity. Nevertheless, as between two places, one of which is well supplied with churches, and the other comparatively or wholly destitute, we should favor giving attention to the latter. And when it seems wise to enter a town already occupied, it should be done in no spirit of hostility to existing churches, but in the spirit of co-operation with them as far as possible in bringing about a better state of things. To ignore them or count them as enemies is contrary to the example and teaching of Christ and to the spirit of his religion.

4. Yes, if by "reviving" such churches is meant putting them on a union basis. Not otherwise. Each religious body co-operating will find enough weak churches of its own to strengthen and support without requiring any religious body to work contrary to its convictions of duty. The idea that church federation involves the unwilling service of any church, much less the sacrifice of conscience, is pure fiction. There is not a man among us, or in any other religious body, but would spurn any such idea of federation.

5. The word "branches" implies normal growth and development, as when we speak of the *branches* of a tree. We do not consider denominationalism to be a normal growth of the Church, but an abnormal development, resulting from certain historic conditions, and the imperfection of Christian life and knowledge, and hence destined to give place to "the unity of the Spirit." These various groups of Christians known as denominations are, however, parts of Christ's divided Church.

6. We believe the Disciples of Christ who rightly apprehend and teach the principles of our reformatory movement, occupy an undenominational position, that is, they occupy common ground upon which all Christians may unite, and were once united. They do not constitute "the Church of Christ," however, but are members of it. The Good Shepherd has other sheep not of our fold. It is possible, however, to occupy undenominational ground in a denominational or party spirit. In that respect many among us have erred.

7. No; see our editorial on that subject in a recent number of THE CHRISTIAN-EVANGELIST. There will be erroneous ideas of federation, just as there are erroneous ideas of Christian union.

8. Perhaps not, on every subject, particularly as respects the meaning or action of baptism, for the obvious reason that all the co-operating churches do not see and practice alike on that question, and it would be unwise to turn aside to debate a mooted question in a union meeting, when there is so much truth we can preach and when there are so many other opportunities for teaching the people on this subject. It would be entirely acceptable, however, to urge the importance of baptism and to commend the study of the New Testament on this as on all other religious subjects. Is it not vastly worth while to co-operate with our religious neighbors in urging the claims of Christ to the faith and obedience of men and in bringing sinners to repentance, even though we may not deal with the action of baptism? The time is coming when we can sit down together as brothers and study that subject in the light of the New Testament.

9. No; if we are as humble and teachable as Christ would have us be, we can learn much from the different religious bodies that have developed certain phases of truth, perhaps, to which we have given little attention. Let us beware of thinking of ourselves more highly than we ought to think, and of supposing that we have learned all that is worth knowing.

## Interesting Feature of Our Next Congress.

The committee on program for our next congress which meets at Indianapolis April 25-27 has introduced a new feature which is likely to prove of absorbing interest, both to Baptists and to Disciples of Christ throughout the country. Believing that there is no essential or vital difference, either in doctrine or polity, as these are held and taught by representative men among them, to prevent their complete fraternizing as sister Churches, the committee has sought to make this fact apparent by securing some of the ablest men in each body to discuss certain questions which would develop the real situation, so that any prejudices or misunderstandings of each other's position might be removed out of the way of a closer co-operation.

Accordingly Dr. E. Y. Mullins, President of the Baptist Theological Seminary at Louisville, and regarded by Baptists generally as one of the ablest men among the younger men of note in Baptist ranks, has agreed to treat this question: "What is the New Testament Teaching as to the Relation between Baptism and Remission of Sins and the New Birth?" This paper will be reviewed by Bro. W. F. Richardson, pastor of the First Christian Church, Kansas City, Mo., a man widely known and trusted because of his Christian character and his wise judgment on current Christian problems. Then Bro. J. J. Haley, pastor of the Seventh Street Christian Church, Richmond, Va., will give a paper on "What Obstacles, if Any, Exist in the Way of the Union of Baptists and Disciples?" This paper will be reviewed by Dr. Colby, a retired Baptist minister, at Dayton, O., nominated by leading Baptists for this task.

"The Baptist Argus," referring to this feature of the congress, says:

> "This is certainly interesting! We congratulate the Baptists upon the two men who will write from the Baptist standpoint. It is understood that this congress, like our Baptist congress, represents no body and in it no votes are taken. It is a free and fraternal platform, just such a place where such questions can be talked over. We are sure these discussions will attract wide attention."

We agree with "The Argus" that "these discussions will attract wide attention." We are solicitous only that the brethren, whether known as Baptists or Disciples, shall come together in no spirit of debate, as in the former times, but in the spirit of unity and of truth-seeking; not to show how far we are apart, but how near we are together.

## Notes and Comments.

Leander Lane, of Santa Ana, Cal., sends us a clipping from a local paper giving a proposed basis of union for the three local churches of the town, namely, the Baptist, Congregational and Christian churches. This basis is said to have been unanimously agreed to by the committee, composed of two members of each church, but is not to become operative until it is approved by three-fourths of each of the churches. The basis, which is too long to quote in full, provides for the coming together of the three churches as one for worship "under a common pastorate," and for the transfer to the new organization of the three church properties. The new organization is to be known as "The United Church of Santa Ana." And yet, it is said that "this union is not to be a merger, involving the loss of denominational independence, but a federation or working organization for certain specific purposes, in which each body retains substantially its denominational character." And yet again, the basis provides that "no test of any kind shall be required other than the general acceptance of the life and teachings of our Lord and Savior Jesus Christ," etc., and "full liberty shall be accorded to each individual seeking membership with respect to the manner and form of baptism." This must mean terms of admission to the new organization. What is to become of the three churches that are to retain their "denominational character" is not stated. This is not federation, which has nothing to do with fixing terms of church membership, nor is it union, which would not perpetuate the three separate churches. It seems to us, if it be correctly reported, that it is in the first place impracticable, and in the second place that it involves a compromise which neither Baptists nor Disciples can afford to make. But we may not understand it correctly.

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In one of our exchanges a brother pours out all kinds of anathemas against Chicago University. One of the ways in which he seeks to bring the university into contempt is by making fun of university degrees. To secure a degree legitimately in any of our universities requires hard, patient and earnest work—a thing that some good men do not understand at all. While a college or university degree is by no means everything that a man needs in order to attain the best equipment for life, it is certainly something that every sensible man may well covet, provided he has the grit and persistency of character to work honestly to secure it.

## Editor's Easy Chair.

If one thinks of New Mexico as a country where all the tillable land has been occupied, and all the best opportunities for the investment of capital have already been utilized, he has only to visit the territory to find out his mistake. Just now the Eden that is attracting the attention of people in the central part of New Mexico, is the Estancia Valley, an "L" shaped basin about fifty miles long, north and south, being thirty miles wide at the north and sixty miles wide at the south. It is located on the east slope of the Manzano mountains and near the center of the territory. This valley reminds one of the rolling prairies of Illinois or Kansas, except that it is covered with the short gramma grass. It has recently been opened to settlement by the Sante Fe Central Railway, which, running from Sante Fe to Torrance on the south, passes through the center of this valley. By the courtesy of Mr. Frank Dibert, treasurer of the road, and of its management, we had the privilege of a trip through the valley as far as the young and thriving town of Estancia, the county seat of Torrance county—a county only nine months old. This young town on the prairie is just in the process of making. One large dry goods house is doing business, with the second story unfinished and without any roof! The hotels are doing a thriving business, though unfinished, and the whole country for miles around is being dotted with the cabins of the early settlers. One reason why this beautiful and fertile valley is just now the Mecca of so many settlers, aside from the railroad which makes it accessible to the rest of the world, is the discovery that water can be had by digging for it, a few feet, and in such quantities as to be available for irrigation puropses. At McIntosh, a new settlement on the railroad north of the town of Estancia, a number of Iowa and Missouri settlers are locating land and are going to try "dry farming," that is, depending on the rains, by a new process of farming known as "the Campbell System"—a scientific method of soil culture which is said to be proving a great blessing to semi-arid districts of the country.

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We spent one night at the Valley Hotel in Estancia, and had the opportunity of meeting most of the "first families" of the place, through the courtesy of Mr. Dibert, who accompanied us. In the evening there was a social, in honor of Washington's birthday, held in the hotel where we were stopping, under the auspices of the Epworth League, which gave us an opportunity of seeing and hearing a number of the citizens. It was well attended and proved to be a very enjoyable affair. The Editor and the college president found themselves unexpectedly called on for speeches, the former on Washington, and the latter on Lincoln, two celebrated presidents whose anniversaries come in February. The ladies present might have been easily taken for a gathering of society young women from any of our cities, as many of them, no doubt, were but a short time ago. In the forenoon Mr. Dibert drove us back five miles toward Santa Fe and one mile from the railroad, to Antelope Springs, where we were to lunch and take the afternoon train back to Santa Fe. The Santa Fe Central Railway has a club house here, unoccupied at present, with wide porches and a hallway, and several large rooms, and generous fireplaces, where the railroad sometimes entertains guests. A large log house stands near by, in which live the two men who have charge of the place. In the rear of this, in a slight depression, is a large spring gushing out of the earth, over which a spring house is built. These outward things examined, we went inside, where the man cook had prepared a dinner that in its relish and adaptation to our hunger surpassed Delmonico's best. While partaking of this in front of a blazing log fire in the broad fireplace, a Columbia phonograph of the most approved pattern was put in motion, and we heard Mr. Alexander, of Torrey and Alexander fame, sing "O, Lord, Be Thou My Light," "Lead, Kindly Light," and a number of songs by other singers, religious and comic! And all this luxury out on the far-stretching prairie, where the eye can see only the billowy plains, but where, a few years hence, will be smiling homes, surrounded by orchards and farms. Such is the Estancian Valley to-day.

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At this writing the Easy Chair is located temporarily at Albuquerque, a city of nearly 12,000, about 80 miles by rail southwest of Santa Fe. It is an altogether different town from the capital. That is 1,000 feet higher, ancient, historic and predominantly Mexican. This is a modern, American, up-to-date business place, having, however, the flavor of the ancient in its "Old Town" and its smaller Indian and Mexican population. It is situated in the Rio Grande River Valley, but mountain ranges lie to the east, northeast and northwest. It is a favorite health resort. A farmer living near by in the valley, at whose home we have visited, and who himself came here 25 years ago to die, as the doctors told him, but who still seems good for several years, assured us he had known people to come here "practically dead, and who only walked about to save funeral expenses," to get well in this wonderful climate. Take the western breeziness out of the statement and we can readily believe it. We reached here last Friday evening. We have a little church here of about 70 members, ministered to by one of Bethany's graduates, Bro. E. E. Crawford, who had telephoned us at Santa Fe to know when we would arrive that he might announce us to preach on the Lord's day. For some time the church has been meeting in a small hall in the Commercial Club building. The hall was packed on Lord's day, and the writer discoursed to them, and promised to remain over the following Lord's day, as the church is to enter its new building on that day. Brother Crawford, who came here over a year ago, partly for his health, is suffering from a severe cold, and we are glad to be able to relieve him. He is one of the many choice spirits whom Old Bethany has sent out to bless the world, and his wife is likeminded. We dined with them, and spent a delightful evening in their home last evening. We are hoping for an interesting service on Lord's day next, but Brother Crawford has warned us that his poor members have done all in their power. How they have done what they have is a mystery that has its only solution in the single-mindedness and consecration of their leader. They need $400 very badly, but it remains to be seen what can be done.

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Speaking of the unity and devotedness of this band of Disciples, we are reminded that steps are being taken to establish a "Church of Christ" at Estancia, the young county seat of which we have spoken. We met their leader, Brother Williams, formerly from Missouri, but later from Kansas, who told us something of the peculiarities of this church. There are about 17 members, he told us, and the papers they are reading are, "The Firm Foundation," of Texas, and "The Primitive Christian," of Kansas. This tells the story. These papers have both run off on hobbies, and are wholly schismatic in their influence. Brother Williams impressed us as a good man, who has been led astray in his religious thinking by false leaders. "We must go by the Book," he said. "But where," we asked, "does the Book authorize you to put up barriers of fellowship where God has put none, such as your anti-organ and re-baptism practices?" "But, you see, brother," said he, "God is mighty particular. Look how, when the Jews introduced things in his worship which he had not authorized, he cut them right off." We urged, then, the greater danger of introducing new tests of fellowship and binding men where God has left them free. But it is no use. As long as "The Firm Foundation" is read, there will be legalists and division makers in the churches. Most of these members come from Texas, and from that section of the brotherhood there that follows that sort of leadership. How true is the saying, "Show me the religious paper you read, and I can tell what kind of a Christian you are"! Imperceptibly, readers will imbibe the spirit of their favorite paper—a fact which ought to make an editor get down on his knees before writing any article for his paper. Never in our history was the question, "What kind of religious journal shall our members read?" so important as it is to-day. It has in it the making or the marring of our future.

# The Fundamental Need of Evangelism*

**By J. M. Rudy**

Throughout their history, our people have been an evangelistic people. They have recognized the obligation resting on them of saying to others what they believe God has said to them. They believed, and therefore spoke. This spirit of evangelism is essential not only in the saving of sinners, but it is essential to the stronger and richer life of the church itself. God's law in grace, as well as nature, is use or lose. It becomes true, therefore, that there is no better way of improving saints than to set them to the work of saving sinners. The church that truly lives in the Spirit and walks by the Spirit is a praying, pleading, seeking, saving church. It must be evangelistic. The tendency of human nature inside, as well as outside, the church, is toward a condition of moral and intellectual inertia. The church falls into routine methods; she becomes formal and stereotyped. Hence the basis of the apostolic exhortation: "I put thee in remembrance that thou stir up the gift of God which is in thee." Enthusiasm dies out. Hence the reminder: "Be not drunken with wine, but be filled with the Spirit."

True, in this inert state the mill may be kept running; but there is no grist. The music that we hear is the sound of machinery, and this is not music. It is noise. Sermons are on growth, but nothing growing; on development, but nothing develops; the dissertations on evolution are long and logical, but nothing seems to "evolute." What meaneth this? The church has become passive. She has listened to the song of the worldly siren until her eyelids have become heavy. "She is not dead, but sleepeth."

Despite the earnestness and consecration of hundreds of pastors, this state of lethargy does overtake the churches. It is sometimes said, "Have a revival all the year round, make every Lord's day a Pentecost." To this none object, but this is ideal. You do not live your whole life on either a high or a low level. You have your mounts of transfiguration, and your valleys of humiliation. So with the church. We might wish it otherwise, but it is a "condition, not a theory, that we face."

### The Evangelist.

What power now is to awaken the church from this sleep of a living death? Divine provision is made for all our moral and spiritual emergencies. There is a man sent from God; he fearlessly announces: "I am the voice of one crying in the very wilderness of your indifference." The symbolic tongue of fire on Pentecost becomes the real tongue of fervor, calling the church to a keener sense of her responsibility before God. This voice is the voice of the evangelist. In this presence it seems almost an impertinence to say that the evangelist is first and foremost a man. "It is very ridiculous," said Spurgeon, "to hear good truth from a bad man; it is like flour in a coal sack."

He is a solid man, not a soft man; he is a sensible man, not a silly man; he is a good man, not a goody-goody man. He is a positive man, but not a harsh man; he is a bold man, but not a blusterer. He is a man moved by a mighty sentiment, but he is not sentimental. He is a holy man, but he does not use holy names so freely and so flippantly that they become words without meaning. He is so pure in heart that he sees God. He can not be effective in preaching to others unless he often preaches to himself. The evangelist will often, therefore, interrogate his own heart as to the motive that moves him. "Why am I engaged in this kind of work rather than in some other? Why do I go to this field to labor and not to the other? Can I say with the apostle, 'I seek not yours, but you'? Is it the flock or the fleece that I am really after? Do I go where the darkness seems most dense, or where the lucre seems most abundant; is God calling me, or is gold luring me? Would I lecture, sell stocks or turn promoter if I could see more money in it? Have I joined the crowd that measures off the Gospel and sells it by the yard?" Our evangelist should go from the very presence of God—crying out from the depths of his soul: "Who is sufficient for these things?"

The man who has never wept over his own sins can scarcely hope to get others to weep over theirs. God must become real to ourselves before we can make him real to others. We reach the heart of man through the heart of God. The deathless hold of Jesus Christ upon the heart of man is accounted for only by the deathless hold of Jesus Christ upon the heart of God. A poor student of divinity can not be a good student of humanity. There has never been but one complete text book on psychology, and that is the Bible. The man who can open the Bible and see what is there can also open the human heart and see what is there.

But after saying this with reference to the evangelist's motive and equipment of heart, let me say a word with reference to his method. We can all pronounce a sound judgment upon the qualifications of the worker; but when it comes to the means to be used in doing the work, there is often room for difference of opinion. I make an earnest plea for allowing the consecrated evangelist the widest liberty. It is true that sometimes methods are employed that can be justified only on the hypothesis that "God moves in a mysterious way his wonders to perform." We rule out at once all that savors of playing tricks; all that tends to create false excitement or what would compromise the dignity of the evangelist, or reflect upon the good name of the church. But what constitutes evangelistic dignity in the minds of some people? Bishop Wilberforce was once making merry with some young clerical friends, when a very learned, pious patriarch entered the room from the rear. The face of the bishop changed in an instant; he checked the mirth of his friends by saying, with deep seriousness: "Now, gentlemen, we'll have to behave ourselves for here comes a fool."

It is difficult for the evangelist to adjust himself to all classes. There are people whose claim to piety is that they say prayers in public, never in private; sing songs; occupy pews; dress well, and give less in a year to the church than it takes to supply their poodle dogs with bright collars. They tithe by giving one-tenth of what they ought to give, and as they drop that in the basket on Lord's day they muse: "When we asunder part, it gives me inward pain."

It is not at all likely that the evangelist who faces this crowd and reminds them that their hope of heaven can be measured by the possibility of a camel's crawling through the eye of a needle, will meet their idea of an evangelist. Again, what is the meaning, according to some people, of the church's having a good name in the community? If the evangelist urges the necessity of such liberality as will make it possible to carry the light and glory of God to the darkest places of earth; if he urges that no conversion is a conversion to Jesus Christ unless it commits a man's soul and silver to the world-wide mission of Jesus Christ, and then is officially reminded that the interests of the church demand that the simple Gospel be preached—can a church stand this and keep its good name?

Indeed, according to some people, the name of the church suffers seriously whenever you preach that God loved the whole world, and did not die on the cross for our town. They listen with deep reverence when you read, "Ye are the light of the world; ye are the salt of the earth," but when the evangelist turns the light on, or attempts to make application of the salt, then he is very likely to hear something about the church's standing in the community.

No church has good standing that stands. It has good standing only when it moves, and in moving it has no business to take the line of least resistance—this is tantamount to making an apology for the Gospel. It puts the church on the plane of the ordinary forces of the community and co-ordinates the Gospel with other agencies for social betterment. This means a surrender to the world. The church is an extraordinary agency and the Gospel is the power of God to believers. God can not use the man mightily to further his interests who spends his time trying to adjust himself to false standards or adapts himself to unspiritual situations. I plead, therefore, that the consecrated evangelist, in his efforts to break down false standards and to make spiritual situations, be given earnest prayers and hearty co-operation, rather than adverse criticisms and opposition.

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*An address (slightly abbreviated) delivered at the international convention at San Francisco.

He comes into the community to do what manifestly can not be done without him. Let him work, therefore, in his own way, asking God to so fill him with the Holy Spirit that the evil spirits of unholy ambition, selfish desire, unwarranted presumption and false pride be exorcised forever. You say, evangelists, some of them, hurt the church, and it is often true, no doubt; but do not churches often hurt evangelists? About the only conception of spiritual growth that some people in many churches have is quantity. There is a great deal of difference between a big pile of material without form or order and a well constructed building; but no greater difference than between a hurried-up crowd and a church of the living God. Yet how often it happens that the church wants a big crowd baptized, and in order to meet this loud clamor for numbers, some evangelists go perilously near the point of sacrificing their self-respect. Do not lay all the blame on the evangelist. By becoming a sort of converting machine he feels that he is meeting a "long-felt want."

When churches emphasize quality more, evangelists will emphasize numbers less; the result will be greater meetings, even in point of numbers, than we have ever known. God is not slack concerning his promises. He still knows how to increase the loaves and fishes. God's arithmetic has a multiplication table. On the day of Pentecost 3,000 accepted Jesus as Lord, and there is not the slightest evidence of professional evangelism. We do not need occult powers, hypnotic gifts, mesmeric passes and a sheepskin from a college of mental therapeutics, together with all the superficial arts of the professional elocutionist, in order to turn men to the world's Savior.

People who make a start under such shallow influences are not converted, and it is only a question of time until most of them will come to feel that they were not stirred at a very deep level of their nature. Many of them can not claim the doubtful honor of ever becoming backsliders—since they never slid forward. A great teacher of elocution once went to hear the late Mr. Spurgeon preach. When he returned, his friends asked him about Mr. Spurgeon's elocution. "Elocution!" he exclaimed. "Spurgeon's elocution? Why, he has the Holy Spirit!"

If the means used by the evangelist have a tendency to reduce to the plane of the commonplace or ordinary that great experience of the soul that the New Testament calls conversion, then is the evangelist consciously or unconsciously playing into the hands of the enemy of souls. No greater danger ever confronts the church of Christ than receiving into its fellowship the unconverted. It is like hanging a weight to the limb of one who would run in a race. God will not hold him guiltless who builds into the Christian structure, the hay, the wood and the stubble. Can there be a trick more full of the subtlety of satan than to get the church, its ministers, and its evangelists, to become party to such acceptance of Jesus Christ on the part of men and women as amounts to a virtual rejection of him? About the best way to start the human soul downward is through a mere show of turning to the Lord. When Jesus is not accepted in what he represents himself to be—a Savior from sin—he is rejected; and the soul through a formal public act has taken a step downward instead of upward.

We are told that the Roman youth of noble family approaching years of maturity entered alone into a private apartment, amid the statues of the gods and eminent men. In that august and solemn presence he divested himself of the raiment of his boyhood and put on the manly toga. Then and there he made his vow to imitate the virtues of the great, to rival them in deeds of power, and to make for himself a name worthy of his kindred and ancestry.

How much more sacred and solemn when the human soul, without God and without hope, stands with its sin exposed in the presence of the sinless Savior! What an experience, when, "out of the nightmare of our sin-troubled sleep, we wake to stand for a moment in the awful presence of God, and reel and stagger, blinded and stricken like Paul, beneath the awful sense of his presence, and then feel the scales drop from our eyes as we find ourselves in Christ, sons of our Father."

The outward aspects of Paul's conversion were peculiar to himself, his age, and the purpose of God in calling him; but the inner change that lifted him above his former life, with its sectarian zeal, and its blind bigotry, is common to all true conversions. As Canon Gore has said: "Conversion is a fundamental reconstruction of the moral being on a new basis—that basis the person of Christ himself."

A most manifest weakness in present-day evangelism, not in our evangelism only, but in the general evangelism of the day, is the giving of too much mechanical assistance to those who are disposed to enter the kingdom of God, and then making such assistance take the place of the soul's own voluntary act of complete surrender to God.

With some it is the signing of a card, the showing of a hand, the expression of a mere desire to go to heaven, or to be saved, or to live a better life. Among us, as a people, it has assumed the conventional form of the preacher's taking the confession as a question in his own mouth, and the candidate's making an affirmative reply—often very feeble. We seem to forget all our "Thus saith the Lord" very readily. About the best way to emasculate Peter's great confession is to imagine Jesus taking him by the hand and saying, "Peter, dost thou believe that I am the Christ, the Son of God?" When it is so conceived the spontaneity and voluntariness which should characterize every confession are

(Continued on page 300.)

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A PERFECT HAND.

How Its Appearance Became Familiar to the Public.

The story of how probably the most perfect feminine hand in America became known to the people is rather interesting.

As the story goes the possessor of the hand was with some friends in a photographer's one day, and while talking, held up a piece of candy. The pose of the hand, with its perfect contour and faultless shape, attracted the attention of the artist who proposed to photograph it. The result was a beautiful picture kept in the family until one day, after reading a letter from some one inquiring as to who wrote the Postum and Grape-Nuts advertisements, Mr. Post said to his wife, "We receive so many inquiries of this kind, that it is evident some people are curious to know, suppose we let the advertising department have that picture of your hand to print and name it 'A Helping Hand.'" (Mrs. Post has assisted him in preparation of some of the most famous advertisements.)

There was a natural shrinking from the publicity, but with an agreement that no name would accompany the picture its use was granted.

The case was presented in the light of extending a welcoming hand to the friends of Postum and Grape-Nuts, so the picture appeared on the back covers of many of the January and February magazines and became known to millions of people.

Many artists have commented upon it as probably the most perfect hand in the world.

The advertising dept. of the Postum Co. did not seem able to resist the temptation to enlist the curiosity of the public, by refraining from giving the name of the owner when the picture appeared, but stated that the name would be given later in one of the newspaper announcements, thus seeking to induce the readers to look for and read the forthcoming advertisements to learn the name of the owner.

This combination of art and commerce and the multitude of inquiries furnishes an excellent illustration of the interest the public takes in the personal and family life of large manufacturers whose names become household words through extensive and continuous announcements in newspapers and periodicals.

# The Elderburg Association

[Brother Schoolmaster's Notes: with emendations, annotations, condensations, and interpolations by Brother Editor.]

## CHAPTER I.

### How the Association Happened.

It was not an organization or combination designed for the restraint of trade; it did not seek to control any market by limiting any kind of production; it proposed no boycotts and threatened no walkouts; nor did it seek to control legislation in the town council, the general assembly or the Congress of the United States. Stranger still, it professed no mission to preach any new gospel, religious, social, economic. It made no announcement at any time of any special grievance which affected it as a society: each individual member cherished in his own breast, doubtless, some very poignant private griefs, but as each heart knew its own bitterness only, no individual dissatisfaction with things terrestrial could properly be called an asset of the corporation. One common calamity had overtaken them all, indeed, and it formed, as will be seen, a tie to bind them together, but the sorrows which grew out of that were too deep and too sacred to be aired in the newspapers or proclaimed from the stump or the lecture platform. The Elderburg Ex-Preachers' Association may be said to have been symptomatic in its character. We might even call it a symptom and let it go at that; symptom of that strange mania for organization which affects (or afflicts) this generation.

For it is characteristic of the age that whenever two or three persons with similar hopes, interests, sympathies, theories, diseases, lunacies, temperaments, tendencies, or misfortunes are gathered together they are forthwith possessed of a strange, seemingly irresistible impulse to organize some sort of association expressive, more or less, of the particular trait, interest or calamity held in common; so that the man of the twentieth century is prone to organize, as the sparks fly upward (Job. 5:7). The twelve ex-preachers of Elderburg, having this one state in common that whereas they once preached they now preach no more, were as helpless as Mr. Rogers or Mr. Rockefeller to stem the resistless set of human tide toward organization. Thus it happened that one day, when leaves were young, before the lilacs bloomed, almost with one accord and with one voice, they came together, under the third locust tree west of the east wall of the court house inclosure, not far from the southeast corner, and forty feet due south of the public well; and, then and there being, they organized the Elderburg Ex-Preachers' Association. As no minutes were kept of this and many subsequent meetings, the exact date of the organization is not of record and can not now be certainly known—especially as the surviving members are not agreed as to that. Thus it happens that the Elderburg Ex-Preachers' Association, the Freemasons and the Baptists have this one mystery in common: the exact point in history when each began to exist must forever remain a matter of some doubt—and some debate. One advantage remains with the E. E-P. A.: the place of its birth can be positively identified.

I have always admired the naive simplicity of Lewis Carroll's explanation of the absence of birds and clouds on that celebrated occasion when the walrus, the carpenter, and the oysters foregathered under the midnight sun.

> "You could not see a cloud—because
> No cloud was in the sky;
> No birds were flying overhead:
> There were no birds to fly."

A very simple and very sufficient explanation of the facts, it seems to me. In like simple and sufficient manner I explain that the E. E-P. A. had no secretary, at first, to record its proceedings, because there were not, at that time, any proceedings to record—not what might properly be called proceedings; it had no treasurer because it had no treasures; it had no hall in which to meet, because there was no hall to have—available for a society without treasures.

The meeting place was the court house park, in that part of it already—or as Brother Lawyer would say, hereinbefore—described. Lest it be said or suspected that this combination of ex-preachers had come into unlawful possession of a public utility, I make haste to say they never pretended to have title in fee, lease, copyright, or ninety-nine years' franchise to, or in, this part of the public domain. It gradually came about that the fine sympathy which the noble American people never fail to bestow upon the sick, the shipwrecked, the bankrupt, and the condemned-to-be-hung was tacitly and without ostentation granted to the members of the association. The people of the town and surrounding country, quick to recognize fallen greatness and prompt to keep away from it, allowed the little company to possess that little patch of shaded blue grass in peace.

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For there is something about the bearing, the facial expression, the—shall I call it the altogether?—of the ex-preacher that appeals to the forbearance of good men and good angels. As Bonnivard's chains left their marks upon his flesh to his dying day, so the long-skirted black coat and white tie of the preacher leave their marks on his individuality to the morning of the resurrection. Let a man once acquire the habit of wearing these, as external marks of the ministerial office, let him accustom himself to the moods that go with them, and henceforth he shall not be as other men. For the coat and the tie will get into his blood somehow, and they will influence his bearing, manners, and conversation; and though he lay them aside so that they are no more visible to any eye of flesh, yet, because they are evermore spiritually present with him, they shall be spiritually discerned even by the chance wayfarer. Rosalind, though clad in the most mannish of male habiliments, could not rid herself of the consciousness that she had not a doublet and hose in her disposition; but the ex-preacher, though he attire himself, like Mose, in a thunder-and-lightning coat and gosling-green waistcoat, can never rid himself of the consciousness that he has a black frock-coat and a limp white tie in his disposition. Let him be suddenly summoned back to this world after his death, at the hest of some spirit medium, and it will be seen that he has unconsciously materialized that garb: just as the King of Denmark materialized in his armor instead of his shroud.

Of the ex-preacher, as of those riven cliffs so touchingly described by Coleridge, it may be said that:

> "Neither heat, nor frost, nor thunder,
> Shall wholly do away, I ween,
> The marks of that which once hath been."

Personally, I am always conscious of some mental disturbance when I meet him in the road. (If, on some muddy highway, I were to meet an angel with his wings clipped and his plumage soiled, the feeling would be, I imagine, much the same in kind, if not in degree; allowing for the infrequency of the angelic encounter and the frequency of the other.)

I bow to him, sadly, regretfully; he goes on his way—down the street—around the corner. Yet I am not rid of him, in spite of the fact that he has turned the corner. Somewhow he disturbs my peace. My soul is troubled, perplexed, vexed with questions concerning him: "What was the particular fault, mistake, or misfortune, which brought him down from his pulpit? Why is this ex-preacher not a preacher extant? Is it entirely his fault? Or is it, in part, the fault of another, or others? Is he now, in his present character of extinguished torch, merely an unrelated fact—a sort of insulated phenomenon in this great universe? Or is he an outward and visible sign of conditions for which I may in some wise be responsible? Who did sin, this man or his (spiritual) ancestors, or his contemporaneous brethren? Or did he and they all sin? Did anybody sin?"

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Time of meeting for the society: any afternoon, as it might happen, Sundays excepted, between the last cold day in spring and the first cold day in autumn. Hours, from 2 o'clock p. m. till supper time. No iron-clad law-of-the-Medes-and-Persians regulations about hours and order of business.

I could name the members all, from memory. I know the name, and could describe the personal appearance of each, and could give the maiden name of his wife. Moreover, I have the roster of the members in my possession. I prefer, however, in what I have yet to say further of them and of their proceedings, to designate them by their employments since they became ex-preachers. There were:

Brother Sewing Machine Agent, Brother County Clerk, Brother Life Insurance Agent, Brother Schoolmaster, Brother Notary and Justice of the Peace, Brother Paper Hanger, Brother Surveyor, Brother Editor, Brother Piano Tuner, Brother Lawyer, Brother Doctor, Brother Blacksmith.

*How did it happen that there were twelve ex-preachers in Elderburg?*

It seems to me that we have here two questions disguised as one. If the inquiry goes to the reasons why these twelve persons, once preachers of the Gospel, were now ex-preachers, I cordiallly invite the querist to read carefully the subjoined minutes of certain proceedings of the E-P. (Ex-Preachers') Association. If you merely inquire why these or any other men, being free to choose, chose Elderburg as their place of residence, the question implies that you live in Boomdale and are, therefore, envious of Elderburg, or it implies that you live somewhere else and are culpably ignorant of the attractions, moral, intellectual, social and commercial, of the metropolis of Blue Grass county; in either case you can understand, I hope, that I have no time to fool away with you.

It was along toward the close of August that the proceedings I am now about to record were instituted. The secretary, whose notes of those transactions I have in my possession, does not remember the exact date, but it was, he is sure, at or near the zenith of the watermelon season. It was a hot, dry, dusty time. The blue grass on the court house lot had grown very rank that year, and was now lying all matted and tangled, a thick, soft, cool carpet upon the warm earth, the upper side of the mass being scorched brown, the under side showing a pale, tender green, most refreshing to the eye; it had never, thank goodness, been mangled by a lawn mower. The roads leading in from the country were white and hot and dusty, and whenever a farmer drove into town he rode enveloped in a dust-whirlwind of his own making. Not many farmers came in, however, for Elderburg now enjoyed the well earned repose which comes to it between its biennial strenuosities: the spring and summer rush was over, and the fall and winter rush had not begun. The dust clouds seldom intruded into the square. Clerks and delivery boys, having now little else to do, watered the streets gently with garden hose. In the late afternoons, where the shade was good, merchants and professional men, straw-hatted, shirt-sleeved, would bring out chairs and sit in the street, with their feet on curbstones; and there they told stories, jested, argued, and debated until the going down of the sun. Up in the court house yard, under the shade of the locusts, the E. E-P. A. held solemn conclave, sitting on park seats or on chairs brought from the offices, speaking of many things, while the jar-flies and katydids shrilled in the tree tops and while the crickets chirped in the grass.

On one of these long, hot, drowsy afternoons, some one—Brother Doctor, I think it was—suggested a live topic for the meeting—a definite intellectual and moral program which would certainly edify those present, and might even be full of warning and instruction for others. His idea was that the association ought to spend some time each day in the discussion of the topic. "Why we are where we are; or, What is the matter with us?" He said, in part:

"This association, in the fact of its existence, and in its component parts, is a remarkable phenomenon—a portent, perhaps. I hold that whoever gets wrecked on this bank and shoal of time owes it to humanity to indicate by chart, buoy or lighthouse, the particular place where he came to grief; and he ought also to set down on paper, for the benefit of other mariners, what particular fault of navigation, or what particular current, eddy or meteoric complication it was that contributed to his calamity. Most men do take themselves too seriously, but the members of this association, being what they are, naturally tend to the opposite extreme; mentally garbed in sackcloth, and gritty with ashes, they are apt to consider themselves as of no account and of no interest to anybody. Yet nothing is above or below the range of scientific investigation. Mr. Darwin would examine with equal interest and equal enthusiasm the vertebra of the iguanodon or the offhand leg of—of almost any bug you can name. Such and so comprehensive is the scope of the philosophic mind. Let us, my brothers in misfortune, beware of overmuch humility."

Brother Doctor's suggestion was received with a degree of enthusiasm which, considering the season, the state of the thermometer and the barometric conditions then prevailing in the Mississippi and Missouri valleys, was certainly all he had any reason to expect.

Arrangements for carrying his idea into effect were instantly made. Brother Notary-and J-P. was appointed to preside at all discussions. Brother Lawyer was appointed official Critic and Reviewer.

Brother Schoolmaster who, having some skill in shorthand, was made secretary, says in his notes that Brother Lawyer desired to be elected circuit judge in that district (was elected later) and it was felt that the office of critic and reviewer would afford him useful practice in the exercise of judicial functions; that some of the members afterward regretted the appointment, because Brother Lawyer did not seem able to distinguish, quite, between impartiality and brutality.

(TO BE CONTINUED.)

## Federation and Missionary Freedom.

**By Errett Gates.**

One of the strong objections that is urged against church federation by those who oppose it, is that it would prevent the establishment of churches in new territory by the Disciples, expect by the consent of other denominations on the ground. There is no foundation for such an objection in the plan of federation put forth by the New York conference.

But if there were such a provision to limit and control the missionary activity of the various bodies going into the federation, would the Disciples be the only body to object to it? Are the Disciples the only people who think they have the truth, and that every community needs their teaching in order to have the Gospel taught just right? Do not the Baptists, the Methodists and other denominations think the world would be saved just a little more quickly, more correctly and more effectually by their teaching than by that of any other body? Are the Disciples the only body that think they have a peculiar message for this generation? Have not the Methodists and most other bodies their home mission societies, church extension boards and other agencies for the planting of churches in new territory? Does not every religious body think it has an express commission to save this world without the help of any other body? Is not every body going on in its missionary work on the theory that there is no other denomination in existence to help do this work? Denominations are not standing around waiting for some other denomination to undertake to save the world.

(Continued on page 300.)

A NECESSARY EVIL

Experience of a Minister Who Tried To Think That of Coffee.

"A descendant of the Danes, a nation of coffee drinkers, I used coffee freely till I was 20 years old," writes a clergyman from Iowa. "At that time I was a student at a Biblical Institute, and suddenly became aware of the fact that my nerves had become demoralized, my brain dull and sluggish and that insomnia was fastening its hold upon me.

"I was loath to believe that these things came from the coffee I was drinking, but at last was forced to that conclusion, and quit it.

"I was so accustomed to a hot table beverage and felt the need of it so much that after abstaining from coffee for a time and recovering my health, I went back to it. I did this several times, but always with disastrous results. I had about made up my mind that coffee was a necessary evil.

"About this time a friend told me that I would find Postum Food Coffee very fine and in many respects away ahead of coffee. So I bought some and, making it very carefully according to the directions, we were delighted to find that he had not exaggerated in the least. From that day to this we have liked it better than the old kind of coffee or anything else in the way of a table drink.

"Its use gave me, in a very short time, an increase in strength, clearness of brain and steadiness of nerves; and sleep, restful and restoring, came back to me.

"I am thankful that we heard of Postum, and shall be glad to testify at any time to the good it has done me." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# Is Discussion an Evil? By W. T. MOORE

Every now and then some good soul seems to become frightened because of certain discussions which are carried on through our religious journals. I partly sympathize with these sensitive brethren, for, in our past history, we have had discussions which degenerated into personalities. But the abuse of anything need not necessarily forbid its use. In the main, discussions help to clear the atmosphere, and upon the whole generally make for good rather than evil. I have much more fear for the suppression of discussion than for its fullest expression. When our religious journals come to be mere echoes of one set of opinions, without allowing any presentation of the other side, these journals may become a positive disadvantage to us. Even the editorial "we" should not be exempt from outside criticism.

Our people have no diocesan bishops or general superintendents in their church organization, and consequently, by a sort of common consent, our editors wield a somewhat imperious scepter over our people. I do not mean that our editors intentionally occupy these lilliputian vaticans with the view to exercise autocratic authority. They are set to watch for our people, and if they will allow the people to watch for them, it is probable very little harm will be done.

This opens up the field for free discussion, and perhaps no one can watch for each one of these editors better than his brother editors. In any case, it is tolerably certain that his brother editors will not fail in this particular duty, if they have anything like a reasonable chance.

Of course discussions should be conducted in a Christian spirit; but this is only saying for a special case what is true of everything in our religious life. As a rule our religious discussions are conducted in a good spirit. Earnestness must not be confounded with ugliness, which will never be admitted into our really respectable journals. I am afraid that there is a tendency in some cases to develop a sort of "yellow" religious journalism. Occasionally we notice an *ad captandum vulgus* appeal for popularity, and in such cases the editor does not hesitate to play to the gallery; for it is evidently his main purpose to get subscribers for his paper, and to make this popular with the masses, by bringing it down to a low plane instead of trying to lift the masses up to a standard of a higher and better class. There are very few men who are indifferent to giving advice to the editorial fraternity. In view of this universal helping hand, I have much hope that our editors will ere long reach practical perfection in the discharge of their duties. But, however this may be, those of us who are constantly telling them just how they ought to conduct their papers will most assuredly feel a degree of satisfaction in the sage advice we are constantly giving them.

By all means let our discussions go on. Within reasonable limits they will help. Our danger is not in these discussions but in a supine indifference to any of the issues involved. Almost anything is better than a graveyard stillness. Where life is there is sure to be more or less controversy; and when, as a religious people, we cease to regard honest discussion with favor we shall, at once, begin to degenerate into a timid, unmanly, unprogressive religious body. I hope our fearful souls will reassure themselves that no danger is likely to come to Israel, even when there is a Goliath in the field, if only we have a David to meet him.

*Columbia, Mo.*

# Program For Evangelism

## By WM. J. WRIGHT,

**Secretary of Evangelism.**

Our "new evangelism" is upon us presenting the Gospel and winning greater victories than at any time in our history. So many great meetings were never held in a former year; no meeting so great as that held by Grafton, Scoville, Smith, in Anderson, Ind., has ever been held in one of our churches—more than eleven hundred additions—and the end is not yet!

Our new evangelism likewise presents new plans. It is no longer the single meeting with the single congregation, but groups of churches, the larger the group the better, begin meetings on the same day, in the same city and district, as parts of one great campaign, thus presenting the old Gospel to all the people of a given territory. The Pittsburg campaign gave a new standard and a new meaning to our organization for evangelistic work; henceforth we are to plan great things in evangelism.

Indianapolis is the heart of a campaign which is to begin next October and which, it is hoped, will cover the greater part of the state. West Virginia has made for her campaign motto for the centennial, "Redeem West Virginia from her Reproach." Practically the birthplace of the restoration movement, the home of the Campbells for a half century, the seat of our oldest institution of higher learning, Bethany College, we have hardly a strong congregation in the state. The itinerating evangelist who declaimed against organs, Sunday-schools, missionary societies and pastors, has been the most conspicuous type of minister. The new blood in her ministry is hot with indignation after surveying the field. A campaign is organized to cover the entire state. The "anti" churches which are dying are to be helped into abundant life, for many of them are willing to become "progressive" to the extent of having regular, competent ministerial care. It is hoped to make all present mission points self-supporting and to organize many new churches, besides adding thousands to our present membership.

St. Louis is a great city and one of the most rapidly growing in our land. We have made but a start there. Closer co-operation is needed. A city missionary or evangelist should be at work all the time. We should organize and house at least one more congregation annually. The present missions should be made self-sustaining and provided with much better buildings. The simultaneous campaign which begins there next October should lay the foundation of all this and more. It is a great plan demanding much prayer, great efforts and bountiful, hilarious giving. Sow not this time with niggard grudging, but do with all the might the thing set before you. It is not simply forty centuries which to-day look down upon you: the eyes of the brotherhood and those of your God are upon you. Be worthy of the great things expected of you.

Y. M. C. A. Bldg., Cincinnati, O.

## Federation and Missionary Freedom.

(Continued from page 299.)

The fact is the Methodists would not consent to the supervision and control of their home missionary societies by a committee made up of representatives of other bodies; and if the plan of federation proposed such a thing they would be as loud as the Disciples in their proetst against it.

Other bodies desire and demand freedom of activity just as well as the Disciples. The consideration of this peculiarity of the denominational nature wherever it is met ought to render the plans of the Disciples for their freedom of activity in any plan of inter-denominational federation forever absurd.

Whatever other objections there may be to federation (and to a Disciple there ought to be none) this objection is completely eliminated by the missionary aim and function organized into every denominational system. Errett Gates.

*The University of Chicago.*

## The Fundamental Need of Evangelism.

(Continued from page 297.)

gone. Peter made that confession at the right psychological moment; it was his supreme moment, and in that moment and back of that confession there was the impelling power of the Spirit of God, which is always present when the soul is earnest and receptive.

Confessions are not to be timed or ordered by priests. They are to be prayed for, watched for and welcomed as the fruits of the workings of God's Spirit.

(TO BE CONCLUDED.)

# NEW FOOD LAW

People now demand the right to know exactly what they eat.

To be told by maker or retailer that the food is "pure" is not satisfactory.

Candy may contain "pure" white clay or "pure" dyes and yet be very harmful. Syrups may contain "pure" glucose and yet be quite digestible and even beneficial. Tomato catsup may contain a small amount of salicylic or boracic acid as a necessary preservative, which may agree with one and be harmful to another.

Wheat flour may contain a portion of corn flour and really be improved. Olive oil may be made of cotton seed oil. Butter may contain beef suet and yet be nutritious.

The person who buys and eats must protect himself and family, and he has a right to, and now demands, a law under which he can make intelligent selection of food.

Many pure food bills have been introduced and some passed by State legislatures; many have been offered to Congress but all thus far seem objectionable. It has seemed difficult for politicians to formulate a satisfactory bill that would protect the common people and yet avoid harm to honest makers and prevent endless trouble to retailers. No gov't commission or officer has the right to fix "food standards" to define what the people shall and shall not eat, for what agrees with one may not agree with another and such act would deprive the common citizen of his personal liberty. The Postum Cereal Co., Ltd., perhaps the largest makers of prepared foods in the world, have naturally a close knowledge of the needs of the people and the details of the business of the purveyors, (the retail grocer) and, guided by this experience have prepared a bill for submission to Congress which is intended to accomplish the desired ends, and inasmuch as a citizen of the U. S. has a right to food protection even when he enters another State it is deemed proper that the gov't take control of this matter and provide a national law to govern all the states. A copy of the bill is herewith reproduced.

Sec. 1 governs the maker whether the food is put up in small packages sealed, or in barrels, boxes or otherwise.

Sec. 2 governs the retailer who may open a barrel and sell the food in small quantities. When he puts the goods into a paper bag he must also enclose a printed copy of the statement of the maker which was affixed to the original pkg. and inasmuch as the retailer can not undertake to guarantee the statement of ingredients he must publish the statement of the makers and add his own name and address as a guarantee of his selling the food as it is represented to him which relieves the retailer of responsibility of the truth of the statement and throws it upon the maker, where it properly belongs.

The remaining sections explain themselves.

The Postum Cereal Co., Ltd., for example, have from the beginning of its existence printed on the outside of each and every pkg. of Postum and Grape-Nuts food a truthful and exact statement of what the contents were made of in order that the consumer might know precisely what he or she was eating. A person desiring to buy, for instance, strictly pure fruit jelly and willing to pay the price has a right to expect not only an equivalent for the cost but a further right to a certainty as to what he eats. Or he may be willing to buy at less cost a jelly made part of fruit juices, sugar and a portion of glucose. But he must be supplied with truthful information of the ingredients and be permitted to use his personal liberty to select his own food accurately.

The people have allowed the slow murder of infants and adults, by tricky makers of food, drink and drugs to go on about long enough. Duty to oneself, family and nation demands that every man and woman join in an organized movement to clear our people from this blight. You may not be able to go personally to Washington to impress your Congressmen, but you can, in a most effective way, tell him by letter how you desire him to represent you.

Remember the Congressman is in Congress to represent the people from his district and if a goodly number of citizens express their views to him, he secures a very sure guide to duty. Remember also that the safety of the people is assured by insisting that the will of the people be carried out, and not the machinations of the few for selfish interests.

This pure food legislation is a pure movement of the people for public protection. It will be opposed only by those who fatten their pockets by deceiving and injuring the people. Therefore, if your Representative in Congress evades his patriotic duty hold him to strict accountability and if necessary demand equitable and honest service. This is a very different condition than when a faction demands class legislation of the Congressman. Several years ago the butter interests of the country demanded legislation to kill the oleomargarine industry and by power of organization forced class legislation really unworthy of a free people. Work people wanted beef suet butter because it was cheap and better than much unclean milk butter, but the dairy interests organized and forced the legislation. The law should have provided that pkgs. of oleomargarine bear the statement of ingredients and then let people who desire purchase it for just what it is, and not try to kill it by a heavy tax. Manufacturers sometimes try to force measures in their own interests but contrary to the interests of the people, and the labor trust is always active to push through bills drafted in the interest of that trust, but directly contrary to the interests of the people as a whole. Witness the anti-injunction bill by which labor unions seek to tie the hands of our courts and prevent the issue of any order to restrain the members of that trust from attacking men or destroying property. Such a bill is perhaps the most infamous insult to our courts and the common people ever laid before Congress and the Representatives in Congress must be held to a strict accountability for their acts relating thereto. But when bills come before Congress that are drawn in the interest of all the people they should receive the active personal support of the people and the representatives be instructed by the citizens. The Senators also should be written to and instructed. If, therefore, you will remember your privilege and duty you will at once—now—write to your Congressman and Senator on this pure food bill. Clip and enclose the copy herewith presented and ask them to make a business of following it through the committee considering it. Urge its being brought to a vote and requesting that they vote for it.

Some oppressively intelligent and carping critic may say this is simply an advertisement for Postum and Grape-Nuts. It is true that these articles are spoken of here in a public manner, but they are used as illustrations of a manufacturer seeking by example, printing on each pkg. a truthful, exact statement of ingredients, to shame other makers into doing the fair thing by the common people, and establishing an era of pure food, but that procedure has not yet forced those who adulterate and deceive to change their methods, hence this effort to arouse public sentiment and show a way out of the present condition of fraud, deceit and harm.

The undersigned is paying to the publishers of America about $20,000.00 to print this announcement in practically all of the great papers and magazines, in the conduct of what he chooses to term, "an educational campaign," esteemed to be of greater direct value to the people than the establishment of many libraries. That is held to be a worthy method of using money for the public good. Tell the peopel facts, show them a way to help themselves and rely upon them to act intelligently and effectively.

The reader will be freely forgiven if he entirely forgets the reference to Postum and Grape-Nuts, if he will but join the pure food movement and do things.

C. W. POST.

### TEXT OF PURE FOOD BILL.

If it meets approval, cut it out, sign name and address, and send to your representative in Congress. Buy two or more publications from which you cut this. Keep one for reference and send the other to one of the United States Senators from your State. Ask one or two friends to do the same, and the chances for Pure Food will be good.

## A BILL

### TO REQUIRE MANUFACTURERS AND SHIPPERS OF FOODS FOR INTERSTATE SHIPMENT TO LABEL SAID FOODS AND PRINT THE INGREDIENTS CONTAINED IN SUCH FOODS ON EACH PACKAGE THEREOF.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That every person, firm or corporation engaged in the manufacture, preparation or compounding of food for human consumption, shall print in plain view on each package thereof made by or for them shipped from any State or Territory or the District of Columbia, a complete and accurate statement of all the ingredients thereof, defined by words in common use to describe said ingredients, together with the announcement that said statement is made by the authority of, and guaranteed to be accurate by, the makers of such food, and the name and complete address of the makers shall be affixed thereto; all printed in plain type of a size not less than that known as eight point, and in the English language.

Sec. 2, That the covering of each and every package of manufactured, prepared or compounded foods shipped from any State, Territory or the District of Columbia, when the food in said package shall have been taken from a covering supplied by or for the makers and re-covered by or for the sellers, shall bear upon its face or within its inclosure an accurate copy of the statement of ingredients and name of the makers which appeared upon the package or covering of said food as supplied by or for the makers thereof, printed in like manner as the statement of the makers was printed, and such statement shall also bear the name and address of the person, firm or corporation that re-covered such food.

Sec. 3, That it shall be unlawful for any person or persons to purposely, wilfully and maliciously remove, alter, obliterate or destroy such statement of ingredients appearing on packages of food, as provided in the preceding sections, and any person or persons who shall violate this section shall be guilty of a misdemeanor, and upon conviction shall be fined not less than one hundred dollars nor more than five hundred dollars or imprisoned not less than one month, nor more than six months, or both, in the discretion of the court.

Sec. 4, That the Bureau of Chemistry of the Department of Agriculture shall procure, or cause to be procured from retail dealers, and analyze, or cause to be analyzed or examined, chemically, microscopically, or otherwise, samples of all manufactured, prepared or compounded foods offered for sale in original, unbroken packages in the District of Columbia, in any Territory, or in any State other than that in which they shall have been respectively manufactured or otherwise produced, or from a foreign country, or intended for export to a foreign country. The Secretary of Agriculture shall make necessary rules and regulations for carrying out the provisions of this Act, and is hereby authorized to employ such chemists, inspectors, clerks, laborers and other employees, as may be necessary to carry out the provisions of this Act, and to make such publication of the results of the examinations and analysis as he may deem proper. And any manufacturer, producer or dealer who shall refuse to supply, upon application and tender and full payment of the selling price samples of such articles of food to any person duly authorized by the Secretary of Agriculture to receive the same, shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding one hundred dollars, or imprisoned not exceeding one hundred days, or both.

Sec. 5, That any person, firm or corporation who shall violate sections one and two of this Act shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding two hundred dollars for the first offense and for each subsequent offense not exceeding three hundred dollars or be imprisoned not exceeding one year, or both, in the discretion of the court.

Sec. 6, That any person, firm or corporation, who shall wilfully, purposely or maliciously change or add to the ingredients of any food, make false charges, or incorrect analysis, with the purpose of subjecting the makers of such foods to fine or imprisonment under this act, shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding one thousand dollars nor less than three hundred dollars, or imprisoned for not less than thirty days nor more than one year, or both.

Sec. 7, That it shall be the duty of every district attorney to whom the Secretary of Agriculture shall report any violation of this Act to cause proceedings to be commenced and prosecuted without delay for the fines and penalties in such case provided.

Sec. 8, That this Act shall not be construed to interfere with commerce wholly internal in any State, nor with the exercise of their police powers by the several states.

Sec. 9, That all acts or parts of acts inconsistent with this act are hereby repealed.

Sec. 10, That this Act shall be in force and effect from and after the first day of October, nineteen hundred and six.

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The undersigned respectfully requests the Representatives from his district and Senators from his state to support this measure.

Signed.................................City......................State..........

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### Clinton District to the Front!

At the meeting of the district board at Butler, Mo., a resolution was passed requesting every minister in the district to hold at least one meeting, as district work meeting, before the next convention, with an offering, to be turned into the district treasury for further work in the district. A request is made that all workers report to the president all points where missionary work is needed. Will you not seriously consider this work and let us labor earnestly to bring the work in the district to the front?

H. Jas. Crockett, Pres.
W. W. Burk, Vice-Pres.
W. A. Fite, Vice-Pres.
R. A. Blalock, Sec.

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## The First Reports of the Foreign Offering.

Telegrams and special deliveries about the offering held for foreign missions last Lord's day indicate that the following churches will be in the living link class:

Christian Temple, Baltimore, Md.—Peter Ainslie, minister.

Norfolk, Va.—J. T. T. Hundley, pastor.

Owensboro, Ky.—R. H. Crossfield, pastor.

Winchester, Ky.—Offering will reach $650. Cecil J. Armstrong, pastor.

Anderson, Ind.—Will assume the support of Joseph A. Franklin, one of its own members. T. W. Grafton, pastor.

Franklin Circle, Cleveland, O.—Seven hundred and five dollars and will be increased. Edgar D. Jones, pastor.

Somerset, Pa.—George W. Knepper, minister.

Union Avenue, St. Louis—Will continue a living link. J. M. Philputt, minister.

First Church, Joplin—Offering $700. W. F. Turner, pastor.

Carthage and Jasper county churches, Missouri—Excluding First, Joplin, unite in becoming living link. Newell L. Sims.

Maryville, Mo.—A fine offering; will stay in living link column. H. A. Denton, pastor.

Rock Island, Ill.—Raised $583; will make it $600. O. W. Lawrence, pastor.

Paris, Ky., continues to be a living link—Carey E. Morgan.

North Tonawanda, N. Y.—Apportionment fully reached. Living link pledge assured.—E. M. Todd.

Warrensburg, Mo., becomes a living link.—J. T. McGarvey.

❋

The following churches report good offerings, though they do not reach the $ required to join the living link ranks:

California, Mo.—George L. Snively here. Two hundred dollars for missions. Gr[illegible] day.—Herbert J. Corwine.

Decatur, Ill.—Offering exceeds apportionment. The best in several years.—J. L. Thompson.

Louisville, Ky.—The Broadway Church raised her apportionment, $125.—W. N. Briney.

Johnstown, Pa.—Offering $100, and more in sight. Congregation gave $14.29 last year. Our apportionment was $30, so we have more than trebled it. I began work here last September—my first labor in the ministry.—G. H. Steed, minister.

Hamilton, O.—The Lindenwood church more than doubled its apportionment, giving $25.—W. H. Hedges.

Farmington, Mo.—Offering 77½ per cent above apportionment.—Edward Owers.

Lisbon, O.—We raised three times as much as last year. Will make it $100.—C. M. Yocum.

Sullivan, Ill.—Reached apportionment. Largest offering ever taken by the church. Three additions at night service. Two not reported before.—J. G. McNutt.

Denver, Ill.—Unfavorable weather reduced offering. Amount received, $41.40 but will make up $50, our apportionment. **—B. H. Cleaver.**

Warsaw, Ind.—Made our offering. One confession.—Marshall G. Long.

Mansfield, O.—"I hope to see this church become a living link by September 1."—Bruce Brown.

Memphis, Tenn.—Offering, $105; raised apportionment; more to come.—L. D. Riddell.

Wooster, O.—Apportionment, $25; offering, $60; possibly more.—J. K. Shellenberger.

(Continued on page 305.)

# Our Budget.

—If your church did not take the offering make arrangements for another Sunday during this month.

—Let there be no unnecessary delay in forwarding the March offering to the office of the Foreign Society, box 884, Cincinnati, O.

—The evangelistic victories continue. We give on another page a report, with illustrations, of the great meeting at Anderson. From our telegraphic dispatches it will be noted that the new converts have lined up for the current expenses and the church has become a living link.

—See announcement elsewhere about the New Hampshire meeting. Brother Yeuell is looking for great results from this effort.

—The assistant editor has returned from the Student Volunteer convention at Nashville. It was one of the greatest and most significant conventions ever held. A report will appear in The Christian-Evangelist.

—Read J. M. Rudy's fine address delivered at our national convention at San Francisco and note what W. J. Wright says about forthcoming evangelistic campaigns.

—Our churches in New York City are about to begin a simultaneous effort for accomplishing greater results in the metropolis.

—Get ready for the Bible school campaign in April.

—Make dates for the Missouri Christian lectureship at Canton and our congress at Indianapolis.

—The Foreign Society has received another gift on the annuity plan from a friend in Canada.

—We whiten another block this week for Hot Springs.

Special to The Christian-Evangelist.

Anderson, Ind., March 5.—Thirty-one more added here to-night—1,214 in our meetings here. This does not include 12 who came at regular services conducted by Brother Grafton Sunday.—Charles Reign Scoville.

—Drake has won the oratorical contest with the Iowa colleges.

—W. T. Henson has been called to Slater, Mo., and enters upon the work at once.

—The church at Auburn, N. Y., has just closed a successful series of meetings.

—The new College of the Bible building at Drake University is to be occupied next week.

—Edward O. Sharpe has just begun a meeting at Winchester, Ill., with Charles E. McVay as singer.

—C. W. Comstock, Columbia, Mo., will preach this year twice a month for the church at Orrick, Mo.

—Be inspired by the good reports from the Foreign Society's offering on another page.

—S. J. Copher reports that the church at Hawk Point, Mo., has been rebuilt and will be dedicated in April.

—Harvey Hazel will take the pastorate at Vancouver, Wash., at the close of the meeting now being held by him at Elma.

—The people reading "Victory of Faith," by E. L. Powell, are delighted with it in price and contents; $1 postpaid.

—S. B. Braden, of Cato N. Y., writes that A. B. Chamberlain, of Troupsburg, N. Y., is a living contradiction of the Osler theory. His work at that place shows that the vim of his earlier days has not entirely abated.

—The church at Seneca, Mo., has raised its apportionment for foreign and state missions, and given $30 to Lawrence county work.

—J. G. Creason, of Lathrop, Mo., is still quite ill, pleuro-pneumonia having followed typhoid fever. Prayer is asked for him.

—We are glad to report that W. P. Bentley, who was invalided home from a mission field in China, is improving steadily in health.

—Jesse T. Craig reports the meeting just held by Brothers Northcutt and McVay at Ipava, Ill., as a fine one in spite of bad weather conditions.

—Many friends will sympathize with Mr. and Mrs. S. G. Inman, of Monterey, Mexico, in the loss of their only child, who was but six weeks old.

—The Iowa Ministerial Association will meet at the East Side Church, Des Moines, April 17-19. F. W. Collins, of West Liberty, Ia., is the secretary.

—Have you seen "The Plea of the Disciples of Christ," by W. T. Moore, one long and intimately connected with our brotherhood and its teachings? Postpaid, 30c.

—James R. McIntyre, of Zearing, Ia., begins March 11 with the church at Grand Island, Neb. There were 52 applicants for the vacancy recently announced in our columns.

—M. S. Johnson reports that the church at Litchfield, Ill., took its foreign missionary offering one week in advance and exceeded its apportionment by raising $34.

—The Roland Street Church, Syracuse, N. Y., is on the eve of a series of meetings to be conducted by State Evangelist Tremaine, assisted by Miss Lulu Clark as evangelistic soloist.

—Brother Menzies reports that the church building at Rath, India, is nearing completion, and E. C. Davis, of Mandha, Ohio's representative, will preach the dedication sermon in Hindi.

—R. H. Newton reports a gratifying increase in missionary interest at his church in Normal, Ill. The definite centennial aim is to double the membership and become a living link church.

—Prof. Herbert L. Willett announces that he will conduct another travel-study class, under the auspices of the University of Chicago, to make a tour of Palestine. The party will sail Jan. 26, 1907.

—An installation service was recently held for the officers and teachers of the Bible school at the Central Christian Church, Warren, O. This school is having the largest attendance in its history.

—Harold E. Monser has sought to get Dr. Foster, of the University of Chicago, to debate with him as a result of the recent book published by the professor, but the latter declines to enter into any public controversy.

—We have just learned with very much regret of the death of David Hickman Moss, a prominent banker and faithful member of our church, at Paris, Mo. We shall hope to publish further particulars in a later issue of the paper.

—L. F. Stephens, who has been holding his second good meeting at Dayton, Wash., reports that all the departments of the work are well organized under J. A. Pine, and that the present building is too small. The question of another building is being discussed.

—A permanent organization for mutual fellowship and help has been effected by the ministers of our churches in central New York. Officers chosen were: President, W. D. Ryan; vice-president, A. Braden; secretary and treasurer, S. B. Braden. The next meeting will be held at Auburn, in April.

**Spring Medicine**

In thousands and thousands of homes — in cities, towns and villages — three doses a day of Hood's Sarsaparilla are now being taken by every member of the family.

Why such wide and general use? Because Hood's Sarsaparilla has proved itself the Best Spring Medicine, by its wonderful effects in cleansing the system of all humors, overcoming that tired feeling, creating appetite, clearing the complexion, giving strength and animation.

Over forty thousand testimonials received in two years, by actual count.

Accept no substitute for

**Hood's Sarsaparilla**

Insist on having Hood's. Get it today.
In liquid or tablet form. 100 Doses $1.

—George T. Ritchey, president of the Oregon Christian Ministerial Association, announces that he has appointed M. F. Horn, of Eugene, Ore., to fill the vacancy caused by the removal of the former secretary from the state.

—John W. Harrison, who got as far west as Waterville, Kan., on his journey across the continent, feels that he has done as much good as he can at that place, and is now ready to move on. He would like some work to take half or all his time. He is not looking for big pay, but wants to do good.

—Mrs. Minnie Johnston Wrinstead, national organizer of the W. C. T. U., who has a reputation as a lecturer and a preacher identified with the Baptist Church, has united with our church at Larned, Kan., the minister of which, B. E. Parker, commends her to our brotherhood as a successful evangelistic worker.

—The Christian Woman's Board of Missions has published, in view of their Easter offering, a missionary exercise entitled, "The King's Highway," intended for the use of Intermediate and Junior Societies, etc., and written by Jessie Brown Pounds. It will be found very appropriate for this purpose.

—D. B. Titus has resigned the work at Lexington, Neb., on account of his wife's health, and accepted a call to Longmont, Col., to begin April 1, or sooner, if a pastor can be located at Lexington. The salary there is about $1,000. Address Brother Titus, with references. The work is prospering there.

—We rejoice to hear that D. Munro has recovered, after two years of sickness, and is now almost his old self. Brother Munro spent 409 days in the hospital at Ann Arbor, and underwent seven operations. With his recovery comes the news that his daughter, 9 years of age, has just been baptized by him.

—A correspondent wishes to know if the trustees of a local church are part of the official board and should meet with the same and take part in the official business of the church. They are not considered as part of the official board unless they are also elders or deacons, and in such case it is in the latter positions that they are considered as members of the official board. In any meeting affecting the question of church property it would be entirely proper

**100 for $3** Gospel Song Book. 83 songs with music. Sample 5 cents in stamps. E. A. K. Hackett, Pub. Ft. Wayne, Ind.

for them to attend as trustees, if their presence were needed.

—Sample copy of "Gloria in Excelsis" has been received and carefully examined. I believe it to be the best selection of songs for true worship we have ever had. The Responsive Readings are wisely chosen and most admirably adapted to the wants of a worshiping congregation. Other aids to devotion and good order render completeness to the whole.—J. C. McReynolds, Wilsons Mills, N. C.

—There are abundant signs of life in the Miles Avenue Church, Cleveland, O., of which T. Alfred Fleming is pastor. Brother Fleming has just concluded his third annual evangelistic service in his own church. Each has resulted in over 100 additions. A new gallery in both auditorium and Sunday-school room has been built, and it is expected to open a new baptistry and a large pipe organ by Easter. The Sunday-school numbers about 450. Brother Fleming had an attack of the grippe during his revival and has just returned from a two weeks' rest in Ontario.

—Thomas C. Clark, whose musical and poetic ability is already known to the readers of THE CHRISTIAN-EVANGELIST, has just been ordained to the Christian ministry at the Hyde Park Church, Chicago. Errett Gates, E. S. Ames, pastor of the church, and Thomas J. Clark, father of the candidate and pastor of the church in Bloomington, Ind., conducted the service. Brother Clark is a well educated young man, and has for some months been engaged as singing evangelist. He is now in a meeting with Frank G. Tyrrell at Houston, Tex. Both these brethren are members of the Hyde Park Church, Chicago.

—It is not often that three women occupy pulpits in a small town at the same time, but this has just happened at Ord, Neb. On account of sickness, our preacher, Oscar Sweeney, could not fill his pulpit, so his wife took charge of both services at the Christian Church, while at the Baptist Church a woman evangelist spoke, and in the Methodist Church a prominent woman missionary from India. A ministers' association has just been formed there, and Brother Sweeney was chosen secretary. The local paper comments as follows: "This is a good move. It shows unity and good will in these servants of the Most High. Now we are going to offer a subject for discussion at these meetings. The question of exchanging pulpits occasionally would be a good theme. Also the advisability of the preacher's wife exchanging pews once in a while. We always feel sorry for a preacher's wife, who is by custom bound to attend only her husband's church. Would it not be a good thing if these wives would occasionally by agreement exchange pews so as to hear the other wives' husbands preach once in a while?"

—I have thoroughly examined "Gloria in Excelsis" and am delighted with it. It is, in my judgment, by far the most complete and serviceable hymnal ever published by the Christian Church. The responses, readings, etc., are very essential in giving full expression to the spirit of worship, and the arrangement is excellent. I like the "Amen" at the close of each hymn. It is both appropriate and Scriptural. The hymn selections are of the best. The naming of tunes after some of our prominent preachers is unique, and at least will not detract from our appreciation of the grand old hymns. As a whole I most heartily commend the book and the earliest opportunity shall see its introduction here.—T. W. Grafton, Pastor.

The A. C. Pierson home in Hiram, O., will be sold to highest bidder by March 15, 1906. Send all bids to Estell Pierson, 1147 Twenty-sixth street, Des Moines, Ia.

—Among the elderly Disciples of Christ is "Grandma" Catherine Hawn, who has just celebrated, at Akron, O., her ninetieth birthday. Her great-grandfather was one of the signers of the Declaration of Independence, her grandfather a soldier in the revolutionary war, her father a soldier in the war of 1812, her son a soldier in the war of the rebellion, and her grandson a soldier in the Philippine war. She has resided in Akron since 1865, where she has long been a member of the High Street Church of Christ. She joined our communion in 1834. She has seen great changes in church conditions, and tells about how she used to furnish the tallow candles to illuminate the church. "When we held a protracted meeting of four weeks one set of four dozen candles lasted two evenings, so you can see it meant some work," she says. Among those who took part in the celebration on the recent birthday was F. M. Green, who has for many years been a friend of Mrs. Hawn.

—S. G. Inman, superintendent evangelistic work, Monterey, Mexico, writes: "I have neglected to thank you for the good you have done me by your book on 'The Holy Spirit,' because I thought that my tribute would be unnoticed in the great ones you should receive. But I must thank you for taking up the matter with those opposing your view, and showing the awfulness (and I use the word advisedly) of their position, and the harm it is doing our movement. I have always despised a controversy, especially one carried on in our papers, but I think the time has come for some one to speak out on this matter. What a cold, heartless, discouraging position would we on the foreign field occupy if we could not feel the constant presence of the Master's other self leading, encouraging and solving the tremendous problems that face us out here, where earthly friends can help but little. Our whole mission family watches for THE CHRISTIAN-EVANGELIST with eagerness every week. We wish you abundant success in your campaign for a hundred thousand subscribers."

—As a result of a series of meetings held at Blair, Neb., there has been a great revival of our cause there in the last nine months. J. DeForest Austin found the church practically disbanded, there having been no services for some time when he went there last May, and in his enthusiastic way he got the membership to work, and in August Grant Hamm, a graduate of Cotner, was called as pastor and did good work. N. T. Harmon, of David City, has just closed a successful meeting and it is a pleasure to report that in all some 85 have been added to the membership since last May, the building has been improved in many ways, and all debt has been wiped out. There is a fine prospect for growth and increasing usefulness under Brother Hamm.

### New Hampshire Meeting Postponed.

Owing to the necessity of erecting some kind of a tabernacle at Manchester, N. H., in which to hold the meeting, Bro. Herbert Yeuell recommends the postponement of the meeting till June, when the weather also will be more favorable in that region. This has been agreed to, and while it gives us a little more time to raise the necessary funds for the meeting the time is short enough and will soon be upon us. It will require several hundred dollars to erect the tabernacle and pay the necessary expenses of the meeting. Thanks to those who have kindly responded to the appeal for contributions for this purpose, but the work of financing the meeting is only begun. Read W. J. Wright's article, "Redemption from a Reproach."

We beg to announce, in addition to the amounts already acknowledged, the receipt of the following sums for the expenses of the New Hampshire meeting: J. E Decker, $1; K. M., 50c.

MAY DAY NOT FAR AWAY!
Are You Ready for it?
One Million and a Quarter Disciples are expected to make the greatest Offering for Home Missions ever yet made this year.
Get into Line for 1909
with your Congregation
with your Bible school
with your Endeavor Society
and help us raise $200,000.
THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,
Y. M. C. A. Bldg.,
CINCINNATI, OHIO.

### The Missouri Lectureship.

The Church of Christ at Canton, Mo., invite to their homes for lodging, breakfast and supper all who attend the lectureship, April 9-11, whether ministers or not, Missourians or not. Guests will greatly aid in preparations for this hospitality by sending their names to the chairman of the entertainment committee, Prof. Ben Cleaver.

Albert Buxton, Pastor.

The Combination Oil Cure for Cancer.
Has the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have hitherto been attended with such fatal results. The fact that in the last 12 years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of oils. Address the home office, DR. D. M. BYE CO., Drawer 105, Dept. 411, Indianapolis, Ind.

### Only Started.

Last Sunday the churches only started in their offering for foreign missions. Many churches gave more than ever before. The distinct advance is encouraging. However, many have not attended to it. May we not most earnestly request that every church respond before the close of March? There is much involved every way. The cry for reinforcements is urgent and persistent from all the fields. If there is not a distinct advance in the receipts the work will suffer. The situation in the far east is changing rapidly. These changes are all favorable to the extension of the Gospel. Japan and China and India are calling long and loud for new missionaries and more buildings and other necessary equipment for the enlargement of the work. The work in Africa is a marvelous success. The workers must be reinforced at the earliest possible moment. We can not be indifferent to the call that comes from Cuba for buildings and other equipment. And the situation is precisely the same in the Philippines. These appeals are to us the voice of God.

Send your offering to F. M. Rains, secretary, Cincinnati, O., and he will promptly send a proper receipt. We are hoping the work will receive due consideration in every church at once.

A. McLean, President.
Stephen J. Corey, Secretary.

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### The First Reports of the Foreign Offering.

(Continued from page 302.)

Chapin, Ill.—Chapin has more than reached her apportionment.—J. W. Porter.

Chattanooga, Tenn.—Walnut Street apportionment, $80; raised $100; everybody happy.—Ira M. Boswell.

Lockhart, Tex.—We more than doubled our apportionment.—J. F. Quisenberry.

Vincennes, Ind.—Passed apportionment.—Wm. Oeschger.

Norwood, O.—Apportionment, $150; raised $224.—Joseph D. Armistead.

Cynthiana, Ky.—Offering, $300; probably more.—W. E. Ellis.

Covington, Ky.—Fourth Street offering $123, with more to follow.—Joe W. Hagin.

Erlanger, Ky.—Church raised her apportionment, $40.—L. B. Haskins.

Bloomington, Neb.—We have more than twice our apportionment promised. —G. C. Johnson.

Augusta, Ga.—Augusta church more than reached apportionment of $200.—Howard T. Cree.

Sebring, O.—Cash, $58; mission study class organized—Charles E. Taylor.

Vanceburg, Ky.—Gone beyond our apportionment; expect more.—S. S. McGill.

Washington, Ind. — Apportionment trebled; a thorough personal canvass did the work.—Kyle Brooks.

Clintonville, Ky.—Raised our apportionment and more.

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### Changes.

Adams, O. L.—Overton, to Bethany, Neb.
Cave, A. A.—Richmond, Va., to Maysville, Ky.
Elmore, R. E.—North Tazewell, to Portsmouth, Va., care of Hotel Monroe.
Goodrich, Victor L.—Independence, to Clearwater, Kan.
Groom, F. H.—Weleetka, I. T., to Box 695, Helena, Mont.
Holton, T. T.—Lincoln, to 1011 McLean street, Bloomington, Ill.

I CURE ASTHMA Will prove it by sending FREE TREATMENT Write MOKO, Van Wert, O.

## WHAT WE HAVE DONE AND HOW WE DID IT.

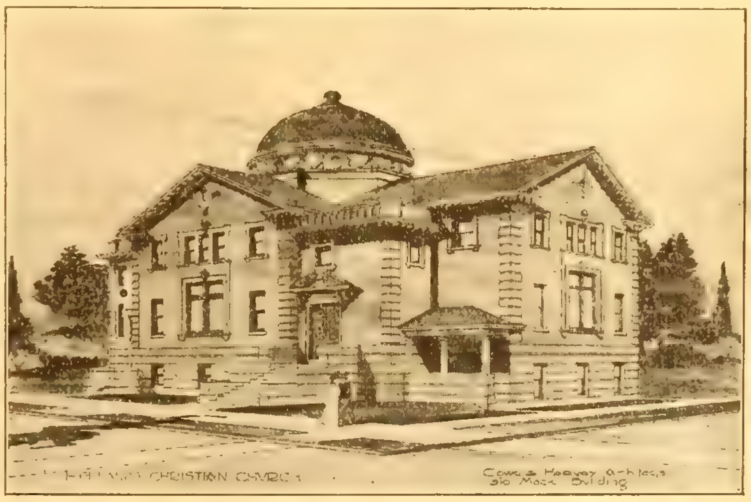
CHAPTER II.

In THE CHRISTIAN-EVANGELIST of November 30, 1905, under the heading, "What We Have Done and How We Did It," is told the story of the splendid achievement of the South Broadway Christian Church, Denver, in the payment of the great debt that for so many years had embarrassed the work of that congregation.

It is my pleasure to write of the achievement of another of our Denver churches, no less heroic, a victory no less signal, than that of Brother Tyler and his splendid people.

J. E. Pickett.

The Highland Christian Church was the second of our congregations in Denver. Organized Nov. 21, 1888, its first building was dedicated March 16, 1890. The congregation was prosperous till the panic came, in 1893. Many of its members were left without a dollar and homeless. Pledges made at the dedication of the house could not be paid. Debt accumulated. Creditors, by reason of the stress of their own affairs, became urgent. The church, crippled, embarrassed, helpless, struggled until February, 1901, when it made satisfactory settlements with the holders of mortgage and judgment by turning over everything it possessed and going out to begin anew, without a taint of repudiation or dishonesty, but penniless. The pastor of the church at the time wrote a friend, "We haven't a thing left; not even a church debt."



New Christian Church at Denver.

On June 1 following I became pastor of this discouraged church, then numbering about 250 members. Until about Oct. 1 we continued to meet in the old house, paying rent for it. Then the building passed to other ownership and the congregation went into a small hall.

Early in 1902 the movement for a new location and building was inaugurated. A site at the corner of Bryant street and West Thirty-fourth avenue was purchased at a cost of $1,500. The year following plans were adopted for a building, the full cost of which will be about $25,000, accommodating an audience of 800 people, and in every way adapted to the work of a modern church, and the erection of one wing of the building was begun. On Aug. 30, 1903, the church met in the basement room of this wing, with room, by crowding, for an audience of 200 people. Until Feb. 11 this was our church home. On that day we celebrated the completion of one wing of the building by worshiping for the first time in the upper room. This, with balcony and annex, accommodates an audience of 325 and, with the basement, is well adapted to the various activities of the church.

The total cost of the building to date, with ground, is $9,500; $6,200 had been paid previous to the opening day, $2,000 are provided for by a loan from the Board of Church Extension. Some assets were yet in the hands of the building committee and $1,000 subscribed at the opening day services. All bills will be met promptly and fully and a new career of usefulness and growth is surely before the church.

Three services were held on opening day, William Bayard Craig, D.D., Flournoy Payne and Leonard G. Thompson taking prominent part. It was a day most exceptional in its sweetness, its joy, its power. No greater victory has been won by any church within my knowledge than that achieved by this heroic, persistent, self-denying congregation of Christians in Denver.

The opening of the new church is being followed by a meeting of some weeks with William Ross Lloyd, of Lexington, Ky., as evangelist. Everything seems favorable for a good meeting.

J. E. PICKETT.

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### An Old Preacher's Appeal.

DEAR BROTHERS AND SISTERS IN CHRIST:

I am a poor old preacher. I am in poor health and have no home. I have 40 acres of rough land, but there is $450 against it It is my chance for a home. If I had it clear I would put up a cheap house and I could make a good living on the land and preach every Sunday. There is a dearth of preaching here. I mean in the backwoods, in arbors and country school houses. The pay is nothing, so to speak, yet pay or no pay we country preachers try to keep the standard afloat. I can abundantly establish all of this by good men and women here. And now to the main point. Now I appeal to you who have your good homes to aid me. My dear brethren, take the load off of my old back and let me preach the rest of my days. I will try to win a soul for every dollar contributed. I close by referring you to Professor J. R. Roberts, of Springfield, Mo.; J. W. Lecompte, of Cassville, Mo.; Hon. John Kingston, of Granby, Mo.; Hon. M. E. Benton, of Neosho, Mo., and the Editor of THE CHRIS-

TIAN-EVANGELIST. Your distressed brother in Christ, E. A. FROST.
*Cassville, Mo.*

[We know Brother Frost and can testify to his entire worthiness. We have written a number of brethren who know him, in his behalf, seeing that his case does not come within the scope of the Ministerial Relief Board.—EDITOR CHRISTIAN-EVANGELIST.]

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### Program of the Congress of the Disciples of Christ.

Indianapolis, Wednesday to Friday, April 25-27, 1906.

Wednesday Morning—Bible study. Devotional address and conference.

Wednesday Afternoon — "Practical Measures for the Disciples in the Promotion of Christian Union To-Day," George A. Campbell and W. B. Craig.

Wednesday Evening—"The New Testament Teaching of the Relation of Baptism to the Remission of Sins and the New Birth," President E. Y. Mullins, Baptist Theological Seminary, Louisville, Ky. Review by W. F. Richardson.

Thursday Morning—Bible study. Address, "What Obstacles, if Any, Exist in the Way of Union Between Baptists and Disciples of Christ," J. J. Haley. Review by Rev. Henry F. Colby, D. D., pastor of the First Baptist Church, Dayton, O.

Thursday Afternoon—Education session, under the direction of the Educational Society, in co-operation with the colleges.

Thursday Evening—Anniversary session, in honor of the semi-centennial of Butler College.

Friday Morning—Bible study. Addresses, "Religious Life in the Light of Modern Psychology," Edward S. Ames and Charles E. Cory.

Friday Afternoon—"The Reorganization of Religious Education," Alva W. Taylor and George A. Miller.

Friday Evening—"The Elements of a True Evangelism," H. O. Breeden, W. J. Wright and A. McLean.

The sessions will be held in the Central Christian Church, excepting those of Thursday afternoon and evening, which will be held at Butler College, Irvington.

### EASTER GLORY!

**A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided Day for missions. This Association should have at least one undivided Day for this Gospel of the Helping Hand. Order supplies at once.**

**Geo. L. Snively, Gen. Sec.**
**903 Aubert Ave., St. Louis.**

Discussions will follow the papers at each session of the congress.

Business sessions will be held on Wednesday and Friday afternoons at the close of the regular program.

The churches of Indianapolis will entertain the attendants at the congress for lodging and breakfast.

General Committee—J. H. Garrison, G. P. Coler, Burris A. Jenkins, Robert E. Hieronymus, Herbert L. Willett.

Indianapolis Committee — Allan B. Philputt, Charles B. Newman, C. B. Coleman, F. W. Norton, O. E. Tomes.

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### Indianapolis and the Congress.

The Indianapolis churches give a very cordial invitation to brethren attending the Congress of Disciples, to be held in the Central Church, April 25-27, to the hospitality of their homes for bed and breakfast. Other meals will be served at the church. Will those intending to come please notify me by postal as soon as possible so that assignments may be made? Address "Central Christian Church." Allan B. Philputt.

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## Redemption From Reproach.

**By William J. Wright,**
**Secretary of Evangelism.**

A century of our history made, and we still, an insignificant factor in the religious life of New England! The oldest, most staid and cultured portion of our land, the best fitted in some respects to hear and accept our plea to restore the ideal features of New Testament Christianity, New England, tired of Unitarianism and seeking a Savior who is more than a good man, with 6,500,000 population, has within the borders of her six states only 22 Christian churches and a membership of 3,200.

This is a reproach to us as a people. The worst feature of the reproach, however, is the fact that in one of these states (New Hampshire) we are without an organization or a representative. We have nothing in the state.

Two years ago Nevada was in like condition, but that reproach has been removed. Robert L. McHatton organized a church in Reno. We are challenged to move upon the last state in which we are not represented, New Hampshire. In our convention in San Francisco last August Bro. J. H. Garrison proposed to organize a church in that state before our next national convention. He guaranteed the pay of an evangelist who would go and organize a strong church. That did not mean that he was to bear this burden alone. It meant that he would raise all he could from among the brethren and contribute the remainder.

The evangelist has been secured, and it is doubtful that for such a work there is a better in our ranks, Herbert Yeuell, of Washington, D. C. His success as evangelist and organizer is phenomenal, as his great meetings and newly-planted churches in different fields eloquently testify. He proposes to erect a great tabernacle and remain two or three months, if necessary; but before leaving, under the favor of God, he proposes to establish a strong congregation in Manchester, N. H., secure a lot, plan a building and call and install a regular minister, thus conserving the fruits of the meeting.

Personally, I want to have fellowship in planting the first congregation which is simply a church of Christ in New Hampshire, the last state in the Union bearing this reproach. A thousand others also should have fellowship. We ought to raise a special fund large enough to pay all the expenses of the meeting and buy a good lot.

**1900 Washer FREE!**

Any worthy person can have a "1900" Gravity Washer free to try four weeks just by writing for it. We pay the freight and take all risk. You don't risk a penny. Test it four weeks at our expense. If you like the Washer, keep it on the "1900" plan, which we will explain to you. If you don't like it return it at our expense, so you are nothing out. Washes a tub full of dirty clothes clean in **Six Minutes.** Get it FREE by addressing a postal today to "1900" WASHER CO., No. 5566 HENRY STREET, BINGHAMTON, N. Y., or 355 Yonge Street, Toronto, Can.

I propose a special New Hampshire fund for this purpose. I invite and urge every friend to contribute to this fund. Let the money pour in at once. We want it now. Send either to the Editor of THE CHRISTIAN-EVANGELIST, St. Louis, or to the American Christian Missionary Society, marking it "New Hampshire Fund," and acknowledgment will be made through the columns of THE CHRISTIAN-EVANGELIST. Let the fund be not less than $1,000. More is needed. Send the money now.

Y. M. C. A. Bldg., Cincinnati, O.

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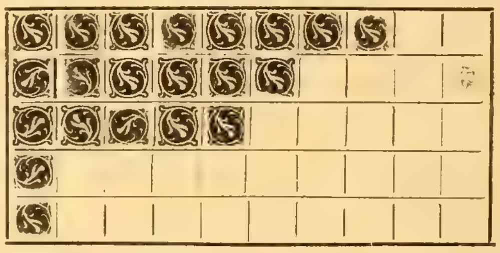
### Will Lose $300.

We have reached a point in our rally which guarantees that we will not lose the lot. We will be able to pay another $500 note and the interest in a few days. This will be $1,000 we will have paid since the rally began, but we will lose $300 if we are not able to successfully raise the whole amount. We have three pledges made on condition that they will give $100 each if the whole amount is raised. We will be able to raise $800, I am quite sure, having assessed ourselves $1,000 in the beginning of the rally. Of this amount we have raised $200. Committees are now hard at work, and if they succeed, we need only $700 of outside aid to succeed, and save to the cause here the $300 conditional pledges. Brethren, help us. Help us now. But three weeks of the rally remain.



Send all remittances to T. N. Kincaid, Hot Springs, Ark.

Special to THE CHRISTIAN-EVANGELIST.

Hot Springs, Ark., March 1.—Whiten one block. We received a hundred dollars this week.—Dr. W. H. Connell.

If you purchase a
**PIANO OR ORGAN**
with the name
**ESTEY**
upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy. Prices and terms most reasonable. Catalogs free to any address.

**THE ESTEY CO.,**
**1116 Olive St., St. Louis, Mo.**
Mention this paper.

## People's Forum.

### A Fable.

To the Editor of THE CHRISTIAN-EVANGELIST:

One of your contemporaries reminds me of a fable: A frog was one day seen sitting by its little pond, swelling itself out of all proportion, as if it would burst its hide. A neighbor frog hopping along and noticing the distended form of its fellow frog, and fearing he would burst, inquired the reason of this demonstration; whereupon the proud batrachian, giving itself an extra inflation, responded: "It is because of my great influence over other frogs, and of my primacy in the frog family of America!" Soon afterward a loud report was heard, and on coming out to see what had happened the neighboring frogs saw only the scattered remnants of his proud frogship, whose vaulting ambition had o'erleaped itself. *Hoc fabula docet* that we should not think of ourselves more highly than we ought to think. ÆSOP.

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### As to Dr. Harper.

To the Editor of THE CHRISTIAN-EVANGELIST:

If Bro. Frank Oviatt, of Hampton, Ia., will note that all the great newspapers of the country eulogized the late Dr. Harper, of Chicago, and that the weekly and monthly magazines and reviews estimated him as really great, not only in character and scholarship, but in constructive and executive ability as well, he will see who was right, as between THE CHRISTIAN-EVANGELIST and "The Christian Standard," and that the latter, like the inebriated individual at the revival service, who voted at the wrong time on the question of where he wanted to go, is in a "hopeless minority" as to Dr. Harper. F. M. WILEY.

*Indianapolis, Ind.*

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### Faith and Feeling.

To the Editor of THE CHRISTIAN-EVANGELIST:

In a copy of the Revised Version of the Bible, published by the International Bible Agency, New York, I am surprised to find the following heading and outline:

FOR THOSE WHO LOOK TO FEELING FOR FAITH.

1. Feeling not to be trusted (Jer. 17:9; Luke 18:11,12).
2. God speaks to us through his Word, not through our feelings (Jer. 23:25-30; Palms 119:113-117; John 5:24; Romans 10:12-17).
3. The witness of the Holy Spirit is received by our receiving his testimony to Christ in the written Word (1 John 5:9-13; Eph. 1:12-14; Rom. 16:25,26; Rom. 8:1-4,15,16).
4. Feelings fluctuate, but God's Word is unchangeable (Rom. 3:3,4; 4:20,21; 2 Tim. 1:12; Rom. 8:23, 34-39; 1 Pet. 1:7, 23-25; John 3:34-36).

T. T. HOLTON.

[We are not the only people who are studying the Holy Spirit, as we notice from our exchanges that the topic is one of general discussion among the various religious bodies. That the Holy Spirit testifies through the Scriptures concerning God, Christ and the way of salvation has been our contention from the beginning. But some among us have not laid sufficient emphasis upon the indwelling of the Holy Spirit in the individual Christian, and we have not always discriminated between "feelings" which are physical sensations, and those emotions of love, joy and peace which are the fruit of the Spirit.—EDITOR.]

# 31 Boxes of Gold

## 300 Boxes of Greenbacks

For the most words made up from these letters

# Y-I-O-Grape-Nuts

331 people will earn these prizes.

Around the fireside or about the well-lighted family reading table during the winter evenings the children and grown-ups can play with their wits and see how many words can be made.

20 people making the greatest number of words will each receive a little box containing a $10.00 gold piece.

10 people will each win one box containing a $5.00 gold piece.

300 people will each win a box containing $1.00 in paper money and one person who makes the highest number of words over all contestants will receive a box containing $100.00 in gold.

It is really a most fascinating bit of fun to take up the list evening after evening and see how many words can be added.

A few rules are necessary for absolute fair play.

Any word authorized by Webster's dictionary will be counted, but no name of person. Both the singular and plural can be used, as for instance "grape" and "grapes."

The letters in "Y-I-O-Grape-Nuts" may be repeated in the same word.

Geographical names authorized by Webster will be counted.

Arrange the words in alphabetical classes, all those beginning with A together and those beginning with E to come under E, etc.

When you are writing down the words leave some spaces, in the A, E, and other columns to fill in later as new words come to you, for they will spring into mind every evening.

It is almost certain that some contestants will tie with others. In such cases a prize identical in value and character with that offered in that class shall be awarded to each. Each one will be requested to send with the list of words a plainly written letter describing the advantages of Grape-Nuts, but the contestant is not required to purchase a pkg. These letters are not to contain poetry, or fancy flourishes, but simple, truthful statements of fact. For illustration: A person may have experienced some incipient or chronic ails traceable to unwise selection of food that failed to give the body and brain the energy, health and power desired. Seeking better conditions a change in food is made, and Grape-Nuts and cream used in place of the former diet. Suppose one quits the meat, fried potatoes, starchy, sticky messes of half-cooked oats or wheat and cuts out the coffee. Try, say, for breakfast a bit of fruit, a dish of Grape-Nuts and cream, two soft-boiled eggs, a slice of hard toast and a cup of Postum Food Coffee. Some amateur says: "A man would faint away on that," but, my dear friend, we will put dollars to your pennies that the noon hour will find a man on our breakfast huskier and with a stronger heart-beat and clearer working brain than he ever had on the old diet.

Suppose, if you have never really made a move for absolutely clean health that pushes you along each day with a spring in your step and a reserve vigor in muscle and brain that makes the doing of things a pleasure, you join the army of "plain old common sense" and start in now. Then, after you have been 2 or 3 weeks on the Grape-Nuts training you write a statement of how you used to be and how you are now. The simple facts will interest others and surprise yourself. We never publish names except on permission, but we often tell the facts in the newspapers and when requested give the names by private letter.

There is plenty of time to get personal experience with Grape-Nuts and write a sensible, truthful letter to be sent in with the list of words, as the contest does not close until April 30th, 1906. So start in as soon as you like to building words, and start in using Grape-Nuts. Cut this statement out and keep the letters Y-I-O-Grape-Nuts before you, and when you write your letter you will have some reason to write on the subject, "Why I Owe Grape-Nuts."

Remember 331 persons will win prizes, which will be awarded in an exact and just manner as soon as the list can be counted after April 30th, 1906. Every contestant will be sent a printed list of names and addresses of winners on application, in order to have proof that the prizes are sent as agreed. The company is well known all over the world for absolute fidelity to its agreements and every single one of the 331 winners may depend on receiving the prize won.

Many persons might feel it useless to contest, but when one remembers the great number of prizes—(331)—the curiosity of seeing how many words can really be made up evening after evening and the good, natural fun and education in the competition, it seems worth the trial; there is no cost, nothing to lose and a fine opportunity to win one of the many boxes of gold or greenbacks.

We make the prediction that some who win a prize of gold or greenbacks, will also win back health and strength worth more to them than a wagon full of money prizes.

There are no preliminaries, cut out this statement and go at it, and send in the list and letter before April 30th, 1906, to Postum Cereal Co., Ltd., Battle Creek, Mich., and let your name and address be plainly written.

# The Great Revival

**By T. W. Grafton**

### TWELVE HUNDRED AND FOURTEEN ARE ADDED TO THE CHURCH IN THE MEETING JUST HELD BY CHARLES REIGN SCOVILLE AND DE LOSS SMITH FOR T. W. GRAFTON AND THE CHRISTIAN CHURCH AT ANDERSON, INDIANA.

The greatest revival held by a single congregation in modern times came to a triumphant close Monday night, Feb. 26. In the number of additions to the church, in the deep religious interest awakened in the community, in the transforming power witnessed, in the widespread enthusiasm generated, it stands out as a new landmark in the work of modern evangelism.

Chas. R. Scoville.

Those who had part in it are still awed by the manifest presence of God in the great work of grace that has been wrought, and can scarcely yet realize that it was their privilege to share in a triumph that no other church of the past century ever witnessed.

In the 49 days' campaign 1,180 souls were won to Christ and added to the church, more than doubling its forces and making the Central Christian Church of Anderson among the largest, if not the largest, congregation of Disciples in the entire brotherhood.

Several elements enter into this extraordinary victory. The first was the preparation of the church for a great evangelistic campaign. It undertook large things and expected large returns. Six months before the meeting began plans were made and the church organized to reach and care for converts. The Wednesday evening meeting was made a training school for Christian work, and a series of topics were selected with a view to awakening the evangelistic spirit and equipping for personal work in soul winning. Through December cottage prayer-meetings were held in all parts of the city, under the direction of the ladies' aid society, one of the most efficient and far-reaching organizations of the church. In every possible way the revival idea was kept before the people, until everybody became confident of victory.

The standing of the Central Christian Church in the community and its splendid equipment in building and forces had much to do with the magnitude of the results. The Anderson church was a great church before the revival began. It was united and harmonious. Its members stood well, were respected for their Christian worth. Its great building was adapted to the work; crowded to its utmost capacity, it was found to contain by actual count 2,749 people, and after the first week it was always crowded. A larger auditorium would have increased the results, as people were constantly turned away for lack of room.

The Christian Church, Anderson, Ind.

The community was one of adequate proportion for a great work. A city may be too large to be moved or too small to furnish material. Anderson is neither. With a population of 25,000 it was small enough to be reached and stirred from center to circumference, until the meeting became the most important event of the day to the entire population. It was large enough to furnish an inexhaustible supply of material, susceptible to the truth. When the meeting closed, so widespread had been its quickening influence that the material seemed as abundant as at the beginning.

T. W. Grafton.

A most marvelous winter lent its helpful influence. There was no blizzard to break in and check the progress of the work. There were but two or three disagreeable days during the entire series of meetings and they came after the meeting had reached such a point of interest that people paid no attention to sky or thermometer. So the meeting swept on like a mighty tide of the sea.

Another important factor was the music, led by De Loss Smith. As a leader of song he may be surpassed, but as a Gospel soloist I think he is without a peer. Modest and undemonstrative, he sang with a sweetness and clearness and simplicity that was the delight of all who heard; and many a great truth was sung home to the heart which otherwise would have failed to make its impress.

But the man of the hour was the man who stood at the front and by his fearless utterances and mighty personality made resistance to the claims of truth almost impossible. Charles Reign Scoville is an evangelist, every inch, every ounce, every atom. Men have been asking and are asking still the secret of his power. To those who listened to him through this series of meetings, it is an open secret. In the first place, like Paul, he says, "This one thing I do." Every thought and every word from the time he began the meeting until its close was directed to one great end, that of soul winning. Secondly, he utters no uncertain sound in the pulpit or out of it. His theme, first and last, is that Jesus came to save sinners; that the Word of God is the sword of the Spirit; that the only plan of salvation that saves is that of the New Testament; that the men who reject that are lost, and without hope. Thirdly, he is fearless in his attack on sin, all forms of sin. He uses the language of Jesus in branding sin and in puncturing the armor of the sinner. Under his mighty blows slumbering conscience awakes, and as the bells of conscience ring, men fly to Jesus for rescue. Fourthly, he is loyal to the plea and purpose of the Disciples of Christ. He demonstrates the present effectiveness of the truths our fathers preached in the days of small things. He condemns sectarianism and the things that hinder the reunion of God's children. He urges Scriptural terms of pardon and denounces modern substitutes for Gospel measures. Fifthly, is his strong personality and untiring energy. He gives himself and all of himself at each service. He does not try to see how little he can do, but how much. He does not spare himself. He always does more than is expected or demanded of him.

A View of the Interior of the Church, with the Evangelist Preaching.

The results of this meeting have from the start been surprising, surpassing the most sanguine expectation of an expectant church. The first invitation brought response, and from that time not an invitation was given that did not result in people's accepting Christ. At first they came from 6 to 10 at a service. Then by the second week the number increased to from 18 to 20. By the third week the average was about 25. Then the numbers grew to 35. Through the entire series of meetings the average for each day was 24. The largest number coming any one day was 82. The largest at any single service 69. Thus the tide swept on until 1,180 found their way into the kingdom or into the fellowship of the church; 922 were by confession and baptism; the remainder were by letter or commendation, or baptized believers from other religious bodies.

As might be expected, such a forceful presentation of a virile Gospel would appeal to thoughtful men and women of other churches. Almost every religious body was represented among those who came to take their stand on the Bible alone. Among those who came were Lutherans and Catholics, Christian Scientists and Spiritualists, Episcopalians, Presbyterians, Congregationalists, Methodists, Friends, United Brethren and Baptists.

The new membership adds a mighty power to the church. They were not mere religious driftwood caught up by the current and swept into our church yard. They were representative of the best life of the city. While it is impossible to classify, the following will give some idea of the character and standing of the new converts: Three hundred and eighteen were mature men; 196 entire families were united in Christ. Among the converts were 3 physicians, 10 public school teachers, 30 merchants, this term including all classes of trade, where the head of the firm came to Christ, 2 editors of two of the city dailies, one-half the Board of Aldermen of the city, the engineers of nearly all the large manufacturing plants of the city, 28 of the leading farmers of the county, railroad men, street car men, mechanics and all classes of labor.

A great responsibility has been added to the church, which it gladly assumes. A great army of active workers have pledged co-operation with the pastor in looking after the new forces. The city is districted with faithful bands of women, meeting weekly in each district, who will keep in personal touch with the new people in their district. The elders of the church, a godly body of men, have accepted the responsibility of generalship for larger divisions of the city, and will keep in touch with those committed to their care through large committees. So it is expected to keep the church in a living, growing condition, with the least possible percentage of loss from the ranks of the new recruits. The meeting was a great blessing to all who participated in it, and its regenerating influence will be felt throughout our city for years to come.

*Telegram.* Latest results, 1,214.

# NEWS FROM MANY FIELDS

### Iowa.

W. B. Clemmer, of Council Bluffs, has been appointed state superintendent of Christian Endeavor to take the place of S. G. Fisher, who has left the state. The appointment of Brother Clemmer will gladden the hearts of the Iowa Endeavorers because we have no man among us better fitted and who would be more devoted to the work. He has been for several years one of the best Bible school workers in the state and he is equally well qualified to take up the Endeavor work. We commend him to you and trust that he will receive the hearty co-operation of our young people.

In reply to many inquiries I will say that an effort is being made to employ Bro. C. S. Osterhus to labor among the Scandinavians. The I. C. C. Board has made him a proposition that he has under consideration. He desires the whole country for his field of labor, but the I. C. C. has Iowa as its objective point. The proposition from us is that he labor in Iowa for three months, or until the convention, and then hope to link the National Board with us and send him to all the people. During the three months' service it is proposed that he visit the groups of his people in the state, spend a few days at each place and each them in the Bible way more perfectly by organizing them into New Testament churches. It is also suggested that he arrange conferences in this and neighboring states in which those separated brethren (preachers) be brought together in an effort to show them that they are treading the paths our fathers trod and that we are as anxious as they to restore the New Testament church. Be patient, we are moving as rapidly as possible. In the meantime send all offerings for Scandinavian missions to your state corresponding secretary and they will be kept sacred for that purpose. I am in correspondence with W. J. Wright and the National Board is interested in the movement.

We are all deeply pained at the death of G. L. Brokaw. I have been intimately associated with him for several years. He made Iowa a good corresponding secretary. He was an incessant worker and by his patient, plodding industry established a good paper. He was especially kind and devoted in his home and the family have the sympathy of the entire brotherhood.

I spent a week with the church at Last Chance and six made the good confession and one united from the Baptist church.——State Evangelist C. L. Organ closed his meeting at Sac City with 115 additions. J. A. McKenzie had 15 additions at Last Chance. S. M. Perkins had 15 additions at South English. W. S. Johnson had 30 additions at Kellogg at last report. C. G. Stout will hold a meeting for Valley Junction, one of our mission churches. J. S. Newland closed his meeting at Lime Kiln with 8 new members and organized a congregation with 34 members. This church has been in a dormant state for the last few years. Brother Newland has made us a good evangelist. If you have not yet held your meeting let me know. We do not want the winter to pass without having a meeting in every church. We have six evangelists under our appointment and can supply you with one of these or others, if you prefer. We arrange meetings for our own evangelists and others as may be preferred. Send in your offering for the I. C. C. B. S. Denny, Cor. Sec.

1906 EASTER EXERCISES 1906

Send for FREE SAMPLE COPIES.

J. H. SPRINGER & CO.,
1516 Locust St., - ST. LOUIS, MO.

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### Ohio.

John E. Pounds is holding a meeting for William Kraft at Birch street, Cleveland.——D. D. Burt has resigned at Niles on account of failing health. A few years ago Brother Burt had to quit for a year's rest. He has held on to the work at Niles against the doctor's advice till the meeting planned should be held. This will be a good, but responsible, field for some really good man. Brother Burt will have to quit preaching for a time.——C. E. Taylor has resigned at Sebring and will seek another field.——The Central church at Youngstown was re-dedicated on Feb. 18. This congregation was organized Jan., 1895, with 106 members. They bought a three-story residence and fitted it into a church at a cost of about $18,000. This building has been added to by a beautiful front and some interior changes. The building improvement cost $12,600 and the organ and furnishings $3,000. By the advance of real estate the whole property is now worth from $50,000 to $60,000. The audience room will seat 700, and there are about 20 different rooms in the whole building. W. S. Goode has led this congregation for six years, and preached to two crowded houses on the dedication day. The membership is now 500, and the church is a living link in the Foreign Society. Allen Wilson will assist the church in a meeting, following the Buffalo convention.——Charles Darsie has been holding a meeting at Uhrichsville with home forces which has been very successful. Over 50 added at last report.——O. A. Henry has held a remarkable meeting at Bergholtz. There were over 100 additions. This church is only a little over one year old and has taken the whole community.——The Franklin Avenue Church, of Columbus, has sold the present property at the corner of Ohio and Franklin avenues and bought two lots in a locality further east and south. They will build as soon as the weather will permit, putting about $15,000 to $18,000 into the new property.——C. A. Kleeberger will leave the state Sunday-school work March 1 and take the pastorate of the Chicago Avenue Church, in Columbus. With his wide Sunday-school experience we will look for a fine growth at Chicago Avenue.——F. M. Rains was with the church at Warren Sunday, Feb. 18, and of course offered a few suggestions about the March offerings.——Rallies in the interest of foreign missions were held at Perry and Painesville. Mrs. C. E. Mollard, of China, and the preachers of the county were speakers.——D. P. Shaefer has left Sullivan to preach for Hubbard.——Governor Pattison has declared himself as to the "lid" being on in all Ohio cities on Sunday. This will mean closed saloons and no Sunday baseball. Good. While we have laws, let them be obeyed.——The program for the state convention in May at Uhrichsville is now being prepared. In the planning of your travels don't neglect Uhrichsville.——One of our Ohio preachers has taken a wife. Q. A. Randall was married on Feb. 7 to Miss Ella Patrick, of East Liberty. Brother Randall is preacher at Kensington.——The churches of Painesville are about to federate to put out the saloon. By the way, have you been impressed that some of the most pitiable and distressing things that have ever been uttered through our press are being said on the federation question? Have some of our modern writers been going to school where the "Octographic Review" graduated? It will do you good to read carefully the second time F. D. Power's letter in THE CHRISTIAN-EVANGELIST of February 15. C. A. Freer.

Painesville.

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How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by his firm. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

DRAUGHON'S Business Colleges

St. Louis, Kansas City, Ft. Scott, Evansville, Paducah, Memphis, Little Rock, Waco and Oklahoma City. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST.

For Over 60 Years

Mrs. Winslow's Soothing Syrup has been used for over FIFTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

GOLDEN YELLOW CALLA LILY, 5 Bulbs.

50 KINDS FLOWER SEEDS 10c.

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## Kansas.

The seventh district convention will be held at Oxford March 6-8.——The ministerial institute meets at Emporia April 10-12. I. J. Spencer, of Kentucky, will be chief speaker.——R. H. Fife has just closed a good meeting with J. A. Longston and his good people at Independence; about 50 accessions.——C. P. Smith leaves the North Side Church, Kansas City, Kan. We are sorry to lose him, but Missouri will be the gainer.——E. N. Phillips closed at Oakland with a total of 33 additions. The church is talking of calling Brother Phillips for another meeting. His work is of a high order.

I visited C. C. Atwood's meeting at Larkin one evening. The interest was growing; additions almost every night. Brother Atwood's preaching is strong and Scriptural.——We recently visited Toronto, where we have a new organization, constituted by George H. Nicol. A house is being erected. J. P. Gustin is the leading spirit.——I have also visited Udall and Benedict, where there are church buildings unoccupied. As soon as advisable one of our state evangelists will be stationed at these points for the purpose of reviving them. There are several places like these in the state. Let us pray and pay for more laborers.

W. S. Lowe.

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## Texas.

We have recently held four district missionary conventions in the Cisco district, Southwest Texas, the Gulf and the Temple district. The state secretary made a tour of 20 days, including these district meetings, resulting in $2,000 in good pledges for district mission work and $184 cash collected in the field. This success was attained by appealing to people to help do the work in their own districts, to be done under the supervision of committees of their own selection, and by men of their own choice. In the same territory three years ago, we secured for such work less than $500 per annum. There is such an advance in every part of Texas, where we have been able to get the ears of the people. In some quarters of the state the brethren plead for help, but carefully guard their own churches from the soliciting secretary, lest their purses might be depleted—not having learned yet that "There is that scattereth and yet increaseth." We have been able to place not less than 20 new men in Texas during the past nine months, and our churches are much better manned than at any previous period in the history of our work. We still have need of a few good men, who are willing to do faithful and difficult work at from $50 to $75 per month.

I recently visited the metropolis of Texas, namely, Houston. Of course, San Antonio and Dallas will dispute this statement, and even Uncle Sam's figures give San Antonio a larger population, but a knowledge of the territory included in the incorporate limits of the two cities gives me a good reason to say that Houston is now the largest city in Texas and growing at a very rapid rate. The church there is keeping up with the procession. A lot that was purchased while I was ministering to that church at the cost of $3,500, was recently sold for $22,500, and the church allowed to keep it for one year, and then take off all the improvements. This really gives them a profit of about $20,000. They expect to purchase a lot in a better location and place a building thereon, which will cost not less than $25,000. A. F. Sanderson, pastor, is a cultured, clear-headed minister of the Gospel, and is successfully leading the forces in that great Texas city toward the goal of a great church. The successful Sunday-school superintendent of this church, William A. Wilson, is one of the busiest men in the city. He devotes himself earnestly, however, and with a liberal hand, to the aid of his school. He has a hold on the hearts of the young people in that city second to no other man in the city.

The Second Church of Houston has exchanged lots and moved the building to a better location, and with a minister for his whole time, they will soon be a power for good in the fifth ward of the city.

Ernest J. Bradley, a splendid young man, now one of our state evangelists, is laboring with the members at Port Arthur, with the purpose of securing for them a regular minister and pledges for his support.——Frank G. Tyrrell is to begin a meeting at Houston about April 1.——S. D. Perkinson, who was engaged as one of our state evangelists, has been delayed in beginning this work, wisely choosing to remain with the church at Temple until his successor has been installed. Brother Perkinson has demonstrated his fitness for the position to which he has been called, and we expect great good to come from his labors.——Virgil L. Graves, another of our state evangelists, has had severe sickness in his family during the winter, but will soon be in the field again, winning souls for Christ as few other men in the state can.——Our state convention this year will be held at Waxahachie, June 11-14 inclusive. An unusually good program has been provided for this occasion. The Chautauqua grounds will be used as the place of meeting. This will give us a pleasant outdoor assembly, which at that season will be very much appreciated. Or course, we expect a representative of the old reliable Christian-Evangelist to be present.——In two and a half years our missionaries in Texas have planted 81 churches, 52 Sunday-schools, have baptized 2,700 converts, built 40 church houses and raised cash in round numbers, $73,000.

J. C. Mason.

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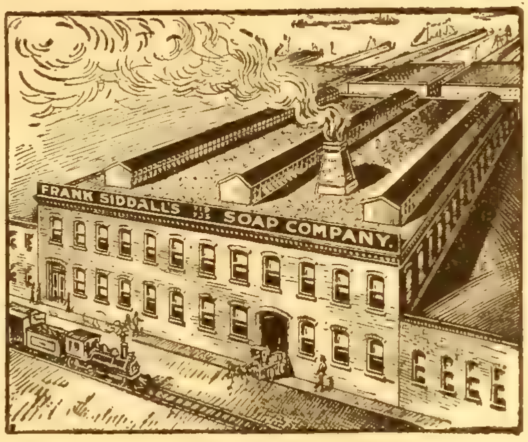
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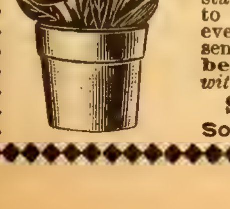

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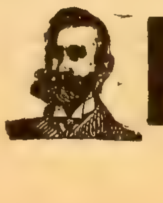

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# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to The Christian-Evangelist.

Connersville, Ind., March 5.—Sixty-three here yesterday, 108 in first seven days. By unanimous vote of the Anderson church I go back there Monday night for a final service. The new converts there subscribed $2,936 for current expenses at our reception at Anderson, last Monday night.—Charles Reign Scoville.

Special to The Christian-Evangelist.

Syracuse, N. Y., March 4.—Herbert Yeuell addressed over two thousand at our largest fashionable theater to-day,a wonderful victory for Syracuse. Record breaking crowds at church. Fifty confessions. We continue.—William D. Ryan, Minister.

## Arkansas.

Paragould, Feb. 26.—Four additions recently. Mrs. Crank preached at Corning yesterday and organized a C. W. B. M. with 14 members.—J. R. Crank, Minister.

## Canada.

Toronto, Feb. 28.—The work here is taking on new life. Fifty added to the Wychwood Church in a recent meeting, conducted by Brothers Stevenson and Dick. The Cecil Street Church is having large audiences and additions at almost every service.—J. M. Van Horn, Pastor.

## California.

Los Angeles, March 1.—Three additions recently at Boyle Heights Church—2 by confession and 1 by statement.—Walter L. Martin.

## Colorado.

Pueblo, Feb. 20.—The second week of the revival at the Broadway Church closed with 22 additions.—Daniel Ward.

## Florida.

St. Petersburg, Feb. 26.—My second meeting here closed with 11 additions—8 by confession. I go next to Ashtabula, O., to assist in a union meeting.—E. L. Frazier.

## Illinois.

Gillespie.—Three additions at my regular appointment. The church has taken on new life.—J. G. M. Luttenberger.

Pana, Feb. 21.—I preached at Arthur recently—3 additions.—J. W. Larimore.

Ogden, Feb. 26.—Meeting continues with splendid interest; 25 added to date. Church greatly encouraged.—J. D. Williams, Evangelist.

Greenville, Feb. 26.—Our meeting began yesterday under the leadership of E. E. Violett, of Shelbyville, Tenn. Large audience at the first service; many turned away at night. One confession. Meeting will continue indefinitely.—Tallie Defrees, Pastor.

Chambersburg, Feb. 23.—Our meeting closed with 36 added—31 by confession. Sunday-school attendance increased from 63 to 150. W. W. Wharton was the evangelist.—J. H. Dennis.

Ipava, Feb. 26.—Meeting with H. A. Northcutt and Charles McVay closed with 34 additions—30 by confession, 4 by statement.—Jesse T. Craig, Pastor.

Normal, Feb. 24.—Three additions since last report.—R. H. Newton, Pastor.

Eureka, Feb. 27.—Two additions at the Mt. Olivet Church, near Clarence, since last report.—Lewis P. Fisher.

Winchester, March 4.—I am assisting E. O. Sharpe in a meeting. Prospects favorable for a good meeting.—Charles E. McVay, Singing Evangelist.

Freeport, March 1.—I have been here three weeks and organized a church with 18 members. This is our first church here, and prospects are bright for the future. O. F. Jordan and Charles A. Young assisted me.—J. Murray Taylor.

Decatur, March 1.—Our meeting with home forces just closed with 77 added—43 by confession. C. H. Hoggatt led the singing. There have been 225 additions since the dedication of our new church, eleven months ago. All departments prospering.—F. W. Burnham.

Centralia, March 1.—F. O. Fannon recently assisted us in a meeting with 24 additions—16 by confession.—J. F. Rosborough.

## Indiana.

Sheridan, Feb. 28.—We began our meeting Sunday with A. L. Crim as evangelist and J. Wallace Tap, singer. Good interest. W. D. Bartle is the pastor.—A. P. Fifer.

Terre Haute, March 1.—One confession recently. Jesse E. Martin is the pastor.—Wm. E. Pearson, Clerk.

Indianapolis, Feb. 25.—I held a short meeting in the Seventh Church, resulting in 40 additions—25 by baptism, 10 by letter and 5 restored.—D. R. Lucas, Pastor.

Scottsburg, Feb. 28.—I closed a twenty-seven days' meeting with 28 additions—12 by confession, 12 by letter or statement, and 4 from other religious bodies. The church is greatly encouraged.—C. O. Burton.

Velpen, Feb. 24.—Our three weeks' meeting just closed with 27 additions. E. A. Jordan, of Gentryville, Ind., did the preaching.—B. H. Osgatharp.

Warsaw, Feb. 26.—Three additions yesterday—1 by confession, 2 by letter. Interest is growing.—M. G. Long, Minister.

Indianapolis, Feb. 26.—Eight added at my regular service at Palestine Christian Church—5 by confession.—Willis M. Cunningham.

## Indian Territory.

Sapulpa, Feb. 26.—One added by letter yesterday. All departments of the work growing.—A. M. Harral, Minister.

Tulsa, Feb. 26.—Eight additions recently. The work prospers.—Randolph Cook, Minister.

## Iowa.

Coon Rapids, March 3.—I am assisting G. C. Stearns in a meeting; 34 additions to date. Brother Stearns supplies my pulpit in Jewell each Lord's day.—W. C. Cole.

Martelle, March 2.—We closed a twenty-eight days' meeting with 40 additions.—W. A. Shullenberger.

Corning, Feb. 21.—We are in the second week of meeting with home forces; 4 confessions. Miss Pearl Critchfield, of Murray, Ia., is our song leader. I held a three weeks' meeting in January for the church at Adaza, Ia., with 11 additions.—W. E. Pitcher, Minister.

Cincinnati, Feb. 25.—A nineteen days' meeting closed with 47 additions—24 by confession. R. C. Leonard, the pastor, will be employed for full instead of half time, after April 1.—J. B. Lockhart.

## Idaho.

Juliaetta, Feb. 19.—Our meeting at Starbuck, Wash., closed with 15 added—7 by confession. There are now 36 members. This is a railroad town, we have no church building, and it is a hard field. Sister Benton is the pastor.—Ellis B. Harris.

## India.

Rath, Jan. 31.—Twelve confessions and baptisms last Lord's day.—Walter G. Menzies.

## Kansas.

Moline, Feb. 26.—Our meeting, held by J. A. W. Brown, of Chanute, closed with 30 additions—18 by baptism. Brother Brown will serve as minister for a time.—C. A. Beurgan.

Asherville, Feb. 26.—Our meeting closed with 58 additions—40 by confession. J. W. Garner, of Perkins, Okla., was the evangelist.—A. N. Noell.

Manhattan, Feb. 26.—Three accessions yesterday—1 by confession, 2 by statement.—W. T. McLain.

Plainville, Feb. 27.—Three additions recently.—N. Ferd Engle.

## Kansas.

Elk City, Feb. 28.—Fifty-six added in three weeks' meeting. Our next meeting is at Sarcoxie, Mo.—J. P. Haner, Evangelist.

Independence, Feb. 28.—Our meeting closed with 56 additions. J. A. Longston is the pastor. I begin to-morrow with M. S. Johnson at Litchfield, Ill.—Roger H. Fife.

Smith Center, Feb. 27.—Our three weeks' meeting closed with 15 added—6 by confession, 6 by letter and statement, 2 reclaimed, 1 from another religious body.—F. E. Blanchard.

Perry, March 3.—Seventeen additions to date; will continue another week. Jesse Bader, a student at Kansas University, is the pastor.—N. A. Stull, Evangelist.

## Kentucky.

Paducah, Feb. 26.—Six additions this month.—Bernard W. Bass.

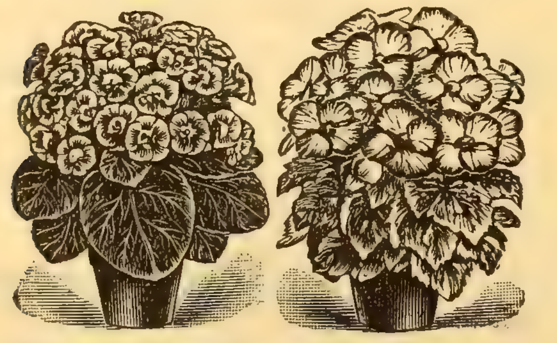
Henderson, Feb. 28.—Six accessions since last report—2 by confession, 1 reclaimed, 3 by statement.—Wm. A. Ward.

## Maryland.

Baltimore, Feb. 28.—We have had 9 additions to the Twenty-fifth Street Church at regular services during February; 41 added since Nov. 1.—C. M. Kreidler.

## Minnesota.

Mankato, March 3.—Three baptisms recently.



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B. V. Black, pastor at Garden City, baptized five persons in our baptistery.—E. A. Orr.

### Missouri.

Shelbyville, March 1.—Our meeting with Clarence Wagner is starting out well. Brother Wagner is leading the song service. My next meeting is in Iowa.—Lawrence Wright.

Chillicothe, Feb. 26.—Three additions yesterday—2 by baptism.—S. W. Crutcher.

Columbia, Feb. 26.—I preached at Orrick yesterday—1 addition by letter.—C. W. Comstock.

Eldorado Springs, Feb. 26.—Two additions yesterday. All departments of work prosperous.—John Giddens.

Maitland, Feb. 26.—Eleven additions since last report.—B. F. Baker, Pastor.

Marceline, Feb. 25.—Six additions in past month. All departments taking on new life.—Arthur Stout.

Mindenmines, Feb. 26.—Two confessions last night. Charles H. Swift is our esteemed pastor.—F. M. Usher.

### Nebraska

Blue Hill, Feb. 28.—Our meeting closed with 51 additions. Sister Clara H. Hazelrigg was the evangelist. This is the best meeting in the history of the church.—Mrs. J. J. Martin.

Ashland, Feb. 23.—Two additions since last report.—J. Edw. Cresmer.

David City, Feb. 24.—The meeting at Blair, Neb., closed recently with 50 additions—37 by confession, 8 reclaimed, 1 by statement, and 4 from other religious bodies. Grant Hamm is the pastor.—N. T. Harmon.

Clay Center, Feb. 26.—One confession last night. Fine audiences and interest.—A. G. Smith.

### New Mexico.

Artesia, Feb. 27.—Three additions recently. We are enjoying a steady growth.—C. H. Holmes, Minister.

Roswell, Feb. 26.—Seven additions since last report. We are to begin our revival meetings in a few weeks, with R. A. Omer as evangelist.—C. C. Hill.

### New York.

Buffalo, Feb. 27.—A. Martin, of Davenport, Ia., has closed a meeting for us, with 12 added. His lecture, "Four Years in England," delighted everybody.—B. H. Hayden.

Niagara Falls, Feb. 26.—Two baptized yesterday.—J. A. Wharton.

### North Carolina.

Fremont, Feb. 10.—Two confessions first week. Many turned away last night.—W. G. Walker, State Evangelist.

### Ohio.

Cleveland, Feb. 25.—Our three weeks' meeting closed with 101 added. J. H. Dodd, pastor of the Franklin Avenue Church, Columbus, assisted us.—T. Alfred Fleming, Pastor.

Harrison, Feb. 26.—Our three weeks' meeting closed with 23 added—19 by confession. Frank Thomas, of New Salem, Ind., did the preaching.—H. W. Milner, Minister.

Quaker City, Feb. 27.—I closed a meeting at New Vienna recently with 15 additions—13 by confession. I began here Feb. 19. House packed; 7 added. Mrs. Taylor has charge of the music.—J. J. Taylor, Evangelist.

Findlay, Feb. 22.—Fourteen additions to date at the First Church. My next meeting is at Roswell, N. M.—R. A. Omer, Evangelist.

Dayton, Feb. 28.—Six added Sunday at Central Church—5 by confession and 1 by letter; 34 added since last report.—I. J. Cahill.

Glouster, March 2.—One hundred and nineteen added to date; meeting continues.—J. Bennett, Evangelist.

Millwood, March 1.—Our three weeks' meeting at McArthur closed with 11 added—3 by baptism and 8 by letter and statement.—A. E. Meek, Evangelist.

### Oklahoma.

Watonga, March 1.—Brothers Dinger and Gardner are in a splendid meeting here. J. A. Tabor is the pastor.

Pond Creek, Feb. 26.—Two baptisms Sunday.—B. D. Gillispie.

Enid, Feb. 26.—Eighteen additions recently; 170 in fourteen months.—Scott Anderson, Pastor.

### Oregon.

Grants Pass, Feb. 26.—Our meeting closed with 68 added—39 by baptism. F. E. Billington, state corresponding secretary, assisted us. There have been 85 additions since Oct. 1.—Clark Bower, Minister.

McMinnville, Feb. 25. Nine confessions as a result of the recent meeting held at Carlton.—C. F. Swander.

Portland, March 1.—S. M. Martin has just closed a successful meeting with the First Church, with 111 accessions. As a result of the meeting, we will be able to raise several thousand dollars on our debt and for needed improvements, and have employed E. M. Patterson, of Tillamook.—E. S. Muckley.

### Pennsylvania.

Ellwood City, Feb. 26.—Three confessions yesterday. We begin a four weeks' revival March 4.—Ferd F. Schultz, Minister.

### Texas.

Quanah, Feb. 23.—Three baptized at midweek prayer-meeting.—J. L. Buckley, Minister.

San Antonio, Feb. 26.—Two confessions yesterday.—D. D. Boyle, Minister.

### Washington.

Clarkston, Feb. 17.—Ninety-six additions in a twenty-nine days' meeting at Dayton, Wash. This is our third meeting here. Will continue several weeks. W. L. McCullough is the pastor.—L. F. Stephens and wife, Evangelists.

Alfalfa, Feb. 22.—The meeting at Zillah, held by M. L. Rose, of North Yakima, resulted in 68 additions.—Amos Bush.

* * *

## Ministerial Exchange.

F. E. Blanchard can hold a meeting this spring or summer. Address him at Smith Center, Kan.

S. O. Burks has the first Lord's day in May open. He will preach for the free-will offering. Address him at Eugene, Mo.

I. H. Burgess, pastor at New Haven, Mo., can hold a few meetings. Terms, expenses and free-will offerings. He has had nine years' experience in the ministry.

A farmer-preacher, with a record for success in either calling, can learn something of interest by sending inquiry and stamp to P. S. Olson, Ivanhoe, Minn.

L. D. Sprague, of California, Mo., has an open date for February, as soloist and song leader.

Thomas Curtis Clark, singing evangelist, will be open for engagement in vicinity of Houston, Tex., the latter part of March.

Morton Gregory, minister at Walla Walla, Wash., can locate a man for half time at each of two places, at $800. Address him 909 University street.

Mrs. E. D. Long, Angola, Ind., has decided to enter the evangelistic field as singer, and is ready to consider calls for spring or fall. Best of references.

Charles W. Mahin, evangelist, has open date for April. Address him at Angola, Ind.

The church at Laurens, Ia., wants a pastor. Young married man preferred. Address with references, R. N. McCombs, Clerk.

Roy O. Youtz, singing evangelist, Des Moines, Ia., has open dates after March 1. He would like to make arrangements with an evangelist for a summer's work.

Charles W. Cooper and H. H. Utterback can assist in meetings during June or August. Best references. Address Bethany, Neb.

Russell Chapel, Wapello county, Ia., wants a preacher; salary, $180 for one-fourth time. Send references. Address A. H. Hendrickson, R. F. D. 2, Ottumwa, Iowa.

V. E. Ridenour, singing evangelist, has an open date for March.

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[Brother Bearden is our pastor at place named and is reliable.]

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AUTHOR **W. A. DOWNER,** PUBLISHER
GLASSBORO, NEW JERSEY

## Midweek Prayer-Meeting.

*March 14, 1906.*

### THE TEST QUESTION.—John 21:15.

Let us sing:

> "More love to thee, O Christ,
> More love to thee!
> Hear thou the prayer I make
> On bended knee:
> This is my earnest plea—
> More love, O Christ, to thee!
> More love to thee!"

Little real love for Jesus is there in the heart of the man who would grieve him for fancied pleasure, gold, place, the applause of men, or who would deny him empire over the hearts of millions who yet have not so much as heard there be a Savior, or who rejects his new commandment—"that ye love one another."

Love in the Bible: Loved Israel in bondage for sake of future holiness, Deut. 7:6-9; God's shepherding love, Psalm 23; Christ died for us while we were sinners, Rom. 5:6-8. He wants expressions of our love, Luke 17:11-19. Love to his is as love to him, Matt. 25:31-40. Appeals to his love permissible, John 11:3. Not to love him supremely is unworthiness, Matt. 10:37, 38.

If we contemplate him, it is easy to love Jesus because of what he has done for us and promises yet to do, but the change of Greek verbs he makes in the 15th and 17th verses indicates he wants us to love him not only for what he does but also for what he is. He would have us love him for the pierced hand and riven tomb, it is true, but also for the beauty of his holiness, the sanctity of his character, his likeness unto the Father, and that in him that inspires all who approach him to become heavenly minded and exalted even above the angels.

Loving Jesus is in itself preparing for the skies. Because of its power for our glorification he requires we love him supremely. Some love their families more than Jesus; but he says such are unworthy of him. To many a theology seems dearer than Christ; they are as men admiring the scaffolding rather than the mansion. Others love themselves more than their Savior, but the souls of such shall be required of them and be banished into eternal destruction from the presence of God and the angels, while up in heaven those appearing to be most loved will be they who on earth loved the Savior most.

There is time in this dispensation for the lovers of Jesus to commune restfully with him and to dream dreams and see visions and, enraptured with his loveliness, to adore him, but evidences of our love most acceptable to him, because most helpful to those he came to aid, will be our acting the good shepherd to some of his sheep, as soldiers of the Cross extending his sovereignty over other lives, as faithful husbandmen cultivating the fruits of righteousness in the hearts of ourselves and neighbors, and as loyal priests in the great temple of Christianity honoring his name and doing good unto all.

When Jesus said: "Lovest thou me more than these?" whether he meant, "more than these other disciples love me," or "more than these boats and nets and their harvest or than the land and the glory of empire," we shall never know. Perhaps he purposely used this vague expression to incite us to place the love of all possessions and the love of others for him in the scale when determining our own love for him who died for us and rose again. The proof is the same in either case, "Feed my lambs," "Tend my sheep," "Follow thou me"—even into those shadows when another shall gird thee and carry thee whither thou wouldst not.

## Sunday-School.

*March 18, 1906.*

### FIRST QUARTERLY REVIEW.

The lessons for the past quarter cover the years of his infancy and early life, and about one-third of the period of his public ministry. If it were not for the additional data furnished by John's Gospel, we would infer that the incidents in the ministry of Jesus occurred within a much shorter period, but John's unique narrative of an early period of work in Galilee and an early Judean ministry and his definite references to feasts at Jerusalem (2:13), and to the time of the harvest (4:35), make it necessary to conclude that at least a year of the public ministry had elapsed before the final call of the Twelve and the Sermon on the Mount.

Without going over the lessons, one by one, let us try to summarize the work of Jesus thus far. What had he accomplished in this year of public work?

1. Before the beginning of that first year of public ministry Jesus had attained two things: First, a unique spiritual development which not only rendered him sinless (which would be merely the negative side of virtue), but gave him the perfection of human character. Second, the consciousness of a unique relation to God and a sense of a divine mission which he was to perform. The evidence which we have does not warrant us in making any very positive statement as to the order and time in which these elements of his equipment developed, but we have no reason to doubt that they did come to him by a process of development and that so much of the process was reasonably complete before the beginning of the public ministry.

2. With his baptism we see that Jesus had become (either in that act or before it) conscious, in a somewhat more explicit sense, of the nature of his mission. It was not simply to be some work for God, some part of his Father's business; it was to be the leadership of this new kingdom of God which John was preaching. It was, that is to say, the Messiahship.

3. The outcome of the Temptation in the wilderness shows a full recognition of the spiritual and universal nature of that Messianic work. He has transcended even the highest of the earlier conceptions of the Messiahship. The Temptation probably represents the profound and searching spiritual experience in which that larger ideal was fully grasped.

4. His ministry of teaching and healing during this first year had won for him a widespread fame and popularity both in Judea and, more especially, in Galilee. It was not an intelligent following, for it was attracted by the superficial aspects of his work and missed the heart and meaning of it. Later, in the interest of real and lasting success, Jesus had to shake off these crowds of superficial admirers, but for the present they thronged about him and gave to his work a deceptive appearance of great and immediate success.

5. The professional religionists of the time, the scribes and Pharisees, were just beginning to take alarm at the unconventionality of this new and popular teacher. His disdain of precedents and authorities, which even the common people noticed, aroused the suspicion of those whose whole conception of religion was walking in the old paths. This opposition of the Pharisees and Scribes was as yet, however, only beginning and had not yet occasioned any trouble.

6. He had won a circle of followers, many of whom had been John's disciples, who understood him better, and from this number he had chosen the Twelve to be his close companions, to receive special instructions, and to be the means of perpetuating his teaching.

7. He had laid down the fundamental principles of the kingdom in a wonderful series of teachings, concrete in form but universal in application, which we find recorded as the Sermon on the Mount.

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## Christian Endeavor.

By Geo L. Snively.

*March 11, 1906.*

### CHRIST'S SUMMARY OF CONDUCT.—
Matt. 5:1-7:28.

Daily Readings.

| | |
|---|---|
| M. The Savior's Beatitudes. | Matt. 5:1-16. |
| T. Jesus and the Law. | Matt. 5:17-26. |
| W. The New Dispensation. | Matt. 5:27-48. |
| T. The Water of Life. | John 4:1-26. |
| F. The Great Feast. | John 6:1-21. |
| S. The Draught of Fishes. | Luke 5:1-11. |
| S. The New Commandment. | 1 John 2:1-14. |

It is said that in this initial sermon Jesus makes no claim to divinity, and, therefore, that was an afterthought with him or his biographers. But he begins at once such words of life as will make us hearers divine, and there can be no higher proof of his own divine nature.

How picturesquely is the trait of trust in God inculcated! Behold the fowls of the air, your Father feedeth them. Consider the lilies of the field, they toil not, neither do they spin, yet Solomon, in all his glory, was not arrayed like one of these. Let us, too, trust him, and half of life's consuming fires will at once be extinguished and peace will be ours.

There is nothing in Jesus' teaching contradictory to the law or that reveals any imperfection in the law. He shows it was perfectly adapted to a very imperfect people. But the Mount of Beatitudes was higher than Sinai, its auditory was nearer God, the range of vision was wider, the application of its principles is more universal. Nevertheless, we have reason to rejoice we are not under the law, but under grace.

How Jesus is searching our hearts in this immortal sermon for those traits of character that will bar us out of the kingdom. "Forgive us our trespasses as we have forgiven those who have trespassed against us." Who with rancor in his heart against his neighbor can read these words without trembling at the thought of approaching him in judgment who has numbered every passionate wave of revenge that has swept through our bosoms.

The Teacher makes known to us that character is injured as much by cherishing wild thoughts of evil as by actual transgressions of the law. Momus condemned Vulcan because in making man he failed to construct a grate in his breast through which the real purposes of his heart might be read. No need, God discerns the thoughts and intents of the heart and judges them infallibly. They make us what we are for time and eternity.

How the beatitudes, falling from the young rabbi's lips as pearls from a silver strand, must have astonished the multitudes, who were accustomed to consider only the rich, officiary, learned and otherwise worldly successful as possible participants in happiness, as he declared there is happiness for those who mourn, are meek, pure in heart, merciful, peacemakers and even the persecuted for righteousness' sake, independent of those former accessories they had always regarded as indispensable. Let us thank him for opening up to us undistinguished ones of earth a way into our inheritance of happiness.

Censoriousness is another weight holding us down who should rise to the higher altitudes of life and love and service. "With what judgment ye judge, ye shall be judged" is true, because there is that in suspecting and attributing ill to others that impels us into the same offenses and judgments, we become like them. The doctrines of Christ, like the laws of nature, are now known to be eternal principles, not ready-made by him to suit the occasion, he simply made them known to us. They would have blessed us had another than the Christ revealed them. We should obey them not only because he delivered them, but because only through obedience do we come into harmony with all good.

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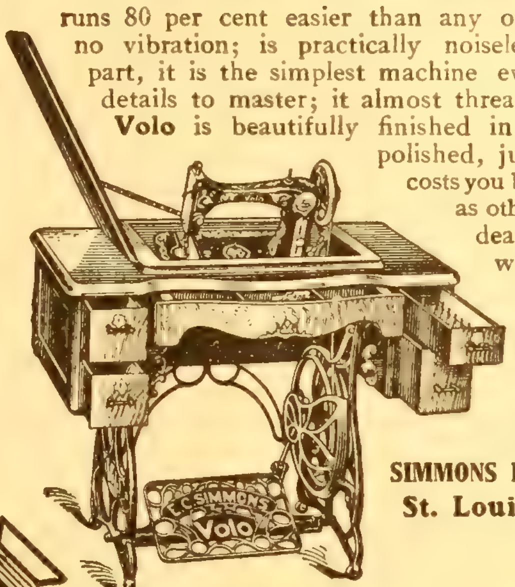

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# The Home Department

## Forward!

Shout the victor song! Let fall
The laurel leaf upon the pall!
Lift up the battle cry! Listen the call
Of them who fell, victorious over all!

Forth to the conflict! Armed with the steel
That strikes the heart! Men who can feel
The pain of others, rally to the roll:
The conflict deepens for each earnest soul!

Cast off the outer garments! Shout the cry
Of them who dared to venture and to die.
Fill up the ranks! Fall into line—
Behold the vision of our victory shine!

Above the battle-smoke, the dreadful dark,
Hear the sharp call of "Forward!"—Hark!—
The voice of pleading, with the promise sure:
"I am with thee alway; Watch! Endure!"

—*Charles Blanchard.*

* * *

## The Bronze Vase.

**By J. Breckenridge Ellis.**

**Synopsis of Preceding Chapters.**

**[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either one of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half brother in St. Louis having failed to answer repeated letters from Mrs. Revore. After a week's time, the new minister, "Brother Bellfield," tells the children that he will take them into his home.]**

### CHAPTER VIII.

Yes, Miss Glory was perfectly willing to part with Rhoda and Raymund. "But not before my week is up," she said firmly. "I took you orphans for a week, and a week it is to be!" So, though the children would far rather have given Miss Glory a day off, and though Miss Glory could hardly wait for them to be out of her house, a full week it was. The only one who took open pleasure in the arrangement was Mr. Merlin Aggency. That venerable man of figures had taken a great liking to "the boy," and had such an exalted opinion of his ability to fathom the mysteries of numbers that Raymund lived in continual fear of proving a disappointment to the other. At last, however, the time came to bid Miss Glory and her teeth and her brother good-by. They left the house and walked several blocks before they came to the place rented by the new minister. Raymund carried their entire belongings—a band box filled with a few things of no value, save to the owners, a bundle of clothes, and the green umbrella. The green umbrella had been thrown out in the back lot, the day of the sale. Nobody wanted it, perhaps because it *was* a green umbrella, perhaps because it was leaky. In the minds of the children it was intimately associated with their mother and recalled many domestic scenes which seemed the sweeter and more precious from their remoteness.

The minister had rented a large house with a wide porch which extended the width of the front and, having made a generous turn, ran along the side to the outside dining room door. "No use *our* ever taking a small house," he said to Rhoda and Raymund, with his genial smile, "the house isn't built that we couldn't fill!" The children found the next days very busy ones, during which they gradually became acquainted with the household. Before they were on smiling terms with all, it was pleasant to see Wizzen slowly aiding in putting down a carpet, or leisurely carrying some article—usually a small article—from one room to the other. "This is what I like," he said to Raymund, waving his arm toward a pile of furniture, books and straw matting that was heaped together on the bare floor of what would eventually be a parlor, "moving. It makes me hone for my covered wagon." In vain Brother Bellfield hurried about with heavy chairs in his arms; in vain Mrs. Bellfield knelt to drive the tacks with her own hands. Wizzen would leave the most absorbing occupation to stroll out to the pump. "I do not like," he explained to Raymund, who, finding him at the pump so often, expressed a fear that he was feverish, "I do not like unbroken work!"

Mrs. Bellfield made the orphans feel at home from the very first. She was a frail little woman, her hands hard from work, and her strength unequal to the continuous demands upon it. It seemed to the little guests that she was never for one moment at leisure, and it seemed a pity that so much of her labor must be devoted to other people. While the oldest son, Jasper, was at home looking about for some occupation, his wife and three little children were, of course, guests of the house. The three little girls were very troublesome, and had the knack of calling forth all the genius and energy of everybody about them save that of their mother. The youngest cried almost incessantly, the oldest was tearing or breaking something from hour to hour, and the intermediary child showed a persistency in hurting itself that made claims upon the sympathy and assistance of one and all—save the mother. Mrs. Jasper Bellfield, a lady of about twenty-five, was short, dumpy, easily dressed, and had a rounded face that in some way, one hardly knew how, suggested the idea of stickiness.

"I do not know how it is," said Mrs. Jasper Bellfield, when the intermediary had fallen off the porch on top of its little head, and the entire family had rushed to its relief before she could rise from her rocking chair, "I do not seem to have any energy. I think it is the climate."

Brother Bellfield's youngest son, Jack, was about fourteen. He was an extremely handsome youth, full of energy and tease. He did not care for Rhoda at all, because she was a girl; but he showed a liking for Raymund and insisted that they should go fishing at the end of the school week.

"Not without Rhoda," said Raymund. "We always go together. And suppose she *is* a girl! You can have lots of fun with a girl like Rhoda. *She* never cries."

"She can't climb, can she?" Jack sneered.

"And suppose she can't!" Raymund returned. "Somebody might as well stay on the ground."

Saturday morning Jack found Rhoda alone and said, "Say, Rhoda, I want Raymund to go fishing with me to-day. But he says he won't go unless *you* go along. But I want to have some fun. Girls can't fish. I don't want to go if *you* have to go. I want *Raymund* to go with me. I wish you'd tell him you don't want to go. Say! You *don't* want to go, do you?"

Rhoda looked wistfully into the bright face, with its brown eyes dancing in the health of youth and its red lips parted in the enjoyment of living. But she answered slowly, "Of course I don't want to go, Jack, if you don't want me."

"I thought you'd say so," said Jack, with much relief. "Well, I *don't* want you to go, so that settles it, and Raymund and I will have a jolly time!"

"Where are you going boys?" asked Brother Bellfield wistfully as they started down the alley carrying an old tin can.

"Fishin'," came the answer.

"Susan," called the minister to his wife, who was washing one of the windows, "I believe I'll go fishing with the boys."

"Is your sermon prepared?" called back Mrs. Bellfield.

The minister sighed and threw his leg off the fence. He had not had time that week to "look into a book," as he knew very well that his wife knew. He started toward the house. Mrs. Jasper's youngest was screaming in the kitchen. The minister put his hands to his ears and started for the barn. He was half-way there when he caught sight of the intermediary on the edge of the barn loft, struggling to maintain her equilibrium. With a shout of alarm the agonized grandfather rushed forward. The child fought valiantly to hold herself to the floor, but inch by inch she was slipping over the verge. Brother Bellfield's shout aroused the household. All—except Mrs. Jasper—ran madly toward the scene of the impending catastrophe. Mrs. Jasper got to the door of the house just in time to see the intermediary fall into the arms of its grandfather. "Well, what will that child do next?" she asked mildly, and returned to her rocking-chair, evidently a victim to the climate.

But if Jack did not appreciate Rhoda, his brother Morton was more sensible of her worth. Morton was a young man of about twenty, tall, dark and handsome, with glossy, curly, black hair and a mustache of which, at another time, he would have been proud. This, he confided to Rhoda, was not the time for him to take pride in anything, because he was despairing. This state of mind seriously interfered with his being of much assistance in the moving. He had little time for anything but his despair. "I don't know why I talk so openly to you, Rhoda," he said, with a sad little smile. "Perhaps it is because you, too, have known trouble."

"Oh, yes," sighed Rhoda, "that *is* the reason! Is she very beautiful?"

"As beautiful as Mother Nature, herself," said Morton Bellfield gloomily. "She is just a year younger than I. She is a blonde —I wish you could see her. I wish *I* could! But it is better not. It is all over between us. When father moved here I would have stayed in Renniburg if she hadn't broken it off."

"Was there a misunderstanding?" asked Rhoda, eagerly. "Couldn't something be explained?"

"If you can explain why she loves somebody else better than she does me," said Morton, dejectedly, "you will clear up all the misunderstanding! She thought she loved me. We were engaged. And then she found she didn't. But the trouble is, *I* have kept on just the same." Morton stooped and picked up a stone and laid it gently back upon the ground as if to show that he had not the heart to throw it.

"I am very sorry," said Rhoda, softly. "And there was somebody else?"

Morton looked darkly at Rhoda and drew

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his hat over his brow, and answered in a slow voice, "There was. There is."

They sat together on the fence a good while in sympathetic silence, growing more attached to each other all the time in that strange way dissimilar souls have of coming together. At last Morton whispered, "Rhoda, I'm going to tell you a secret: Her name is Lily!"

"What a beautiful name!" said Rhoda.

"Yes—Lily," said Morton softly. "Somehow it reminds me of a flower," he added pensively.

"That is just what I was thinking of," cried Rhoda, in quick sympathy.

"Let us never speak of her again," said Morton, with a determined face, as he climbed down from the fence. And he did not, until the next day. Saturday night found the house somewhat set in order, and about 9 o'clock came Brother Bellfield's invalid sister, a lady of perhaps 60, who had to be carried into the house. She could not walk a step, and on account of her helplessness, some one must always be within call. Sunday morning when all prepared to go to church, Rhoda stayed at home, in case Miss Bellfield might want something. Already the death of Mrs. Revore had lost its first cruel effect of acute pain. It no longer seemed to rise between the children and the thought of happiness. Still, though Rhoda, as a child of 12, might have found pleasure in fishing on Saturday, she was glad to escape the sight and sounds of the familiar little church on Sunday. They would have brought back all her sorrow. As Rhoda sat in the room with the invalid, reading the Bible her mother had worn loose, some one knocked, downstairs. The invalid was asleep. The girl tiptoed down to the front door and opened it. A man was standing on the threshold; he entered at once, closing the door behind him. He was dressed in a plain suit of green checks, and his derby hat remained on his head as he stood staring at Rhoda. His face was rather good looking but his eyes filled the girl with a shrinking sense of aversion. There was in them an impurity, a treacherous cunning, from which her pure nature drew back appalled.

"What do you want?" she asked quickly. "They have all gone to church."

"That's why I came," said the man, with an impudent smile. "I wanted to see you all to yourself."

Rhoda was filled with terror as she retreated to the staircase. "Brother Bellfield's sister is upstairs!" she cried.

"No danger *her* coming down," said the man with a grin. "Now, you listen to me!"

(TO BE CONTINUED.)

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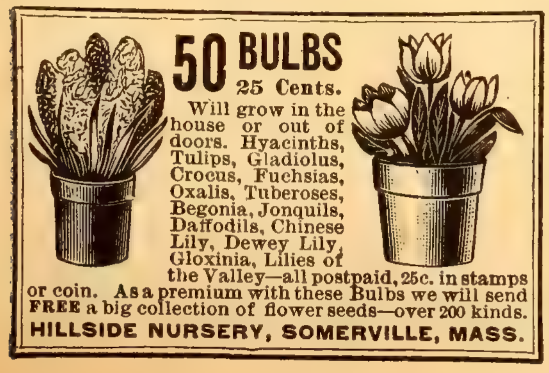
**A Notre Dame Lady's Appeal.**

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183, Notre Dame, Ind



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## Shall Money Triumph Over Love?

The one predominating subject of the hour is money. If we are at a place of business, a social gathering, or even in the quiet of our own homes, sooner or later a discussion will arise about the necessity and pleasure of possessing it. Some cynical ones, and their number is rapidly increasing, declare there is no good in life but money. They delight in showing cartoons which display poor little Cupid buried under the inevitable bag of gold, while they never fail to point out the account of marriages that no one could possibly suppose were made from love. Is it any wonder the modern young man rather shrinks from marrying and contracting obligations which may make his future life miserable? Can we altogether condemn the practical girl of to-day who hesitates before allowing the marriage ring to be slipped on her finger, knowing how clearly she realizes the cost of present living expenses? It must be confessed I was not surprised when one of my readers recently asked me to discuss the question. "For happiness in marriage is money not as important as sentiment?" We need only to receive a few bills the first of each month to vividly realize what a vast power it has in the world, but to believe that all human joys and blessings revolve around the dollar sign is pitiable and weak. Look back over your life and recall the day, hour or even moment which brought you the sweetest happiness. Perhaps it was when you had achieved a difficult, unusual piece of work or made a noble sacrifice for mother which radiates its own divine glow; it may have been occasioned by your sweetheart's kiss or your first look at a certain wee baby's face that seemed so like a precious crumpled rose. You know best what have been the particular joys in your life, but I am very sure that money had very little to do with them. If they are worth the sacred place you have given them in your memory they did not come to you wrapped in a bank note or reflecting the yellow glint of gold.

Ever since the old pagan days when Nero reigned supreme and gold was fairly thrown into the streets to the present day of civilization and unparalleled luxuries, wealth has been a great demoralizer in the world, and especially has it so affected human happiness. Statistics show that divorces are more prevalent among the moneyed than the poorer classes of society. Many husbands and wives from our rich families avoid the notoriety and unpleasantness of the divorce court, but spend the greater part of their lives apart—separated by the wealth which brought them idleness, satiety and discontent. They know nothing about the humble pleasures, self-denials and mutual struggles which unite only the closer hearts which truly love each other and are faithful.

The public compliment Mr. Longworth paid Miss Roosevelt the other day could not possibly have made her any happier than did the whispered word of praise given by the modest clerk to the girl of his choice. The little wife who goes down town with a few dollars in her purse, but love in her heart, to buy a much-needed carpet, is richer than a lonely, unloved woman ordering a costly Persian rug, for she has in her keeping something that money can not purchase. Five years ago there came to this city two sisters. In a short time the eldest, wearied with being her own bread earner and confident that all she wanted in the world was an unlimited amount of spending money, married a wealthy man much older than her own father. The younger girl chose a poor young electrical engineer because she loved him with all her heart. There have been days of hard work and anxious hours in her life, but the blessed nearness of her husband has made them easier to bear, and all who know her realize how beautiful and secure is her married happiness. The other wife is compelled to obey the disagreeable whims and irritable caprices of a selfish old man, but she married him for better or worse, so has to accept the situation as it is. She knows now that life does contain more exquisite joys than cashing checks.

It has been said that when King Christian, of Denmark, and his wife began their married life, he had the income of a bank clerk, with not the least expectation of coming to the throne. For 57 years they lived together, the "royal lovers of Europe," although a part of that time they were actually in needy circumstances. One of the richest women in this country recently wrote to her clergyman that she felt, because her husband was dead, that the very Deities had forsaken her. "My every dream is shattered," she added; "my vast wealth is only a mockery without the one I love."

Ah, my friends, if you refuse to drink from the cup of love held to your lips because it is not made of gold or silver, you may feel after it has passed out of your reach forever a thirst that nothing in this world can quench!—*Helen Hale in The Advance.*

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**Gout, Lumbago, Sciatica,** when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address:
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[illegible]

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**PICTURE OF WAR ENGINE "GENERAL."**

A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the NASHVILLE, CHATTANOOGA & ST. LOUIS RY.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. DANLEY, Gen'l. Pass. Agent, Nashville, Tenn.

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## Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Well, Felix is going to move again. He has not been exactly satisfied since he left Plattsburg. I think, perhaps, it's because he has not been used to rented houses. We have been in this rented house about five months, and it doesn't matter how high a rent you pay, it never seems exactly like home. You might pay $25 a month, and you wouldn't feel any better. So I have bought a house here and we are getting it improved and ready for Felix. At first, it will be strange to him, but just as soon as he understands that it belongs to him, he will settle down. There are no mice like those you catch at home. Ever since Felix has lived in this rented house he has worn an expression which said, "These are not so good as mother's mice." We are delayed about getting into our house because the stone pillars for the front porch are not ready. We ordered them only last Thanksgiving, so they haven't had time to prepare them yet. The climate in Arkansas is so delightful that people live to an exceeding age, so they have lots of time to do what they do, when they do it, and there is no use to be in a hurry, because you are going to live so long. So, as Felix has his nine lives and I have my Arkansas climate, we can afford to wait till next Thanksgiving for our stone pillars. Speaking of stone pillars, here is a letter from Leicester Paul, Leavenworth, Kan.: "Mother and I have long enjoyed this page of The Christian-Evangelist, and when we read that it was your birthday and also the beginning of the Advance Society year, I determined to join the Society. I would have been a member before, only it is so little I can do for Charlie and Drusie. I send a dime for Charlie's education fund, if it is only a little. I am 13 and go to school, but think I can keep the rules. Please let me know if I understand them: one verse of Bible daily, one page of history daily, one page of poetry daily, a quotation each week." (It is five pages of history each week, and 30 lines of poetry each week. Otherwise, you are all right. I do not think a dime is little for you to send. If everybody who reads these words would sit down and send a dime for the Education Fund, you would see that it would count up big. Yes, even if they stood up to send it. Somebody writes to ask what all this is about Charlie and Drusie—it is a new subscriber. I'm ashamed to say I have lost the letter, though likely enough not so ashamed as I ought to be. But whoever asked the question, here is the answer: Charlie is a boy with one leg in the Orphan Home at St. Louis; he is older than the allowed age of orphans, and we are trying to raise money to keep and educate him till he is old enough and wise enough to support himself as a shorthand or typewriting business man. He has no one to look to for help, except us. Drusie Malott is a young lady in China who has gone there as a missionary, trusting God to supply her with means to teach the Gospel. She is not sent by any missionary board, so we are trying to pay her expenses while she is out there. I have just sent her the twelfth $5 draft from the Av. S. That makes $60 we have raised for her, and paid to her. If we do not keep her supported there, I don't know what she will do; but I share in Drusie's faith. I believe God will take care of anybody who deserts all to teach the story of Christ, and I believe you of the Av. S. will keep right on sending me money for her support. There is one point I want to call people's attention to: nobody is obliged to pay one penny either for Charlie or Drusie. Help them if you want to; but you can join the Av. S. and be just as much a member without contributing for our orphan and missionary. We want you to join, so you will get a habit of reading good books; books that are not always novels and stories. I like stories and I like to write them. But I would hate to think I had so soaked my brain in fiction that I couldn't enjoy a good poem or an interesting history!)

Grace Everest, Oklahoma, Okla.: "These last two weeks I have had company, scarlet fever; but I didn't forget my Bible verse, quotation, five pages of history, or 30 lines of poetry. Since I couldn't have any of these books in the room—they would have to be destroyed, you know—mamma read to me every day. She kept me with my sophomore class in school, too, by reading each day my botany, ancient history, English and algebra." (There's the kind of mother to have, if anybody is going to make a selection!) "This morning I enrolled at the High School, and as the history teacher was absent, the principal asked me to teach the class. I did, and couldn't down the delight it gave my sophomore self. Papa says he would have given a pretty thing to have seen me from behind the curtain." (That is just like him, to want to get beind a curtain!) "I think it would be a fine way for us to get better acquainted with each other, to write to our fellow-workers. Let's do it. 'The Bronze Vase' promises to be a fine story, but please don't let the orphans go to an orphan asylum, especially if there is any chance of their being mistreated." (You will have to talk to Miss Glory and Mrs. Omer about that; I'd like to know what *I* have to do with it!) Manie Bayless, Mulkeytown, Ill.: "I am getting better, although I haven't taken up the work again. I love to read the letters and know that others are keeping the rules. If you were up here in Illinois, you could tell winter from summer! There has been a big snow on the ground for nearly a week. Better come up and take a sleigh ride on your birthday. What has become of Madge Masters? I, too, thought you would scare her up, when you went to Arkansas. I will send a dollar to be divided between Charlie and Drusie. I wish I could send more."

Madge Masters (Why! Here she is now!) Fern, Ark.: "How do you like Arkansas by this time, and how does Felix like it? Ozark may be washed away for all I know, as I haven't been there since December, but I hope it is still there, as I expect to go back in March. I am teaching school on Hurricane creek, 15 miles north of Ozark. My cousin, Will Saunders, brought me part of the way up here. When we got to White Rock they told us we could not cross Mulberry creek, but if I just *had* to get across, there was a man living on the other side who would 'set' me over. We got to Mulberry creek all right and Mr. Fisher 'set' me across, but he said I wouldn't be able to cross Hurricane creek before the next day, as it was so full. By that time I was beginning to wonder what was coming next. The next day they brought me on up here, but as we crossed Hurricane creek the water lacked only two inches of coming over the wagon box. But at last I got to the end of my journey, much to my joy" (and no doubt feeling well set up). "I have a nice school, 31 enrolled, and an average attendance of 20. Some people call this the 'Lost School House,' because you can not see it till you are within about 75 yards of it. Three weeks ago there was a big rain" (yes, I'll be bound there was; we had a big one here last night) "and the creek was so high we couldn't cross to go to school for three days." (Oh, what a holiday!) "I have to cross two branches and two creeks by means of foot logs, going to school, and sometimes they are so slippery we can hardly get over. To-day we had a little excitement. We were all out on the marble ground" (which do you like best, an aggy, or a moon-eyed flint?) "and one of the boys said, 'Look at that smoke! I believe the school house is on fire!' Sure enough, it was. Two of the boys climbed into the loft and knocked off some of the shingles and climbed out on the roof and others handed them water. We got the fire out, and not much damage was done. I am ashamed of the way I have neglected the Av. S. Next summer come down and see where those sweet potatoes grew. I wish you many happy returns of your birthday."

Florence P. Haden, Cocoanut Grove, Fla.: "For five or six years I have been thinking of writing you a letter. Almost from the beginning of the Av. S. I have been interested in it. If you could lie here in the hammock on Brother Garrison's porch and see the beautiful bay with its flitting white sails, and the Royal and Cocoanut palms on the road to the water, with the chain of green islands in the distance, and the steamers passing five or six times a day—

NEEDLESS ALARM.

Here's a poor man coughing away his lungs—at least so his relatives think.

It's cough, cough; hack, hack, hack; all day and sometimes all night.

"Must be consumption," think the alarmed ones.

And of course, there is always a possibility that they may be right.

But in most cases, they're wrong; because Dyspepsia is so much more common than Consumption.

And Dyspepsia causes chronic Cough, just like Consumption.

The dyspeptic cough, it is well to remember, can be quickly cured by Stuart's Dyspepsia Tablets.

No need to be alarmed about it, unless you make up your mind to neglect it.

Then, indeed, you must look out for danger; for the Dyspeptic Cough often grows into a Consumptive Cough if neglected, by the constant lung irritation which it causes.

So the best way is to waste no time, but begin at once the use of these famous little tablets, the timely use of which has saved many a sick person from ending in a consumptive's grave.

Remember, however, if you please, that Stuart's Dyspepsia Tablets will positively NOT cure Consumption, but prevent it.

Of course, they can always be depended on to cure all the other symptoms of indigestion.

They are a universal cure, for one universal disease.

They cure nothing else; but what they do, they do thoroughly and well.

Stuart's Dyspepsia Tablets are the result of the most thorough investigation into the inside causes and the cure, of Indigestion, that has ever been attempted.

They have solved a problem, the answer to which a hundred thousand physicians in America are to-day groping for in vain.

They cure the most severe, long-continued chronic, complicated cases of Indigestion that can be found. They are far ahead of the most modern medical practice, because the most successful physicians of the day, in the cure of diseases of the digestive organs, are using Stuart's Dyspepsia Tablets as a basis for their success.

They stoop to Stuart's to conquer.

And Stuart's lift them up, out of the rut.

If, therefore, you are a victim of this dread disease, which counts its victims by the million. Brace up and take new heart, for you cannot fail to cure your trouble, if you will only put your faith in this great remedy, Stuart's Dyspepsia Tablets.

They are positively, frankly, truly, a sure and permanent relief.

Try them.

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well, you'd have to write a new novel, that's all! I want especially to tell you of a dear old lady I saw in Missouri during the World's Fair. I was in a town where one of the horrible wrecks occurred. She was brought to the hotel with her daughter. I had offered to help nurse the wounded, and the doctor sent for me to nurse this couple. During the day I found out that they were members of the church and that the old lady belonged to the Advance Society! Although she was badly bruised and shaken up, and had two ribs broken, she was talking about her Bible verse. I asked her if she would like for me to get a Bible and read it to her. She said she had one in her bag, and would read it herself before the day was over. And she did! I always felt that you ought to know this, for she was past 60 years, I am sure. Of course the Av. S. is particularly for young people, but such an example as this is worth telling, she was so interested in the work. As I advance in years, I realize as never before how many people give up interest in so many things as they grow older. I think for many the Av. S. would give as much pleasure as it does to the young. Feb. 4 I heard the first note from a song bird. It was the cardinal. In a short time there will be a perfect chorus all day long, and the mocking birds sing at night, too. One came right to my dining room door to-day and flew right through the back kitchen. I went out to gather the sapodillas this morning" (something like sweet peas?) "and one sat on a mango tree and almost challenged me for getting his fruit. I have a nice patch of bananas that I should like for you to see." (See? Only *see?*) "There are over 100 bunches of fruit in all stages of growth. A man, sent from the department at Washington, made me feel very proud by telling me I had four or five of the first varieties of trees to fruit in America, and the finest specimens he had ever seen! If I ever take a trip to Nassau or Cuba, I will write a letter for the Av. S. This is just to show that some one 'way down below Dixie has appreciated and enjoyed the Av. S. work. I used to read the page to my husband and many a good laugh we had over it—when he was too busy to read it himself. When he became too ill to read, he had me read to him most of the time, and I feel it was a great compliment to you that he listened with pleasure to 'Shem' and 'Red Box Clew'—the last book I read to him. I had the pleasure of meeting you with your father and mother once at Pertle Springs. Ever since I was a little girl I have known of your father, through The Christian-Evangelist. I feel so well acquainted with you, and yet I know that you do not remember me." (How I should like to say, "Oh, yes, I do!" But what a pleasure it is to receive such a letter! Look at the effect of Av. S. work—to lead a person to carry her Bible in her bag when going to a World's Fair! After such a proof as that, who will say the Av. S. is afraid to be known by its fruits?)

Ashley S. Johnson, Kimberlin Heights, Tenn.: "Hurrah for you! Never got a dollar with more pleasure! Gratefully yours." I just haven't room for other letters. In two weeks you will hear from Drusie, without fail, and Charlie, too. Mrs. Potts will tell of a little plan for helping Charlie with his education, and we will have a letter from the Mr. Hughes to whom Charlie's mother willed him when she way dying. And Bertha Beesley will tell us whether or not she is married. I received the sweetest birthday letters—and a valentine from Gower, and a printed letter from W. R. Warren, centennial secretary, Pittsburg, Pa. It asks me if I never feel like helping missionary causes, and if so, do I do anything to interest others; and if I can't go to foreign lands, do I help any one who has gone? He asks, "Have you invested enough time, interest and money in real missionaries to feel that you are in partnership with them?" Now, if Brother Warren had invested a little time in reading this Av. S. page he'd know the answers to his questions. He might reply that this was only a printed circular. Of course it is, but it must be as much in earnest as a written letter, or it wouldn't be any use to print it. I don't want to get printed letters addressed, "J. Breckenridge Ellis," asking me if I am interested in missionaries, and why I don't do something to show my interest! It's discouraging! Here I've been working to help Drusie for three years, and a letter comes, asking me such needless questions. Dear me! I acknowledge with pleasure a souvenir remembrance-card from Venice, Italy. Over yonder they call the town "Venezia." Foreigners have such queer ways! By the way, judging from the illustration, Venezia is some wetter than Bentonville. Since I last wrote to you, I have been saddened by the death of one of the first to take interest in the Av. S.—Mrs. M. J. B. Willmott, of Kansas City. Only a few weeks ago she wrote to express interest in "The Woodneys." She was the third person to contribute to our orphan work, and she has several times sent money for our missionary. It is such things as these that we love to remember when our loved ones are no longer with us.

*Bentonville, Ark.*

* * *

### Give the Children a Chance.

Mothers should not allow their love to interfere with the best interests of their children. The career of many a man has been ruined by his mother whose love would not let him leave her when the best opening for future success came to him. Many a girl has refused the man who would have made her happy and comfortable because marriage to him would have taken her far from home, and her mother was not willing to let her go away. Too often girls have married men near home because their mothers wanted them to do so, and have ruined their lives, and men have been kept in a condition of lifelong poverty because their mothers objected to the way which would have led to prosperity and usefulness. Mother-love is one of the very best and most precious gifts of life, but mothers should be careful that their love does not wreck the lives of those whom they would not harm for the world. As a rule, fathers, although they may be as reluctant as the mothers to part with their children, take a larger and more unselfish view of their prospects for life and will not stand in the way of their best interests, but mothers too often do not look beyond the limited circle of the satisfaction of their love.

DR. PRICE'S
Cream Baking Powder

Good Health depends upon the food you eat.

Adds to the healthfulness of all risen flour-foods, while it makes the food lighter, sweeter, finer-flavored, more delicious.

Exercise care in purchasing baking powder to see that you get Dr. Price's, which makes the food more wholesome and at the same time more palatable.

Note—There are many mixtures, made in imitation of good baking powders, which the prudent will avoid. They may be known by their price, being sold for ten to twenty-five cents a pound, or a cent an ounce. They are made with alum, interfere with the healthfulness of the food.

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**America's Master Oculist.**
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*To Every Reader of the CHRISTIAN-EVANGELIST:*—For some time I have talked to the subscribers of this publication collectively, through the medium of advertisements. I want now to talk to you individually. While you may not be personally afflicted with your eyes yet there is no doubt whatever but that a member of your family or some dear friend or acquaintance is suffering, and in immediate need of treatment. I want to influence you, if possible, to investigate my treatment, a treatment which has saved thousands from blindness and which has met with the unqualified endorsement of the press, the pulpit and the general public. I want to bring to your attention especially, the endorsements of Bro. H. C. Hall, president of the company which publishes the *Christian Standard*, *Lookout* and *Weekly*, and the testimonials of such well-known workers as Rev. Chas. A. Young, editor of the *Christian Century;* W. D. Cree, of the CHRISTIAN-EVANGELIST; Rev. Bruce Brown, Rev. John W. Allen, Rev. J. H. O. Smith, Rev. Lloyd Darsie, Mrs. (Rev.) S. Rohrer, Mrs. Calla Scott Willard, superintendent of the Bible Study Club of Bethany, Neb., and numerous other persons with whom you are either personally acquainted or of whom you have heard through their great work. All of the above-named have been in a position to personally speak of the modern methods which I have employed for the treatment of the eye. Until comparatively recently, the most ordinary eye troubles were looked upon with terror and misgivings, and well they might be. Crude and most painful methods of treatment were resorted to, and in a majority of all cases, eye surgeons demanded operations of grave danger. No doubt the knife has ruined more eyes than all other causes put together. This so impressed me when I first commenced the study of medicine, that I decided then and there to devote my entire time in an endeavor to improve upon the barbarous and unsuccessful treatments then in vogue. How successful I have been is best attested by the thousands of cured patients scattered over the entire world. Right here, however, I want to impress upon my reader the fact that any one who claims to cure every case of eye trouble, is advertising an impossibility. I claim that the treatments which I employ (the result of my life's labor), are unsurpassed, and I must even say that there are some cases beyond all human help. There are two things to which I particularly attribute my success. In the first place, every case, however trivial, receives my personal attention, and the treatment, if the case is placed in my hands, is under my direct personal supervision until pronounced as cured. The other stepping stone to my success I am quite certain has been equally important. It has been my desire in making a diagnosis of a case to give my honest opinion, and if there is no hope, I candidly say so. You need have no fear, therefore, in referring any case to me for my opinion.

Some physicians, no doubt, have natural ability far above others, and their power of creativeness and observation enables them to devise and originate and apply treatments of superior merit. The precaution to be observed by individuals contemplating submitting their eyes to treatment, is to select the particular skilled oculist whose treatment in individual cases has been most successful; on the other hand, to avoid the oculist and especially the general practitioner and optician whose plans of procedure require long periods of time in acquiring results that are even doubtful to him. To be able to select the proper course of medication and the particular modification of well-tested procedures of cure in every case presented to be cured, requires tact and special ability that comes from intelligent application, scientifically directed study, natural adaptability to the specialty chosen, abundance of perceptive capacity to take advantage of modern discoveries, and creative skill to apply them in specialty eye practice, and an unlimited practical experience of years in the management and treatment of eye diseases, together with a thorough knowledge of the general sciences of medicine and surgery. My life-long experience with eye diseases as an eye specialist, and the reputation that I have attained in America and Europe, certainly can not fail to assure all that they will receive most honorable and skillful attention at my hands.

### —THE—

# MADISON ABSORPTION METHOD

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## CROSS-EYES STRAIGHTENED WITHOUT THE KNIFE

### AND WITH ABSOLUTELY NO PAIN

I am particularly anxious to learn of every case which has suffered unsuccessful treatment or which has been pronounced incurable by physicians or oculists. Do not let your unsuccessful experiments discourage you. Write me a full history of the trouble and I will be pleased to give the matter my personal attention and give you my opinion. THIS OPINION AS WELL AS MY ADVICE WILL COST YOU NOTHING WHATEVER AND WILL NOT PUT YOU UNDER ANY OBLIGATIONS OF ANY KIND OR NATURE. This is a fair proposition. You may rest assured that if I consider your case beyond relief that I will candidly tell you so. I have no false hopes to hold out, neither do I make any promises which I can not fulfill. If, later, you decide to place your case in my hands for treatment, you will find my fees reasonable and within your grasp. A moment of your time in writing to me may save you or a friend from a life of darkness.

I have still some copies of the new edition of my Book, **"DISEASES OF THE EYE, THEIR CURE WITHOUT SURGERY."** This book is without a doubt the finest of its kind in the world, and consists of eighty pages, sixty pages of which are devoted to eye diseases. Nearly fifty ordinary diseased conditions are treated in separate chapters, and the book is illustrated throughout with colored plates. The remaining twenty pages are devoted to testimonials from cured patients all over the country. The book is well worth its weight in gold to any one who is suffering with their eyes. Many books of comparatively no value are daily sold for $5 a copy. I offer it to you, however, for the asking. **IT IS ABSOLUTELY FREE.** Either fill out the attached coupon and return it to me, or mail me your name and address upon a postal card. **DO IT NOW.**

**P. C. MADISON, M. D.**
SUITE 280
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DEAR DOCTOR:

Please send, FREE OF ALL EXPENSE TO ME, a copy of your book entitled **"Eye Diseases—Their Cure Without Surgery,"** as advertised in THE CHRISTIAN-EVANGELIST.

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*County*.................... *State*..........

THE
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ST. LOUIS, MARCH 15, 1906.

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**The Christian-Evangelist**

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## What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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# THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLIII. March 15, 1906 No. 11

## 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Doubling Our Centennial Membersh

HERBERT J. CORWINE.

Every preacher and congregation among us should have a part in this mighty effort to restore the Christianity of Christ in this present world.

It will go without questioning that the blood of some of our best preachers and churches will be shed in this glorious conflict without just recompense of praise or public mention. Let us manage to give God the glory.

The Moniteau County Christian Co-operation, the executive board of which is composed of members of the California church, has enlisted. I shall endeavor to present the plan and offer some suggestions. We have in contemplation a county camp-meeting, supported by the prayers, presence and purse of the eight congregations of the county.

This meeting in all probability will be held in a tent, the tent to be pitched in the most fruitful community and within close proximity to two or more churches. The board has been fortunate in securing one of the leading evangelists of America for this "county camp-meeting," which will likely be held in the country, 12 miles south of California. After the first "upheaval" the time and place of the revival shall be determined at the county convention by a majority vote of the delegates sent to said convention by the various congregations, thus stimulating the convention, in fact, assuring the success of such an enterprise. For instance, if Shiloh should want the "big meeting" located at or near her church she must carry the proposition in the convention next preceding the revival. By this plan of co-operation the Disciples of Moniteau county hope to increase their number from 1,000 to 2,000 by 1909. The leading congregation of the county must take the initiative, and in a large measure assume the responsibility of such an undertaking. Is it not true that the leading members of the town and city church come from the country? Were not your leading spirits in prayer-meeting, Sunday-school, C. W. B. M., aid society, etc., baptized by an old veteran of the cross in the flowing stream or quiet pond hard by the little church on the crossroads? If so, why not manifest our appreciation in a way which will make it possible for us to receive other great and good men and women from the country church. I send this one way to solve the country church problem. It is simply a matter of reciprocity.

What has Callaway county done for Fulton? What wondrous works Fulton could do for Callaway by helping them secure a Brooks, Harlow, Yeuell or Small for a camp-meeting, to be held between Hams Prairie, Mokane, Dixie and New Bloomfield. Take Columbia and Boone county, Mexico and Audrain, Moberly and Randolph, Carrollton and Carroll. Brethren, keep your eye on Moniteau county and Allen Wilson along about next August.

By the way, we have solved the prayer-meeting problem. Write for particulars. We had more men at prayer-meeting last Wednesday night than women. Since the triumph over the monotonous grind of a few faithful souls we are made firm in the conviction that the midweek service occupies a chief and important part in the affairs of the church. Why not add the prayer-meeting to the list of the many things to be redeemed and set in motion by 1909? We need more evangelists, more sympathy for evangelists, more spirituality among evangelists.

*California, Mo.*

---

Enclosed find $3 for two subscriptions. I have taken THE CHRISTIAN-EVANGELIST for more than thirty years, and I am charmed more than ever with its high religious ideals. C. C. PAVEY.

---

I have taken it for a long time, and hope to be able to have it as long as I am permitted to stay on earth. It has afforded me much comfort and satisfaction in my journey to the better land—the land of Beulah. I trust your life may be prolonged many years to do good. I will be 85 years old next month; have been trying to be a Christian since I was 16. Preach the Word plainly and faithfully and your reward will be great.

*South Haven, Kan.* N. W. BAKER.

### Georgia Is Coming, Too.

I will gladly do all in my power to send you subscribers to THE CHRISTIAN-EVANGELIST, as I have always loved the paper.

*Fitzgerald, Ga.* N. C. BUCKLEY.

### Centennial Secretary Speaks.

I send best wishes for the success of the movement to greatly increase the circulation of THE CHRISTIAN-EVANGELIST.

IDA W. HARRISON.

### It is Preposterous.

Enclosed find $1.50. Do not stop THE CHRISTIAN-EVANGELIST. Just think of an old back number in his eighty-first year doing without THE CHRISTIAN-EVANGELIST! J. A. COX.

### Its Ways are Those of Peace.

Visiting ministers say that we are the most harmonious congregation they know of. I tell them the principal reason is that we use the Christian Publishing Company's literature, which is unity to the core.

*Asherville, Kan.* A. N. NOELL.

### A Safe Guardian.

The young man to whom I am sending THE CHRISTIAN-EVANGELIST is a bright, ambitious fellow taking a post graduate course in the Yale Divinity School, and will make his mark in the world by doing great good, if he stays on the right track. Do not fail to send him the paper as soon as you get my check. H. M. BROWN.

### The Paper of Progress.

I am very glad you are to help THE CHRISTIAN-EVANGELIST. Our brotherhood needs a religious magazine to hammer away at the union idea. There was a time when good people opposed kerosene lamps; then they were against electric lights; now they frown on our federation. Get THE CHRISTIAN-EVANGELIST into 100,000 homes—and here's to you! J. BRECKENRIDGE ELLIS.

### Looking Toward Pittsburg.

One of the pre-centennial achievements fondly hoped for is a greatly increased attendance upon our midweek prayer-meetings, the increased piety of our people resulting therefrom, and the doubling of our church membership. To those interested in such matters we commend the adjacent article by Herbert J. Corwine, who is doing a noble part for the attainment of these results.

### That Awful "Blue Pencil."

I feel like saying, "God bless THE CHRISTIAN-EVANGELIST," but I fear you would abridge it. JOHN BALLINGER.

We appreciate the joke. Plenty of room is made in THE CHRISTIAN-EVANGELIST for spirited news, instruction in righteousness and devotional reading only by constant vigilance and vigorous use of that same blue pencil, however.

### A Federationist.

With disgust I have read the editorials opposing the plans of federation as set forth in the great New York meeting. I have taken the ——— for many years. From what quotations of yours I have seen in it you seem in hearty accord with the federation movement, and if this be so I will subscribe for your paper. I regard that New York conference as the forerunner of the greatest events that have yet transpired in the Protestant world.

H. C. BURROUGHS.

This brother has seen what thousands of Disciples who have been a little puzzled as to their proper course, by reason of the attacks made on the New York conference, will yet see—that church federation is a divinely appointed step in the process of consummating that Christian unity for which our fathers have contended for the past century, nearly.

# *Current Events*

**The Senate.**

Political interest at present centers in the Senate. The statehood bill comes to a vote on Friday. The Foraker amendment provides that the consolidation of New Mexico with Arizona and Indian Territory with Oklahoma shall be effective only when accepted by each of the present territories voting separately. It is surmised that Arizona and New Mexico together would give a majority in favor of joint statehood, but that Arizona in a separate vote will very likely reject it. The adoption of this amendment will introduce two chances for the failure of the joint statehood project. In the first place, the House may refuse to concur in the amendment and the whole measure fail. In the second place, if the House accepts the amendment and the bill is passed, Arizona may reject the offer in the hope of separate statehood later on. (See further statement elsewhere on this page.)

The fight on the railroad rate bill in the Senate is also coming to a focus. To the passage of this bill, the President has bent all his energies and his concentration of purpose greatly strengthens its chance of passage. In putting the bill in charge of Senator Tillman there was an apparent attempt on the part of some of the influential Republican insurgents to weaken Republican sympathy for it by making it appear to be a Democratic measure. But Mr. Tillman is behaving himself exceptionally well and the device seems unlikely to accomplish its purpose. The success of the bill, however, is still very doubtful. The Senate does not want to pass it and if it does so it will be under a species of compulsion.

◆

**Spelling Reform.**

The question of spelling reform will not down. So many of us never did know how to spell, and so many more—editors and teachers especially—are daily affronted by perversions of English orthography that any project to simplify the subject has many advocates. The department of superintendents of the National Education Association, recently in session at Louisville, Ky., adopted a resolution favoring simplification in the spelling of twelve common words. The resolution was in the form of an overture to the National Education Association recommending that in the publications of the association the following new spellings be introduced: "Bizness," for business; "enuf," for enough; "fether," for feather; "mesure," for measure; "plesure," for pleasure; "red," for read; "ruf," for rough; "trauf," for trough; "thru," for through; "tuf," for tough; "tung," for tongue; "yung," for young.

It will be only a step from the use of this new orthography in the official publications of the association to the teaching of the same in the schools and this may be an entering wedge for a more far-reaching reform. But it is hard to change the spelling of a language deliberately and in cold blood. Spanish spelling was slightly changed not many years ago, but the alterations were trivial compared with those which will be needed if English is ever to be made even approximately "fonetik." The trouble with English is that it solidified too soon. It is a splendid language almost spoiled by being taken off the stove before it was quite done. In good old Tudor days the language was in a fluid state and spelling was largely a matter of individual taste. It was gradually becoming more and more simple. Spenser was simpler than Chaucer and Shakespeare was simpler than Spenser. But the great Shakespeare and the equally great King James version of the Bible acquired the force of authorities for orthography before the language was really ready for authorities. After that, nobody dared to spell otherwise than according to the rule of these authorities. Then began the reign of dictionaries and the chains of our slavery to unphonetic spelling were riveted fast. The apocopation of the final "me" from program and the elimination of the "u" from honor are almost the only achievements of the past century in the direction of simplicity. Perhaps we shall never be wholly free, even with the aid of the N. E. A., but until we are there will be a serious obstacle in the way of making English the universal language.

◆

**General Schofield.**

General John M. Schofield, last of the civil war commanders, died at his home in St. Augustine, Fla., March 4, at the age of 75. At West Point he was a classmate of Generals Sheridan, Hood and McPherson. He was for a time professor of physics in Washington University, St. Louis. At the outbreak of the war he re-entered active service and became major-general of volunteers. He was secretary of war under Grant, was at the head of the military academy at West Point for five years and was in command of the United States army from 1888 until his retirement as lieutenant-general in 1895. His history of the war and of his own military experiences was published about ten years ago under the title, "Forty-six Years in the Army."

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**The Statehood Bill.**

Some preliminary remarks are above on the statehood bill. The Senate duly passed the House joint statehood bill, with all the provisions relating to Arizona and New Mexico stricken out. Senator Foraker's amendment was accepted. As amended by the Senate, the bill provides for the creation of the state of Oklahoma out of Oklahoma and Indian territories under the adoption of a constitution. The state is allowed the usual quota of executive, judicial and legislative officials, two United States Senators and five members of the national House of Representatives. A constitutional convention, with 110 members, 55 of which are to be chosen by each of the territories comprising the state, is provided for, and all male citizens or male Indians 21 years of age are made eligible to membership in it. There is an especial provision protecting the Indians in their rights and continuing the prerogatives of the national government to control their affairs. The sale of intoxicating liquors in what is now Indian Territory is prohibited for 21 years, and longer unless the constitution is changed.

Sections 16 and 36 of each township of land in Oklahoma are set aside for the benefit of the common school system, as is also 5 per cent of the proceeds of the sale of public lands. There is an appropriation of $5,000,000 from the national treasury for the benefit of the schools. Provision is made for the support of higher education and charitable institutions. Two districts for United States courts, one in Oklahoma and the other in Indian Territory, are provided for. Guthrie is made the temporary seat of government, but the House provision continuing it in that capacity until 1915 was eliminated.

◆

**Storms of the Week.**

The past week brought tidings of an unusual number of destructive and fatal storms. At Meridian, Miss., a tornado destroyed about sixteen blocks of the city, causing twenty-one deaths, between two hundred and three hundred injuries, and a property loss of over one million dollars.

A belated report has been received concerning a great storm about three weeks ago in the Southern Pacific ocean. The scene of its greatest destructiveness was the Society and Tuamotu Islands, where a tremendous tornado caused inundations of the low lying islands, as well as great destruction by the wind itself. It is impossible to estimate with accuracy the loss of either life or property, but some of the reports declare that the number of fatalities will be in the thousands and the property loss well up in the millions.

On the west coast of Norway a fleet of fishing vessels out of Trondhjem was caught in a severe storm and only sixty out of three hundred vessels have since been heard from. Many are known to have been wrecked and probably most of them have been lost with all on board. The crews of the fleet numbered about 1,300.

About 800 Finnish fishermen, including the families of many of them, are adrift on ice cakes in the Baltic sea. In winter many of them live in huts built on the ice many miles from shore. A sudden breaking up of the ice carried 1,000 persons out to sea, and but 200 of them have been rescued.

◆

**The Cannon Boom.**

It is asserted by the political wise men that Speaker Cannon's presidential boom will be launched at the coming Illinois state Republican convention. The report seems credible. The speaker is, in a sense, the leading man of his party, second only to the President. The immense power wielded by the speaker of the House in recent years must suggest immediately to any holder of that office that his next step is into the presidency. "Uncle Joe" Cannon has acquired a large degree of personal popularity throughout the nation at large. He has always been singularly indifferent to political prestige in his own state, or singularly unsuccessful in its attainment and in spite of several efforts, has never been able to get into the Senate. But if the party at large insists, Illinois would doubtless accept the honor and announce Speaker Cannon as her "favorite son."

## Christian Union: A Historical Study.

### I. The Apostolic Age.

*8. Summing Up Results of Our Study Thus Far.*

Before we pass on to a brief study of the Post-Apostolic Age, let us pause long enough to gather up some of the principal results of our study of the first century, as respects the unity of the church of that period.

1. The Church of the Apostolic Age was one and undivided. It existed in numerous local assemblies or churches, some of them widely separated, geographically, but all constituting the one Church of the one living and true God. There were no denominations, in our modern sense of that word, the members of which regarded themselves as belonging to separate and independent bodies, differing from each other in their bases of fellowship and conditions of membership. A member in good standing in any one local church was, by virtue of that fact, eligible to membership in every other church.

2. The bond of unity in that age was personal faith in and allegiance to the Lord Jesus Christ. No other faith than this was required as a condition of church membership and fellowship. "What think ye of Christ; whose Son is he?" was the great and decisive question of that age. Whoever confessed him, as Peter did, as "the Christ, the Son of the living God," and was willing to turn away from his sins, was straightway baptized into the name of Christ, and numbered with the saved. This was the simple creed, and this the simple method of initiation. There were only two ordinances—baptism and the Lord's supper—the one commemorating Christ's death for our sins, and the other his burial and resurrection from the dead. Baptism symbolized also the believer's death to sin, and he was henceforth expected to "walk in newness of life." It was in view of these facts that Paul could say, "There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord; one faith; one baptism; one God and Father of all, who is over all, and through all, and in all" (Eph. 4:4-6).

3. The fruit of this common faith in a common Lord was the love these disciples bore to one another. Jesus had taught them the "new commandment," that they should love each other even as he had loved them. This was the great distinguishing feature of the Christians of that age. "By this shall men know that ye are my disciples, if ye have love one to another" (John 13:35). The apostles repeated the instruction of Jesus in this respect. "Love is the fulfilling of the law," said Paul. "We know that we have passed out of death into life," said John, "because we love the brethren" (1 John 3:14). Love for one another was connected with faith in Jesus, as constituting the divine requirement of men: "And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, even as he gave us commandment" (1 John 3:23). "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins," said Peter (1 Pet. 4:8). The apostles are frequently spoken of as preserving unity by their official authority; but it is clear that they relied not upon their authority to promote and perpetuate unity, but upon the bond of allegiance to Christ and love for one another. They did indeed serve to preserve unity in the Church of the first century, but it was by refusing to lord it over men's faith and by their wise emphasis upon the things which unite.

4. As to organic unity, the Church was conceived of as a divine organism—the body of Christ—of which he was the living head. All who received life through Christ were regarded as being a part of that divine organism. That was the ideal Church of Paul. There was no one external ecclesiastical organization with grades of officials, from lower to higher, culminating in a supreme earthly head, whether that head be considered a pope, a council or an assembly. The self-governing congregations appointed bishops and deacons to look after their spiritual and temporal needs, and evangelists to carry the good news into the regions beyond, and that was about all the ecclesiastical machinery of that age. And yet, the union of the Church in that age was a *visible* union. Real, vital union among believers, such as results from vital union with Christ, never fails to *manifest* itself. Love can not be hidden. It does not conceal itself under the form of separation, harsh and unkind criticism, strife and open opposition, and plead an internal, unseen and spiritual love which does not deign to come to the light! Real unity *unites.* It abhors division as nature does a vacuum. It shows itself in mutual counsel, sympathy and co-operation. If one love the Lord with all his heart, can he hate another one who also loves him and is seeking to extend his reign? But if he love his brother, who also loves Christ, will he not unite with him in honoring their common Master by seeking others to love and serve him? The unity of the early Church, in spite of its diversity of opinions, manifested itself in avoiding divisions and in holding steadfastly to the "one Lord, one faith and one baptism." It showed itself in brotherly love (except in the case of certain factious spirits who loved their traditions and personal interests more than their Lord), and in such co-operation as was possible at that time. It triumphed over the personal preferences and partial views of truth, which said, "I am of Paul," "I of Apollos," and "I of Cephas," and brought all at last to "glory not in men," but in Christ, and to give him the pre-eminence in all things.

We go not back to the Apostolic Age for its types of actual Church or individual Christian life, for except in rare instances these were infantile and imperfect; but we do well to go back to that creative period for its splendid ideals, yet to be realized, and for those inspired and inspiring truths and principles, which, applied to our own times, will give us a united Church and a nobler Christian civilization.

(To Be Continued.)

## Federation the Death of Sectarianism.

Our confidence in the ability of truth to take care of itself in any encounter with error, if we may be permitted to say it, has been a determining factor in our attitude toward all the questions that from time to time have risen among us for discussion. Historical criticism of the Bible has never alarmed us, because we have not doubted that whatever error there might be in it would be overthrown in the process of investigation, and that whatever truth there was in it would prove a blessing to Christianity and the Church. This confidence has been abundantly justified thus far, and there is much to be hoped for yet. When the question came up of establishing Bible chairs and Bible colleges under the very shadow of our state universities, we gave it our hearty advocacy, believing that any teaching of ours that could not stand the searchlight and critical examination of a university center could readily be dispensed with.

Now such is our confidence in the impregnability of our essential position as a religious movement, and in its adaptation to the needs of the religious world to-day, that when the question arose as to our entering into more systematic co-operation with our brethren of the evangelical Protestant bodies we had but one question to ask: Can we do so with perfect freedom to carry out what we believe to be our providential mission? On investigation we found that every other religious body demanded the same freedom and that federation would be absolutely out of the question without the guarantee of such freedom of action. This decided, it was apparent that we had nothing to lose, and that Christianity had much to gain by ceasing our warfare upon each other, carried on largely in ignorance of each other's real spirit and teaching, and entering into such co-operation as is practicable in doing our Master's work, where we would come to know each other and to learn from each other, and so to realize the unity for which Jesus prayed, not by debates, but by working together and getting closer to our common Lord.

If we had less confidence in the inherent strength of our position to stand being brought into comparison with others, or less confidence in our brethren to be true to what is essential and vital in our own plea while co-operating with others, we might oppose federation and stand out for isolation. In fact, if we believed in the perpetuation of denominationalism as the normal state of the Church, and were opposed to real, visible Christian union, we would oppose federation with all our might. For nothing can be more apparent to those who have eyes to see than that the more Christian people of different religious bodies co-operate in doing the Lord's work, the less there is of denominational arrogance and sectarian bitterness, and the more united the people are in feeling and fellowship. So manifest is this that we do not expect the ultra sectarian and extreme denominationalists in any of the religious bodies to favor this federation movement. Isolation is the life and co-operation is the death of sectarianism.

The growth of the Christian union sentiment in the last quarter of a century is recognized by all. But this is the period of the greatest intermingling and co-operation of the different religious bodies through Y. M. C. A. work, union Sunday-school work, Christian Endeavor and other inter-denominational movements. If we are capable of learning from the events transpiring before our very eyes we can not fail to see how God is unitizing his people, and by what method he expects to bring about their complete unification.

## What "Churches of Christ" are Meant?

Brother B. F. Shoemaker, of Alburnett, Iowa, asks for an explanation of a statement in our editorial in our issue of February 22, entitled "Are They Scriptural?" in which we expressed our belief that "most, if not all, of the churches mentioned"—that is, the churches of the various evangelical Protestant bodies—"are far more loyal to Christ's teaching and spirit, as a whole, than many of the churches calling themselves 'Churches of Christ.'" Our brother says: "This is, to say the least, a strong reflection on churches of Christ, and we are all uncertain how many, or which, churches are included in the statement."

This uncertainty, we think, does not arise so much from any ambiguity in the article as from some comments which have been made upon it in another publication. The connection in which the statement occurs makes it very clear that we referred to the class of churches calling themselves "Churches of Christ," in contradistinction to the Christian Church or Churches, and which claim as their leaders such men as the editors of the "Octographic Review" and the "Firm Foundation"—two sectarian papers that are doing all in their power to divide the brotherhood on a few small hobbies which they are riding. These leaders, and the churches which they inspire, seem to us to be guilty of more grievous departures from the whole spirit and teaching of Christ than the other churches referred to, and in this judgment we are sure the vast majority of our readers will concur. A Scriptural name is a good thing, but to make it a substitute for the spirit of Jesus Christ, for brotherly love, for the spirit of unity, and devotion to missionary work, and for that charity without which all our names and creeds and practices are but as "a sounding brass and clanging cymbal," is an utter perversion of New Testament Christianity.

## The Christian-Evangelist and the Christian Standard.

We owe a word of explanation to our readers. Against the protest of many of our friends we have attempted to carry on a fraternal discussion with the "Christian Standard" in the interest of a clear understanding of a living issue which has arisen among us. Those who, it would seem, understood better than we the animus of the present management of that paper warned us that it would conduct no such discussion as we proposed. The truth of this statement has become increasingly manifest for some time. But in its issue of March 3, which has just come to our notice, the editor absolutely throws to the winds all pretense of fairness and justice and so grossly misrepresents The Christian-Evangelist, and all others who stand with it, that we can not, with any sort of self-respect, pay any further attention to its utterances. It may be some melancholy compensation for the failure of our well-meant effort to show that editors could disagree, and yet conduct a fair and courteous discussion, that the "Christian Standard" has revealed its real spirit and aim, so that brethren need not longer be deceived by its claims.

## Notes and Comments.

A sister objecting to the position of The Christian-Evangelist on the subject of federation, says: "I am once and for all for real Christian union, but never for anything less." That is to say, she is in favor of *trees,* but opposed to acorns and small saplings! She is in favor of the "full corn in the ear," but opposed to the blade and the undeveloped ear of corn! She is in favor of men and women, but opposed to boys and girls! She is in favor of the end, but opposed to the beginning and all the middle stages! She is in favor of a full-grown Christian, but opposed to babes in Christ that are growing toward maturity! No, she is not opposed to any of these things. She is opposed only to making the first of all these things a substitute for the second. And hence she is opposed to making federation—an imperfect form of union, but the best that is possible just now—a substitute for Christian union as taught in the New Testament. And in that we are perfectly agreed.

* * *

An Iowa reader writes:

"Union in Christ is God's plan. Federation is of man. I am in favor of Christian union as taught in the New Testament and unalterably opposed to church federation as outlined by the New York conference that smacks of popery."

No one ought to be "unalterably" opposed to anything whose nature and spirit he does not understand. This well-meaning brother does not seem to know that the basis of federation proposed by the New York conference declared for "union in Christ" as the only possible basis of co-operation! He does not even know that it disclaims any authority whatever over the co-operating bodies, but thinks it "smacks of popery"! By the way, is it not a most remarkable fact that of all our brethren who attended the Inter-Church Conference in New York, old and young, easterners and westerners, conservatives and progressives, not one of them, so far as we have seen or heard, has raised a note of objection either to the spirit or aim of the conference? All its critics are from those who were not there, and have not taken pains to inform themselves as to the proceedings of that history-making assembly! That is a most significant fact.

* * *

"Federation is of man!" exclaim a number of the opponents of this modern method of co-operation. So is the Reformation which we plead, and which we believe to be of great value to the world. But we believe the men who inaugurated the movement were led by the Spirit of God. So we doubt not the divine Spirit is behind this movement to bring the different churches into closer co-operation in promoting his kingdom. Neither the devil nor sectarianism has any interest in or sympathy with this movement to get the different religious bodies to cease fighting each other and to combine their strength in fighting "the world, the flesh and the devil." Satan divides churches, but he is not in the business of uniting them or promoting their fraternal co-operation. That is God's work. Is there not grave reason why brethren should cease opposing this movement for federation, lest haply they be found fighting against God?

* * *

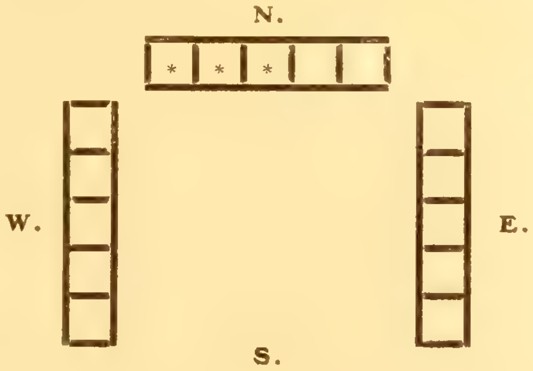
Whoever expected to see the experiment of good old King Canute repeated in our day? The flattering courtiers of this ancient king made him believe that he possessed divine power, and that he could by his command resist the incoming tide of the ocean! He tried it, but was compelled to beat a retreat before the heedless tide that kept coming in in spite of his majesty! Now, a modern Canute puts himself in front of the incoming tide of Christian unity and co-operation, and commands, "Back! ye advancing waves!" But these waves, having their impulse in the heart of God and in his infinite purpose, continue to advance and will continue until sectarianism, and all its evil brood of envy, division, strife and bitterness, shall be swept from the face of God's earth. "And let all the people say, Amen!"

## Editor's Easy Chair.

During our stay at Albuquerque, we made a day's visit to the Indian pueblo, Isleta, 13 miles south of Albuquerque, on the west bank of the Rio Grande River, and on the line of the Santa Fe Railroad. It is the largest of the Tanoan pueblos, having a population of over 1,000. As one winds through its crooked, narrow streets, between rows of low adobe houses, flat-topped, with ladders leading up from the outside to the roof, and notes the costume of its inhabitants, and sees the women picturesquely clad carrying their water jars on their heads, he feels himself transported to the ancient past and looking at scenes which belong to other lands and other times. We persuaded one of the native women whom we met on the street by giving her a small coin to permit us to take her picture. She is probably one of the belles of the town. We present her picture here. Our readers will have no difficulty in distinguishing her from an American lady who was with us and who came in the range of our kodak as we took the snapshot. The old church here claims to be very ancient, and looks it, both without and within. It is Roman Catholic, of course, and all the Indians and Mexicans hereabout are devout Catholics. We were permitted to enter several of the houses, and found them scrupulously neat. We took a number of interesting pictures, one of which, taken from the top of an ash heap which in centuries of use had made quite a hill, commands a good view of the village, showing the upper part of the old church which has probably resounded to the chant of priests for at least 250 years. The women make pottery and the men cultivate their little patches of ground in the rich bottom of the Rio Grande. They are not disturbed by the questions of statehood, higher criticism or federation, but no doubt life among them has its simple joys and sorrows, its comedies and tragedies, even as among others.

❂

On Monday morning, March 5, we returned from Albuquerque to Santa Fe, whither the college man of our party had preceded us a few days, and where he has decided to pitch his tent, literally, not figuratively, for the year or more that it may be necessary for him to remain in this climate. The high altitude makes it a delightful summer climate and the pure dry air, laden with the fragrance of the cedar, the pine and the pinion, makes it Nature's own sanitarium. At this writing we are quartered at the ranch of Mr. M. J. Nagel, a German florist and landscape gardener, mentioned in a former communication. His place is located about two miles a little east from south of Santa Fe, at the foot of the Sangre de Cristo range of mountains, and is about 200 feet above the city, and looks down upon it. The stone house of one story consists of 15 rooms, built about a rectangular court, as indicated in the following diagram:



The starred rooms indicate our quarters which, with a porch in front, looking south, command a wide view of as beautiful a valley as one can find anywhere, rimmed with distant mountains on the far southern horizon. This valley, yet in a wild, uncultivated state, but covered with young cedar and pinion, has the appearance of a magnificent orchard, which it will one day be, under the transforming influence of irrigation and industry. About this beautiful valley stand, like angel sentinels guarding it, the snow-capped peaks of two or three mountain ranges. Surely one may rest awhile in contentment amid such scenes and feel himself face to face with God in such surroundings.

❂

This has been what they call out here a typical Santa Fe day—clear, bright and warm in the sunshine, with enough nip in the air to make a light overcoat feel comfortable. Between the hours devoted to literary work we keep out of doors as much as possible. This forenoon we walked up one of arroyos, or canyons, leading up through the foothills into the mountains, finding much to admire in the blue of the sky, the red and green of the mountains and the varied colored stone over which we walked. The crystalline air makes distant objects seem near. This afternoon we drove into the city to post our literary output and to get the mail. And such a mail as it was for an Editor seeking rest! But most of the letters were kind, and for that fact we are grateful. And then we have been glancing through a bundle of papers forwarded to us. How excited some of the brethren are becoming over the peaceful and fraternal subject of federation! It is like quarreling over the subject of whether we ought not to love one another more! Some papers have a genius for leading their readers into a tantrum on almost any subject that requires sober, deliberate and fraternal consideration. And then they deprecate the harm such discussion might do to our missionary interests! There has been no discussion in The Christian-Evangelist that is going to interfere in the slightest with our missionary work. Our readers all believe in both foreign and home missions, and they do not propose to allow either of these interests to be sidetracked by the discussion of any living issue. They believe in closer co-operation among Christians, because they want to see missionary work done on a larger scale.

❂

How glorious is night out here on these New Mexican plains! We have just been out under the glittering dome of heaven, which filled our soul with awe, and with humility. The moon, three-fourths full, has climbed above the eastern mountains and fills all the valley with a flood of silvery light. The stars of larger magnitude shine out of their far depths with a mild radiance, which rebukes our fretfulness and impatience. Yonder North Star, from time beyond date, without speech or language, has guided the traveler on the trackless desert and the sailor on the pathless sea. These will shine on and make glorious other nights through the unborn centuries of the future, when the hand that pens these lines, and all the countless tribes that now live upon the earth, shall have returned to dust and sleep in forgotten graves. "O, why should the spirit of mortal be proud?" Why should we be arrogant or contentious in our little day over matters about which we know so little? Let the solemn night, with its silent glory, teach us humility, patience and reverence. How still it has become! The cry of a lonely coyote was just heard, but no noise comes to us from the city whose lights glimmer in the distance. It is a calm, glorious night, and this high altitude makes us closer neighbors of the stars. Under the starlit dome we shall lie down to sleep under the ever watchful care of the Father of lights.

# The Fundamental Need of Evangelism*

## By J. M. Rudy

I have heard that in a revival meeting in the state of Kentucky, while one of the leaders in this reformation was in the midst of a sermon, a stalwart man arose in the center of the house and beckoned earnestly to the preacher.

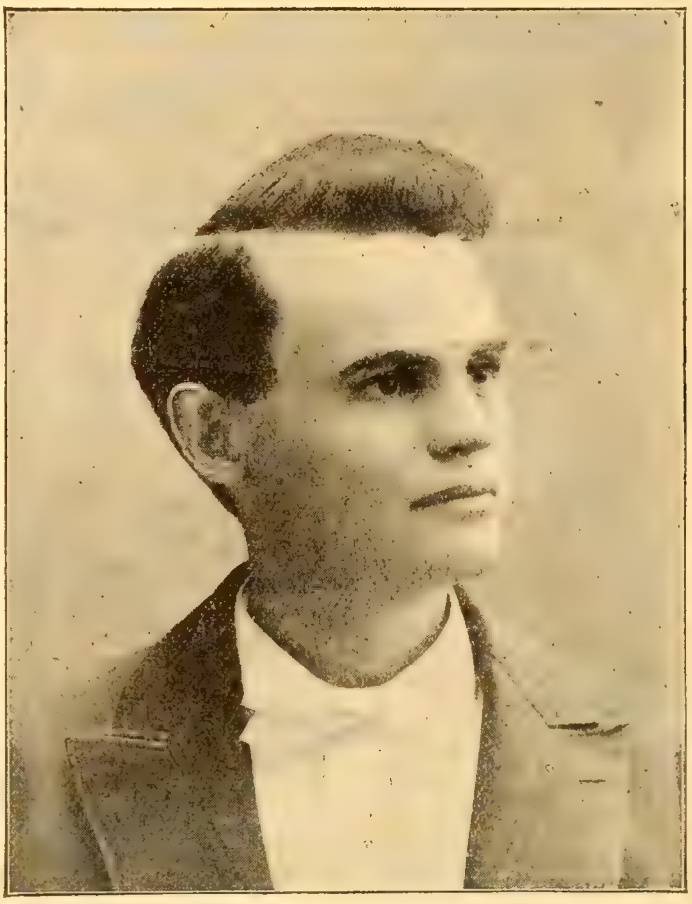
The speaker ceased at once, and the gentleman in the center of the audience said: "Sirs, I believe, with all my heart, that Jesus Christ is the Son of God." This was apostolic and should be common among us as a people. We are only too apt to forget that confessions are for the lips of the confessors instead of the preachers, and that conversion is not an experience brought about by human manipulation. In every true conversion there is something taking place for which God and God alone can account. Said Alexander Campbell: "I have no confidence in any conversion which is not begun, carried on, and completed by the Holy Spirit." "You hath he quickened who were dead in trespasses and sins." The little boy who thought to render merciful assistance to the complaining chick which seemed unable to break its prison of shell found at last that his help had not only hindered but had destroyed life. Let the Church—and this means teachers, preachers, evangelists, members—look anxiously to the matter of furnishing the conditions in which, through which, and under which God promises to work mightily; then let the Church treat the Holy Spirit as if he knows his own mind and mission and work.

If the Holy Spirit should express his opinion of the gratuitous efforts of some evangelists to explain why and how he, the Spirit, carries on his work, we suspect such evangelists would, like one of old, cry out:

"I will lay mine hand upon my mouth," that is, if you can conceive of such humility coming to the hearth of one who presumes to dictate the methods of the Spirit of God.

The evangelist can never too deeply impress the heart of a sinful man that, through the assent of his own will in conversion God enters his life and rules and masters that life. It is the coming of a personal sinner into a new personal relationship. Because it is this, the kingdom of God is very dangerously represented, if not really misrepresented, when it is put on a blackboard at the top of a little stairway with its three steps—faith, repentance, and baptism. When James and John came pleading to be exalted, one at the right, the other at the left, of their Lord, Jesus did not draw the picture of a ladder with its three rounds leading into the kingdom. The kingdom of God is not a thing of stairways and steps, bars and circles and squares and black and blue and green and red lines on a map.

Beloved, the kingdom of God cometh not by chalk and blackboard demonstration or representation. Painted muslin is a good thing, but when it comes to teaching people by charts and maps the full meaning of entrance into the kingdom of God, it is too much like making love by the rule of three or running courtships on schedule time. Everybody who has had experience knows that this is impossible. Matters of the heart, the soul, the spirit, are to be gotten, not through outward pictorial illustration, but through inward experience.



J. M. Rudy.

"Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" The door into the kingdom is the person of Jesus Christ and the grasping of him through the obedience of faith is a profoundly vital experience. When it is not this, it is nothing, speaking spiritually.

By constantly citing and picturing how they rendered obedience who listened to the apostles preach and urging their form of obedience as a reason for our obedience to-day is, to say the least, a dangerous procedure. What we see in forms of obedience constitute but the outward aspects of conversion. If we are not careful as a people in our evangelism, we shall invite the serious charge of being more concerned about just what they did and how they did in the Acts of the Apostles than we are about the awful need of what they did, and the deep reason for such obedience. We must urge something more than historic illustrations as reasons for present surrender to Jesus Christ. We have a more important obstacle in the way than mere ignorance of what the New Testament confession or baptism is. We must not forget that there is a New Testament repentance to be translated into a present day experience. Men and women are not dead because they have never confessed and never been baptized. They are dead to God and to holiness because they are in sin, and this fact necessitates the power of God in regeneration through the Holy Spirit. Let the evangelist who represents us beware of trying to convert simply by means of New Testament examples of obedience without a deep, heart-searching conviction of sin.

The speed of the cannon ball and the distance it travels depend upon the force with which it is thrust from the cannon's mouth. The service that a new convert renders, his devotion and his steadfastness, depend in no small measure upon the spiritual impetus received at his conversion. The problem of the evangelist is therefore not simply to get people to make a start, but to get them to make such a start as will make the Christian life fascinating and captivating life.

Old Ulysses found the lotus berry of ancient Egypt so sweet that all the sweets of his native country were no longer sweet to him, and while at Troy he longed for that which had made him forget all else. The convert is to sing, and to continue to sing, out of the depth of his experience of the new life in Christ,

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Where there is no heart-change there will be no life-change, for out of the heart are the issues of life.

But there is a change.

I heard the voice of Jesus say:
Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast.

I came to Jesus as I was,
Weary and worn and sad,
I found in him a resting-place,
And he has made me glad.

I heard the voice of Jesus say:
I am this dark world's light,
Look unto me, thy morn shall rise,
And all thy day be bright.

I looked to Jesus and I found
In him my star, my sun;
And in that light of life I'll walk,
Till traveling days are done.

After the method—the message. It is Balfour, the English statesman and scholar, who has reminded us that there are thought-zones; that men who live in these zones or belts, all unconsciuos to themselves, are affected by the prevailing mental mood. They seem to be as little responsible for subscribing to certain doctrines and theories as they are for the processes by which their food is digested. And is there not much truth in this observation? The providences and processes of God seem to go on as it were beneath the surface of human consciousness. Again and again has history illustrated

(Continued on Page 336.)

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*An address (slightly abbreviated) delivered at the international convention at San Francisco.

# FEDERATION — A Symposium

## Some Questions on Federation.

**The following letter was sent out by the Editors to a number of brethren, and we begin in this issue the publication of their replies.**

*In view of the discussion which has been in progress among us for some time on the question of the federation of the churches,* THE CHRISTIAN-EVANGELIST *desires to publish a symposium on the subject for the benefit of its readers, and with the purpose of molding public sentiment rightly on this important issue which now confronts us. Will you kindly, therefore, favor us with brief answers to the following questions which seem to us to embrace the points in discussion:*

*1. Defining church federation as an agreed-upon method of co-operation in those things which the co-operating churches hold in common, and in which each co-operating Christian body has full freedom to be true to its convictions of truth and duty, are we not, as advocates of Christian union, logically committed to the federation movement as the next practicable step in the direction of the fulfillment of Christ's prayer for the unity of his disciples, and as a practical manifestation of the degree of unity which already exists?*

*2. Do you approve of the Basis of Federation submitted to the evangelical churches of America for their approval, by the late Inter-Church Conference in New York City, as presenting a practicable plan for such co-operation?*

### By N. M. Ragland.

1. As evolution was the great word in science during the last half of the nineteenth century, so federation is the great word in Christianity in the morning of this twentieth century. The body of people known as the Disciples of Christ must assume some attitude to this effort looking to a better understanding and a closer union among all Christians who hold so much in common. There are three attitudes that may be assumed—apathy, antipathy and sympathy. Many good people, no doubt, have not seriously considered the subject, and are therefore indifferent. Others, through mistaken ideas as to the spirit, the purpose and the method of the proposed federation, are antagonistic. Certainly a majority of the intelligent, spiritually minded and representative Disciples of Christ are in hearty sympathy with church federation as it was so admirably defined by the New York conference. It is a primary step in the direction of the reunion of Christendom, a consummation that the Disciples of Christ have been steadfastly advocating almost a century. The Disciples are bound by the very principles and the practices that make them a distinct body among the people of God, to give hospitable welcome to the federation movement. The position, the history, the traditions and the future usefulness of the Disciples of Christ alike demand that they foster and encourage every effort to bring all Christians into closer unity and sympathy both in work and worship. This is evidently the purpose of church federation. Every effort to oppose it leads to still further division.

2. The proposed basis of federation is one that self-respecting religious bodies can accept. It is reasonable, consistent and satisfactory. If worked out in the spirit of our Lord it will eventually lead to the unity for which he prayed. Opposition and unseemly controversy among brethren will lead in the opposite direction. It is a time for serious and prayerful thought. Those of us who are on the firing line know that the hearts of the people who are bearing the heat and the burden of the day beat in sympathy with this movement to unite all Christians in an effort to provide Gospel privileges for those who sit in darkness and in the region and the shadow of death, both in our own land and in the lands beyond the seas.

*Fayetteville, Ark.*

### By A. W. Kokendoffer.

It is regrettable that the first great cooperate advance, made by the denominations toward Christian union, should provoke among us such invidious suspicion and such bitter denunciation. Is this feeling warrantable? I think not. I do not believe that this movement was projected to more thoroughly buttress denominationalism, nor to absorb "the Christian Church." I dare affirm that the prayer of our Lord, that all may be one, is becoming operative. It is inspirational to me, and not depressing, to so believe. Brethren, by our sympathies let us abet the Master's prayer.

But does church federation augur danger? Yes and no. We have as a people weathered many a storm, and were thereby made stronger. Then, we are not a legislative body, but congregational and independent. Let the entire brotherhood be committed to this movement, and there is no tribunal sufficiently authoritative to compel the church which I serve to federate unless the church itself deem's it best. Each congregation, or sometimes a community of churches, becomes the custodian of its own method of work and worship. What might prove a blessing in one place might prove a curse in another. Shall I *in toto* oppose a thing of such diverse influence? If I did then I might logically oppose the Gospel, for does not Paul speak of it as a savor of life unto life, or of death unto death? But let us discuss the question dispassionately. Put up the sword into its place, don the Sunday garb, and speak and write in the spirit of prayer. This may be a Goliath and God may have his David, but humility characterized the David of old. The danger is not in federation, *per se,* but, Gospel like, in urging it under adverse conditions. We have been judicious in introducing the organ in worship, and pressing the claims of organized missions; shall we be less discreet now? No progress comes without heroism and the risk of loss. Here is a great stream. It has burst from a great and unexpected source. What a refreshing, if properly controlled! Enlargement and deliverance must come. Who knows but that we are in the kingdom for just such a time as this? The danger arises also from tirades of abuse begetting prejudice. The minds of those we would influence are poisoned. As a people we are marked, and our movements watched with suspicion. Oh, that we might go untainted into this battle of Armageddon!

To question 1, in this symposium I answer yes. We who are loyal to the Gospel must be in the conflict. Let others follow afar off with Peter, in this new crucifixion. I want to be with John. If I find traitors in the camp I want to stand so close to the Master and his great prayer for union that each may go speedily, Judas-like, to his own place.

To question 2, I have read this basis of federation carefully. It may not be perfect, but it is a working basis for union. It does not demand a surrender of the truth. It does not read, till death do us part. Wherever possible let us work it for the final *unity* of believers; wherever not let us Christianly beg to be excused.

*Mexico, Mo.*

### By Chalmers McPherson.

You ask me to answer two questions concerning the proposed federation movement, which I do as follows: To the first question, "Yes." To the second, "Yes."

But let me say further:

1. If the constitution recently adopted by the Oregon Federation of Churches is a correct interpretation of that proposed by the New York conference, I am unalterably opposed to our having anything to do with it. To my mind the two plans diametrically oppose each other at a vital point.

2. In view of the widespread failure of our people thus far to agree upon the proposed federation, or even to understand alike what it proposes, I oppose the introduction of the question at all into any convention of our missionary societies. The work of these organizations should not be crippled by the injection of such heated discussion to be followed by results which present indications seem to promise. Our missionary enterprises are poorly prepared to endure such a trying ordeal. The cost of such an experiment might be ruinous and the brotherhood should avoid it.

3. And yet we should give an answer to the call of the earnest men who believe they are taking steps which look to an ultimate accomplishment of that for which our Lord so earnestly prayed. But who can give this answer? No partial gathering of our people can speak authoritatively for all. Why not ask THE CHRISTIAN-EVANGELIST to invite our other papers to unite with it in a call asking our people to assemble in a mass meeting in the city of Buffalo next October to consider this question and to frame their answer to the invitation? Congregations desiring to do so could instruct their messengers to represent them.

4. This meeting (if it should approve the movement) should make a clear, unequivocal announcement as follows:

(a) That the action has no binding force upon any one except such congregations and individuals as are present or represented in the meeting and approve its findings.

(b) That the invitation is accepted only upon the condition that the definition given in the question asked for this symposium by THE CHRISTIAN-EVANGELIST is correct.

No step should be taken which could even temporarily cripple our missionary work or tend to the alienation of our people from each other. Any probable fruit of federation purchased at such expense would be too dearly bought.

If there is in this an opportunity to give our plea for union a stronger hold upon others, and to take a step toward the true oneness of those who serve the Christ we should all be able to see it and accept it. Surely our brethren can see eye to eye in this matter. None of us wish to betray the cause to which we have given our lives, and none would willingly throw an obstacle in the path of the achievement of the great plea which we have so long preached. Our purpose is one. Let us work together.

*Waxahachie, Texas.*

# The Dutchman's Dilemma

## By W. T. Moore

Have I been dreaming? Am I in a hypnotic state? Or have I in some way lost my touch with past events? Really, I would be concerned about myself were it not that I am not altogether unacquainted with the influence of the *odium theologicum* upon the minds of even very good men.

I notice that some of our super-sound brethren are becoming agitated lest our coming convention, to be held at Buffalo, will appoint delegates to the next federation conference, or in some other way indorse the "Inter-Church Federation" movement. It is claimed by these brethren that nothing which is not distinctively missionary should be considered in that convention. With this view of the matter I have considerable sympathy. I have always been opposed to making our missionary convention an omnibus for every outside matter. For this reason I believe that we ought to have a convention especially for the consideration of these outside questions, and thus keep our great national missionary convention free to serve its original purpose.

But I am in favor of appointing delegates to the Inter-Church Conference for the very reason that our missionary convention should be kept as strictly as possible to missionary work. In short, the objection which has been made to our taking part in the federation movement furnishes me with exactly the ground on which I am in favor of taking part. The whole question resolves itself into a simple proposition, viz.: Is the federation movement in the nature of missionary work? It seems to me that to ask this question, from a Disciple point of view, is practically to answer it. What has been one of the main contentions of our movement from the beginning until this present moment? Is it not that the union of Christians is absolutely necessary in order to the conversion of the world? If this is not one of our main contentions, then I own frankly that I know nothing about our religious movement. But, surely, I am not mistaken in this respect; but if this is our contention, then it seems to me that the federation movement affords us a great opportunity, since it certainly is an important step toward the end we have in view.

Now, it seems to me the only objection that can possibly be made to our co-operation with the federation movement is that it can not and will not help the union of Christians. Of course, this is a legitimate question; but I think it is altogether unreasonable to judge of the federation movement in this respect until it is shown clearly that its tendency is in the wrong direction. Should this finally appear to be the case, I would be among the first to withdraw from all co-operation with it. But, having been present at its first great meeting, I am bound to say that the general trend of the discussions deeply impressed me with the fact that the movement is overwhelmingly in favor of Christian union. However, it should be well understood that Christian union is not the immediate end in view; nevertheless, as a preliminary step, the federation idea is altogether in the right direction.

This being the case, I hold that co-operation with this movement is the very best kind of missionary work; and it really seems to me that what some of our brethren are saying is enough to make such men as Alexander Campbell, Barton W. Stone, Thomas M. Allen, Robert Richardson, Walter Scott, Isaac Errett, and, indeed, nearly all the old heroes of our religious movement, turn over in their graves if such a thing is possible. This is why I wonder if I have been dreaming. I have been associated with our religious movement from almost the beginning, and I know that the men I have referred to would have welcomed most heartily just such a conference as was held in New York. Indeed, it is my opinion that, as Brother Power has already said, Alexander Campbell would have traveled 10,000 miles to be present at such a meeting.

But it has been intimated that our presence at this Inter-Church Conference is practically an indorsement of denominationalism or at any rate an indorsement of denominational union. Now, this view of the matter, in the light of all the facts of the case, is simply absurd. The question of organic union has never yet been even submitted, much less discussed, except as a probable thing in the future. Will our restless brethren kindly wait until they see what kind of union is proposed? And do they not think it would be well for us to take some hand in shaping the union sentiment to the end that it will be a union that we can approve? It is assumed by these objectors that our presence at the federation conference is an indorsement of some kind of union, though it is difficult to understand just what this kind is, since no organic union of any kind has been proposed, only a plan of organic work.

And this, I believe, is the very first step in securing practical union. Nobody is required to indorse anybody or anything in the federation movement. It is not a question of indorsement at all. It is simply a question of conference and co-operation with respect to many lines of work wherein we are all now practically agreed.

But this co-operation gives Disciples of Christ a splendid opportunity to make known and enforce their magnificent plea. I can remember when all of our leading men would have given everything they possessed for such an opportunity, and I have been simple enough to believe that all our brethren at the present time would be delighted that they have seen the day when they are permitted to stand on a free platform with other religious bodies and tell the world what we believe and teach.

Now, with this splendid opportunity, are we ready to play the part of the Dutchman, who, when hearing that the bank where his money was deposited was about to suspend payment, rushed to the bank, wrote a check for the whole amount he had there and handed it to the cashier? The cashier immediately counted out his money. This somewhat astonished the Dutchman, who said to the cashier: "Vot, you got 'im? Den me no want 'im; but you no got 'im, me want 'im sure."

Now, it seems to me that the very thing we have long desired has really come to us, but if we intend to play the Dutchman in the case and declare that as the opportunity is now ours we will not embrace it, then it seems to me we shall be wholly unworthy to meet the responsibility of the providential opening to us. It is very easy to crack our own party whip and rally the small men to a sectarian camp, and thus illustrate in our own conduct what we have always repudiated in others. If I felt that this outcry against what I consider to be the first step in the direction of practical Christian union fairly represents our brotherhood, I would utterly despair of any worthy outcome of our religious movement. But I am certain that these brethren have not seriously reflected upon the position they have assumed, or else they have never understood what our religious movement means.

*Columbia, Mo.*

* * *

THE EDITOR

Explains How to Keep Up Mental and Physical Vigor.

A New Jersey Editor writes:

"A long indulgence in improper food brought on a condition of nervous dyspepsia, nearly three years ago, so severe that I had to quit work entirely. I put myself on a strict regimen of Grape-Nuts food, with plenty of outdoor exercise, and in a few months found my stomach so far restored that the process of digestion gave me pleasure instead of distress.

"It also built up my strength, so that I was able to resume my business, which is onerous, as I not only edit my own paper, but also do a great deal of 'outside' writing.

"I find that the Grape-Nuts diet enables me to write with greater vigor than ever before, and without the feeling of brain-fag with which I used to be troubled. As to bodily vigor—I can and do walk miles every day without fatigue—a few squares used to weary me before I began to live on Grape-Nuts!" Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# A Great Literary and Religious Sensation

By William Durban

All students of bibliography well know that many literary aspirants have leaped into fame at a single bound. Lord Byron awoke one morning to find himself celebrated. Charlotte Bronte wrote a book in the Yorkshire hills which immediately on its appearance convulsed the great heart of England. Sir Walter Scott gained renown by his "Waverly," although it was published anonymously. Mr. Rudyard Kipling, with his "Jungle Stories," instantly achieved success, as did R. L. Stevenson by his marvelous "Treasure Island." Bret Harte set all the Anglo-Saxon world talking by a single hit, as also did Mark Twain. The same thing happened in the case of Bellamy with "Looking Backward," and in that of Anstey with "Vice Versa," and again in that of Shorthouse with "John Inglesant," while every one knows how "Lorna Doone" was the making at once of R. D. Blackmore. But a young man has arisen who is astonishing England and is the talk of the hour.

### Guy Thorne.

Comparatively few of the ablest writers belong by birth to our great cities. There are notable exceptions. Dickens was born in Portsmouth, and Milton in London. But the vast majority of our literary geniuses have been natives either of country villages or of small provincial towns. Exactly the same may be said of the overwhelming majority of the finest preachers. Shakespeare first saw the light in the little town of Stratford-on-Avon. Johnson was born and bred in Lichfield. Joseph Parker was a native of Little Hexham, in Northumberland, and Spurgeon was born in a tiny village in Essex. Guy Thorne is the literary lion of England at this moment. His name was utterly unknown a few months ago. He is a young Cornishman, and so belongs to a stalwart section of the British race. Cornwall is the home of physical beauty, of fascinating folklore, of ancient Arthurian romance so much employed by Tennyson in his loftiest moods. It is not wonderful, therefore, that a new intellectual light has flamed forth in this region among the wild moors of the rock-bound and sea-girt peninsula. Guy Thorne is a son of the manse, his father being a vicar in the north of England at this time. The youth himself was educated at Oxford University, but was too erratic in his studies to attain academic distinction there. After this course he went back to his beloved moorland to revel in the scenes of his childhood and to attempt the pursuit of authorship which has brought him into such prodigious notoriety.

### The Orthodox Onslaught.

I rank myself with that moderate school of modern theological students who have no sympathy with either narrow evangelicals or reckless latitudinarians, with either ultra-conservative doctrinaries or reckless destructionist critics. The consensus of critical opinion in Germany is at this moment settling down in favor of the mediate position, and British sentiment is following suit. Now, a remarkable indication of the tendency of the hour is supplied by the enormous success of Guy Thorne's sensational novel, "When It Was Dark." It may be that this extraordinary work of imagination has by this time been reprinted in America and is being circulated broadcast there. In that case my readers need no description from me of the nature of the volume. But, as the contrary may be the case, I should think it well to give an idea of its aim. I say advisedly its aim, because this book emphatically belongs to the category of novels with a purpose. What is that aim? It is simply the absolute destruction of the destructionists and destructionism. The book is an intensely religious one, as well as a most exciting and thrilling one. It owes its sudden fame to a singular circumstance. It happened to be read by the Rev. R. J. Campbell, the popular preacher at the City Temple, London. He was so impressed with it that he sent it on to the Bishop of London, commending it to his notice. The Bishop was equally interested, and at once mentioned it eagerly in the pulpit, bestowing on it the very highest praise. The book was the subject of like eulogy in the pulpit of Westminster Abbey. In the whole history of literature I suppose no secular book, no story or romance, has ever had such extraordinary fortune as this. Little could its author, when writing it in an unpretending little cottage on a secluded moor, where he would hear little besides the wild beating of the waves on the rocks near by, or the shrill notes of the plover and the plaintive scream of the gulls, have anticipated the reception which awaited it and the outburst of enthusiasm which it would occasion.

The subject of this novel is the denial of the resurrection of Christ and the consequences of that negation. The plot is simply this. A wealthy manufacturer who is at once a Jew and an infidel determines to undermine Christianity. He happens to be acquainted with the most learned orientalist in England, an expert at the British museum, a hypocrite who poses as a pious man, but is deeply in debt through his secret entanglement with an extravagant actress. The Jew bribes the professor, offering him an immense sum to go to Palestine to carry out a terrible plot. The professor shivers at the offer, but his difficulties constrain him to accept it and he departs for the east. After some weeks a telegram reaches London and is published in a newspaper. This message creates the greatest consternation the world has ever known, for it announces that in the sepulchre of Jesus Christ an inscription on a rock has been unearthed, which is a confession by Joseph of Arimathea that he had stolen the body of Jesus Christ and had secretly deposited it elsewhere so that the story of the resurrection was a fable. The effect of this message is appalling, for at once all the powers of evil celebrate a mad carnival of infernal joy, the agents of iniquity of every species are triumphant, Christians everywhere are broken-hearted, thousands of churches are almost deserted, and the world seems to be lapsing into hideous paganism. The delineations of these consequences of unbelief are indescribably vivid, but suddenly the lying conspiracy collapses. Providence is at work behind the scenes. The satanic forgery is discovered by curious means, and its agents come to tragic ends.

### About Churches of Christ.

I was present yesterday with my brethren on the English executive, constituting the Board of the Christian Association of Great Britain, in co-operation with the American churches of Christ. It gave great pleasure to us all to learn from letters received that Brother Mitchell, late of Liverpool, is at work happily on your side of the ocean. Also that Bro. E. M. Todd, so long our secretary, has found a felicitous settlement at North Tonawanda, N. Y. It is gratifying to be able to report that, whereas a few months ago half our churches on this side were without pastors, now all have

(Contiuued on Page 340.)

SLEEP DESTROYER
The Old Fashioned Coffee.

She suffered from nervousness by day and sleeplessness by night.

"Up to three years ago," writes a young woman, "I was in the habit of drinking coffee freely and did not realize that it was injuring my health till I was suddenly made the victim of nervous headaches so violent that I was compelled to give up household activities and stay in bed much of the time. Then insomnia came upon me, and the wretchedness of sleepless nights was added to the agony of painful days.

"This lasted till a year ago, when I was persuaded by a friend to give up coffee entirely and use Postum Food Coffee. The result was, in less than a week I began to feel the change for the better, my nerves grew stronger, and I began to sleep a little. Day by day the improvement continued and in a short time I was restored to health. My headaches left me, the nervousness passed away entirely and I enjoy good, sound sleep every night.

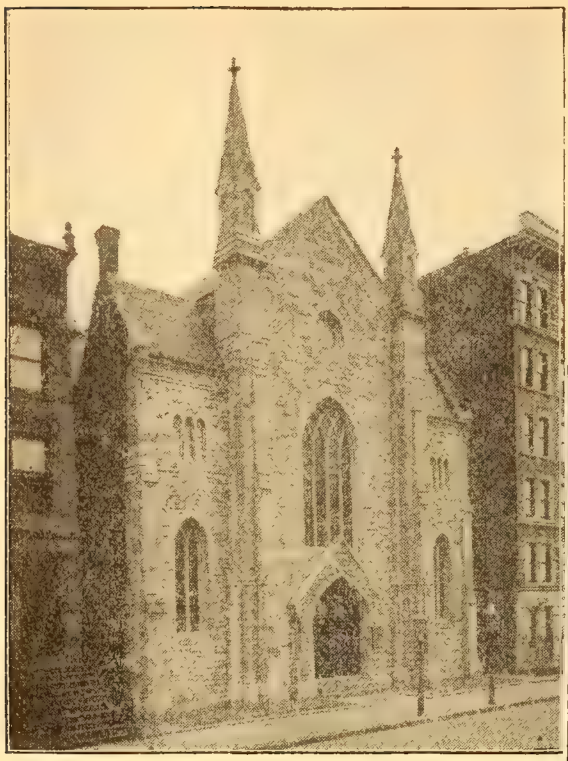
"This is what I owe to Postum, and I feel it but right to tell you of it." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

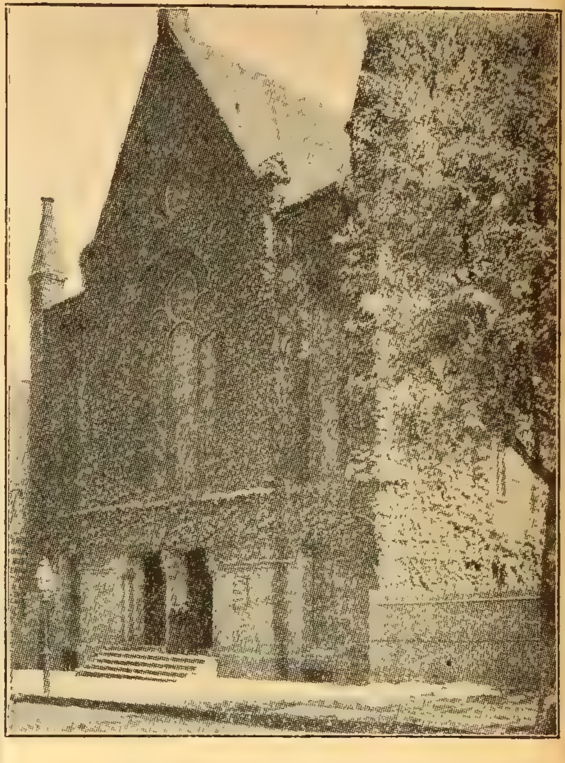
# A CAMPAIGN FOR GREATER NEW YORK

## By Joseph Todd

**With Illustrations of Churches, Preachers, Evangelists and Singers.**



Lennox Avenue Church.



First Church, Brooklyn.

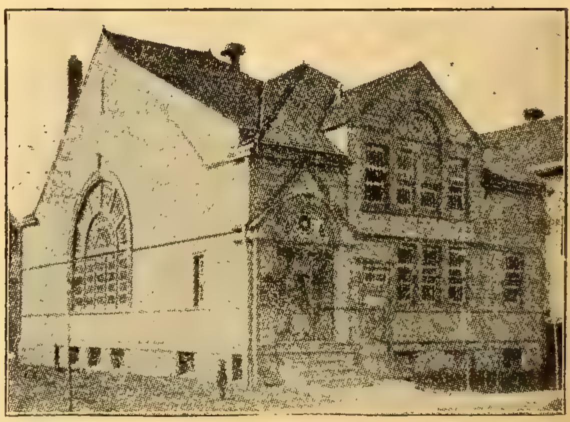
De Loss Smith.

The Latest Portrait of Charles R. Scoville.

W. E. M. Hackleman.

East Orange Church.

Humboldt Street Church of Christ.



Third Church, Brooklyn.

Joseph Keevil.

M. E. Harlan.

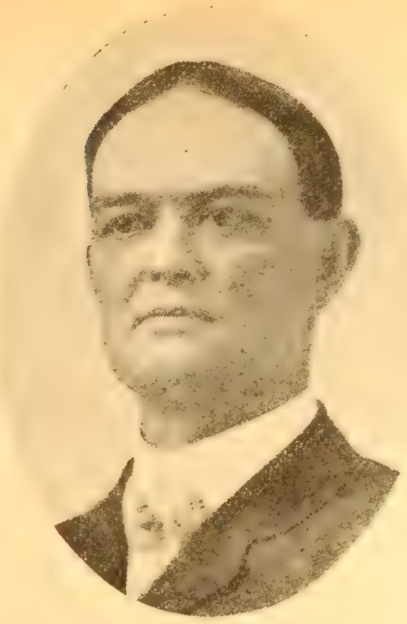
Miner Lee Bates.

Phil A. Parsons.

In Greater New York and vicinity the Disciples of Christ have eight growing churches. This means eight churches in a district of five million people. The membership of the largest church is four hundred and the smallest less than one hundred. At a recent meeting of the ministers of these churches it was discovered that six out of the eight were to have meetings about the same time, that is to say a simultaneous campaign without previously planning together. Some time during the week in which all the meetings will be running they are planning for a great Sunday afternoon service at the First Church, 323 W. 56th street, at which all the pastors, evangelists and singers will be present.

**O. P. Spiegel.**

The writer of this sketch having observed the victories and needs of our work from coast to coast, has come to the conclusion since coming to New York City that the work here represents the greatest victories in what has been accomplished and the greatest need in what is now required of any field open to us. Besides giving an account of the evangelistic campaign we wish to give some idea of what has been done here in the years past and what we now have. The address of each church and each pastor will be given and might be profitably used by outside friends and pastors to help the brethren here locate some of the many hundreds of Disciples who are living in New York without having connected themselves with any of the churches. There are more Disciples outside our churches (formerly Disciples) in Greater New York and vicinity than connected with the churches here. If pastors and friends would take the little trouble to inform the New York brethren when members of the western churches come to New York much of this might be avoided. We have three churches in New York proper. The First Church, located at 323 West 56th street, is the oldest and most centrally located. It is within three blocks of the southern end of Grand Central Park and Columbus Circle, the greatest street car exchange in the city. Its location makes it accessible from any part of Manhattan by surface cars, elevated or subway. The church is now without a pastor but will join with the Lennox Avenue Church in the Scoville meeting. Among many prominent preachers who have ministered to it we remember at present Dr. B. B. Tyler, Wallace Payne and B. Q. Denham. Dr. Tyler is fondly remembered both by the church and many prominent men outside the church. He caused the church and our plea to be respected in the city. It was only this week that Dr. M. R. Vincent, for many years a successful pastor of a large Presbyterian church in the city, and now Baldwin professor of sacred literature in Union Theological Seminary, said: "After reading a statement of the position of the Disciples of Christ sent me by Dr. Tyler, I wrote him that they had the position on which all Christendom could unite if a slight modification were made." The modification he referred to was to recognize pedobaptism as well as immersion. The First Church has a great past and a greater future before it. It is now a hundred years old and has the best opportunity of becoming a great metropolitan church of any church in the whole brotherhood



**John E. Sturgis.**

**D. C. Tremaine.**

**S. T. Willis.**

**J. P. Lichtenberger.**

Lennox Avenue Church at 41 West 119th street is in that part of Manhattan known as Harlem, a rapidly growing section of the city. They begin March 18, with Scoville and Smith as the evangelistic team. J. P. Lichtenberger is the energetic pastor and the right man in the right place. The meeting will be watched with great interest not only by the church in New York but by the Disciples at large. This church was organized in a hall, October 6, 1889, by J. M. Philputt, with the inspiration and help of Mrs. Philputt. In 1892 the present property, now worth $90,000, was purchased from the United Presbyterians for $45,600. It was dedicated in October, 1893. On January 12, on account of failing health, Dr. Philputt resigned and moved to Buffalo. In his pastorate of twelve years he had succeeded in planting in the metropolis a church and getting it into a beautiful church home. Only those who know the difficulties of the field can appreciate the gigantic task. In May, 1902, the present pastor came to the work. They have been able to keep up all current expenses the past year and to raise $5,000 to apply on the remaining debt. The church now numbers three hundred, with all departments active. They have been preparing for the meeting for months and are hopeful of a great harvest.

The 169th Street Church is located at 839-843 East 169th street, in that part of the city known as the Bronx. It is one and one-half blocks east of 169th street, Third avenue elevated station. S. T. Willis is the present pastor, and is in his seventeenth year with the work. That speaks for itself. Their evangelistic meetings will be from March 18 to April 15. A. E. Cory, the foreign missionary living link of this church to China, will do the preaching, and W. E. M. Hackleman, the singing. Here is a church which is in the midst of the construction of a $35,000-building, and at the same time has courage to be a living link and also to build and maintain a city mission in which it has Sunday-school and preaching services. Here is an example for those of weak faith. It was organized in 1856, dedicated a building in 1870, and for the first twenty years had a slow growth in a difficult field. The present pastor came in 1889, and the work now seems to be dawning into greatness. With a new, up-to-date building, a mission in the city, one arm doing work in China, a loyal, united membership and their consecrated, determined pastor, we may look for great things from this church.

The First Church in Brooklyn is located at Sterling Place, near Seventh avenue. M. E. Harlan is the pastor. He lives at 38 Berkeley Place, Brooklyn. They will begin the evangelistic meeting April 1, and continue over Easter. Pastors of neighboring Baptist and Free Baptist churches will help during the first week and the pastor will do the preaching the remainder of the time. R. T. Stokes and Mrs. G. T. Weeks, of the city, will do the singing. This church was organized in 1874, has had such pastors as Z. T. Williams, J. Z. Tyler, C. A. Young and others. They now have three hundred and ten members. The present pastor has been with them seven years, and during that time the church has doubled its membership. The church is well organized and all departments of the work are pushing forward. Mrs. Harlan is responsible for a large share of the success of the church.

The Second Church, Brooklyn, is located on Humboldt street, near Nassau, with Joseph Keevil, of 729 Humboldt street, as pastor. Their evangelistic campaign begins March 25, with D. C. Tremain, New York state evangelist, doing the preaching and the local church furnishing the singing. The church was started in 1886 as an independent mission and later, under the direction of the Sterling Place Church. In 1889 the late Dr. Beldin was sent to establish the work, and in 1890 they began worshiping in their completed chapel. Dr. Beldin, E. R. Edwards, A. B. Phillips, J. H. Gordinier, G. A. Reinl, J. L. Keevil and Joseph Keevil have served the church. It has sent out from its ranks four preachers and now has six young men in college preparing for the ministry. They now have a membership of 218 and a Sunday-school of 245. During the past two years $2,450 indebtedness has been paid and January 1, 1906, they assumed self-support. With a loyal, united membership free from debt, and a great field in the seventeenth ward of Brooklyn, the future is bright. This seems a great work for 18 years. Surely the east is open to the right kind of effort.

The Third Church, Brooklyn, is at the corner of Dorchester road and Fifteenth street, with W. G. Oram, of 314 East Twenty-first street, as pastor. This is the newest work in the city, and was organized by the present pastor, under joint direction of the City Evangelization Board, the N. Y. C. M. S. and the A. C. M. S. on Nov. 29, 1903. It is in what is called Flatbush, in many respects one of the finest residence sections of Greater New York. It was organized with 18 members and has grown to 62 members; the Sunday-school has an enrollment of 100 members, and the Christian Endeavor has grown from a charter start of seven to a present membership of 30. Herbert Yeuell held a meeting for them in the fall which greatly strengthened them and added to their numbers. Judging from what other churches have been able to do in New York we may expect this soon to be self-supporting and prepared to enter on a career of usefulness to the cause which gave it birth and to Christ, in whose name it is established.

Next we cross the beautiful Hudson into the rapidly growing district on the Jersey shore and here find the East Orange Church, at the corner of Park avenue and Seventeenth street, near the Ampere station of the Lackawanna railroad, nine miles from New York City Hall. Miner Lee Bates, 139 Seventeenth street, is the pastor. Beginning March 25 they will spend three weeks in evangelistic meetings. Neighboring pastors, Presbyterian, Congregational, Methodist and Baptist, will preach the first week and the pastor the following two weeks, concluding Easter Sunday. It is planned to distribute much literature in the homes and to do personal work on a large list of names which has been gathered. Twelve persons organized here a Sunday-school in a plumbing shop six years ago. The present chapel was dedicated 16 months later and the church organization effected with 24 charter members. They will be able to make the final payment on the property May 1. R. P. Shepherd was pastor from 1900 to 1903. January, 1904, the present pastor was called from Warren, O. From the beginning the church has been intensely active both in work concerning itself and missionary work. The present roll is 106, with 320 in all departments. The Sunday-school enrolls 140 and other departments are well organized and active. One characteristic of the church is that it has very little dead material, everybody is active. The percentage of attendance at the services is far above the average. The church is in the midst of a new and rapidly growing residence neighborhood for New York business men. It is about one-half mile from the nearest church, and has one of the most promising fields for a neighborhood church to be found in the vicinity of New York. A committee is already considering plans, ways and means for the erection of a building adequate to growing needs. This bids soon to be one of our strongest eastern churches.

Plainfield, N. J., is our other church in this state and near New York City. Phil A. Parsons is the pastor. They begin March 4, with O. P. Spiegel, of Alabama, as evangelist, and John R. Sturgis, of Indiana, as leader of the singing. Mrs. Spiegel will also lend valuable assistance to the work. This little church has been handicapped for ten years by a disputed claim against the church property. It was finally decided in favor of the claimants making the church liable for $3,600. The situation seemed hopeless for several weeks. Finally, by the generous help of friends outside the church, a loan from the Board of Church Extension and a compromise with the claimants, the matter has been adjusted so that they may move forward to real work. The church is wide awake and hopeful, and bids fair to be soon self-sustaining.

These eight churches constitute our strength in Greater New York and vicinity—three in New York City proper, three in Brooklyn and two across the Hudson in New Jersey. They represent about 1,700 members.

The question is often asked, Why enter a field so well occupied by well established denominations? The answer of those who understand the spirit of the east is that the Disciples of Christ represent a plea which, if known and understood here, would be readily accepted. We are not known and are not understood. There is a great unrest here among the churches, a great dissatisfaction with creeds and traditional beliefs. Men are asking for the Bible and the Gospel in its purity, and not as clouded and misinterpreted by councils and dogmatists. The developing ideal here is, "In faith, unity, in opinions and methods, liberty; in all things, charity." In this new age the Disciples of Christ have the greatest opportunity among all the churches and the greatest they themselves have ever had. They are already nearest to the basis of union toward which all Christendom is moving. Would that we had more men and more churches here to aid in the movement! Surely there is a great harvest waiting for reapers. "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?"

# As Seen From the Dome

## By F. D. Power

Thursday, Feb. 8, we left New York on the good steamer Arabic for a short visit to the Holy Land. When I sailed for Europe in July, 1892, I left the Christian Endeavor hosts assembling for the great convention of that year. This time our Christian Endeavor institute was in session at the Broadway tabernacle, and my last act was to vote for Seattle. In the early morning we turned the prow toward the sea. There were many friends to say "good-bye" and "bon voyage" on Wednesday evening, and a large bundle of letters and telegrams from the dear ones of the Vermont Avenue church, and at the last it seemed a hardship to separate from them, but the last gangway was drawn ashore, the space between the ship and the dock widened, slowly and majestically the great liner swung out and turned toward the ocean, the Battery was passed, the towering statue of liberty stood out before us, the domes and steeples and skyscrapers of New York sank behind us; we were steaming away at increasing speed. Presently the shrill notes of a bugle sounded the call for our first meal on shipboard, and there was a unanimous rally, but alas! within 48 hours 400 of our noble 600 lay cold and miserable in their bunks, and only a small remnant answered to the bugle call. Even Boston people staggered to the rail, and Catholic and Protestant alike paid homage to Neptune. Everything was going out; nothing coming in. The man was there disposing of his contents, to whom the captain, passing, said: "I think the moon is coming up," and who replied in despair, "Good Lord, must that come up, too!" Comic it is and yet full of pathos. The latest cure for this trouble, the electric chair, which reduces the pulse and does away with the nervous excitement, has not yet been adopted by the White Star Line.

Our ship is a huge one, 620 feet long, with a capacity for 2,600 people, and tonnage of 15,800. We have 645 passengers and 317 helpers, and steam 17 knots an hour, and our distance from New York to our first stopping place is 2,742 miles, to Funchal, Madeira. Some idea of the things necessary for our voyage may be gotten from the pantry figures: 95,000 pounds of meat, 91,000 eggs, 38,000 pounds of poultry, 84,000 pounds of flour, 156,000 pounds of potatoes, 38,000 of sugar, 38,000 of butter, 8,400 of coffee, 940 of tea, 12,000 gallons of milk, 270 tons of ice, and down in the bunkers 5,800 tons of coal.

Ours is a twin screw steamer. There are two distinct sets of boilers, engines, shafts and screws, both sets working independently of each other, and separated from keel to upper deck, dividing the vessel into two non-communicating halves, each of which is fully equipped, and an accident to one could not affect the other, and there is no danger of a breakdown at sea. Each side of the ship is also subdivided into numerous watertight compartments, which do not communicate, and she is supposed to be practically unsinkable. A steamer of this character costs about a million and a half, and its round trip about $100,000. It is a great floating hotel. One never feels lonely. Passengers readily become acquainted and are always courteous and helpful. We have an ideal company on this trip. They are the best people. We have 40 lawyers, 35 preachers, 40 bankers and teachers, business men, physicians, Bible students and sightseers of every sort, but no drinking, gambling or even smoking to any extent. They are intelligent, well-behaved Christian Americans. At our own table are such souls as Mr. and Mrs. B. B. Tyler, Mr. and Mrs. L. L. Carpenter, Dr. and Mrs. W. C. Griswold, of Princeton, Ill.; Judge and Mrs. J. N. Haymaker, of Wichita, Kan.; J. K. Hester, Mrs. Eunice S. Johnson, of Washington; J. L. Haddock, of Oklahoma Territory; B. C. Hagerman, of Lexington; C. S. Medbury and Mrs. Maud E. Showers, of Bloomington, Ind., all Disciples, and Dr. E. H. Jenks, of Omaha, a Presbyterian pastor. Other Disciples are Mrs. Bernard and son, of Colorado Springs, and Mrs. and Miss Lipscomb, of Hubbard City, Tex.

We have missed several of our special circle during the epidemic of seasickness. One of our prairie dogs, before he became a sea dog, roused his roommates in the night, as he heard the flow of water in some pipes overhead, by exclaiming: "Say, fellows, wake up! This thing's a leakin'!" Another friend, a noted W. C. T. U. worker, said, when under the sway of seasickness, to the steward: "I think if I could get some brandy and water I would feel better." "If it's drinks you mean, madam, you will have to go to your room, and I don't think the bar is open yet." Drinks and bar, and she a W. C. T. U. woman! After all, seasickness is a good thing. It is medicine in itself. It is an internal Turkish bath. People seem all the better for it, but at the time you say to your better half: "I shall never again see my humble home on the Wabash. See that I am deposited beneath the waves in a respectable manner." But you do not die, much as you desire to depart. This time neither my wife nor I paid tribute to the still unfed sea.

We have really had a delightful voyage. It has run this way: Sixty-five miles to Sandy Hook, slight sea; Feb. 9, 326 miles, head sea; Feb. 10, 323 miles, rough southerly sea, 400 sick; Feb. 11, 355 miles, composed sea; Feb. 12, 346 miles, composed sea; Feb. 13, 353 miles, moderate sea; Feb. 14, 323 miles, rough to moderate sea; Feb. 15, 343 miles, moderate sea; Feb. 16, 363 miles, and Madeira. We have traveled mostly along the 41st parallel and from 41st to 34th. Our weather has been favorable for the most part. The first day there was little wind and the sea was smooth. The salt air acted as a tonic, coursing like an elixir through the blood. Far away, in apparently illimitable extent, stretched the waters, with only one ship in sight during the day. The second day out came the tug of war. Several hundred gulls followed us, soft, graceful, beautiful birds, picking up the food thrown out by the steamer. After 600 miles or so these dropped out and only a stormy petrel has appeared since. Ginger, the ship's cat, is the only dumb friend on board.

Sunday was kept in a religious way—a sermon at 10:30 a. m., and a praise meeting at 9 p. m. B. B. Tyler directed the services, and hearing a lady lead the music who has sung for us at the Vermont Avenue church made the meetings homelike. During the week he have had evening lectures on places to be visited, and morning discussions of matters pertaining to the trip. All are studious and an audience of 400 or more will gather. Time is divided into six watches of four hours each. The sea day begins at noon, or eight bells. Passengers amuse themselves with games, pacing the deck, talking, reading, writing, eating and sleeping. The ocean has many lessons, speaks in manifold voices and presents an infinite variety of scenery. It is God's handiwork, as are mountains and fields and stars. It has its romance and its poetry, its history and its geography. We passed over the North Atlantic basin at the plateau, the Western Azores Trench and Azores Ridge and Eastern Trench, and by Saint Hill, only 600 feet under the surface, the thassalographers tell us, while the Atlantic basin goes down 22,000 feet, great unexplored abyssmal depths. We have seen no icebergs or whales, and only half a dozen vessels. Now and then a sportive porpoise has appeared. We get good sea baths, dipped from the midst of old ocean, and do not have to stand on deck in bathing suits, as once was the custom, and have sailors use the hose on us. We have not been in the worse gale the captain ever saw. We have not had the "racks" put on the tables to keep the soup plates out of our laps. The object of these strips of mahogany is about the same as that Emerson gives for time and space, when he tells us: "Therefore is space, and therefore is time, that people may know that things are not huddled and lumped, but sundered and divisible." These last days have been ideal—a clear heaven, clouds of chased silver floating in sapphire depths, a breeze that tipped every wave with white and opalescent gleam, a sea of ultramarine colors, beaming all over with smiles, and waves like so many white-maned horses, career-

(Continued on Page 336.)

## The Fundmental Need of Evangelism.

(Continued from Page 328.)

how progress, like a majestic river, may move on, ever widening and deepening, while men of trained minds form little eddies on the side where something called science is whipped into the service of doubt, and another something called philosophy becomes the handmaiden of uncertainty. Lucky, the great author, has an eloquent passage upon this historic phenomenon. He says, "That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians who were profoundly conscious of the decomposition around them: that all these writers should have utterly failed to predict the issue of the movement they were observing, and that during the space of three centuries they should have treated as simply contemptible an agency which all men must now admit to have been, for good or for evil, the most powerful moral lever that has ever been applied to the affairs of man, are facts well worthy of meditation in every period of religious transition."

The church has swung out into the great zone of thought suggested by the word "evolution"; and, whether we will have it or not, this type of thought, in its effect unon the popular mind, is naturalistic and materialistic. The evolutionary theory of social progress tends to undervalue the fact and possibilities of individual initiative, and therefore militates against the Biblical conception of the transcendency of personality.

In times past men needed a personal God to account for things; but to-day they have focused thought and attention upon the machinery which God uses in operating the world. An age which unduly exalts secondary causes strikes at the efficacy of prayer, at the possibility of immediate communion with God, discredits the importance of religious meditation; hence, weakening the impulses of worship; secularizes life, and consciously or unconsciously heads society toward bald materialism. However much we may exploit the immanence of God in our creeds and theories, it seems almost impossible to identify God with any of the changes and experiences of individual human life when all idea of progress is associated with the fixedness and immutability of law. Personal Christianity in this type of thought gives place to institutional Christianity.

God is looking after the great matters by means of great processes of evolution. We have a new God to-day, greater you say—yes, but much farther away than the God of our fathers. The heavens are a point from the pen of his perfection; the sun is a spark from the light of his wisdom; the earth is a rosebud from the bower of his beauty; and the sea is a bubble on the bosom of his power. So great and far away is he that a certain class of minds take refuge in the interrogations of Job's false friends:

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than Sheol; what canst thou know? The measure thereof is longer than the earth and broader than the sea."

We dare not, by a mock humility, cover up soul sloth and quiet the questionings of the human heart. It is poor reckoning indeed with the progress made in all departments of human thought to tend toward a goal which makes the living God only a far-off possibility—a mere "may be so"—and widens the chasm between the present day experience of the reality of God and the apostolic day experience of the same reality.

Falling sparrows, pinching poverty, sorrowing hearts, and childish prayers may no longer disturb the majestic God of materialistic evolution; but the comforting message of the evangelist to-day must be that the God or the Christ of the New Testament does not ignore them.

If the evangel of this day does not bring God closer to the world and swing the church away from her materialistic and naturalistic moorings, and back to the simplicity of this Gospel, then, in the future, we may expect just such fads as Christian Science to prey upon her members and win them to an acceptance of a false peace—the heart grows desperate with the barren inquiry.

Are God and nature then at strife that nature lends such evil dreams? So careful of the type she seems so careless of the single life. The Church in her present day evangel must have done with the presumptuous attempts to take the manifestations of the sovereign God, and the phenomena of free rational human personality and fit them into some theory of development or evolution.

The evangelist of to-day must make it clear that the coming of Jesus into the world marks a new departure from the ordinary natural methods of divine procedure and that the touching and lifting of a single soul from death to life by the atoning Savior, marks in the life of that soul a deliverance from the operations of the very law of sin and death, and upon the condition of a surrendered will, vouchsafes the operation of a new law—the higher law of the spirit of life in Christ Jesus.

The world awaits the opportunity of honoring that people most who show forth most clearly the evidence of God's present day redemptive love and life. The Gospel is to be treated not simply as more than fact and doctrine of a bygone age, but as fact and doctrine susceptible of being filled with the vital energy of the ever-present God.

"As tides are lifted by the unseen pull of the moon," so men are lifted when God grasps them through his redemptive agency—the Gospel. This response of the soul becomes the self-evidencing proof that the Gospel is God's power—not man's. Dr. Fisher, of Yale, said a few years ago, "The centrifugal period of the church's history has come to an end; centripetal action has now set in." The truth of this is manifest. Can we as a people not ignoring wholly the process of adjustment ever taking place between the changeless Word of God and the ever changing mind of man, contribute such a Scriptural type of evangelism as will hasten and not retard this drawing of God's people to a common center? "Till at last we all come in the unity of the faith, and of the knowledge of the Son of God, unto perfect man, unto the measure of the stature of the fullness of Christ."

## As Seen From the Dome.

(Continued from Page 335.)

ing and frolicking over a rolling green prairie of boundless extent, and sunsets and sunrises in the sea that have been like the blaze of some giant Vesuvius on the horizon. At every turn David's words have come to us: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth the waves thereof. They mount up to the heavens; they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them to their desired haven."

So here we are at the island, a small masterpiece of the Creator, rising out of this southern sea. Early in the morning we saw on the horizon a dark object, behind which the sun rose gloriously. It seemed like a thunder cloud in the distance, but on nearer approach we saw a mountain lifting itself 6,000 feet out of the sea, and then beheld villages and terraced gardens and vineyards, and soon we anchored before a beautiful city, Funchal. As we stepped ashore it was like stepping upon another planet, so different is it from anything we have seen before. These islands are 1,500 miles south of England, and on the northwest coast of Africa. They are famous for good climate, beautiful scenery, agricultural wealth and location as related to three continents. They are Portuguese, and Roman Catholicism is the religion. Protestants at one time were buried at the crossroads or thrown into the sea. There are about 200 on the islands. We were kindly received by the missionaries. Funchal has 50,000 people, and is on the principal island which has 100,000 inhabitants. Madeira wine is the great business. We rode on the bullock carts, toboganed down the mountain, visited the gardens and churches, and studied the people. It is spring, thousands of flowers in bloom, and everything green and flourishing. It is a little Eden.

## Our Budget

—We begin this week the publication of the views of some of the men who have been leaders of thought and action among us. The sentiments of many of them in relation to the particular subject of federation we do not know. But whatever their opinions may be they are welcome to our columns, since we can not doubt that truth will be the gainer by this expression of the honest thought of honest men, who love the truth and have no desire in this matter but to promote it.

—Dr. Sanford, who has been very prominently identified with the federation movement, has something to say on another page.

—Before hearing from Brother McPherson, the point he raises about a called meeting at Buffalo had been considered in an editorial which we expect to publish.

—Let us not, in the midst of discussion, forget that there are things to be done. Great meetings are still being recorded, as well as the victories over the one individual sinner. New York is about to step into the limelight and we give some particulars this week of our forces there. Let us pray for the brethren there in this attempt to do greater things than in the past. It is a most difficult field.

—We regret that owing to the difficulty of securing photographs we are unable to picture all our churches in New York.

—"Earnestness must not be confounded with ugliness, which will never be admitted into our really respectable journals."—W. T. Moore in The Christian-Evangelist, March 8.

"After reading last week's 'Christian Standard' I conclude higher criticism, church federation and refined infidelity are closely identified with each other; they stand or fall together. Their advocates were men who came among us, but were never of us, chief of which are ——— [The writer mentioned names, including that of the Editor of The Christian-Evangelist.]....We of the rank and file will not be led away from the 'old paths' by wolves in sheep's clothing.....We will not be pestered by this brood of progressionists very long."—A contributor in the "Christian Standard," March 3.

"A theatrical coup, so artfully sprung on an unsuspecting audience at a mere missionary convention, by which we were made to appear in the eyes of the world as adopting a measure to which the great bulk of the brotherhood is unwilling to be committed," etc.—Editorial in "Christian Standard," March 3.

"Editors, who have generous words for the sects and criticisms for their brethren, or who would rejoice to fulfill their own prophecy that we are to become 'a disappearing brotherhood'....self-appointed federated leaders (destructive critics or their apologists to a man) who seek to turn the Restoration movement back into the denominational camp."—Editorial in "Christian Standard," March 10.

We follow Dr. Moore's words with just a few of the *ugly* things with which the "Christian Standard" has been demeaning its columns. Talk about "frenzied federation"! Yellow is a poor term for this frenzied journalism that must use such gross misrepresentation to help out its argument.

Special to The Christian-Evangelist.

Anderson, Ind., March 12.—Brother Scoville returned for another Monday night service; house packed, aisles and vestibules; 27 more added to-night, making 1,241 in his meetings here. The new converts' pledges amount to $3,100 for current expenses this coming year.—John E. Canaday.

—F. D. Hobson is succeeding well at Kearney, Neb.

—Charles Chasteen will remain at Garland, Tex., for his third year.

—Clyde Sharp has left Gas City to take the work at LaHarpe, Kan.

—B. B. Sanders is to hold a meeting for Percy G. Cross at Hope, Ark., in May.

—A. L. Ward has had 63 additions in the two years he has been at Boston, Mass.

—The local paper speaks well of the work of A. L. West, our pastor at Carlinville, Ill.

—A meeting is now being held by the Pasadena church, under Martin, Coombs and Wilson.

—J. A. Lytle will move to Danville, Ill., from Urbana, and take charge of the Fourth Church, April 1.

—The church at Higginsville, Mo., under J. H. Creel, will increase all its offerings this year.

—C. A. Kleeberger has just entered upon the pastorate of the Chicago Avenue Church, Columbus, O.

—A large number of new living link churches in the foreign society have already enrolled, and there are more to follow.

—J. P. Hieronymus has just given the National Benevolent Association $500 on the annuity plan. This makes $1,000 he has given.

—The brethren at Rushville, Ill., are raising $3,000 for repairs and enlargement of the church there. W. E. Harman is the minister.

—M. A. Smith reports the work at Merkel, Tex., as growing stronger. The annual protracted meeting will begin June 28 in a large tabernacle.

—Roger H. Fife reports that as a result of his meeting with J. A. Longston at Independence, Kan., steps were taken toward a new church building.

—J. R. Glenn is now located with the church at Charleston, W. Va., and with the forces that are behind him expects to see an advance of the cause in that city.

—As a result of Brother Havener's meeting at Northview, Mo., enough funds have been raised to provide a pastor and $100 in excess to cover the church indebtedness.

—There are fine prospects for the work at Baltimore, Md., under C. M. Kreidler. Plans are now being matured for the enlargement and improvement of the building.

—H. M. Hale, who took charge of the work at Colorado City, Col., last November, has stirred things there, and at the beginning of the year was given a permanent call.

—D. D. Boyle goes now to Laredo, Tex., and reports that a pastor will soon be on the field at San Antonio, where he has been supplying, and that peace and prosperity will prevail there.

—Our missionary to Tibet, Dr. Susie C. Rijnhart, has been married to Mr. James C. Moyes. She has not resigned from the service of the foreign society, as has been announced by some.

—G. H. Steed is succeeding well at Johnstown, Pa., where we have a church of about 175 members. This is Brother Steed's first pastorate, and he has at once shown his missionary spirit.

—A provisional program for the Oregon convention has been arranged, and M. F. Horn, who has recently been appointed secretary, will see to carrying it to completion.

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"I was all run down and had no appetite. After taking one bottle of Hood's Sarsaparilla I could eat anything I wished." Mrs. Amanda Fenner, Oneco, Conn.

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**In liquid or tablet form. 100 Doses $1.**

We shall give some particulars later on.

—Brethren at Pontiac, Ill., having successfully completed their new building, are now planning for a great meeting next month. There have been additions nearly every week since the dedication in December.

—C. W. Yard reports his work at Baxter Springs, Kan., starting well. The church is united and happy in the enjoyment of a new building, the old one having been destroyed by a cyclone ten years ago.

—H. Newton Miller is in his fifth year with the church at Newark, O., which continues to go forward. A fine meeting has just been held by the pastor, who was helped with the singing by Miss Ruth Hall.

—A friend of the foreign society has made a pledge of $2,500 as a direct gift and he will possibly make it $5,000, to be paid before Sept. 30. This is toward the special building fund the society so much needs.

—L. G. Huff has received a unanimous call to remain indefinitely with the church at LaHarpe, Ill. We do not wonder that the brethren there are pleased with the results of his first year's work.

—Baxter Waters, of Duluth, Minn., passed through St. Louis on his return north from Arkansas, whither he went for the funeral of his father. While at Hope he preached what Percy G. Cross describes as a "splendid sermon" on "Jesus, the Worker."

—Louis S. Cupp has just had a friendly visit from some 200 members of his church and Bible school, with the result that might be expected. Brother Cupp will have a little more money to put into books, seeing he will not have to spend so much at the grocery.

—R. E. Callithan has resigned at Dearborn, Mo., where he is now in his fourth year, and where the work is in good condition. He has accepted a call to Gallatin, to begin April 1, and will give all his time to his new field.

—The dedication of the Central Church of Christ at Streator, Ill., took place last Lord's day, with F. M. Rains as master of ceremonies. Charles B. Hougham is the pastor. Evangelists Lockhart and Garmong will follow the dedication with a series of evangelistic meetings.

* * *

**Bro. J. A. Cunningham of Tupelo, Miss., has ready for delivery two volumes of "Sermons," pronounced "best of all," and his "Blue and Gray" book of poems, all for $1.**

—A strong sermon under the title, "The Happy Christian," preached by Bro. B. H. Melton, at the Marshall Street Christian Church, Richmond, Va., led to a good collection and the church has decided to support a missionary in Cuba Brother Melton is getting a strong hold on the young people.

—The foreign society received $5,000 from a friend in Iowa on the annuity plan. A gift of $200 was also received on this plan from a sister in Arkansas. Write to F. M. Rains, Cincinnati, O., for the new illustrated book on the annuity plan if you want to know more about it.

—The work at Lewiston, Idaho, is retarded on account of poor location of our building, but H. H. Hubbell reports that plans are being laid for forward steps. Our cause will no doubt be strengthened by the incoming of settlers to the town, where the climate is so excellent and business opportunities so good.

—The brethren at Leipsic, Ohio, remembered the twenty-fifth birthday anniversary of their pastor, H. C. Boblitt, by surprising him in the church and presenting a purse in appreciation of the occasion. It is pleasant to note that an addition to the building and extensive improvements are projected for the immediate future.

—There is organized in Richmond, Va., what is called the bi-monthly Sunday-school association, representing six of the Christian Sunday-schools of the city. At the last meeting, held at the Marshall Street Church the report showed 1,500 scholars in attendance, and that the best work in the history of the schools has been done during the last two months.

—Ernest Bradley is now engaged in the state work, and the pastorate at Smithville, Tex., is vacant. Brother Bradley is at present striving to put our work at Port Arthur in good shape. There is a fairly good membership there but no house of worship. He hopes to secure a good lot and put up a temporary tabernacle and locate a man for full time.

—James C. Creel writes that his work at Jonesboro, Ark., is starting with promise. The missionary spirit has developed and the last offering was increased fourfold. A mission Sunday-school, organized at West Jonesboro, has increased from 10 to 53 in attendance, while the first missionary district, 21 counties in northeast Arkansas, has been organized with Brother Creel as president.

—W. F. Turner and family were invited to a church social at the First Church, Joplin, Mo., which turned out to be a surprise party for them. Invited to the platform, they were presented with a handsome set of dining room furniture for the new home into which they have just moved. Brother Turner is a modest man, and we do not doubt that he was short of words to express his feelings.

—W. P. Keeler reports a visit of W. J. Wright and S. M. Cooper to Chicago, when a conference was held with the executive board of the Chicago Missionary Society. As a result the appropriation of the American Christian Missionary Society may take the form of providing a superintendent of Chicago missions and the payment of his salary. Brother Wright preached for the Englewood church in the evening.

* *

**Old Men and Women Do Bless Him.**

Thousands of people come or send every year to Dr. D. M. Bye for his Balmy Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent, telling what they say of the treatment. Address DR. D. M. BYE CO., Drawer 105, Dept. 411, Indianapolis, Ind. (If not afflicted, cut this out and send it to some suffering one.)

—Every effort is being made for the preparation for the April simultaneous revival that it may be the greatest that Chattanooga or Tennessee has ever experienced. Henry W. Schwan, pastor at Highland Park, Chattanooga, writes us that the interest is very great in all our churches and the outlook very good. A fine rally has just been held by a number of the congregations at the Sherman Heights Church with the view to canvassing the situation and stirring up enthusiasm.

—The American Christian Missionary Society is desirous of planning rallies for groups of churches on the plan so successfully carried out by the foreign society. Those in charge are seeking to send at least one representative man as the chief speaker to co-operate in a program in which local ministers may take part. To have a successful rally there is need of careful planning and enthusiastic co-operation. It is not a day too soon to begin getting ready for the May offering.

—A home missionary rally is being planned for St. Louis. A number of visiting brethren will preach in the several churches, on April 15, and W. H. Pinkerton will, it is hoped, be the principal speaker at the rally of the Union Avenue Church on the following day. S. M. Cooper, the president of the American Christian Missionary Society and our national convention this year, will probably be in attendance. Let the St. Louis brethren co-operate in making this gathering a great success.

—A special dispatch from Bro. George Gowen, pastor of the Vine Street Christian Church, Nashville, Tenn., says: "Under the inspiration of the living link idea, Vine Street raised $1,400 or $1,500 on Lord's day. In addition to securing our own missionary in the foreign field, we gave more to all of the other interests than we ever gave before. Rejoice with us." Perhaps this fine record is due in part to the inspiration of the great Student Volunteer convention held a few days before in Nashville.

—For miles around Asherville, Kan., people are rejoicing with the brethren in that little town of one hundred inhabitants over the splendid meeting just held, and reported in our evangelistic column. J. W. Garner, who is well known in that district, having resided there for some twenty-five years, was the evangelist, and he was able to help Bro. C. P. Clark, the minister, change the town from one where infidelity was rife to one largely Christian. There is now talk of enlarging the church building and employing a preacher for full time.

—A very successful rally of the Bible schools of the Christian churches in St. Louis was held on Lord's day at the First Christian Church, the building being filled to its utmost capacity by the representatives of fifteen Sunday-schools and three mission schools. The rally was the culmination of the visit of Dr. J. H. Hardin to St. Louis in the interest of the teacher training classes. Brother Hardin has spent some five weeks in this city and has done much to create a new interest in the work. An admirable program was rendered, and the reports showed that there were 3,253 scholars enrolled in the schools, with an average attendance during February of 2,589, and with teachers and officers to the number of 316. There was an attendance of over a thousand at the rally. At the close of the rally steps were taken to form a superintendents' and teachers' union for greater St. Louis, and a meeting has been called for this purpose at the First Church on March 25.

—There was an enthusiastic meeting of the preachers of St. Louis and neighborhood at the Christian Publishing Company's offices on Monday, when evangelism was the theme for discussion. F. N. Calvin introduced the subject of the simultaneous meeting, and John L. Brandt read a paper on "Evangelism and Evangelists." The St. Louis ministers had invited other Christian ministers within seventy-five miles of the city to be present on this occasion, and among those visiting were: F. M. Rogers, Springfield, Ill.; David Millar, Bellflower, Mo.; A. W. Kokendoffer, Mexico, Mo.; C. M. Smithson, Mt. Vernon, Ill.; J. W. Lucas, Ironton, Mo.; Edward Owers, Farmington, Mo.; J. W. Story, Smithboro, Ill. The discussion was taken part in by Brothers W. W. Wharton, Jacksonville, Ill.; A. W. Rethemeyer, Potosi, Mo.; D. G. Cole, Festus, Mo.; H. J. Hostetler, Virden, Ill.; Charles O. Reynard, Alton, Ill.; W. Henry Jones, East St. Louis; John L. Brandt and Mrs. Brandt.

* *

*MAY DAY NOT FAR AWAY!*

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## A Letter From Dr. Sanford.

[The following letter from Dr. E. B. Sanford touching the meaning of the proposed basis of federation on the question of authority over the churches, will be read with interest just now.—EDITOR.]

Rev. J. H. Garrison, 2712 Pine street, St. Louis, Mo.:

My Dear Brother—My attention has been called to an extended discussion of the subject of church federation in the "Christian Standard" of February 17. I have also read with interest editorials and articles on this subject that have appeared in the columns of THE CHRISTIAN-EVANGELIST.

It is with deep regret that I have noted in the editorials and other communications that have appeared in the "Christian Standard" a strange misrepresentation of the basis of this great movement in the interests of Christian unity. The editorial entitled "Proposed Basis of Federation in Oregon," which appeared in THE CHRISTIAN-EVANGELIST of February 15, it seems to me, presents this whole matter in such a clear and forcible way that any one who reads it carefully can not fail to understand that while federation has for its great purpose the bringing of "the Christian bodies of America into united service for Christ and the world," it has "no authority over the constituent bodies adhering to it." Its province is "limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians." The above quotations, as you will recall, are from the Plan of Federation recommended and endorsed by the Inter-Church Conference on Federation held in New York, November last.

Surely those who enter into the fellowship of federation councils, national, state or local, ought to be ready in a spirit of loyalty to Christ to accept and as far as possible unite in the furtherance of aims and decisions that have the general approval of its members. Federation calls for large views of the relation of the Kingdom to the activities of the churches. It does plead for unselfish service; it does urge action that will manifest to the world not only the spirit of Christ but the oneness of believers in him. Federation in its every purpose and aim is a protest against that narrow and partisan spirit that is unwilling in a spirit of comity and love to work together and co-operate with fellow Christians in making the church of which Christ is the head the great supreme instrumentality in advancing the Kingdom of God.

I rejoice that so strong and representative a group of men connected with your churches accepted the invitation to take part in the great Inter-Church Conference. The Plan of Federation which they there helped to shape and endorse I doubt not will find general acceptance as it becomes better known. Fraternally yours,

E. B. SANFORD,
Secretary for Correspondence.

* *

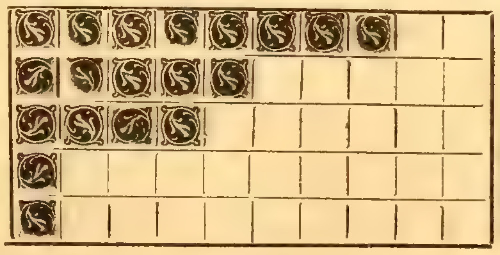
### Fifth District Missouri Convention.

This annual convention will be held at Richmond March 28, 29. The first afternoon and evening J. H. Hardin will give two addresses on Bible school work. The C. W. B. M. session on Thursday will hear reports from the auxiliaries and circles, the secretary, and a symposium will be held upon "The Aim of Missouri the Present Year and How to Reach It." Mrs. Carrie P. Johnson will read a paper, entitled "A Day of Opportunity." In the evening Mrs. M. S. Sheehen, Mrs. R. G. Frank, Charlotte Schumacher and Mrs. L. G. Bantz are to present papers on subjects of interest. In the evening there will follow reports of committees and an address by Harry E. Tucker, of Platte City.

* *

### Progress of Rally.

Total amount up to date, $1,090. In pledges, $300. Amount paid on lot since rally began, $3,000. Brethren, only a few weeks now remain. All time is past for delay if we are to succeed, and we must. Action and quick action alone will now save the rally from failure. It will be too bad, after all this effort and advertising, for us to fail. Honestly, what must those of other fellowships think of our faith in our plea for the restoration of apostolic Christianity if we let our work fail where they have invested more than $20,000? At least 50,000 readers will see THE CHRISTIAN-EVANGELIST this week; to each one of you I appeal for assistance. Send something. An Arkansas widow read of our work and the importance of this field. She has an income of only $12 per month, yet sends us $1 this week, with a "God bless you." Follow the example of the Warrensburg church and take up a collection for this work. They send us an offering this week.



Send all remittances to T. N. Kincaid, Hot Springs, Ark.

Special to THE CHRISTIAN-EVANGELIST.

Hot Springs, Ark., March 12.—Whiten two blocks. All who can help "do it now."
—Dr. W. H. Connell.

EASTER GLORY!

A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided Day for missions. This Association should have at least one undivided Day for this Gospel of the Helping Hand. Order supplies at once.

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Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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PANSY FLOUR for Biscuit, Cake and Pastry.
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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS. 25 CTS.

# A GREAT GAIN FOR FOREIGN MISSIONS

During the first seven days of March the receipts of the Foreign Society amounted to $9,316.04, a gain of $7,341.21. We feel sure of a decided gain in the number of contributing churches. The gain in new living link churches is most encouraging. There are a number to hear from yet. Altogether, the outlook is encouraging. Let us press forward all through March or until every church is enlisted. We must not fall short of $300,000.

Cincinnati, Ohio.

F. M. RAINS, Secretary.

Bethany, Neb.—The church at Bethany raised $150 or more this morning for living link. This added to the $488 already provided by the university, assures the support of Mrs. Dye.—H. T. Sutton.

Clarksburg, W. Va.—Went in line as a missionary church March 4; organized last December. Offering, $17.—J. D. McReynolds.

Perryopolis, Pa.—Raised three times amount of apportionment; hope to have $35.—W. M. Long.

Council Grove, Kan.—Red-letter day; raised our apportionment and hope to reach $30.—John Wesley.

Wychwood Park, Ontario.—Total offering, $30.98; apportionment, $25. Seven confessions.—F. E. Lumley.

Winchester, Ill.—Our apportionment was $30; raised over $50 and it will go higher.—E. O. Sharpe.

Aurora, Mo.—We have more than doubled our apportionment; have now $32.55; apportionment, $15; may reach $35.—George E. Prewitt.

Smithfield, O.—The church at Smithfield doubled her apportionment for foreign missions.—E. B. Johnson.

Denver, Ill.—The 27th consecutive offering for foreign missions amounted to $41.40; will make it $50.—B. H. Cleaver.

Flemingsburg, Ky.—Best collection ever taken for foreign missions—$70; will probably make it $100.—J. T. Sharrard.

Grayson, Mo.—Collection said to be best yet; considerably above apportionment.—W. A. Oldham.

Richmond, Va.—Marshall Street Church easily raised $300 and a great spiritual feast follows.—B. H. Melton.

Knightstown, Ind.—Church more than raised its apportionment.—E. S. Conner.

Nameless Creek, Ind.—Apportionment, $40; raised $60.—B. F. Dailey, Greenfield, Ind.

Painesville, O.—Painesville took a long step forward; will double last year at least.—C. A. Freer.

Normal, Ill.—Offering last year, $61.55; this year, $115.50.—R. H. Newton.

Bluefield, W. Va.—Glorious day; raised over $200.—J. T. Adams.

Alliance, O.—Exceeded apportionment.—A. B. Moore.

Rock Falls, Ill.—More than doubled offering of last year; raised $15.—Roy Stauffer.

Kimberlin Heights, Tenn.—Our offering was $40.—Martin L. Pierce.

Paducah, Ky.—Almost doubled our apportionment at Tenth Street; will make it $100.—Bernard W. Bass.

Chicago, Ill.—Ashland Church will raise at least two and one-half times as much as last year.—W. R. Moffett.

Eldora, Ia.—Apportionment raised; more to come.—T. J. O'Connor.

Special to THE CHRISTIAN-EVANGELIST.

New York City.—Raised $500 yesterday; will reach $600.—S. T. Willis.

Akron, O.—Third Church apportionment, $15; raised $22.43.—N. H. Welker.

Bellefontaine, O.—Apportionment, $35; we went $20 beyond, making $55.—Roy L. Brown.

Indianapolis, Ind.—North Park Church apportionment, $50; raised $55.—Austin Hunter.

Sharpsburg, Ky.—Raised $36; intend making it $40.—E. J. Barnett, Lexington, Ky.

Carrollton, O.—Apportionment, $50; offering, $128.10.—R. H. Sawyer.

Lisbon, O.—Raised four times as much as last year; will make it $100.—C. M. Yocum.

Meridian, Miss.—Notwithstanding the great distress from the disastrous cyclone, we raised $71; apportionment was $50.—W. M. Baker.

Fork Ridge, W. Va.—Raised $16; apportionment, $10.—A. H. Jordan, Bethany.

Paris, Tex.—We passed our apportionment of $60.—J. T. Ogle.

St. Louis, Mo.—Compton Heights raised her apportionment; will try to see how much more we can get.—F. N. Calvin.

Manchester, Va.—You asked for $20; have raised $50; want $60.—C. O. Woodward.

Norwalk, O.—The new church more than reached its apportionment; $24 in cash and a number of pledges yet to hear from.—J. L. Deming.

Buffalo, N. Y.—Offering of Richmond Avenue Church was over $600; hope to make a total of $1,000.—R. H. Miller.

Hopkinsville, Ky.—Cash and pledges amount to $417.—H. D. Smith.

Quincy, Ill.—Raised $114.05; will make it $125.—Walter M. Jordan.

Jonesboro, Ark.—Apportionment, $10; offering, $42.35.—James C. Creel.

Cameron, W. Va.—Apportionment, $100; offering, $125.—W. E. Pierce.

Malden, Mo.—Apportionment, $10; offering, $17.—R. S. Robertson.

Humboldt, Neb.—Apportionment, $25; offering, $37. Next year will make it at least $75.—Bert Wilson.

Grand View, W. Va.—Apportionemnt, $65; offering, $102.32; 102 members.—G. W. Ogden.

Potter, Kan.—Offering, $30; double apportionment.—J. H. Crutcher.

Tullahoma, Tenn.—Apportionment, $20; send $40.—B. L. Allen, Minister.

Decatur, Ill.—Offering, $90; will reach $100—by far the largest offering in our history; apportionment, $75.—F. W. Burnham.

DesMoines, Ia.—Park Avenue Church reached apportionment of $20.—F. D. Macy.

Prairie City, Ia.—Exceeded apportionment.—C. H. Strawn.

Fayetteville, Ark.—Sunday was a great day at the First Church. Our offering went far beyond our apportionment.—N. M. Ragland.

Paragould, Ark.—The church gave $32.75—the first offering for foreign missions. Mrs. Crank took the offering of the Harrisburg Church ($6), which was their first for foreign missions.—J. R. Crank.

Watsonville, Cal.—Offering for foreign missions will go considerably beyond apportionment.—M. D. Clubb.

Pasadena, Cal.—Offering, $132.79; apportionment, $125.

Fairfield, Ill.—This church remains on roll of honor; our apportionment increased to $25.—Allen T. Shaw.

Rushville, Ill.—Almost doubled our apportionment for foreign missions; great rejoicing.—W. E. Harman.

Grimes, Ia.—We will reach our apportionment ($25).—F. E. Smith.

Moorhead, Ia.—Offering for foreign missions, $41.32.—W. B. Wilson.

Girard, Kan.—Our offering for foreign missions, $19.—F. H. Schmitt.

Hutchinson, Kan.—Yesterday a great day with us we went away beyond our apportionment for foreign missions.—Elmer Ward Cole.

Mayetta, Kan.—We all rejoice; exceeded our apportionment by one-half.—Nelson Gardner.

Higginsville, Mo.—We reached our apportionment for foreign missions.—J. H. Coil.

Kansas City, Mo.—Nearly doubled our apportionment for foreign missions.—B. L. Wray, Minister Budd Park Church.

Cozad, Neb.—One hundred and five dollars in cash and pledges for foreign missions.—C. V. Allison.

Shelbyville, Mo.—We will raise our apportionment, $50.—C. E. Wagner.

Marshfield, O.—Raised largest amount in the history of the church for foreign missions, $30.—Harry F. Rector.

Big Run, Pa.—Our offering for foreign missions was $72.50. This is over three times the amount given last year. Our apportionment was $25.—George B. Evans.

Nashville, Tenn.—The Vine Street Church becomes a living link.—George Gowen.

Lockhart, Tex.—More than doubled our apportionment to-day. We gave $254.50 for district work in January.

Merkel, Tex.—We raised $16.35 for foreign missions.—M. A. Smith.

Saginaw, Mich.—I preached for the brethren here March 4. Offering for foreign missions exceeded apportionment.—J. Murray Taylor, Chicago.

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## A Great Literary and Religious Sensation.

(Continued from Page 331.)

found suitable men. Our churches are few in Great Britain, but they constitute fine living object lessons for all who are interested in the concrete study of apostolic Christianity. The idea is being formulated among us of initiating a forward commemorative movement in connection with the 1909 centenary. This idea is sure to lay hold. It will promote great aspirations. Probably the aim will be to double our number of churches and our membership. Already on a small scale the movement represented by the Disciples of Christ has taken such vigorous root that it can never be eliminated. And in time it will be strong enough to secure general recognition by the nation. Faults may of course be found with the procedure, or the methods, or the personnel, but never with the principles. Many an excellent minister would join in, if only employment could be secured, or if he had means to start work among us on his own initiative. I have long comprehended that the one and only obstacle to our indefinite extension is the lack of material resources. God has some purpose in hand, may we not reverently say, in having ordained this beginning. I have watched some other movements which profess kindred aims, but I could not admire the spirit displayed by certain of the promoters. This particular cause I joined because I seemed to feel that both in spirit and in method it was truly Christian and apostolic, and to-day I love and appreciate both spirit and aim more than never. This is my humble testimony and my sincere confession of faith after being one of the Disciples for over twenty years since I emerged from sectism, notwithstanding my undying affection and esteem for the many noble and devoted Christians whom it has been my privilege to know as friends within the circle of that same sectism.

*London, England.*

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## Ministerial Exchange.

T. T. Holton can give half time to some congregation within reach of Bloomington, Ill. Address him at 1011 North McLean street, Bloomington.

Harvey G. Hull, the boy singing evangelist, is open for engagements. He may be addressed at LaHarpe, Ill.

Charles E. McVay, singing evangelist, has an open date for April. Address him at Benkelman, Neb.

J. E. Holley, of Everest, Kan., can put churches in correspondence with a preacher who would like work for one-fourth or one-half time within one hundred miles of St. Joseph or Atchison.

The church at Ravenna, Mo., desires a pastor for one-fourth time.

Miss Mayme Eisenbarger, singing evangelist, has an open date for April. She may be addressed at Bethany, Mo.

W. H. Kern can hold a meeting the last of April. Address 518 North Garrison avenue, St. Louis, Mo.

Miss Manie Bowles, Emden, Ill., is open for engagements as singing evangelist. She has had three years' training in the Illinois Wesleyan Conservatory of Music, and has had experience as soloist and song leader.

Charles H. Caton will be open for meetings and special lectures after April 1. He prefers work in Missouri and the southwest. Address him at Blandinsville, Ill.

The churches at Dearborn, DeKalb, Bethel and Rushville, Mo., desire a pastor who can serve all of them one-fourth time each. Salary, $900 to $1,000 a year. Address Dr. J. M. Watson, Dearborn; R. C. Dunlap, DeKalb; John Lower, DeKalb, for the Bethel church; and George Allison, Rushville.

Some Brief Figures

# The Work of the Year

From Annual Reports

**LE ROY, ILL.**

Fifty-five were added to the church and all financial obligations met; all departments are in a flourishing condition—*E. A. Carey, Pastor.*

**ROCK ISLAND, ILL.**

There were 225 additions—190 baptisms and a net gain of 189; over $5,500 raised for all purposes, $708 being collected for missions—*O. W. Lawrence.*

**RANTOUL, ILL.**

Since taking charge of the work in August, 1904, I have been privileged to baptize 98 and receive 32 by letter. I also had 25 additions in a short meeting held at Alvin, giving a total of 152. The church is united. All missionary offerings have been taken, a parsonage built and paid for, individual communion adopted and every department is growing.—*Charles Bloom.*

**SOUTH BEND, IND.**

There was a gratifying growth in all departments, 279 names being added to the roll. Weekly offerings amounted to nearly $400 more than in the preceding year. Offerings for missions and benevolences have been larger than ever in the history of the church. Indeed, the church has about doubled in every particular.—*P. J. Rice.*

**PORTLAND, ORE.**

There were 130 accessions to the First Christian Church, nearly half of them being by primary obedience. The church loaned its pastor in October for a short meeting at Springfield, Ore., resulting in 17 accessions. The income for running expenses was $800 more than the year before. There was a fine growth in the missionary spirit, $472 being given to various enterprises by different departments. Harmony reigns. The pastor's salary has just been increased.—*E. S. Muckley.*

**COUNCIL BLUFFS, IA.**

The regular additions in the course of the year were 51, and the net gain 26. Over $200 were raised for missions, and the total amount of money received and disbursed in all departments was $2,889. The church is going forward to better things.—*W. B. Clemmer.*

**HOPKINSVILLE, KY.**

The additions numbered 38, leaving us a net increase of 25, with a present membership of 600. Every department of the church shows a gain. There was expended for current expenses $2,548 and for missions $2,339.—*Harry D. Smith.*

**VIRDEN, ILL.**

The following is the report of the first year's work of H. J. Hostetler: 71 additions—41 by confession; net gain, 55; money raised, by the church, $995; by the ladies' aid, $202; for foreign missions, $23; church extension, $7; state, $43; national benevolence, $34; education and missions, $167; by the Sunday-school, $84; Christian Endeavor, $22; C. W. B. M., $17. Total, $1,586.

**BOSTON, MASS.**

The treasurer's report showed that more than $3,100 has been raised. This does not include $250 paid on the debt and the money raised for the repair of the property. The C. W. B. M. has 35 members. The Sunday-school, 188 in all departments; average attendance in the regular school, 88. The pastor's report showed 45 additions. A plea for money on the property debt led to nearly $500 being pledged. We háve co-operated in all missionary enterprises of the church in general—*A. L. Ward.*

**SIOUX CITY, IA.**

Last year was the most prosperous in our history. The membership increased 25 per cent. Finances are in good condition. The missionary apportionments were met. Over $3,600 was raised. A new church building in a choice part of town has been erected, which will be dedicated March 25 by F. M. Rains.—*John Kendrick Ballou, Minister.*

**McMINNVILLE, ORE.**

During my first year's ministry here 31 have been added to the church—17 by baptism. Church prospers in every department. Money matters have been close, but debts are all paid. The people do not all "have a mind to work," but those who do are working as Christians should. The ranks of the workers are constantly increasing. A "win-one" band of 30 members is already bringing souls to the cross. We are planning larger things for this year.—*C. F. Swander.*

**FARMINGTON, MO.**

Last year $1,935.33 were raised for all purposes, all bills paid and money left in the treasury. A new parsonage is in course of construction at a cost of $2,000. Twenty-two have been added during the seven months of the present pastorate.—*Edward Owers.*

**NASHVILLE, TENN.**

At a meeting of the officers of the Vine Street Church recently, reports from all departments showed the church to be in a most healthful and working condition, with a total of 202 additions during the past 18 months, and $8,007 raised for all purposes during the past year.

**ELLWOOD CITY, PA.**

We closed a very successful year. Beginning with a congregation of 35, we are now increased to 160, nearly all of whom have been received by confession and baptism. Our Bible school has increased from 24 to 96 and our Y. P. S. C. E. numbers 40 active members, with an average attendance of 86. Our prayer-meetings now average about 30. I held two meetings near by, with 32 additions—baptisms 23, by letter 9. This makes 157 additions since March, 1905—over 100 by confession. About $40 for missions, $75 for other benevolences; raised for all purposes over $1,107. —*Ferd F. Schultz, Minister.*

**HAMILTON, O.**

Wesley Hatcher took charge last May and good work has been done in all departments. There were 89 additions and the Bible school enrollment was increased from 200 to 475, including the Cradle Roll. Our school won a banner in a contest with the school at Springfield, O. The Senior Christian Endeavor recently organized a mission study class with an enrollment of 22. The C. W. B. M. auxiliary nearly doubled its membership and organized a mission study class. More than $1,300 has been paid into the various treasuries.—*Mrs. Bert Howard.*

**ROFF, I. T.**

There were 68 additions during the year, practically doubling the membership. A house of worship costing about $2,500 was built, on which we owe the Board of Church Extension $400. For the first time the church had preaching for full time. We gave for missionary and benevolent purposes $53. We began 1906 with 135 resident members, the most active church and the best house of worship in town. We doubled the membership each year the two years I have labored here.—*E. S. Allhands.*

* *

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A small sample bottle of Ec-zine will be sent free to every reader of THE CHRISTIAN-EVANGELIST who is suffering with any kind of skin disease or eruption—Eczema, Blind or Bleeding Piles, Blood Poison, Fever Sores, Milkleg, Cancer, Rheumatic Pains, or any other Germ or Virous disease or sore of any name or nature.

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WANTED—A Physician and Surgeon (who is a member of, and a good worker in, the Christian Church) wanted at Milford, Ill., an up-to-date town 88 miles south of Chicago, on the Chicago and Eastern Illinois Railroad. Our principal doctor just died after an illness of only eight days. Write to or call on J. M. HARMAN, Milford, Ill.

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# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to The Christian-Evangelist.

Litchfield. Ill., March 12.—Fifty additions in eleven days; great crowds in spite of bad weather; M. S. Johnson a fine pastor. We continue.—Roger H. Fife, Evangelist.

Special to The Christian-Evangelist.

Syracuse, N. Y., March 12.—Herbert Yeuell meetings closed to-night with seventy-six additions. Debt of $750 cleared. It was the greatest meeting in this church's history.—William D. Ryan, Minister.

Special to The Christian-Evangelist.

Bloomington, Ind., March 12.—Thirty-one yesterday, one hundred and thirty in last eight days; four hundred and eleven the total number. Expense fund increased yesterday to $2,400 per annum; over half was pledged by new members. The converts were nearly all adults. We continue. —Brooks Bros.

Special to The Christian-Evangelist.

Connersville, Ind., March 12.—Thirty-seven added here Sunday; one hundred in two Sundays; 163 in seven days; 210 to date. De Loss Smith sick two weeks with la grippe. Percy H. Kendall has had full charge of music; Brother Burkhardt is a fearless, tireless worker.—Charles Reign Scoville.

## Arizona.

Douglas.—Four added since last report—2 by confession.—S. W. Jackson.

## Arkansas.

Siloam Springs, March 7.—Twelve additions not reported.—Mrs. J. B. Harris.

Hope, March 6.—Four confessions recently. The work is progressing splendidly.—Percy G. Cross.

## Colorado.

Colorado City, Feb. 26.—Since H. M. Hale took charge in November 32 have been added—7 by confession and 25 by letter; all members are greatly encouraged.—Charles Blair.

Grand Junction, March 7.—Our four weeks' meeting, conducted by the pastor, Frederick Grimes, closed with 30 additions—18 by baptism, 9 by letter and 3 from the denominations.—Jasper Bogue.

## District of Columbia.

Washington, March 5.—Present at ministers' meeting: President J. E. Stuart, Z. T. Sweeney, W. T. Laprade and the writer. All took the foreign offering yesterday. Additions: Fifteenth Street (J. E. Stuart), 3 by confession, 1 by letter and 1 by statement (this makes 20 since Jan 1); Ninth Street (E. B. Bagby), 3 baptisms and 1 by letter. Z. T. Sweeney spoke on March 4 for the Y. M. C. A. of Baltimore.—Claude C. Jones, Secretary.

## Florida.

Pensacola.—We have just closed a 57 days' meeting, with 32 additions, making the church membership now 52. We secured a lot and a ten room house in a central location for $5,000, $2,000 of which was raised in cash. Enough weekly pledges were secured, with a reasonable supplement from the Home Board, to justify the employment of a minister for all his time. This work will be enduring. We go next to Plainfield, N. J. —O. P. Spiegel and Wife.

## Idaho.

Lewiston, Feb. 28.—We closed our four weeks' meeting with 51 accessions.—H. H. Hubbell.

## Illinois.

Carlinville, Feb. 27.—Twelve additions since I came here in October—9 in a revival held in January with home forces. The church was greatly strengthened.—A. L. West, Pastor.

Chicago, March 5.—Three additions at the Englewood Church yesterday—1 confession, 2 by letter.—W. P. Keeler.

LaHarpe, March 5.—One confession yesterday. I closed my first year's work with 111 additions, 62 coming as a result of a union meeting and 49 at regular services.—L. G. Huff, Pastor.

Pontiac, Feb. 28.—Twenty added recently.—W. G. McColley, Pastor.

Pekin, March 1.—I closed a 26 days' meeting at Hallsville with 102 additions—59 by confession, 23 reclaimed and 20 by letter and statement. All adults except 5. A Christian Endeavor Society was organized with 40 members. One young man, and perhaps two, will enter Eureka College to prepare for the ministry. T. T. Holton, of Bloomington, has ministered for this congregation 24 years. Miss Manie Bowles, of Emden, Ill., was soloist and song leader.—J. A. Barnett.

Winchester, March 9.—Meeting 5 days old; 4 additions—2 by confession. Charles E. McVay is song leader.—E. O. Sharpe.

Pittsfield, March 5.—Nine additions since our meeting closed; 24 new names for Endeavor last night; Bible school growing rapidly; B. H. Swan ing continues.—C. O. Reynard, Minister.

Carbondale, March 5.—One confession yesterday.—A. M. Growden, Minister.

Arcola, March 5.—Three additions yesterday—7 in two weeks at regular services.—L. T. Faulders.

Litchfield, March 7.—R. H. Fife is with us in a good meeting; 25 added in six days.—M. S. Johnson, Pastor.

East St. Louis, March 6.—The Lansdowne Church is in a meeting, with E. T. McFarland, of St. Louis. Eighteen additions to date—11 by confession, 2 by letter, 5 from denominations; meeting continues.—C. O. Reynard, Minister.

Lake Fork, March 6.—The meeting at Ogden closed Sunday with 33 additions—21 by confession, 4 by statement, 1 by letter, 2 from denominations, and 5 by restoration.—J. D. Williams, Evangelist.

Taylorville, March 10.—Two additions since last report—1 by baptism and 1 by letter. All departments doing good work.—Zuinglius Moore.

Arrowsmith, March 10.—Our meeting, held by Evangelists Lockhart and Garmong, closed with 35 added. The weather was very unfavorable.—C. A. Lockhart, Minister.

Clay City, March 9.—Preached five nights at Bement; 7 additions—6 by confession and 1 by statement.—C. Monroe.

Mt. Vernon, March 5.—Meeting at Dahlgren 16 days old, with 15 additions; organized March 4 with 25 members; expect to build a house in the near future: meeting continues with good interest. —Lew D. Hill and Wife, Evangelists.

Rushville, March 5.—Nine additions recently.—W. E. Harman, Minister.

## Indiana.

Indianapolis, March 10.—The meeting at the West Park Church closed with 32 additions—58 since Jan. 1.

Indianapolis, March 7.—Twenty-five confessions and 19 added by relation at the Hillside Church since last report.—O. E. Tomes.

Dublin, March 7.—I have just closed a three weeks' meeting at Clarksville, with 17 additions—11 by confession, 3 by letter, 1 reclaimed and 2 from other religious bodies.—Joseph Morris.

Sheridan, March 8.—Meeting ten days old; 33 added—25 by confession, 7 by letter and statement, 1 from Baptists. Great interest; house too small to accommodate the people. A. L. Crim, evangelist; J. Wallace Tapp, singer; W. D. Bartle, pastor. Meeting continues.—A. P. Fifer.

## Indian Territory.

Tulsa, March 5.—Three additions yesterday—1 by confession, 1 by letter, 1 restored. The work prospers.—Randolph Cook.

Poteau, March 5.—One added by statement yesterday.—A. J. Jones, Pastor.

## Iowa.

Oelwein, March 5.—Seven added since last re-

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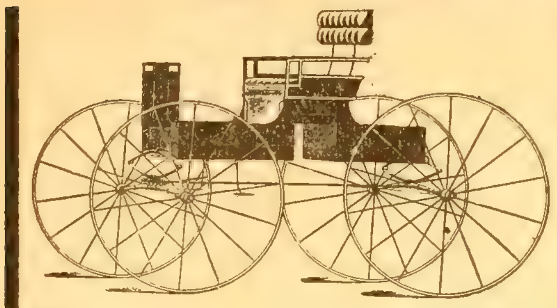

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port; all departments in splendid condition.—J. T. Shreve.

Atlantic, March 4.—One confession recently.—W. B. Crewdson.

### Kansas.

Baxter Springs, March 5.—Our work opens up well—2 added yesterday.—C. W. Yard.

Elk City, March 8.—Our meeting continues—75 added to date. Miss Lula Gilliland, of Kansas City, Mo., has charge of song service.—J. P. Haner, Evangelist.

LaHarpe, March 5.—Four additions at Gas City yesterday.—Clyde Sharp.

Harper, March 5.—Thirteen added at Isabel recently. I began meeting at Carmen, Okla., yesterday; good prospects.—M. B. Ingle.

Zeandale, March 6.—Interest grows; several accessions. Brother McClain, of Manhattan, and 25 of his members assisted in our meeting.—J. M. Lowe, Evangelist.

Asherville, Feb. 26.—A successful three weeks' meeting, conducted by J. W. Garner, of Perkins, Okla., as evangelist, resulted in 40 confessions—9 by relation and 9 from other religious bodies, giving a total of 58. The interest was so great that all standing room was appropriated. We will reorganize our Christian Endeavor. When I came here in October the membership was 64; it is now 126.—G. P. Clark, Minister.

Elk City, March 6.—Our meeting continues with great interest—71 added to date. J. P. Haner is evangelist and Miss Lula Gilliland, of Kansas City, Mo., song leader.—J. W. Ball, Minister.

Pittsburg, March 8.—One addition recently.—Charles H. Swift.

Pratt, March 7.—I closed a meeting at Nickerson with 57 additions, almost doubling membership; have begun a meeting here; good interest.—A. E. Wrentmore, Evangelist.

### Kentucky.

Latonia, March 5.—Two added yesterday.—H. C. Runyan.

Vanceburg, March 6.—Two added since last report—1 by confession, 1 by letter. We begin meeting March 25, with S. R. Maxwell as evangelist.—S. S. McGill, Minister.

### Missouri.

Northview, March 5.—R. B. Havener has just closed a three weeks' meeting, with 28 additions—18 by baptism, 2 from denominations and 8 by statement and reclaimed.—Mrs. D. F. Royer.

Shelbyville, March 6.—We are in a great meeting, assisted by Lawrence Wright, of DesMoines, Ia.—C. E. Wagner, Pastor.

Marshfield, March 6.—Meeting just closed with 37 additions and the church much strengthened.—R. O. Rogers, Paragould, Ark.

Springfield.—I am for the present doing regular work with the First Church. We have just begun a meeting, with the best audiences in years and 5 additions.—W. E. Harlow.

Grant City, Feb. 26.—Two added recently.—W. L. Harris.

Greenfield, March 5.—Our meeting, conducted by T. B. Larimore, closed with 3 additions by obedience; 2 added yesterday; church doing good work.—Sam I. Smith, Minister.

New Franklin, March 6.—Good meeting at Clark—24 additions. Prof. Ed Keiter rendered valuable assistance.—A. N. Lindsey.

Eldorado Springs, March 5.—Two additions yesterday—1 by confession and 1 by letter.—John Giddens.

New Hampton, March 5.—Closed a two weeks' meeting at Ravenna, with 18 additions—9 by baptism.—J. T. Alsup.

### Nebraska

Kearney.—Fifty additions since I began here less than a year ago. Ten additions at Riverside—8 by confession and 2 by statement, recently.—F. D. Hobson, Pastor.

### New York.

Auburn, March 3.—Five confessions recently—52 additions since November, 1905.—D. R. Goodrich, Clerk.

Niagara Falls, March 5.—Two confessions Sunday.—J. A. Wharton.

Upper Troy, March 5.—Evangelist D. C. Tremaine just closed a meeting, resulting in 15 additions—9 baptisms, 6 from denominations; all adults.—C. C. Waite.

### Ohio.

Columbus, March 5.—I began yesterday as pastor of the Chicago Avenue Church—2 confessions and 5 by letter.—C. A. Kleeberger.

Findlay, March 8.—Sixty-one added to date in meeting at the First Church. We continue.—C. H. Bass, Pastor; R. A. Omer, Evangelist.

### Oklahoma.

Norman, Feb. 26.—Twenty-five additions to date—20 by confession; a C. B. W. M. has been organized with 27 members; Brother McCorkle is the preacher and C. M. Bliss, singer. The work will go on indefinitely.—J. C. Powell.

Pawnee, March 5.—One confession at Blackburn recently.—M. F. Ingraham.

Woodward, March 7.—Our five weeks' meeting closed with 117 additions. E. V. Spicer was the evangelist and R. M. Douthitt song leader. E. S. McKinney is the minister.—Dick T. Morgan.

### Oregon.

Halsey.—Closed a week's meeting here, with 7 additions—5 by confession. J. J. Evans continues the meeting. C. C. Curtis is the pastor. I began at Caldwell, Idaho, March 4; will serve as state evangelist.—George C. Ritchey.

### Pennsylvania.

Big Run, March 6.—Our meeting, conducted by E. B. Barnes, of Noblesville, Ind., resulted in 26 additions—21 by baptism, 4 by letter and 1 by statement. Two other additions recently.—George B. Evans.

Philadelphia, March 10.—We have had 30 additions and a fine spirit pervades all our work here. L. G. Batman is the minister.—W. E. M. Hackleman.

### Texas.

San Antonio, March 4.—Three added recently.—D. D. Boyle.

Garland, March 5.—Six additions recently—3 by confession, 3 by statement.—Charles Chasteen.

### Washington.

Thornton, March 5.—Just closed a meeting with 32 additions.—E. W. Sewall.

### West Virginia.

Moundsville, March 8.—Just closed a three weeks' meeting, with 63 additions—47 by confession and 16 by letter and statement. C. Manley Rice was the evangelist and W. J. West, of Damascus, was the soloist. Three confessions and 1 by statement since the meeting.—Percy H. Wilson.

⁂

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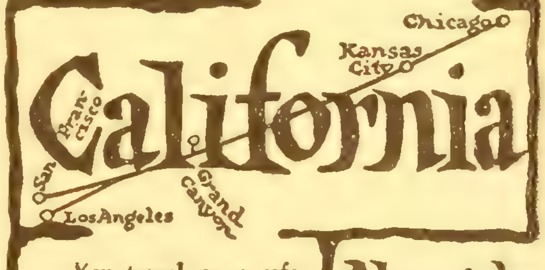

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## *Sunday-School*

*March 25, 1906.*

### THE WOES OF INTEMPERANCE. —Prov. 23:29-35.

(Temperance Lesson.)

Memory verse, 31.

GOLDEN TEXT.—At the last it biteth like a serpent and stingeth like an adder.—Prov. 23:32.

The series of studies in the life of Christ is interrupted to make place for a temperance lesson based on some verses from the Book of Proverbs.

The Proverbs belong to a department of Hebrew literature which is called Wisdom Literature. In these writings we hear the voice of the men who might be called the sages of Israel, as distinguished from the prophets and priests. Their purpose was to give wise advice concerning the conduct of life. A large part of their teaching was not primarily religious. It was rather ethics of a utilitarian type. Its main thesis was: Virtue pays. The life of temperance, truthfulness, honesty, chastity, peace, is the life which yields the largest return in happiness. The fear of God, in which all these virtues are summed up, is, therefore, worth while as a rule of life. The maxim, "honesty is the best policy," is of a piece with this type of ethical teaching.

Given this conception of life, the constant relation of virtue to reward, wisdom becomes equivalent to righteousness and sin may be defined as folly. So we find in the Proverbs that the sinner is constantly represented as a fool. He is a man who wastes his opportunities; who misses the real joys and incurs needless trouble and pain by foolishly choosing a wrong course of life. It is "the fool" who "saith in his heart there is no God." "Those that hated knowledge did not choose the fear of Jehovah." "It is as sport to a fool to do wickedness." And so throughout the whole collection of Proverbs, it is represented that the advantages of the virtuous life are so great and obvious that only the fool will choose the paths of vice.

This is not, of course, the highest form of moral teaching, nor the highest motive to virtue and godliness. It is, however, a form of argument peculiarly suited to the inculcation of temperance. While it is a general principle of life that character can be developed only by the exercise of self-control and moderation in all things, yet it is true that the visible and immediate results of those indulgences which we commonly call "intemperance" are the strongest argument against such indulgence.

Strong drink *is* evil because it *does* evil. Drunkenness is a sin, because of its effects upon the individual, the family and the state. It is folly as well as sin, because it weakens manhood and destroys both happiness and usefulness. It adds sorrow, subtracts joy, multiplies misery and divides strength.

Against a vice which carries its own punishment with it as this does, the strongest appeal lies in this common-sense argument of the sages of Israel, that virtue is the wise man's way of getting the best out of life, while sin is the fool's choice.

⁂

**Desserts**

are easily and quickly prepared when Borden's Eagle Brand Condensed Milk is used. Always have a supply on hand and be ready for the unexpected guest. Send for Recipe Book, 108 Hudson Street, New York.

## *Christian Endeavor*

*By GEO. L. SNIVELY*

### BOUNTIFUL SOWING: OUR GIFTS TO CHRIST'S CAUSE.—Luke 6:38; 2 Cor. 9:1-15.

DAILY READINGS.

| | |
|---|---|
| M. Giving from Gratitude. | Deut. 16:10-12. |
| T. Giving Trustingly. | Prov. 3:5-10. |
| W. A Tribute to Christ. | Isa. 60:6-9. |
| T. Our Due to God. | Mal. 3:8-12. |
| F. Systematic Giving. | 1 Cor. 16:1-3. |
| S. The Grace of Liberality. | 2 Cor. 8:1-7. |
| S. Topic. | |

The context clearly shows that when Paul said, "Thanks be unto God for his unspeakable gift," he had thanksgiving in mind rather than giving thanks.

The all-seeing Eye can unmistakably trace all the connection between our gifts to that end, and the conquest of heathen continents by the church, and in the apportionment of the rewards we shall not be overlooked. We ourselves can answer now whether there "will be any stars in our crowns."

What a gracious provision that from our sown lives there spring up spiritual and eternal harvests. Sow a Carey in India, and hope begins to burn in the heart of her millions; sow a Livingstone in African jungles, and light beams upon those long bowed under heathen cruelty. Let us freely sow of our money, thought, time and prayers and in the harvest home of redemption we shall sing and rejoice in our natural right of participation.

Many miserly givers in parting with their precious "two pennies" try to conjure up that cheerfulness the Lord loveth by appropriating to themselves the Master's eulogium on the poor widow. They may be giving as much as she did, but are not giving as she did until they give all they have. Such heavy sowing is not required, but let us not be expecting such rich reward for meager giving, "for as a man soweth so shall he also reap."

A man sowing sparingly on rich soil would be reproved by all for not making more of his opportunity for a rich harvest; but fertile alluvium and good seed-wheat never did sustain such fecundant relationship as exists between the promises of God and the placing of gifts on the altar of self-sacrifice. From this sowing we compute the reaping not by arithmetical but geometrical ratios. Let us grow into the grace of taking God at his word and become possessed of the true riches.

How like folly it seems to take bright grain from the basket and throw it down into the earth to molder and die. But the sower sees that field, so brown in March, when there is no leaf on the tree nor song in the sky, all agreen in May and musical with hopeful husbandmen in summer, and heaped high with golden shocks in autumn! Likewise the true seer rejoices in the promise, "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit eternal life."

God's gifts are made in unstinted abundance. The mountains swell up into splendid proportions from bases large as empires; the plains are wide enough to completely filter the air that is wafted on into our cities; there is no suggestiveness of "prudential withholding" in filling up the ocean; Christ's sacrifice availeth for the covering of all the sins of all who would become heirs of God; there are resurrection bugles enough to arouse all who have ever slept in the grave, and in the city that lieth four square is room for all who have washed their robes and made them white in the blood of the Lamb. Freely we have received, freely should we give.

⁂

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## *Midweek Prayer-Meeting*

*March 21, 1906.*

### LIFE MUSIC WITHOUT A SOUL.—
### Isaiah 5:12.

Expressions of the true sentiments of men and nations naturally enshrine themselves in song: Israel's Jubilate, Ex. 15:1-21; David's trust, Ps. 23; The king's penitence, Ps. 51; Mary's exaltation, Lu. 1:46-55; Zacharias' inspiration, Lu. 1:68-79; The Nativity, Lu. 2:14, revised version.

Like lusterless alabaster, or a blossom with blighted germ, or toil without reward, or mustering summer clouds empty of rain, or desert mirage to thirsty pilgrims, or a lute with widening rift, or marriage without love, are rituals and forms of worship not all athrill with sincerity and faith, and conscious communion with God.

It is none too easy to bear the burdens of life even by us who have the deathless hope of immortality singing in our souls. How forced must be the smiles and merriment of all those who have not been born again, whose souls have not been quickened, who have no hope both sure and steadfast anchored within the veil! In love let us woo them into singing with us the songs of Moses and the Lamb.

A stone may be cut with the most exquisite skill known to the lapidary's art, but if there be no central inner fires gleaming through its facets it has little charm for those seeking precious gems. So one may sing a musical composition with faultless precision and with all the expression taught in the schools, but if in the singer's heart there be not a passionate love for God and man, angels will not lean on their silenced harps to hear, nor will it give to men the conscience and courage and hope they receive from soulful songsters unknown to fame.

Greek art and drama recognized man's intellect and glorified it by dedicating to it almost matchless trophies of human genius; but recognition of the supremacy of the eternal spirit is not discerned in the records of that splendid era. There have been subsequent periods in which all thought and achievements were lavished upon the body, and both mind and spirit were ignored. But the golden age seems to be dawning and among its signs are better provisions for the bodies of all, more care for the development of the mind and acknowledgment of the supremacy of the soul in this divine triumvirate. All parts are now being sung in the music of life by the prohpets and soon all the earth will join in the glad refrain.

By the rivers of Babylon the Assyrians demanded songs of Israel, but they hanged their harps on the willows, for how could they sing in a strange land when they remembered Zion? Neither need we expect the ideal music of childhood while the little ones are denied their natural inheritance of noble parentage and an atmosphere of purity and culture; nor of manhood and womanliness, so long as they are exiled from home and out in the strange land of sin. How rapturous will grow earth's songs when the old Assyrian tyrant is dethroned, and how joyous must those of heaven be where sin has never flatted a note nor a tremolo wept through the cadences! Restore us to our native land, O, Lord, and let us sing unto thee a glad new song.

In an earlier and better era the harp and lute, the tabret and pipe, had been solemnly dedicated to the service of the Lord. Now they were used to inflame men's passions at their bacchanalian revels. In Christian history analagous but greater depravity was witnessed when even the Lord's supper was made an occasion of intemperate feasting and wine drinking. And in our own day we see means of grace abused and perverted until they become weights rather than wings—the liberty of the Gospel distorted into license exempting from prescribed duties, and the great doctrines of the Scriptures used as foils for the exploitation of casuistic knowledge, uncharitable judgments and self-glorification rather than for growth in grace and the perfecting of character. Let us take heed lest we, too, commit sacrilege with things sanctified.

### A Reliable Concern.

I take pleasure in calling attention of the readers of THE CHRISTIAN-EVANGELIST to the advertising of the Apex Manufacturing Company beginning in this issue of the paper. This company is located at Bloomington, Ill., and is the result of a combination two years ago of the Keystone Carriage Company, of Cincinnati, O., the Columbus Carriage Company, of Columbus, O., and the Parsons Vehicle Company, also of Columbus, O. The successful experience of these companies and large portions of their skilled men were thus consolidated in Bloomington. The foremen and their subordinates are all experienced men. The superintendent has been engaged in the manufacture of vehicles for over twenty-five years.

The Apex Manufacturing Compny assures me that nothing but first-class material and workmanship enters into the construction of their vehicles and that all orders shall receive strict and prompt attention.

J. A. Harrison, secretary and manager of the company, is one of our brethren, an active member of the Second Christian Church, of Bloomington. I am assured by the very best of authority that Brother Harrison and his concern command the highest respect and confidence of the community. If you need a vehicle it will be to your interest to write the Apex Manufacturing Company, or to J. A. Harrison, secretary and manager, and say that you are readers of THE CHRISTIAN-EVANGELIST.

W. D. CREE,
Advertising Manager.

W. Daviess Pittman Investment Co.

CARLETON BLDG., ST. LOUIS.

In the matter of investments, I desire to state my position, so that my friends and the public may know how I operate.

I do not carry a line of investments "for sale," as other brokerage and bond houses do, but recommend and purchase for my clients such securities as I feel certain are *good* and in every respect safe and secure as to principal and interest.

Not having a line of investments to sell, I can give an unbiased opinion and disinterested advice concerning investments, that I could not do otherwise. I REPRESENT THE PURCHASER, and not the maker or seller of securities, and for my services in these matters I charge a reasonable fee. You pay for legal or medical advice; why not pay for advice in the matter of investing your money?

These are the days of specialists, and I claim to be an INVESTMENT SPECIALIST!

*W. DAVIESS PITTMAN.*

**$3 a Day Sure** Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
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There are more and better opportunities for making money—for home building, in the Southwest—along the line of the Missouri, Kansas & Texas R'y today, than anywhere else. You have only to get on the ground to prove this. If you are in any way interested in the Southwest, write today for a copy of my new paper "The Coming Country."

Go Southwest Now

Take advantage of the exceptionally low rates, March 6th and 20th, and go and see the country for yourself. On above dates most lines will sell both one-way and round trip tickets at exceptionally low rates. If your nearest railroad agent cannot give you the rates, write me for particulars.

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THE MK AND T MISSOURI, KANSAS & TEXAS RY

"SOUTHWEST"

# *People's Forum*

## How Would You Answer?

To the Editor of THE CHRISTIAN-EVANGELIST:

In a conversation with a friendly old Methodist gentleman a short time ago, the subject of creeds came up. He argued with me to the effect that we had an unwritten creed that was just as much binding among us as theirs which was written. He said that the word "creed" comes from "credo" (I believe) which, of course, is true. He said that we had points in our interpretation of the Scripture that we made prominent and would not accept those who did not believe with us on those points. He had been sprinkled, and asked me if I would accept him on his baptism. Of course I replied, "Nay, verily." He then held that was in our unwritten creed. He brought up several other points and showed in conclusion that we had an unwritten creed that we made just as binding as other churches do. X. Y. Z.

[The mistake of our Methodist brother, which seems to have been shared in a measure by our correspondent, is the idea that we have no written creed. As a matter of fact, we have a very definite creed, namely, the Messiahship and divinity of Christ, or, as Peter puts it, "Thou art the Christ, the Son of the living God!" In addition to that, we have an authoritative interpretation of that creed and of the duties which grow out of it, which is the New Testament. What that New Testament does not bind upon us we are not at liberty to bind upon others. Nor is it our interpretation of the New Testament that we insist upon, but the interpretation approved by the consensus of scholarship. The combined judgment of the best Biblical scholars of the Christian ages has reached certain definite conclusions as to the meaning of the New Testament conditions of membership and Christian conduct. As restorers of New Testament Christianity, we are simply trying to carry out this generally accepted understanding of what is involved in the New Testament creed. There is not a point at issue with our religious neighbors that we are not prepared to submit to the test of the best scholarship and the ablest exegesis of the Church universal.—EDITOR.]

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## OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### BIGGERSTAFF.

Joseph B. Biggerstaff was born in Monroe county, Ky., April 5, 1823, and fell asleep in Jesus at Plattsburg, Mo., Jan. 30, 1906, aged 82 years, 8 months and 25 days. Early in life he removed to Missouri, locating in Clinton county, where he continued till his death. In 1849 he was married to Mary E. Collins, of Clay county, Mo. These two congenial spirits constituted an ideal companionship in holy wedlock, and formed a home on Christian principles, enthroning Christ therein. It was known far and wide as the preachers' home, and many a weary, dust-stained one had found shelter within its hospitable walls. Their benefactions were bestowed with unstinted hand, and so fully and helpfully did they enter into the sorrows, needs and cares of others, soothing, supplying and supporting, that they came to sustain to the entire community almost the relationship of kindred in the flesh, and were called lovingly by all who knew them "Uncle Joe and Aunt Mary." Seventeen years ago the good, true wife left this earthly partnership for the closer fellowship of heaven, and while her husband never ceased to mourn her loss, yet no change was made in the current of his life, and alone he continued the gracious ministry they had so beautifully performed together. In 1842, under the ministry of Bro. Duke Young he united with the church, was a charter member of the first congregation organized here, and one of its deacons. He continued in this office, faithful and zealous, till he was advanced to the office of elder, in 1892, which he held at the time of his decease. Space does not permit detailed mention of the many interesting things that might be said concerning this good man. He was indeed a "good man," full of the Holy Spirit and of faith. Much of the property he accumulated was given to religious and benevolent enterprises. Having no children of their own, he and his dear wife supplied the lack by taking into a childless home the children of others, and rearing them as tenderly and carefully as if their own. "The widow and orphan were visited by them," and so they had pure and undefiled religion. He was of large stature, and his heart was as big as his body. A man of strong convictions, always decisively upon the right side of every moral and religious question, he was as simple as a child and as guileless as Nathanael. No one will be more missed. The church deeply feels the loss. As an officer and member, he rendered loving, regular and substantial service. His example and influence will long be felt, and all lives are the better that have come in touch with this manly Christian. A great throng of loving hearts came to the burial to pay the last tribute of affection and high regard. Brothers Haley, Perkins and Capp assisted the writer in the funeral services, each one speaking a word of high approval of the life and character of Uncle Joe.

J. P. PINKERTON.

### GLIDDEN.

On Nov. 27, 1905, at the home of his daughter, in Colorado Springs, Col., Bro. T. P. Glidden entered into the higher life. He was born Sept. 5, 1829, and married March 8, 1857, to Sarah Beard, who passed on before. Baptized by Brother Gans, he had been a faithful member of the church for about 35 years. He made his home at Centropolis, Kan., for many years, where he was an elder of the church. He leaves to mourn his loss six children. N. WILSON.

### MILLER.

Mrs. Laura J. Miller died at Datona, Fla., on Sunday, Jan. 21. Mrs. Miller's home for many years was in Springfield, Ill. She was an active member of the church there while I served as preacher, from 1885 to 1888. She took a leading part in all the activities of the church, and was an indefatigable worker. Some years after I moved to Hiram, O., as president of Hiram College, Mrs. Miller moved there. She showed the same activity in church work at Hiram that she had formerly shown in Springfield. She was a woman of large generosity, and especially for the cause of Christian education. Although she was of limited means, she at one time made a pledge of $500 to the W. M. C. A. building of Hiram College. On account of delicate health the last few years of her life she lived in Florida. I want to bear testimony to the sterling worth of this noble Christian woman. She will be gratefully remembered by many friends. E. V. ZOLLARS.

*Waco, Tex.*

### MOSS.

Once more the Paris Church has been called upon to part company with one of its chosen leaders. For many years the name of David Hickman Moss has been familiar to every one who knew Paris and the Paris Christian Church. Born in Boone county, Sept. 19, 1827, Brother Moss passed to his final reward Jan. 30, 1906, aged 78 years, 3 months and 11 days. Nearly his whole life was spent in Paris. In 1849 he was one of 15 composing a pack-mule company, which, without tent or covering except the sky, rode on horseback from St. Joseph, Mo., to Sacramento, Cal. For three years and a half he mined for gold or engaged in mercantile business in the west, and then returned to Paris. For 15 years he practiced law, being for a time associated with Major Howell. Later, he was district attorney for the 16th judicial district and still later he was elected circuit judge for the same district. But for many years he has been more widely known in financial circles and as president of the Paris National Bank. Judge Moss was honored and loved by all who knew him. His private character in youth, manhood and old age has ever commanded respect, and sincere is the sorrow of the community at his loss. Public-spirited, kind in his dealings, considerate of the humblest, many a sad heart truly says, He was my friend, my trusted counselor and adviser. For many years he has been an elder in the Christian Church, the personal friend and esteemed adviser of its membership and pastors. As president of its board, he gave willingly of his thought, time and means to the advancement of the church, and great was our regret when, a few months ago, he asked release because of increasing infirmities. Judge Moss leaves the companion he so tenderly loved and eight children to revere his memory. Though scattered in life's duties from the Atlantic to the Pacific, they are permitted to gather in the old home and together lay away the body of their dead. As a man, upright and respected; as a citizen, honored and cherished; as a Christian, genuine, sincere and faithful; in his family, reverenced and beloved, Brother Moss has left as a heritage a memory untinged with regrets and a splendid incentive to others to emulate his virtues. Appropriate resolutions of respect were passed by his associates on the official board and read by the pastor before the church. Similar action has been taken by the various organizations, civic or fraternal, with which he has been associated.

*Paris, Mo.* J. H. WRIGHT.

✻ ✻

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# The Home Department

### What Have We Done To-Day?

We shall do much in the years to come,
  But what have we done to-day?
We shall give our gold in a princely sum,
  But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
  But what did we speak to-day?

We shall be so kind in the after while,
  But what have we been to-day?
We shall bring to each lonely life a smile,
  But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
  But whom have we fed to-day?

We shall reap such joys in the bye and bye,
  But what have we sown to-day?
We shall build us mansions in the sky,
  But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now, do we our task?
Yes, this is the thing our souls must ask,
  What have we done to-day?

* *

## The Bronze Vase.

By J. Breckenridge Ellis.

### Synopsis of Preceding Chapters.

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either one of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half brother in St. Louis having failed to answer repeated letters from Mrs. Revore. The new minister, Brother Bellfield, takes the children into his already overflowing home. Rhoda has a visit from a mysterious man named Boggs, who claims to have been sent by Mrs. Revore's half brother to find out whether the children know anything of a bronze vase.]

### CHAPTER IX.

Rhoda, pale and panting, stopped at the bottom of the staircase. She feared that if she went up the stairs, the man would follow her. He might do something to the invalid. He was about middle age and, in spite of his decent clothes, everything about him was repulsive to the girl. The large, shiny boots, the new hat, the clothes with their green check, seemed to breathe of a criminal atmosphere. The impudence of the man in forcing his way into the hall, and the baseness of his nature that prevented him from squarely meeting her eyes, moved her with a nameless repugnance. As he continued to stare shiftily at her, Rhoda asked again, but with less courage than before, "What do you want?"

"Who are you?' inquired the man. "My name is Boggs. What is yours?"

"I am Rhoda Revore."

The man laughed a sickly kind of persuasive laugh, as if he would try to win her confidence. "*I* knew what your name was," he said. "Where's Raymund?"

"Raymund went to church."

"And so your mother is dead," said Boggs. "Poor Mrs. Revore! I haven't seen her since you and Raymund were babies. Much difference in your ages?"

"We are twins," Rhoda answered. Then she asked suddenly, partly losing her fear, as Boggs showed no intention of coming nearer, "Did Uncle William send you?"

"Yes," said Boggs, rubbing his hands together in a way that reminded the girl of oil and slime, they were so moist and clammy and noiseless in their motion. "Your uncle William was the man. So you are twins, are you? Yes, now I remember. I knew your father poor Dick Revore. He never lived to see you two get to be helpless orphans, Dick didn't. Poor Dick, it was well enough, I reckon."

"Did uncle William send for us?" asked Rhoda with a sense of loathing that she would never have the courage to go to St. Louis in company with this man.

"No, not your uncle William! I came here to ask just one question. He sent me here to find out one thing. I've come all the way on that account." He fixed his snaky little eyes on Rhoda and asked abruptly, "Did your ma ever tell you about the bronze vase?"

Rhoda was confused by his venomous look. "What bronze vase?" she asked, helplessly.

"*Any* bronze vase," said the man with sudden sharpness. "Tell me the truth, girl, and no lies! And tell me this instant. *Do* you know about the bronze vase? Quick, I say, you little—yes or no?"

"I don't know about any vase at all," said Rhoda terrified by his brutal manner. "I never heard of a bronze vase. Mother hasn't had any vase since I can remember."

The man turned and left the house. At first Rhoda was too paralyzed with fear to move. When she ventured to the door to make sure of his departure, he was vanishing down the street. In the reaction, she sank upon the floor by the front door and sobbed hysterically. A long time passed before she crept upstairs. The invalid was still sleeping peacefully.

Rhoda was perplexed by a difficult question. Should she tell what had happened? Raymund ought to know. Finally she decided to confide in Brother Bellfield. That afternoon she told him what had happened. The good minister was, as he expressed it, already "frazzled out." The youngest grandchild had cried through most of his sermon, and when at last, by the most languid efforts, Mrs. Jasper had succeeded in silencing her, the intermediary had brought fresh diversion by falling off the bench. Brother Bellfield was still farther reduced in spirits by the exhaustion of a week of moving. Nevertheless his sympathy and interest in what Rhoda told him was fresh and grateful. The account was so strange, the incident so preposterous, that he was inclined to believe Rhoda had been shut up in the house with a wandering madman.

"Who suggested your uncle William's name?" he asked. "Did you mention it first, or did he?"

"I did. I asked him if uncle William sent him."

"You see!" exclaimed her friend. "He has never heard of your uncle, but he seized upon your hint. The idea of any one being sent here all the way from St. Louis merely to ask you if you knew about a bronze vase is absurd. The man was evidently crazy. I don't believe I would speak of it, even to Raymund. The family would all be alarmed; it would be bad for my sister, and it would bother Raymund, and perhaps excite him about something that we will never hear of again. I'll see that you are not left here alone, after this."

Rhoda was convinced that the minister was right; she did not tell Raymund.

The orphans passed three weeks at the minister's house. They did not start to school, but recited their lessons to Morton Bellfield. The young man did not require much time to dispose of Raymund's recitations, but he spent a good while over those of Rhoda. Raymund might have suspected that his sister was growing slow to learn if she had not confided in him, "I believe, Ray, that Mr. Morton only teaches us so he can talk to me about his trouble. He has a great, great trouble; it is a secret, but is something he can never get over, if he lives to be a hundred years old. He says so. His heart is broken."

"Is that why he doesn't help with the work?" inquired Raymund.

"That is it," said Rhoda seriously. "He has no heart to work."

"His trouble acts on him," remarked Raymund, "just like the climate does on Mrs. Jasper Bellfield."

"Raymund," said Rhoda, her blue eyes flashing, "you ought not to make fun of Mr. Morton. His trouble is something you couldn't understand. You are too young to enter into it," she added largely.

"I happen to be as old as you," Raymund smiled.

"Girls get old, first," said Rhoda wisely. She left him, and carried her geography to Morton.

"Rhoda," said Morton gently, his large melancholy eyes resting upon her sympathetic face, so pretty with its deep blue eyes and its hair like silver thread, "what is the capital of Wisconsin?"

Rhoda told him promptly (I trust the reader could have done as well).

"That is right," said Morton. "Lily and I used to talk about moving there when we first married, and going to housekeeping.

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Her most intimate friend lives there. Lily and I, when we were first engaged, talked all the time about how we would live when we were married. She seemed to enjoy it as much as I. But that was before the Other One came to town. Now where is Portland?"

"Portland, Oregon?"

"Certainly not," said Morton. "I mean Portland, Missouri."

Rhoda shook her head. "I don't know," she said, with a troubled look.

"It is a very little place," said Morton. "Maybe it isn't on the map. Let's hunt for it. It ought to be in the northern part, close to Albany, Missouri." They bent over the map, their heads touching like those of fast comrades. "Here is the place," said Morton, making a mark with his pencil where the map was blank. "Portland is right there. That is where Lily was born."

"I will always remember that," said Rhoda. She took his pencil and made the mark deeper.

At the end of the third week, Wizzen, slowly sauntering past the gate, spied Rhoda on the porch-steps, reciting to Morton. "Say, Rhoda," he called, "is Raymund there?"

"He is in the house," Rhoda answered.

Wizzen stood and swung the gate to and fro. "Do you want him?" asked Rhoda.

"Nuck," said Wizzen. Rhoda wanted to go on with her lesson and Morton wanted to talk about Lily, but nothing could be done while Wizzen stood attached to the gate. At last, as with a supreme effort, Wizzne screwed up his eyes, twisted his mouth, and looked at Rhoda from under the tip of his glazed cap. "Miss Glory wants both of you immediately," he said slowly. "Mrs. Omer is there. She's just back from Kansas City, and she said she didn't want to be kept waiting. They want you both immediately."

"Oh, Morton," said Rhoda with a gasp, as she unconsciously clasped her little hands together, "they are going to send us to the orphan home, after all!"

Morton took her hands in his and patted them softly. "You can always count on me," he said, his fine eyes looking at her dreamily from under his crisp, short, curly hair, "you can always count on me—remember that, Rhoda!"

(To be Continued.)

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## Our Filipino Indians.

BY C. L. PICKETT.

In all the mountain regions of Luzon there are tribes of people who have not responded to the inroads of the civilization of the past centuries. In the three provinces of Ilocos Sur, Abra and Ilocos Norte, there are, according to the census report, 29,846 of these people. Most of these are Tinguiannes, some are Igorotes and a very few Negritoes. With the exception of the latter, they are not different in color, and their general manners and modes of life are not very different from their more civilized brethren near the coast. It was my privilege recently to accompany Brother H. P. Williams on one of his trips to a Tinguianne village in the mountains of Abra. The population of the village was about 1,000, but it being just at the time of the rice harvest, we found it impossible to get the people together in any considerable numbers. We had abundant opportunity, however, to converse with and preach to a few of the principal men of the village. We had taken two native Christian Ilocanos with us, and a third joined us the second day. These seemed especially

**Adept at the Conversational Method**

of propagating Christianity and some of their best sermons were propounded into the ears of only one or two or three.

One evening the president, treasurer and school teacher, together with one other man and a couple of boys, became so interested that the conversation lasted for more than three hours, during which time the first five chapters of the Gospel of Matthew had been read and numerous effective sermonettes had been delivered. All seemed loth to close a few minutes after 11 o'clock. On our first morning with them the president sent out runners to tell the sick to come in for treatment. More than 30 of them came. Brother Williams told me that on a former visit he had caused the drums to be beaten in the streets to tell the people to come to hear the preaching.

Generally speaking, we found the people rather shy, timid, very quiet and apparently suspicious of innovations. A Catholic friar had formerly been among them for some time, but he had scarcely left an impression. Their religion seems to be one of

**"Spirits" with the Evil Variety Predominating.**

At death they frequently place food over the grave or in front of the house to satisfy the "spirit" so he will not disturb other members of the family. They frequently place food also at the entrance of the village so that as the "spirit" enters he may be made happy and will do them no harm. The only evidence of this kind that we saw on this visit was a bunch of newly harvested rice hung up on a bamboo pole in front of their granaries, in order that the "spirit" might be appeased and not molest the contents of their bins.

Three nights and two days were spent in their midst and every opportunity was used to come into intimate contact with them, dispel their fears and win their friendship. In how much we were successful the future alone will reveal. One afternoon, after divers and sundry sermons, the chief man of the village took it upon himself to explain in their own dialect what had been said, and for nearly 15 minutes he preached as fervently as any one could ask. Then, in the morning, before we left, he took occasion to explain to the people who had gathered about that we had not come to them for gain, but that we had come to heal the sick and teach as Jesus Christ had done, and to tell them of the Great Spirit.

We left them in the best of good humor, and it is our firm belief that future visits will reveal more clearly the power of the "Sword of the Spirit" and that ere long there will be a real spiritual harvest ready for the reaping.

*Laoag, P. I.*

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A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the NASHVILLE, CHATTANOOGA & ST. LOUIS RY.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. DANLEY, Gen'l. Pass. Agent, Nashville, Tenn.

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# Gleanings From March Magazines.

## A Tale of a Tea Table.

**Betsy** Bobbity baked a bun—
**A beautiful,** big, bewitching one,
**So light** that it fairly shone with pride,
**With** currants a-plenty safe inside.

**Patsy** Poppity peeled a peach,
**A pear** and a plum and put them each
**In a** tiny pie with a frosted top,
**As fine** as those in the baker's shop.

**Three** little maids to the pantry flew
**To look** for the dishes pink and blue,
**And** a terrible tragedy happened next—
**And my,** but the three little maids were vexed!

**Young** Puppety Pup came racing by,
**And the** little red table caught his eye;
**Then** never a bit he cared—not he—
**That he** hadn't been asked to the dainty tea;

**But he** ate up Betsy Bobbity's bun,
**With** all of the currants—every one,
**The** three little pies at a single bite,
**And** everything else there was in sight!

**Dora** Doppity cried, "Dear me!
**What a** capital time to give a tea!"
**And she** put the little red table out,
**With** three little chairs set round about.

**And** Betsy Bobbity's Baby Blue,
**And** Patsy Poppity's Precious Prue,
**And** Dora Doppity's Daisy Dee,
**Were** asked to come to a charming tea.

**But** never a word the three guests said,
**As they** gazed with a smile right straight ahead;
**And** never they showed the least surprise,
**Although,** right under their very eyes,
**The rude** and ravenous Puppety P.
**Ate all** that they were to have had for tea!

**Which** shows us plainly that Baby Blue,
**And** Daisy Dee and the Precious Prue,
**Were** well brought up, and clearly knew
**That** the proper, ladylike thing to do
**Was** never to make remarks at tea,
**Whatever** they chanced to hear or see.

—*Ellen Manly in St. Nicholas.*

## The Ideal in Everyday Life.

Let us now go for a walk, during which we will observe the people who are pursuing their callings. Let us note their mood.

We shall come upon persons whom we can not see sweep, hammer, or dig the earth without experiencing a desire to take from them their broom or hammer or spade in order to show them how they ought to use it This sort of worker is to be met with quite as often in the schools, in the church, in the studios of painting and sculpture, as in the fields, the mines, and the shops. Without ideals people are the same everywhere. When they teach, they make us weary of learning; when they make music, they cause us to hate music. They have no faith in their work. All the time they have the air of saying: "What a stupid trade I have chosen! Be sure my children shall not follow it."

Those who put the ideal into their work produce an altogether different effect upon us, whether they be manual or intellectual laborers. You see them at work, performing at times unpleasant duties, which you, perhaps, would not choose, but, with so much of good will, of punctuality and fidelity, and such an appreciation of "the useful flight of days" that they appear great to us, and an envy seizes us to imitate them.—*Charles Wagner, in Harper's Bazar.*

## The "Square Deal" and the Modern Husband.

We have heard much of the square deal ever since President Roosevelt started the cry. It is good gospel, and the modern husband is a subscriber to the creed. What he misses most in his life to-day is the proper relation of his home to his business. The fault may rest as much with himself as with his wife, but—as with many things that need reform—the remedy must come through her larger vision and initiative. She must see as he knows only too well, that in all the employments in which the modern husband does his part, system becomes every day more tyrannical. The world of effort is running on stricter schedules. All the cogs in its wheels must turn promptly. The plea of a late breakfast, or a laggard alarm clock, or a badly managed domestic establishment, does not satisfy the machine. The sins of the home are visited upon the husband by the damage they do to his standing with his work, and if in his home he has not a square deal to fit him in body and temperament for the strain of the strenuous day, he is not going to measure up to his opportunities. And as a man stands with his work so his family must stand with the world. A square deal for the modern husband makes him want to get home from his work—and that means a gentler system in the house than he meets in his working place; just as much system, of course, but the indefinable something added to it. A few flowers add nothing to the substantial qualities of the meal, and system without tact is still practical and useful, but system with tact is even more productive of smiles, that cost nothing and which are beyond price, than the meal with flowers.—*From the Delineator.*

## The Man in the Copper Box.

Some interesting deductions have been announced recently in regard to the study of the human body which has been going on for some time at the Middletown (Conn.) experiment station in co-operation with the federal government. Persons experimented on are shut up for a week or more in an air-tight copper box large enough to hold a man in comfort for several days, says "Country Life in America" for March. The chamber contains a folding bed, chair, table, etc., and ventilating pipes. A man is put into the room and then watched. Everything he consumes, his food, water, air, is carefully measured beforehand, and likewise everything he gives out. It would seem as if he could hardly think without the mental effort being measured and recorded in calories of heat. The air he has breathed is passed through purifying vessels, which remove the carbon dioxid and whatever else his lungs have put into it. The deposit is then weighed. It would have been impossible to light a match or burn a candle in the respiration chamber during the experiment, yet the subject, who was purposely not told anything about it, read, slept, ate his meals, conversed with his friends over the telephone, and in fact seemed in the best spirits during the twenty-four hours the air was maintained in the above condition.

## A Matter of Equilibrium.

Dr. Torrey, the English evangelist who was recently conducting meetings in the West, is a man of ready wit, which he uses with effect when interrupted while speaking. On one occasion in London a bibulous fellow arose and announced, waveringly, that he did not believe everything in the Bible.

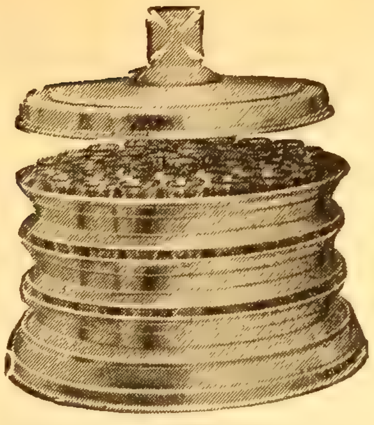
"I don't see how anybody can walk on water," he declared. "Can you do it, Dr. Torrey?"

The preacher looked grimly at the man for a moment, and then answered:

"Well, I can walk on water better than I can on rum."—*Harper's Weekly.*

## The Madonna.

Loveliest and most exquisite of the pictures that adorn our homes are those representations of the Madonna that artists for ages have loved to paint. Still lovelier are the madonnas one meets as one goes about the world. In a suburban train, one summer day, an Italian peasant took her seat by my side. She was a mere girl, not more than sixteen. On her bare brown hand showed her wedding ring, and in her arms she held a tiny infant, a wee scrap of humanity. Her face was radiant with pride and joy. From time to time she lifted a corner of the veil that hid the little crumpled face of the bambino, peeped



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at it and looked up with an expression so angelic, so heavenly, that it made my heart warm.

"Please let me look," I said. And never queen, with greater triumph in possession, displayed her princely offspring than this youthful peasant mother showed her little child. "How old is he?" I asked. And the answer came, "Just three weeks old today." God bless her and every other mother who cradles her babe with such delight!—*Margaret E. Sangster in Woman's Home Companion.*

❖

## The Most Famous Revival Song.

The evangelistic meetings of Messrs. Torrey and Alexander, the famous revivalists, are the exact reproduction of those of Moody and Sankey. One point of analogy is that a new series of "Gospel Hymns" is coming into vogue. Chief among them is "The Glory Song," which has been translated into fifteen foreign tongues, including the Chinese. It has been published 17,000,000 times within three years, and has been copyrighted, and the publishers have declined to allow even Mr. Alexander to use it longer. Hence a substitute has been written under the direction of Mr. Alexander, which is as follows:

When time is ended and heaven begun,
Earth's trials over, its victories won;
When I shall hear the dear Savior's "Well done,"
  That will be glory, be glory for me.

CHORUS:
  Oh, that will be glory for me,
  Glory for me, glory for me,
  Saved by his grace and beholding his face,
  Oh, that will be glory for me!

When I shall see the dear Lord I have known,
Once more exalted, a King on his throne;
When I shall hear him confess me his own,
  That will be glory, be glory for me.

Life may bring sorrow and weariness now,
Under the weight of the cross I may bow;
When Jesus places a crown on my brow,
  That will be glory, be glory for me.
—*Leslie's Weekly.*

❖

## Rural Delivery.

A few months ago General Rush Hawkins contributed an article to the "North American Review," entitled "The Why of Rural Free Delivery," in which he argued that that service had been established to strengthen the hands of the political party now in power. Egbert T. Bush, a New Jersey farmer, answers General Hawkins' article in a very convincing paper which appears in the March number of the "Review" under the title "A Rural View of Rural Free Delivery." Mr. Bush shows the need that existed for such a service, and he claims that, if those who dwell in the cities help to pay for the rural service while they derive no advantage from it, a similar argument might be used by those who live in the country in regard to Free Delivery in the cities. He argues that Rural Free Delivery helps to pay for itself by economies effected through the discontinuance of star routes and messenger services, and through the gain which results from taking up the cancellations of offices from which the government previously derived no revenue. In fine, Mr. Bush insists that Rural Free Delivery is only the natural development of the City Free Delivery which was born of progress over forty years ago.

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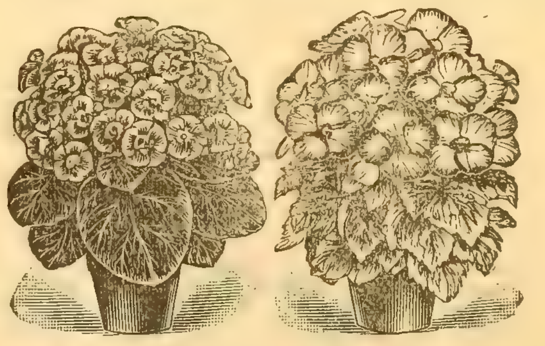

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## Chinese Children at School in America.

BY MANTON MARLOWE.

Among the "little citizens" of our country who were not born here none are quainter in their appearance or more interesting than the little Chinese children with their "pigtail" queues of jet-black hair, their almond-shaped eyes, and their queer dress. But in the cities where there are many Chinese children, one may see a good many of them dressed just as American children dress, and some have said good-bye to the "pigtail."

Chinatown of any large city is always an interesting if not very attractive place. It is a place of strange odors, strange sights and of strange sounds, if some of the Chinamen chance to be singing. The Chinaman with a musical voice is rare, but there is sometimes music in his soul even though he be denied the voice with which to express it sweetly. And, like some of our own Americans lacking the same gift, he will make an attempt at singing, no matter how strange and harrowing the result may be. I once lived not far distant from the laundry of a Chinaman who would sing in the city of Denver, and, what was worse, he would sing at untimely hours, such as 1 or 2 in the morning, for you know the Chinese laundryman is the most indefatigable of workers, and he may be found at his ironing board at almost every hour of the night. This Chinaman worked and sang so industriously in the "wee sma' hours" that some of us who lived near his laundry were compelled to ask the policeman on that beat to see to it that Ween Ting sang no more after 11 at night. There was no possibility of sleep with that strange, weird, rasping voice cutting the air when Ween Ting sang Chinese love songs. Indeed, I can hardly imagine a much more fearsome thing than those same love songs as he sang them in the stilly summer night.

But this article has to do with the Chinese children in our land, and particularly with those who go to school. I do not know that I have ever seen a Chinese boy or girl attending the regular public schools with American boys and girls. I suspect that few of the Chinese children are familiar enough with our language to keep up with an American course of study; therefore they have in San Francisco and New York and possibly in one or two other cities, schools excusively for Chinese children. New York now has such a school with about 25 scholars in it. It is in the Chinese quarter of the city, and the head master is Mr. Leong Mon Hain, who came from Canton in China for this express purpose. He has for one of his assistants Mr. Fong Chew, who is editor of a Chinese paper published in New York. These gentlemen teach in the Chinese language in the forenoon, and in the afternoon instruction in English is given by a young American teacher. Most of the children dress as they would in their native land, but some appear in the American blouse and knickerbocker, while the few girls wear the Chinese dress almost exclusively.

When the two teachers in Chinese have charge of the school, the pupils follow the custom of their own land and all study aloud, thereby creating an amusing kind of "blackbird chorus" that would utterly confuse an American teacher. I wonder if you know that it has been demonstrated that all foreign children in our public schools learn faster than our American children. One reason given for this is that the children of foreigners are so eager to learn our language that they take going to school much more seriously than does the average American boy or girl. They study very faithfully and very seriously, and the progress some of them make is remarkable. They "pick up" our language in an incredibly short time, and some of them who arrive in our country without being able to speak a word excepting in their native tongue, are, in a year or two, in grades with American boys and girls of the same age.

There is a public school exclusively for Chinese children in San Francisco, and last year the children in this school reached a higher percentage in their studies than those in any other public school in the city having no grade higher than the 7th. Indeed, the percentage was 100. Wong Buk Yue, an alert Chinese boy, had a higher average than any other pupil of any grade or nationality in the city. His average was 97, and the highest average attained by any other pupil was 94. It seems to me that the American pupils should have taken off their hats to little Wong Buk Yue. There is one boy of but 12 years in the New York school for the Chinese who speaks English almost perfectly. His name is Henry Wing, and he is a great help to the teacher, for when his schoolmates find themselves bewildered over some of our American words little Henry is glad to act as interpreter and make the meaning clear. Two boys, named Lee Yow and Lee Yen, neither of them 12 years old, are already well up in the mysteries of fractions, and they can read and write our language as well as the average American boy of that age.

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Reprehensible attempts are being made by certain publishers to create prejudice against this paper on account of its expressions on the subject of church federation. Possibly ten have been frightened into thinking we are hastening toward Christian union too rapidly, and have fallen behind the procession—certainly not a score. In former days many wrote, "Stop my paper," because we did not oppose the organ. Afterward more would thus terrify us because we did not fight the organization of missionary societies. But The Christian-Evangelist was right then and it is right now. It rejoices in a great and rapidly growing constituency, trusting in its leadership and continuing with it, even if it does not yield immediate, unquestioning and universal approval of every step that the Editor and his counselors believe tends toward the light.

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the fact that some of the little girls bring their baby brothers or sisters with them, for the little Chinese girl must be a little mother to the baby of the family and the baby must go where she does. Happily for the school the Chinese baby is less given to crying than is the American baby, and in a school in which all the scholars study aloud, it matters little if a baby or two does indulge in a good "crying spell" during school hours. It can add but little to the babel already existing. But the scholars do not study aloud when the American teacher has charge, and that is always a matter of surprise to new pupils. The most alert little girl in this interesting school is named Tom Gay, although she is anything but a tomboy in her manners, and is, on the contrary, what some of our American teachers would be sure to call the "dearest little thing in the world." She is as good as the day is long. Indeed, refractory pupils are almost unheard of in the Chinese schools. Absolute obedience is too largely the rule in their own homes.

Did you know that there is no alphabet in the Chinese language? Each one of those strange hieroglyphics that you see in written or printed Chinese stands for a different word, and the little Chinaman has a great deal more memorizing to do when he attends school than you have to do in your American school. His habit of memorizing is one reason why he is such a quick learner. One should have a good deal of respect for the Chinese scholar, for he has acquired his learning through a tremendous amount of faithful industry.

His first day at school is an event of very great consequence in the life of a Chinese boy. The parents attach so much importance to this day that they sometimes go to some fortune-teller in order to make sure that they have made no mistake in selecting the day on which the boy shall begin his educational career. The child is clad in his very best clothes for the occasion, and he always takes with him a present for the teacher, and in order to make quite sure that success shall attend him, he burns some incense before a tablet on which the name of Confucius is written. Having done all this he feels that he has started out well. All the methods of study in a Chinese school are different from ours. The children do not use pen and ink in learning to write. They have instead a small camel's hair brush, a condensed cake of ink, an "inkstone" and a little vessel of water. These are the requisites for a lesson in writing. All the strange Chinese characters are made with the little brush, and one can but wonder how it is possible for these little scholars to make them twice alike.

Americans who have had experience in teaching Chinese children in public or mission schools find them to be eager and willing students, quick to respond to kindliness and friendliness on the part of the teacher, and if you think that these rather stolid-looking little fellows do not enjoy fun, you should see them at play during the recess and noon hours at school. Then they are just like other boys, for a boy is a boy in some things the world over.—*Wellspring.*

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ST. LOUIS, MARCH 22, 1906.

WE need to beware of ecclesiastical bigotry, of theological prejudice, of intellectual prepossession and conceit. Humility, teachableness, susceptibility of soul, we must earnestly covet and pursue. The nobler souls are ever crying for the light. "That which I see not, teach Thou me." "Teach me Thy way, O Lord." "Teach me Thy statutes." "Teach me to do Thy will." Who are these suppliants for the clearer light? Are they babes, simpletons, novices, ignoramuses, illiterate, inexperienced souls, with the least vision and enlightenment? Surely not. They are the seers, the poets, the princes of the intellectual world, the masters of those who know, and it is precisely such royal souls as Moses, Job, Isaiah, David, Solomon, John, and Paul who are most conscious of imperfect knowledge, and who seek most passionately for the fuller all-illustrating light. If we live thus in simplicity of desire, in meekness of spirit, in all lowliness and openness of mind, praying that we may be filled with the riches of understanding, our whole body shall be full of light, as when the bright shining of a candle doth give us light.

—*W. L. Watkinson.*

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Our waiting eyes shall see.

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J. H. Garrison.

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THE
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"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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# 1809 CENTENNIAL PROPAGANDA 1909
## CHURCHES OF CHRIST

: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

State Missions are among the most neglected of the great interests whose development is essential to a Centennial celebration creditable to a brotherhood powerful as ours will be by 1909. THE CHRISTIAN-EVANGELIST longs to see our State missionary societies coming into their rightful inheritance of popular esteem and help. The Christian Publishing Company so firmly believes in State Missions that it is supporting its own Living-Link Evangelist in Oklahoma. Read Bro. L. G. Thompson's article on Colorado and the Centennial. We shall be pleased to hear from other State Secretaries.

### Progress and Centennial Plans in Colorado.

BY SECRETARY L. G. THOMPSON.

Colorado is in line with the centennial propaganda. Our last state convention planned larger things than ever before undertaken—the raising of $3,000 for state work this year. Colorado will have a celebration one year before the centennial. In 1908 the Colorado Christian Missionary Society will be 25 years old. Recently our state paper, the "Colorado Christian Herald," suggested that after we raise the $3,000 this year we increase the amount to $4,000 in 1907, and round out our first 25 years of organized work by raising $5,000 in 1908. There remains yet very much to be done if we raise the amount we have set before us this year, but it can be accomplished if all will do their best. Beginning in 1899 to attempt larger self-support, the effort was for $1,000 that year, and more than $1,200 were secured. The highest amount secured in any one year since was $1,629. Two years ago it was resolved to try for $2,500, and the last convention put our faith to the test by voting to strike boldly out for $3,000 this year.

Colorado has but 45 churches, and between 5,000 and 6,000 members. Some one in the east may say that we do not need missionary aid if we can attempt so much ourselves. Why, then, undertake such large things in a state where we are so weak? If the states where we are strong would attempt as much in proportion to membership and ability vast sums would pour into the missionary treasuries. The reason Colorado is attempting so much is because we are face to face with great opportunity and crying need; because the best our good friend and helper, the Christian Woman's Board of Missions, can do for us is so far short of our needs; because this great territory is plastic now, but to-morrow will be rigid and unyielding. Colorado presents one of the greatest missionary fields in the world. Central in the great west, abounding in resources which as yet have only begun to be developed, being rapidly peopled by some of the choicest individuals from the eastern and other states; projecting immense business enterprises; building a transcontinental railroad which will open a territory as large as the state of Pennsylvania; the national government digging vast irrigating canals, there is every reason why the eyes of the nation should be turned to this great commonwealth. This is the day of our opportunity; if we let it pass we do so at our peril.

There remaineth yet very much land to be possessed. Out of 59 county seats we have churches in but 19. We ought to establish churches at once in at least 36 promising towns and cities. Eleven churches are being aided, but seven are absolutely unable to support preaching without help from without, and they are waiting for that help. An evangelist should be put in the field to give his entire time to meetings. Some of these many needs can be met if we secure $3,000 this year. Never was here a more important hour in Colorado than the present.

Practically all that we have in Colorado has come from missionary aid. Out of our 45 churches 40 have received missionary aid. Our churches have been born in the missionary atmosphere and rocked in the missionary cradle, and, in turn, they are loyal to the missionary cause. Very few ever allow a year to pass without making a good offering to state work.

For the last three years we have been laying greater emphasis than formerly upon evangelistic work. Already this year we have some notable meetings to report. A four weeks' meeting at the Central Church of Pueblo, in which the minister, J. H. Mohorter, preached, added 139 to their membership. This is the largest result within the state in the memory of the writer where the meeting was held with home forces. A five weeks' meeting at La Junta, in which John T. Stivers was the evangelist, practically made a new church in that city, adding 96 to the membership, among them some of the most prominent and influential in the town. The same evangelist is at Rifle now, and the result up to Feb. 22 was 38 added, and the meeting continuing. Grand Junction, with Frederic Grimes, pastor, preaching, had 23 up to Feb. 21 and still going on. Rifle has just dedicated a good house, and Golden and Canon City are preparing to build modern houses. Our great need is more means to push the work faster.

*Denver.*

### Appreciative Constituents.

With very much pleasure and profit I have read THE CHRISTIAN-EVANGELIST the last two years. It has the right ring. May it long continue to be a light to those who sit in darkness. J. H. COULTARD.
*Owosso, Mich.*

I want to get our Bible school to use your literature and supplies at once. Very frankly, I like the spiritual tone of the Christian Publishing Company, from THE CHRISTIAN-EVANGELIST down to primary cards in the school. I commend your Christian spirit. R. E. ELMORE.

#### A Family Treasure.

Enclosed find $1.50. I enjoy my paper so much I want my father to read it.
*Albany, Md.* C. W. HARRISON.

#### It Is So Everywhere.

THE CHRISTIAN-EVANGELIST is winning more friends continually in Oklahoma.
*Enid, Okla.* SCOTT ANDERSON.

#### Life's Cheer.

I must have your paper to cheer me through this difficult life. I think that if more Christians would read your Christ-like pleading we would have a better world to live in. U. S. HAMBERGER.

#### A Bible School.

Any person who has long been a student in the school of THE CHRISTIAN-EVANGELIST can be pointed out in any society. They are its salt. They are a city on a hill. They are light to those in darkness. They have become diligent in faith, in spirit, in knowledge, in self-control, in patience, in Godliness, in brotherly kindness and in love. Such persons in any society form a unity.
*Louisville, Ill.* W. M. GLADSON.

#### From Honolulu.

I regret to see our benevolent interests losing you, but if such had to be I rejoice that THE CHRISTIAN-EVANGELIST catches you. I like the way you are taking hold. Such energy, determination and boldness will win. I can not say anything too good for THE CHRISTIAN-EVANGELIST or its leaders. What would we do without such a paper in these times? I fear the faith of the "Hard-shells" would claim us.
*Honolulu.* G. D. EDWARDS.

#### A Continuous Feast.

THE CHRISTIAN-EVANGELIST is a veritable feast of good things these days. I do not think it could well be improved upon, and yet I hope to see it grow in goodness and power and live to see that 100,000 limit reached; for when that number of our people shall read the paper, imbibe its spirit of catholicity, loyalty and love of the truth, the church will at once be a power never before realized
*Havensville, Kan.* T. J. RICHARDSON.

#### It Will.

I trust THE CHRISTIAN-EVANGELIST will keep sweet on the federation question and be very guarded in its statements, even though "the heathen rage and imagine vain things." The spirit of our Christ must ultimately lead our great brotherhood through federation into unity. But let us all be patient and kind with those whose spiritual status prevents their seeing the Master's glory, as well as those whose eyes the "god of this world" (*i. e.*, dollars) has blinded. Lead and don't argue.
*Hanford, Cal.* C. C. BENTLEY.

# *Current Events*

**An Anti-Trust Decision.**

The United States Supreme Court has handed down two decisions of the highest importance for anti-trust proceedings now in progress. The decisions, which were in the cases of the paper trust and the tobacco trust, assert the principle that the agents and officers of a corporation can not refuse to testify or to produce the books of the corporation, on the ground that by so doing they would incriminate the corporation. It is the privilege of an individual, under the fifth amendment, to refuse to give testimony which would incriminate himself. But this is a matter of personal privilege and does not extend to corporations which are creatures of the state, enjoying privileges given to them by the state. Moreover, corporations can be brought into court only through the oral testimony of their officers and agents. But these men individually are not the corporation. The corporation in relation to them is another person, and the amendment does not permit any one to refuse to testify for fear of incriminating another. The decision further says:

> "The corporation is a creature of the state. It is presumed to be incorporated for the benefit of the public. It receives certain special privileges and franchises, and holds them subject to the laws of the state and the limitation of its charter. Its rights to act as a corporation are only preserved to it so long as it obeys the laws of its creation. There is a reserved right in the legislature to investigate its contracts and find out whether it has exceeded its powers. It would be a strange anomaly to hold that a state, having chartered a corporation to make use of certain franchises, could not, in the exercise of its sovereignty, inquire how these franchises had been employed, or whether they had been abused, and demand the production of the corporate books and papers for that purpose."

It is believed that this decision bears directly upon the case of the beef trust, and that it completely supports the position taken by Attorney-General Hadley of Missouri in his suit against the Standard Oil Company and his demand for testimony from Mr. H. H. Rogers.

◆

**The Kaiser's Failure.**

Kaiser Wilhelm has, to all appearances, completely failed in his effort to secure a foothold in Morocco and to get his pretensions there recognized by the international conference at Algeciras. The essence of the controversy was the rivalry of France and Germany for precedence in Morocco and the control of Morocco is a highly important factor in that complicated section of European politics which is known as the Mediterranean situation. In this rivalry, France has the immense advantage of a prior claim. She is already on the ground with an effective and accepted influence over the Moroccan government. Germany, with a plausible pretext of protecting her commercial interests, but with deep-lying political motives, wishes an alteration of the status quo in her favor. The calling of the conference was to prevent the possibility of a hostile clash between these two powers. European politics is such a tangled web that no contest between two powers on any conceivable subject can fail to involve the interests of all the other powers, and this was especially the case in the Moroccan dispute. Within the past few days, Germany's political motive for her Moroccan policy has come more clearly to light, with the result that all the powers have virtually served notice upon her that she must not disturb the existing situation or further press her claims. Even Italy and Austria, her allies in the Triple Alliance, are with France on this issue, because it is vastly to their interest that there be no disturbance on the Mediterranean.

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**The Moros Again.**

Our latest and reluctant wards, the Moros, of Jolo, have been on the warpath again, and it required a battle of four days, with nearly 900 casualties, to subdue them. A company of several hundred habitual offenders, whom even so lenient a critic as the sultan of Jolo characterized as rebels and robbers, fortified themselves in the crater of an extinct volcano, near the city of Jolo, and made raids from that stronghold. The situation became so serious that General Wood went down from Manila to look after it in person. There was a sharp, decisive engagement. The fortification was carried by storm. The Moros fought to the last ditch and insisted on being killed before they would give up. So, of necessity, it became a battle of extermination. The American casualties were not serious. It is believed that this will be the last engagement of such magnitude in Jolo. These occasional outbreaks are not to be wondered at. It is less than eight years since we entered the Philippines, some of whose islands, notably Jolo, contain large populations of warlike aborigines. It took a great deal longer than that to subdue the savage population of our own country, and it is not so many years since Indian outbreaks were tolerably common. Twenty-five years ago Apache raids in Arizona were almost as common as Yaqui raids in Sonora are now.

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**The Accident at Courrieres.**

One of the most disastrous mining accidents in history occurred on Saturday, March 10, in the coal mines at Courrieres, near Calais, France. An explosion of fire damp caused the death by burning and asphyxiation of 1,193 men, according to the most accurate figures now obtainable. The accident occurred shortly after the men had descended into the mine in the morning. Of 1,795 miners who went down into the pits only 602 escaped alive. The explosion so wrecked the hoisting machinery that it was with difficulty that these were rescued, and in some of the shafts the loss of life appears to have been absolutely complete. Courrieres is in the center of one of the largest coal fields in France, with an annual output of 5,000,000 tons.

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**Mr. Taft and the Supreme Court.**

The retirement of Justice Brown of the United States Supreme Court at the end of the present term of court, in the early summer, will leave a vacancy which Secretary Taft can doubtless have if he wants it. Although it has been his ambition to occupy a place on the supreme bench, it is understood that he has already twice declined appointment because he thought he owed some further service to the Philippines. That special service is now about completed, but while rendering it and performing the other duties of his office, Secretary Taft has become a presidential possibility. It is scarcely possible that he can be ignorant of this fact, and it would be entirely natural if, with this possibility, he should have conceived a new ambition superseding the old one. The acceptance of a place in the supreme court will be equivalent to a permanent retirement from politics, and it may be that this prospect will not be so attractive to Mr. Taft as it was four, or even two, years ago. On the other hand, it would be highly advantageous, from the standpoint of the present administration, to have the court reinforced just now by a man whose familiarity with current questions can not be doubted, and whose attitude regarding rate legislation and kindred topics is known to be in accordance with the President's views.

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**Susan B. Anthony.**

Susan B. Anthony died March 13 of pneumonia at her home in Rochester, N. Y., at the age of eighty-six years. For sixty years she had been engaged in public work and for half a century had been recognized as the leading advocate of equal suffrage. Much of her work before the war was devoted to the anti-slavery cause. In early years she was an effective advocate of fuller civil rights for women, such as the right of married women to control their own earnings, and she was instrumental in securing some legislation in this direction. She was, first and last, a vigorous advocate of temperance. When refused admission to a temperance convention in 1850 on account of her sex she organized a convention of her own. But her name is associated in the public mind especially with the cause of equal suffrage, in the interest of which she wrote, lectured and organized incessantly. She was a woman of extraordinary intellectual and executive powers and of the highest character.

## Christian Union: A Historical Study.

### II. The Post-Apostolic Age.

*1. Changes in Polity and Doctrine.*

When we cross the boundary line of the first century we soon become aware of certain changes which have taken place or which are in the process of taking place in the Church. One of these relates to church government. In the New Testament there are two classes of officers spoken of in the local church, elders or bishops and deacons. Now we find that in each board of elders there is one to whom the term "bishop" is specially applied. He is still, however, only the president of the board of elders and bishop of the local church, but there is now a three fold ministry, instead of a two fold. It is not our purpose here, however, to deal with the question of "the historic Episcopate" except in so far as it bears on our general subject of Christian union.

There is no question but that the occasion of this increased emphasis upon ecclesiastical authority, which is so noticeable in the second and succeeding centuries, is the supposed necessity of having such authority in order to resist the rising heresies and preserve the unity of the Church. Jerome, the great scholar of the fourth century, says: "With the ancients presbyters were the same as bishops; but gradually all the responsibility was deferred to a single person, *that the thickets of heresy might be rooted out.*" Perhaps the persecutions to which the Church was subjected in the latter part of the first century, and, with varying degrees of intensity, on down to the conversion of Constantine, and his elevation to supreme power and his edict of toleration in the year 312, had the effect of consolidating the Church and concentrating its authority. But whatever may have been the causes producing this increase of external authority in the Church and reliance upon such authority to preserve its unity, the *fact* is unquestionable and that is our concern at present.

Along with this gradual change in church government, in which authority is concentrated in the hands of bishops, and later in the hands of metropolitan or city bishops, of whom the bishop of Rome was at first only *primus inter pares,* or chief among equals, because he was bishop of the chief city, there was another change going on destined to have a no less lasting effect on the fortunes of the Church. This related to doctrine. The philosophic bent of the Greek mind found congenial employment in seeking to harmonize the simple but sublime facts and truths of the Gospel with their philosophy. "For a considerable time," as Professon Fisher tells us, "all Christian writings were in the Greek language. The services of the Church, even at Rome, were at first held in that tongue. So far did the Greek influence prevail that not until the beginning of the third century did Latin writings of any importance appear, and even then it is not in Rome, but in one of the provinces in North Africa, that theological works are first composed in this language." The group of writers of this period, known as the Apostolic Fathers, because they were supposed to have known personally some one or more of the apostles, were not thinkers of a high grade. Much of their writings is highly speculative and allegorical. "The ablest writers of this period," says Professor Fisher, "were the Alexandrian teachers. Alexandria was the seat of a great university, with its large libraries, its learned professors and its throng of inquisitive and active-minded youth. There, in the Jewish philosophy of Philo, Plato's teaching had been blended with the doctrine of Moses and the prophets, and by means of allegory the Old Testament had been made to re-echo with a modified sound the teachings of the Greek schools of thought. In such a community, as Christians multiplied, the instruction of catechumens often required doctrinal explanations much more advanced than were requisite in ordinary churches. Thus the catechetical school developed itself into a theological seminary, where abstruse points of divinity were handled and young men were trained for the clerical office. The Alexandrian theology was the first serious attempt, among those who adhered to the great facts and truths of the Gospel, to adjust the relations of Christian doctrine to reason and philosophy. It was the first attempt to build a bridge between Christianity and the wisdom of the Gentiles."*

Thus in Alexandria began that philosophic handling of "abstruse points of divinity" which gave rise to the Arian controversy and resulted in the formation of the Nicene creed at the council of Nice in the year 325. This adoption of an authoritative creed, other than the simple one of the Apostolic Age, had for its object also, as did the increase of ecclesiastical authority, the refutation of heresies and the preservation of the unity of the Church. The two chief heresies of that time were Ebionitism and Gnosticism, both of which had their beginnings in the Apostolic Age. The Ebionites were descendants of the Judaizing Christians of Paul's day, who continued to hold on to the observances of the Jewish law. Like all narrow sects, they had subdivided among themselves. It is in the very nature of narrowness and bigotry to divide and subdivide, as it is the nature of catholicity and charity to unite and cement together. The whole history of religious thought shows that just as any religious movement anchors itself to the past by holding on to that which has passed away, division sets in, because a part of it, refusing to be bound by the dead past, and sharing in the living thought and growing life of those who seek to keep in touch with the living Christ, move on in the stream of progress, leaving their fellows behind; and this process repeats itself as long as the sect has vitality enough to beget those who refuse to be shackled.

The Gnostics denied that Christ had come in the flesh; they claimed to be possessed of a *gnosis* or kind of knowledge not accorded to ordinary Christians. With an Oriental dualism they identified evil with matter, much as our "Christian Science" of to-day, and held that between God and man there was a chain of existence called *eons,* which emanated from him and filled up the intervening distance. This sect, too, was divided into several kinds, the differences between which do not concern us in this study. They are mentioned here as showing what the Church of that period had to contend with, and as furnishing the occasion for the increase of ecclesiastical authority and the formation of a doctrinal creed, both of which were deemed necessary to preserve the unity of the Church. But this involves a fundamental change in the very conception of unity, which no longer consists in allegiance to a common Savior and Lord, but in doctrinal uniformity, or the acceptance of a common creed and submission to ecclesiastical authority, instead of submission to Christ through faith and to each other through love. The bond of union has become, or is becoming, external instead of internal.

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*History of the Christian Church, by Prof. Geo. P. Fisher, pp. 71, 72.

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## Our Conventions and Our Missionary Societies.

In ordinary usage we speak of our annual conventions, both state and national, as missionary conventions, because they are that predominantly. But they are not exclusively missionary except in the broader sense of that term, in which we regard all our general interests as contributing to the spread of the Gospel and the upbuilding of the kingdom. There are our college interests, our benevolent interests, our Sunday-school and Christian Endeavor work, and such other miscellaneous but important matters as have to do with the general welfare of our cause. With the exception of the foreign mission work, which is managed by the Foreign Christian Missionary Society, and the women's work, which is managed by the Christian Woman's Board of Missions, all these general interests have hitherto received attention under the general management of the American Christian Missionary Society, for the simple reason that all these interests have special reference to the homeland. This fact has given special interest to the sessions of the convention held by this society. In recent years the multiplication of these varied interests has made it necessary to divide the convention into sections to give due consideration to each one.

The criticism is sometimes made against the American Christian Missionary Society, or what we call the Home Society, that it is turning aside from its legitimate work to consider the other interests mentioned. But since the constituency of that society is precisely the same as that of the other societies, the criticism, as far as it has any force, applies to the whole brotherhood, or at least to that part of it which is engaged in co-operative work and attends these conventions. Is this criticism well taken? It does not need to be argued that other interests besides those strictly missionary require and should receive the attention of the brotherhood in some of its deliberative assemblies. It is simply a question, therefore, of whether this business shall be transacted under the auspices of the convention of the American Christian Missionary Society, or whether another convention be held, either at another time and place, or in connection with the series of conventions held annually by our different societies. If it is a matter of the least embarrassment to our home mission work, or if that work is in any way retarded by the consideration of these general interests under the auspices of its annual convention, then it would be better that an independent convention be called in connection with the other annual national conventions, in which those questions not strictly missionary should be considered.

This question has recently been raised in connection with the discussion of the subject of church federation. Some of the brethren who oppose federation have raised the point that this subject is not germane to our missionary conventions. It would be easy to overrule this objection on the ground of precedent throughout our whole history. We have hitherto received and discussed overtures looking to union from various religious bodies, have appointed committees to confer on the subject of union with similar committees appointed by other bodies, and have received and considered their reports. We have also received delegates from other bodies who have urged the importance of union and closer co-operation. To rule out of our convention, at this late day, an overture from other churches looking to a closer union of the people of God, would be a reversal of the policy hitherto pursued and would indicate, unmistakably, the coming in of a new spirit different from and hostile to that which has hitherto prevailed among us. On the ground of *germaneness*, therefore, there is nothing to be said against the consideration of the subject of federation or a closer co-operation of Christians, in our American Christian missionary convention.

There are other grounds, however, on which it may be worth while to consider whether the question of church federation should be considered by the forthcoming annual convention of the American Christian Missionary Society. If, in the judgment of the officers of this society, and of its board of managers, it is thought that the interests of the society might be injured by any action which might be taken in a convention held under its auspices on the subject of federation, because of the differences of opinion which have developed out of a misunderstanding of what is involved in the subject; or, if these custodians of a public trust should hold that there is not *time* for the due consideration of this subject without doing injury to other topics more directly connected with the work of home missions, we are sure, without consulting them, that the advocates of the kind of co-operation which church federation proposes, would waive their own judgment, both as to the germaneness of this subject, and its vital relation to our future work, and consent to its consideration in a representative gathering of the brethren representing all our interests, to be called at Buffalo before, during or after our regular annual convention. They are not contentious; they want peace, but they want peace with honor. They believe, now that this issue has come before us, that the only manly and Christian course is to meet it in the large and free spirit which characterized the fathers of this reformation.

The time for discussion has been ample. It has been under discussion for three years in our religious journals, and twice it has come before our great popular assemblies. At our national convention at Omaha, with but brief time for discussion, the general principle of federation was approved by resolution. Then, after considerable discussion in our papers, the question came before our congress at Des Moines, Ia., where all sides had a fair hearing, and was discussed to a finish. At the close of that discussion there was not a note of opposition to the kind of federation there advocated. Its chief opponents were present, and, by their silence, or by their questions, indicated that their opposition had arisen from a different understanding of the word federation from that which its friends gave to it. It was supposed that this was the end of any controversy among us on the subject. Since that time we have had more than two years for the further consideration of this question. Meanwhile the great Inter-Church Conference in New York City has been held, and its basis of federation, which our own members had their full part in formulating, has been submitted to the Christian bodies of America. In its spirit of union, its freedom from objectionable terminology, the absolute freedom which it guarantees to all co-operating bodies, and in the ends which it proposes to accomplish, even the opposition has admitted that it is in advance of anything that has yet been proposed. The representatives from each religious body participating in that conference were requested to bring this proposal for a closer co-operation before the first general meeting of their respective bodies.

This, then, is the situation. The issue is upon us. We can not evade it if we would, without disrespect to the whole religious world; and we would not if we could. It is an issue which we have been largely instrumental in bringing before the religious world. Let us meet it in the spirit of catholicity, fraternity, high courage and devotion to the will of our Master, as becometh the spiritual descendants of fathers who gave their all to the sacred cause of Christian unity on the simple basis of faith in, and loyalty to, Jesus Christ, our common Lord and Savior.

## Notes and Comments.

One reflection which must have come to every thoughtful mind among us during the recent discussion of a closer union among Christians, is that many of us are not ready for Christian union. The one essential condition of Christian union is a personal, vital union with Christ. There can be no permanent union except among those who are thus united to Christ. All these share the life of Christ, have the spirit of Christ, and are in fellowship with his plans and purposes. They are humble, teachable, fraternal, love their brethren more than their own opinions, and are willing to subordinate the latter to the carrying out of Christ's desire for unity. Many of us have not reached that stage of Christian development. It is only as we are dominated by the Holy Spirit that we can realize and keep "the unity of the Spirit in the bond of peace." Let us profit by these sad revelations, and seek to place ourselves and those whom we can influence in such relation to Christ that he can use us for the fulfillment of his gracious designs.

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"As the throng passed along the highway under the fierce rays of the Syrian sun, the Master leading, he beheld a short, thick man sitting out upon a limb of a sycamore tree, anxious to get a good look at the great Physican of whom he had heard so much. 'Who is that, John?' said the Master. The disciple whom he loved replied, 'That is Zaccheus, the rich, extortionate tax-gatherer; perhaps if you should go home with him and take dinner in his house, you might heal his moral infirmities and win him to a better life.' But Jesus, lifting himself up haughtily, replied with indignation: 'Can the Doctor federate with his patients, or the Teacher with his pupils? Much less can the Son of Man, who came into the world to save the righteous, associate with or in any way recognize sinners.' And he passed on his way, leaving Zaccheus with a sad, discouraged heart."—*The above is from a spurious Gospel, which is not recognized as genuine by any scholar, but whose teaching has more or less affected certain religionists.*

* * *

Lifting on somebody else's burden is the best thing in the world to do to make your own lighter.

## Editor's Easy Chair.

Now that we have settled down for a while on the Nagel "Sunny Side Ranch," life moves along more methodically than when we were moving from place to place. There is too much, however, out of the usual in these surroundings to make life seem commonplace. The majestic mountain ranges that almost encircle the city of Santa Fe, are covered just now with a fresh mantle of snow. This ranch is two hundred feet above the city of Santa Fe, and being on the eastern side of the wide valley, the position commands a view of surpassing grandeur. Looking away westward across the Santa Fe valley the Jemez range of mountains lift their white heads to the clouds, while to the southwest lies the Sandias range. During the past few days the clouds have been playing fantastic tricks about these mountain tops, veiling them in mists, at times, even as Mount Olympus, the home of the gods, was shrouded in mystery. When these clouds drift away, leaving the mountain summits clad in white, the sun would shine upon them making a glorious vision of radiant beauty, bounding the distant horizon. Sometimes these clouds would swoop down from their mountain heights and sweep across the valley with a dash of snow or sleet. At times these descending showers of icy missiles would be shot through with the sun, and the scene would become extraordinarily beautiful. Yesterday we had ventured out between these cloud incursions to climb one of the shoulders of "Round Top" that looks down upon our ranch. We had almost reached the point of our destination, when, looking back to enjoy the scene in the valley, we noticed that a cloud was sweeping down the valley from the west. Immediately reversing our steps we went down the mountain side as if a grizzly were pursuing us, and by the time we reached its foot, the cloud met us, and the air was full of sharp javelins that made our faces tingle before we reached shelter. In a few moments, however, the sun was shining as gloriously as before, and all the landscape was smiling in his radiance.

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Notwithstanding the high altitude of this region, it does not have as much high wind nor does the mercury run so low as in some of the valleys round about where the altitude is not so high. This is occasioned by the rim of mountains which surround the place and which, in a measure, protect it from extremes of heat or cold. But let no one come to Santa Fe in February and March thinking he will find a summer climate. We find the air here has an icy tingle in it, although it is very bracing, and we find a fireplace with a blazing fire a most agreeable feature of our ranch life. The large number of sunshiny days, together with the dry and pure air, and the altitude, are the elements which make this region a favorite health resort. We can not doubt, either, that the splendid scenery contributes its part to the recuperation of health and the renewal of one's vital energy. The doctors may not be able to explain how this is, but since man has an esthetic nature, a sense of the beautiful, it is reasonable to infer that, as this sense is ministered to abundantly by magnificent surroundings, the whole nature would share in its exhilarating and stimulating effects. Christianity itself does not ignore this need of human nature. The "beauty of holiness" is one feature which commends it to our acceptance. Any type of religious character that is not beautiful, we may be sure is not of God. Christianity embodied in the life makes the character winsome and attractive. Just in proportion as any one is unlovely in disposition, spirit and character, is he lacking in the essential and vital elements of Christ's religion. Both in nature and in grace God appeals to our sense of the beautiful, and thereby seeks to ennoble and beautify our lives. A false religion can create very ugly and repulsive types of character, but the religion of the Prophet of Galilee brightens, sweetens and purifies whatever it touches. Thereby may we test ourselves, whether we be in the faith.

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There is a small mountain standing out almost in the edge of the valley south of us, that seen from this side resembles Cheops, the largest of the Egyptian pyramids. Coming up the valley one day from the other side we were unable to identify "Cheops," as we have named it, and wondered where it was. But on coming north of it again and looking back, there stood our "Cheops." Then we discovered that it was only from one angle of vision or point of view that our little moutnain resembles Cheops. It reinforced the lesson we learned long ago that the appearance of any object, or of any subject, depends very largely upon the point of view from which we see it. How strikingly this is illustrated in the current discussion of the subject of church federation! Given a man's point of view and you can predict with a great deal of certainty how this subject will look to him. Does he occupy, as near as finite man may, Christ's point of view from which all believers in him, of whatever name or creed, who are seeking to do his will, are his disciples, in spite of their mistakes, and does he love all these as his brethren, because they all love Christ and are loved by him, and is he deeply concerned about their spiritual welfare, praying for their unity and their growth in grace and in the knowledge of the truth, as well as for the limited circle of believers who agree with him? Then will his heart rejoice at the opportunity of closer fellowship with all his scattered brethren, because he knows it will delight the heart of Christ and will tend to their greater unity, and to the advancement of his kingdom. But if one looks only at his own things and his own company, and is indifferent as to the condition and progress of other followers of Christ—the whole question assumes a very different appearance.

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The only modification of this general principle is in the case of those who have been misled as to the meaning and purpose of federation. We have received many letters of late from good, honest brethren who love the cause of unity, but who confess themselves confused by what they see and hear from the opponents of federation, until they know not what to think. Some write out of troubled hearts, asking if federation really means the compromise of all the principles for which we have contended, and whether, if we go into this co-operation, we must stop planting churches in towns where there are other churches! They can hardly believe we would favor a scheme of that kind, and are troubled about it and ask for information. Some others write to rebuke us for "compromising the principles of the reformation" and "surrendering to the denominations"! To them it does not seem a thing incredible that one who has devoted his life to the advocacy of this plea for unity on the New Testament basis should turn his back upon his whole life-work and go off after strange gods! *They* love the cause; *we* do not; hence their indignation! They have gulped down the gross misrepresentation that has been handed out to them by those who, we are compelled to believe, know better and have allowed their minds to be poisoned against what otherwise they would gladly welcome as a prophecy of the speedy union of God's people. This is the pathetic situation that now confronts us. We want this misguided group of brethren to know that we honor them for being loyal to what they believe to be truth, while we regret exceedingly the false light in which this controversy is putting us before the religious world. But these fogs will soon be dissipated by the Sun of truth, and those among us who really love the unity of the whole Church of God more than mere party success, will see eye to eye and stand shoulder to shoulder in this holy cause.

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A few brethren beg us not to have the missionary convention "bind" federation on the brethren and churches that are not yet prepared for it! Bless their souls, we have never yet been able to "bind the churches" to do missionary work, and have never sought to do so, except by moral suasion and argument. Every intelligent Disciple knows that our missionary conventions claim no authority to bind any church or any individual to anything which their reason and conscience do not compel them to do. Whether the missionary convention or an independent convention of individual Christians declares itself in favor of any form of Christian co-operation that leaves us free to carry out our divine mission as we understand it, nobody will be bound by the declaration except those who feel it to be their Christian duty thus to co-operate. All others will have the sweet privilege of standing off in frigid isolation if they wish to do so. This is a free country, and we are a remarkably free people, and nobody shall bind us, not even to reject the overtures of our brethren for a closer co-operation in the Lord's work, or to refuse them respectful consideraton. Therefore let peace, like a gentle dove, perch upon all our church steeples and brood over all our editorial sanctums.

*"Sunny Side Ranch," Santa Fe, N. M.*

# FEDERATION — A Symposium

## Some Questions on Federation.

**The following letter was sent out by the Editors to a number of brethren, and we continue in this issue the publication of their replies.**

*In view of the discussion which has been in progress among us for some time on the question of the federation of the churches,* THE CHRISTIAN-EVANGELIST *desires to publish a symposium on the subject, for the benefit of its readers, and with the purpose of molding public sentiment rightly on this important issue which now confronts us. Will you kindly, therefore, favor us with brief answers to the following questions which seem to us to embrace the points in discussion:*

*1. Defining church federation as an agreed-upon method of co-operation in those things which the co-operating churches hold in common, and in which each co-operating Christian body has full freedom to be true to its convictions of truth and duty, are we not, as advocates of Christian union, logically committed to the federation movement as the next practicable step in the direction of the fulfillment of Christ's prayer for the unity of his disciples, and as a practical manifestation of the degree of unity which already exists?*

*2. Do you approve of the Basis of Federation submitted to the evangelical churches of America for their approval, by the late Inter-Church Conference in New York City, as presenting a practicable plan for such co-operation?*

### By Allan B. Philputt.

As you define church federation, in question 1, I can see no possible objection to it. If each Christian body has full freedom to be true to its convictions of truth and duty, that is certainly all that any one could ask. But is that federation? If it is, opposition is ridiculous as well as futile.

I had supposed that federation meant submitting our action or intention of planting a church, say, in a given place, to the wisdom and decision of a general committee. That is, that federation would not come to the practical test until, in deference to such an agreement, we refrain from doing what we feel that we have a right to do, and would otherwise do.

The instances where such a test would actually come about would be very few, but when they arise it would be our duty to submit to the rules governing the general method. This I understand to be implicit in federation. It is to be further said that in the great majority of cases where federation would interpose an objection to a given procedure our own judgment would also run with it for we would instinctively recognize anyway those conditions which tended to make a given action of questionable wisdom and, for the most part, we would incline to different counsels.

So that for myself, in view of the splendid advantage which it would give to the church in its fight against the powers of darkness, I am in favor of federation. We have it on the mission fields, why not at home?

The real objection to federation, I take it, is not practical but theoretical; that is, it involves a recognition of the legitimacy of other religious bodies, and a seeming acknowledgment, not only of their right to be, but to perpetuate themselves. While this does not happen to appeal to me, it does to many. Our Savior was a very practical man and set little value on the outward form or letter of a thing, but was regardful ever of the spirit. He legitimatized no ecclesiastical organization but taught men that they should be born again. If men brought forth the fruits of the Spirit that was the end of the matter with him. Now federation is an expression, clumsy and vague, it may be, but worth something to the cause of Christian unity I am sure, and as such I, for one, have nothing to say against it. The tinkle of the denominational bells will grow fainter and fainter while the unity and common faith of the church universal will declare itself more and more under such a compact of the now divided hosts of the kingdom.

*Indianapolis, Ind.*

### By R. H. Ingram.

1. According to the definition of church federation in question No. 1, I answer the question without hesitation in the affirmative. Not only is such federation consistent with our plea for Christian union, but it is, in my judgment, the most decided step ever made in that direction. If we refuse to enter into this co-operative movement, we shall not only show ourselves illogical, but what is far worse, we shall lose a great opportunity of teaching divided Christendom true Christian union, from a vantage ground never before enjoyed. With what show of consistency can we stand without and urge Christian union on those who, in practice at least, are far in advance of us? It is time we should show our willingness to practice what we preach, and not to justify the oft repeated charge, that we plead for a "jughandle union." If this required us to surrender any part of our plea, or to endorse denominationalism or any other error we conceive our religious neighbors to hold, then my answer would be just as emphatically in the negative. It is certain that others do not understand that federation requires them to endorse all we teach. They would be as far from consenting to this as we are. To my mind the proposed federation differs only in extent, not in principle, from an agreement to join the local denominational churches in union evangelistic meetings. The one "recognizes" just as much as the other. The word federation may be a little unfortunate, the terms co-operation or alliance might be less objectionable; but the proposed federation is not intended to be a close corporate compact, such as exists between the states of the federal union, rather a league or alliance for a more extended and systematic co-operation along lines already approved. It may be my obtuseness, but I can see no wrong or danger in agreeing to do what we admit we ought to do, and really have been doing all along. Yet that seems to be the gist of the opposition arguments.

2. Yes. While it might be desirable to make a few verbal changes in the basis of federation submitted by the late conference, it seems to be fair to all parties to the agreement, and as free from objectionable features as can reasonably be expected. There is nothing that hints at interference with the autonomy of the various bodies federating; the bugaboo that seems to be frightening many good brethren, namely, that we surrender our evangelistic and home mission management to a committee of religious enemies, is purely a creature of imagination, so far at least as the New York conference is concerned, and that is the subject under consideration. As far as present knowledge serves, there is no one among us that favors such surrender. The editorial in THE CHRISTIAN-EVANGELIST of March 8, on "A Christian Federation Catechism," is a very clear expression of the view taken by the friends of federation. If anything adverse comes up it will then be time to oppose it, and we shall be in a position to do so successfully. Meanwhile let us give the subject a thorough airing, but in a kindly Christian spirit, free from offensive personalities and unseemly epithets.

*Allerton, Ia.*

### By William Bayard Craig.

At a union meeting in the South Broadway Church a few weeks ago, Dr. Tyler said, "There is but one church out here, a part of it worships in this house, a part of it on First Avenue (Presbyterian), a part of it on Grant Avenue (Methodist), et al." I am in harmony with that view point. I have heard protests from none of our pastors or people. Dr. Tyler is now in the Holy Land, we will await his return before making any formal statement in the matter. A banquet was arranged by our ladies of the Central to celebrate the action of the Inter-Church Conference in New York City and the return of the Denver delegates. Our people were foremost, as they should be, in the joy of that evening.

Our movement had its origin in a heaven born desire for the union and good fellowship of Christians on the basis of a common allegiance to our one Lord. Our growth in numbers and power is in itself a temptation to sectarian pride and selfish isolation. It is a temptation to say, "We are doing well enough, we are on the Scriptural basis, we have no concessions to make; let them come to us if they want to," but we can not discharge our obligations to the truth and the spirit of Christ that way. If we pray the great prayer of John seventeenth with our Lord, feeling his yearning for the good fellowship of all his Disciples, our hearts will never let us take such a cold and unchristian position.

The Lord's supper is but a means toward an end. The end is that we may so remember our Master—his love for men and his desire to gather them into one family under the fatherhood of God—that we may become possessed of the same spirit. Yet followers of Christ, in human selfishness, have made the Lord's supper a monument of denominational pride, and turned a feast of love for universal Christendom into a sectarian wall of division.

Baptism is but a means toward an end. It is a sign of consecration of mind, soul and body to the service of God. The purpose is to help us into such fellowship with Christ that we will look upon men as he does and help build up his kingdom on the same broad lines of sympathy and love that marked his own ministry. There are those who would make this tool, this agent, of Christ's love to bring men into a family fellowship, a weapon of cruelty, a sword of division, an invincible barrier to Christian union. It is said of the Messiah, "The bruised reed shall he not break, the smoking flax shall he not quench," but there is a lack of that kind of tenderness in those who have no joy in church federation as a prophecy of eventual Christian union.

The old sectarian walls and old theological standards of faith are bound for the rubbish heap. Christian union, Christian fellowship, is calling the divided hosts of Christendom to rally around our common Lord. We have had a creditable part in bringing about this state of things. We have sown the seed, and should rejoice in the harvest. Church federation interferes with no conviction of faith in any religious body, except a sectarian feeling of intolerance. It shuts us out from no field that is open to enlightened Christian aggressiveness. It is not Christian union but is the next logical step toward the desired result; the only possible step. It simply recognizes the world-wide "household of faith" and permits religious thinking, study and activity to proceed toward its ideal in an atmosphere of mutual regard and affection.

Christ is in the movement. He is calling us to recognize a common discipleship, notwithstanding our ignorance and diversity of views. For us, the professed champions of Christian union, to stand aloof now and fail to be in the very forefront of the advance toward a perfected Christian union, would be a religious tragedy grim enough to make angels weep and demons howl with joy.

As for me and my house, without abating one jot or tittle of devotion to the letter of Christ's commands, in harmony with the love and spirit of our Lord, we will do all that within us lies to hail and promote every movement that looks toward world-wide Christian fellowship and co-operation.

*Central Christian Church, Denver.*

### By T. P. Haley.

Replying to your first question I would say: In my judgment most certainly we are so committed, and thoughtful men everywhere, whether in the church or out of it, will hold us to the logic of our position, and if we fail will not hesitate to proclaim our inconsistency, and question our sincerity. If we declare, even by implication, that federation with the denominations is inconsistent with our plea, and impracticable, we thereby declare that all our contention for Christian union has been misleading, since we have only meant union by absorption. It has sometimes happened that one called a sectarian has united with us by the adoption of what has been called "our plea," and has become at once more sectarian than he was before. Prior to such step he could federate with all Christians, but now he can federate only with those who have been immersed, and not even with all of these.

It is said that a zealous advocate of our plea reported to Timothy Coop that he had converted a Methodist preacher, when the wise and sweet spirited old man said: "I hope you have not converted him too much." It is quite possible that on the question of church federation, yea of Christian union, some of our dear brethren have been "converted too much" Yes, it is co-operation in spirit and in fact, or the worst form of sectarianism. This is practically to declare that "we have a monopoly of the truth, and wisdom will die with us."

To your second question I would reply, with some modifications, yes.

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### By F. N. Calvin.

1. I should say yes, not only logically but morally. I think it is time for us to illustrate some of our claims practically, or stop talking so much.

2. Yes, as a first step, I approve of it heartily, and can not see why any member of the Christian church who is really interested in the union of Christians should not rejoice that progress is being made toward that for which we have pleaded and labored so long.

*Compton Heights, St. Louis, Mo.*

# The Elderburg Association

[Brother Schoolmaster's Notes; with emendations, annotations, condensations, and interpolations by Brother Editor.]

## CHAPTER II.

### Brother Sewing-Machine-Agent Explains.

When the association met, pursuant to the arrangements noted in the preceding chapter, the members were all present. The secretary remarks a subtle yet very manifest change in the bearing and manner of each member on that day; an alertness of bearing, as if life had suddenly become better worth living; absence of the usual sad, dreamy, introspective look habitual with them all. Normally refined and full of the milk of human kindness, they seemed, over night, to have reverted to something elemental, primitive—as if their neolithic forbears were only a generation or two removed. They eyed the speaker of the hour eagerly, as savages might eye a healthy young captive just taken and bound to the stake. It could be seen that, mentally and spiritually, they were overhauling and inspecting the old, almost forgotten weapons of their former calling; whetting old, polemical scalping knives; feeling the edges of old, theological tomahawks; ramming slugs, buttons, old nails, scrap iron, into old, controversial blunderbusses. It would have warmed any man's heart to see them.

The colored janitor of the court house, himself an ex-preacher, was a frequent and welcome visitor at the meetings of the association, though he was never enrolled as a member. It was he who brought out the swivel chair that belonged to the desk of the circuit judge for the use of any person addressing the meeting.

The first speaker was Brother Sewing-Machine-Agent—hereinafter to be designated as Brother S.-M.-A. The secretary has given, in his notes, some views of his own concerning this brother, which I hesitate to copy. In fact, I do not altogether like the spirit manifested by Brother Schoolmaster in this and in some other matters before the association. I hope I do him no wrong when I say I suspect that the treatment he received when he took his turn at the stake, embittered him somewhat. As a sample of his style and as an example of his spirit, read the following:

"He (Brother S.-M.-A.) was one of those men to whom providence, fate, destiny—what you will—has left but two paths open through this world. He must either be a preacher of a certain type or a sewing machine agent of a certain type. There be preachers many and sewing machine agents many; and some men appear to be born to the one calling and some to the other; but here and there we discover a person who appears to have been born to both; in which case he represents, inevitably, a certain well-defined type or variation of both species. A stranger seeing Brother S.-M.-A. in his pulpit would doubtless say to himself, 'This is a man to whom, if he were not a preacher, one would turn instinctively for help in any emergency about hemmers, fellers, tensions, tuckers and bobbins.' The same stranger seeing him in his road wagon, making his business calls, would say, 'If this man were not what he is, it were good for the aid society to consult him about crazy quilts, rag carpets, fancy needlework, grab bags and handkerchief bazars.'"

The only thing that is clear about this criticism, if it may be dignified with the name of criticism, is the savage spirit of it. Brother Schoolmaster has said either too much or too little. It would serve him right if the upright and affable gentlemen who sell us our sewing machines (on easy payments) should send a delegation to him and ask him to explain himself more fully.

When all was ready, the members drew near the chair, the janitor modestly seating himself a little in the rear of the others, with his back against a tree. The speaker began:

"Gentlemen, Brethren, Beloved—what is the proper form of greeting, Mr. Chairman?"

"There is nothing," said the chairman, "so becoming in an aggregation of extinguished torches, such as we are, as modesty and humility. As far as I am concerned, you may say 'Fellers'; that should be good enough."

"No, no," murmured several voices.

"All right, then," said the chairman. "Call us anything you like—anything in reason—anything we can stand. While we are on the subject of forms, let us decide how we shall designate the person who addresses us."

"Might be well to designate him as Victim," said Brother Editor; "for that is what he has been, is now, or shall be before we get through with him."

After several suggestions, more or less humorous, it was decided, for the sake of brevity, that he should be called the Witness.

"Brethren," said the witness, "the task of telling you why I am where I am is not so easy as it may seem to some of you. After I had been notified, yesterday, of my part on to-day's program, I went home and spent a wakeful night. I am, as some of you know, a fluent man in the way of my present calling, but somehow I—well, really, do you know, I think I have never quite recovered from the—from the jolt with which I descended from the Kinderville pulpit. I always feel a little confused, not to say dizzy, when I think of it.

"I did very well at college—I am sure I may say that without boasting. I was young when I entered school, young when I graduated, and young when I sought and obtained my first charge at Kinderville. When I applied for that work I was astonished to find how valuable an asset was my extreme youth—the most valuable asset, I fear, I could then produce. The elders expressed themselves delighted at my youthful appearance; it seemed to them, no doubt, a fine thing to have a preacher whose certificate of fitness was worn upon his face. As were the elders, so also were the people. My trial sermon was a very good sermon, considered by itself—though perhaps it does not become me to say so; for I had worked into it some of the finest things in my graduating speech; but taken in connection with my youthful appearance, it seemed to those people as a very gem of a sermon, a masterpiece of learning and eloquence.

"I must do myself justice here. I did not obtain that work at all because of the excellence of that sermon, though that may have been a small ingredient in the favorable opinion those people formed of me. I did not deceive that church as to my pulpit ability. I had other sermons in stock almost if not quite as good as that; and I respectfully submit that he who can prepare one good sermon can prepare other good sermons. You see, I had preached, while attending school, at Old Economy, in Rock county. Some of you may know the place. I ——

"Yes," said Brother Blacksmith, "I know that church. Brother Ebenezer Smith used to preach there. Used to pay him $800 a year. They get student preachers now to give them Sunday visits for $250. Brother Smith is now running a milk wagon in St. Joseph."

"Any way," said the witness, "thanks to that work I had a small stock of very good sermons. The Kinderville board, however, made it plain to me, when I received their call, that the pulpit work was not the first consideration with them. They wanted a young man, and I was so conspicuously young that I seemed to be the ideal man for the position. They had there a large number of young people, either in the membership or affiliated with the church in various ways. The board frankly told me they did not expect me to come up to the mark of the man who had just left them in the matter of sermonic ability."

"Spare my blushes," said Brother County Clerk, "I was the man who had just left them."

"Yes, yes, I remember. The only objection they had to you was that you were too old, and——"

"I was almost 50," groaned Brother County Clerk.

"Yes, as I was saying, you were altogether too old, and they desired a young man. There were so many young people, you know. that——"

"That they wanted somebody to dry-nurse the children," interrupted Brother County Clerk. "What did you want with a college diploma, my brother? A copy of 'Mother Goose' had been a more valuable asset for you, in Kinderville."

"Anyhow, I succeeded you, Brother ——"

"At a reduced salary; recollect that," snarled Brother County Clerk.

"Oh, yes! I was young and unmarried —then, while you had a large family. Well, for awhile I got along splendidly. I cultivated my young people assiduously until it was not long before they loved me so well that they called me 'Bill' or 'Brother Billy.' Natural enough for me, under the circumstances, to expend in their interests, with great liberality, my chief virtues, youth and bodily strength. The way I visited that congregation was worth seeing. I visited every family at least once a month, and once, just to show what I could do, I made the rounds twice in one month; and that in addition, remember, to weddings, funerals, prayer-meetings, meetings of the Junior and Senior Endeavor societies, the Sunday-school and the meetings for choir practice.

"After awhile my stock of prepared sermons became exhausted, and thereafter I had to fix up something for Sundays, between visits, as best I could. Naturally, my pulpit work was not quite equal to what it had been before I reached the bottom of the sermon barrel —not a deep barrel at the beginning— nothing better than a keg, in fact. Of course, I did not let that worry me. The people could see for themselves, I imagined, how much time it took for me to do the work they particularly required. I had no idea they would demand something extra; but they did.

"I shall never forget that day when a thunderbolt came out of a clear sky and struck me down. A colt belonging to Sister Doubtful Simms, a well-to-do widow, who lived on Fly Creek, five miles from town, had cut its leg on a barbed wire. Deacon Politic Jacks had come to me that noon, had told me of the accident, and had suggested that a pastoral visit at that time of trial would be a good thing, especially as Sister Simms had lately seemed to be growing a little cold. I went out, accordingly, and really succeeded, I thought, in persuading the dear old soul that whom the Lord loves he chastens. I got home a little before sundown, hot, thirsty, dusty, tired, yet sustained and soothed by the thought that I had done a good day's work for the Master. I found two of the elders waiting for me at my boarding house. To my grief and amazement, Elder Figgerout said:

"'Brother Billy, me and some of the brethren have been a talkin' things over lately. We don't want you to feel that we don't like you, cause we do. Everybody likes you, as fur's that goes. Don't reckin we ever had a more well meanin' and likable preacher 'n what you air. You shorely have worked hard here—everybody says that. And you have done some good; yes, a good deal of good—in a way. However, some of the older brethren's kickin' because you kaint—because you don't—well, you don't seem to be able to hold up in your sermon work. Fact is, we don't seem to git the crowds. You see, in a town like this, where there's merchants, lawyers, doctors, school teachers and high school students, a man has to be right smart of a preacher, if he interests 'em. Lawyer Keener said only the other day 't he'd done passed the kindergarten period of his life and needed a little stronger intellectual diet than the spoon meat he got at our church. Then there's the strangers—transients, I might call 'em—drummers and hotel guests generally. Brother County Clerk used to get 'em, but now they go som'ers else. You are a good man, and everybody respects you, but—— Well, we've concluded we better make a change. There's a young man at Crossroads College—Bro. Apollos P. Boanerges, who is willing to come down every Saturday and stay over Sunday. The president of the college writes us that he is a very brilliant talker, and—and we've about decided to give him a trial. Of course, he kaint do pastoral work—but then he can come for a little less than we're payin' you; and we can now afford to let up a little on visitin'—and so on; so we've come around to give you the notice we'd agreed on. Hope yu'll find work, I'm shore. If you need any recommendations call on us.'

"I shall not attempt to describe my feelings when this cruel blow fell. If I had been blamed for failure to perform anything nominated in my bond I should never have complained. But to be knocked on the head, as it were, with the results of my own fidelity to the terms of my undertaking was more than I could bear.

"As I did not immediately secure another field, though I tried, I accepted some employment in the business I now follow. The general agent of our house, a shrewd but irreverent man, has often suggested to me that all of those strenuous house-to-house visitations, and the joy I took in them, were so many providential leadings toward the business of peddling sewing machines. Though I have done well in that business, there are times when I regret that I did not cling to the work of the ministry a little longer. I hold no malice against Brother Boanerges; as an educated man I clearly perceive the need of an educated ministry. From the beginning it was never seen that a college education could be obtained without costing somebody something."

(TO BE CONTINUED.)

* *

**One of the hardest men in the world to get along with is the man whose religion is all in his head.**

# As Seen From the Dome

## By F. D. Power

We sailed from Funchal on the afternoon of Saturday, February 17. "A land of enchantment," a "neglected paradise," indeed is this lovely island. Here it is midwinter and millions of flowers of every variety blooming. It is our June. Average summer heat is 74 and winter 64, and rarely is he temperature below 52 or above 88. It is a sure haven for invalids. The gardens are radiant with tropical beauty and terraced way up the mountain sides, with sugar cane and bananas, and vegetables and fruits of every kind, suggesting the hanging gardens of Babylon. Back of these one sees precipitous mountains and mighty ravines almost Alpine in their grandeur, and far away snow-capped peaks.

Madeira is thought to stand for the Purple Islands of Pliny. It was colonized by the Portuguese in 1420. Columbus found his wife here in 1473, and lived for several years in Funchal,, and Napoleon was first brought here in 1815 before taken to St. Helena. The people seem kindly and industrious, about 80 per cent only being able to read and write. We rode about in bullock sledges which are very comfortable and are driven by a teamster with a pointed stick or goad and led by a boy, and an oiled cloth is every now and then thrust under the runners to smooth the way. Some go in hammocks. A toboggan is used down steep declivities, which is handled by two men and makes the distance of two miles in about ten minutes. Such an experience one gets nowhere else on the face of the earth.

Great ignorance and superstition and pitiable poverty seem to prevail in this Eden. Yet the people are happy and the little children, though pestiferous beggars, are very attractive and interesting. Their music is the guitar and violin. They make lace, wicker work and pottery, but culture of the vine and sugar cane is relied upon for their chief support, and oranges, lemons, bananas and figs grow abundantly.

Way up 2,000 feet is the church of Our Lady of the Mount, reached by an inclined railway which passes through lovely gardens and terraces on the mountain side. Never have we seen flowers in such profusion. Think of coming out of New York in zero weather and dropping into this Eden with roses and lilies, heliotrope and honeysuckle, geranium twenty feet high, palms, bananas and cane and walnuts, houses fairly hidden under the wealth of blooming vines and the bouguainvillea with its blaze of color. Children are everywhere until Roosevelt even would be content and many of them barefooted, and all beggars. In fact I came in contact with but one man who did not ask to be treated, and he the governor-general. If I should ever fashion a statue of one of these fellows it would be with an outstretched hand. Even the soldiers at the governor's palace asked for drink money.

One of the special features that claimed our attention was the divers. Scores gathered about the steamer. Bronzed, athletic and splendid swimmers they call for travelers to toss coins into the water and then plunge and almost invariably catch the coin in its slow descent in the clear water and bring it up in their mouths or between their toes. The sharks sometimes appear here, but the divers are fearless. They climb the ship's sides and leap from the bridge and even from the mast head. The markets with their strange fish, flowers and fruit, the cemetery with its curious decorations, the crowds everywhere of gaily kerchiefed women, and banditti-looking men, the clamoring and filthy mendicants, the scantily clad urchins, the houses with stuccoes of brilliant colors the fair and curious women at the balconies, the crowded shops, and courts with their tropical gardens, the soldiers and sailors and priests, all are full of picturesque effects. It is worth the trip from New York to see Madeira, and it is a mighty argument for the March offering.

We are in Spain. Spain has a fascinating story. For two thousand years it has held an important position among the European states. There have been times when she gave the law to the continent, when by discovery and war she traversed and conquered two hemispheres. From the first century when martial Lucan, the Senecas, Quintilian, all Spaniards, were leaders in the literary circles of Rome down to the period of Longfellow's "Spanish Student" and George Eliot's "Spanish Gipsy," the writers of every land have felt the Spanish fascination. We have all built our "castles in Spain." On this peninsula long before men made histories there lived a people called Iberians. Nobody knows how they got here. Perhaps they crossed over from Africa. Geologists think there was once an isthmus at the narrowest point on the straits of Gibraltar where the distance between the continents is now but twelve miles. Thirty-seven monkeys still hold their places among the crags of Gibraltar, we are told, and the sentries watch over them and must daily report the number that have appeared, and soldiers will tell the traveler there is a subterranean passage from Europe to Africa and the monkeys still know the way.

These Iberians knew the properties of iron and the swords and spears they made were in demand wherever known. Bull fights were their favorite amusement. The Basques are their descendants. Tradition claims their language, the most difficult on earth, was the language of angels with which Adam and Eve talked together. Another legend, declares Tubal, brought it into Spain before the confusion of tongues at Babel, so that it is not mixed up with other languages. It is said the devil tried to learn it and studied it for seven years, but as he had then mastered only three words he gave it up. The Andalusians say that in Basque "you spell Solomon and pronounce it Nebuchadnezzar."

The Phenicians, always on the lookout for trade, found Spain to be a country which promised great advantage to their commerce. Cadiz was their chief settlement. They gave the colonies they founded an alphabet, our alphabet, and then history began to change its form. Our first glimpse of this regime is when our Bibles tell of "the ships of Tarshish," that is the Phenicians' ships which dealt with Tartessus in southern Spain. Read 1 Kings, chapter 7. And as history advance we have such names as Hannibal and Hamilcar and the Scipios associated with Spain, Cato and Julius Cesar and Pompey. The Waterloo between the Senate and the Imperator was fought in the valley of the Guadalquivir. For four hundred years Rome dominated this land and Spain became Roman, her great engineering achievements, whose ruins still remain, were Roman, her customs, her language, Roman. For four hundred years she was

(CONTINUED ON PAGE 364.)

TOOTHSOME SALADS

Promote Health and Please Palate.

A lover of good living writes from Chicago:

"The favorite salads in my family," he says, "are prepared with Grape-Nuts, according to your recipes. We regard them as unapproachable. We are also fond of Grape-Nuts with cream as a breakfast food, and use it daily.

"I was a great sufferer for years," he continues, "from stomach trouble, which gave rise to painful headaches, and I was at last completely prostrated and bedridden with ulceration of the stomach and bowels. I suffered untold agonies while the doctors were trying to cure my ailment with medicines.

"I could retain nothing on my stomach but an occasional sip of cold water, or a teaspoonful of olive oil, and at last even these could not be kept down. The doctors then gave me up—said there was no hope for me.

"In this strait my good angel induced me to try Grape-Nuts food, and it may sound ludicrous to say of the initial experiment that the sensation was simply 'heavenly' but nothing milder than that will express it.

"My recovery was rapid and in a very few days I was up and about, and in a few weeks was a perfectly well man again. And it was all the work of the Grape-Nuts food, for, as I have said, the doctors had ceased to give me medicine, considering my case hopeless.

"Since then Grape-Nuts has been, and always shall be a staple article of diet with us." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

at peace and then came the invasion of the Goths, and the Spanish language of to-day is a language with Latin roots and Teutonic grammar, "hog-Latin." So Spanish is the easiest of the corrupt Latin tongues for your English student who has some knowledge of the stately speech of Virgil and Horace. Our word "much," from the Sanscrit, for example, is in Spanish "mucho"; "mizzen" is the Spanish "mesana"; our "canteen" is the Spanish "cantina," whose root is in the Latin "quantos," whence comes "quantity." The traveler asks for "cuartos" for his party, that is "rooms." The house was originally divided into four rooms, each of which was a quarter and when the American moves he says he changes his quarters, and so talks Spanish.

Following the Goths who impressed the peninsula with their grammar, came the Moors, whose buildings with arabesque tracery and the horse shoe arch tell of their occupancy. A hundred Arabs and four hundred Africans under Tarif came to the northern shore, and from the place where he landed, Tarifa, and because of duties on goods imposed there, we have our "tariff," which so stirs men like Uncle Joe Cannon, Dingley and McKinley, and the rest. Tarik followed who still lives in Gibraltar, where he landed, Gebel-al-Tarik, "the hill of Tarik." Gibraltar and Ceuta were the pillars of Hercules, which still survive in the arms of Spain, on Spanish coins and on our dollar sign, $, which represents the two pillars of Hercules encircled by the scroll, *Ne plus ultra,* nothing beyond. It was in 411 the Goths came in, and three centuries later, in 711, two armies met on the plains of Xeres, two leagues from Cadiz, Xeres famous for its wines, and Roderic, last of the Goths, lost his kingdom and his life. For a time what Spain calls a "guerrilla," a little war, went on and then this sunny corner of the continent came under Mohammed and the Koran. Charles Martel at Tours, in 732, hurled back the Saracen hosts and saved Christendom, but the Moors ruled Spain for seven centuries. And now we read of the Almoravides and Almohades and Abencerrages. The great Moorish capital is Granada, built upon its four hills, flanked in those days by a thousand towers, and with a vast population, at the summit of its loftiest hill the royal fortress of the Alhambra, including the palace of the Caliphs, begun by Mohammed Ben Alhamar. It still stands the delight and admiration of travelers, its graceful porticos, and colonnades, its walls and ceilings worked in delicate arabesque and glowing with soft tints and rich gold; its airy halls, built about gardens full of roses, pomegranate and jasmine, and courts with fountains playing, and lofty trees where the nightingale is ever sounding its strange sad story.

Then Ferdinand of Aragon and Isabella of Castile come upon the scene, and invest the city of Granada in the spring of 1491, and Jan. 2, 1492, the city falls. It is a great story how Boabdil leaves the fortress with his fifty chosen cavaliers and sadly descends the hill from the Alhambra to the plain and rides up to the Christian monarch surrounded by his court amid fluttering banners and arms glittering in the sun; how Ferdinand embraced him, and Boabdil handed him the great keys of the Alhambra, saying: "These keys are thine, oh, King, since Allah has decreed it; use thy success with clemency and moderation"; how he rode to the rocky point among the hills which commanded a last view of Granada, checked his horse, and burst into tears as he looked back upon the home of his childhood, the proud city and fortress of the Alhambra; how his mean mother Zoraya bitterly said: "You do well to weep like a woman for what you could not defend like a man"; and how he passed broken-hearted out of sight and out of history. The spot where he paused to look back on his lost kingdom is still pointed out and they call it: *El ultimo sospiro del moro.* So ended the seven hundred and forty-one years of the Arabian empire on the peninsula. In Morocco there are still found those who regard themselves as descendants of the Moors, of Spain. It is a sort of proverb when such a one sighs in his sleep, to say, "See, he is dreaming of Granada."

Ferdinand and Isabella gave Spain the most brilliant period of its history. Married in 1469, he was but seventeen and she a year older; he was famous for his good looks and she was called the "handsomest of women"; he was an athlete and fond of sport, and she was devout, intellectual; both were poor and had to borrow money for the wedding. The great event of their reign, as every one knows, was the sailing of Columbus on August 3, 1492, to discover a new world. They sleep in the magnificent mausoleum in the chapel at Granada. Since then Spain has been the worst governed country in the world. Under Charles, the grandson of Ferdinand and Isabella, Ignatius de Loyola did his work, and Hernando Cortes conquered Mexico and discovered the Pacific, Spanish establishments were made in New Mexico and regular lines of communication from ocean to ocean fixed across the Isthmus of Panama near the very spot where de Lesseps failed, and Roosevelt shall win; the West Indies became her provinces and over Florida and South America her flag floated, and Spanish names marked half the headlands of the world. Then came the three Philips when the splendid fortunes of Spain declined. One of these wretches married "Bloody Mary" and the third was the king who owed his death to the rigid etiquette of the Spanish court, because being uncomfortably warm as he sat too near the fire, it took so long to send a messenger to tell a messenger to inform a gentleman in waiting to instruct a chamberlain to take the necessary steps to remove his majesty to a cooler distance, that he fell ill and expired.

Finally came the Bourbons, descendants of Louis XIV of France. Alphonzo XIII was born May 17, 1886, nearly six months after the death of his father, Alphonzo XII. His mother was Maria Christina, an Austrian princess. His aunt, Eulalie, came to America to the World's Fair at Chicago. His grandmother was Isabella, crowned in 1833, abdicated in 1870, and died in 1904. So far his reign has not been a happy one for his country. His marriage in June to Edward's niece, the Princess Eva, may better things.

### A Worthy Appeal.

Joseph Gaylor, our evangelist in southwest Missouri, feels so strongly the need of reinforcing the work there that he volunteers to give a dollar a month out of his meager salary for the support of George Ball, who resides at Swan, and is anxious to give himself wholly to the ministry and offers to do this provided he is guaranteed $10 per month. He will cut loose from everything else and endeavor to live on this guarantee and what he can collect. The need for this work is great but the state treasury is drained, so that, small as is the amount, we dare not promise it. But can we afford to let slip such an opportunity? It will take $120 to keep this man in the field for a whole year. With Brother Gaylor's pledge, and the ten dollars of another friend, one-fifth of the amount is raised. Who else will help?

T. A. Abbott, Cor. Sec.

Kansas City, Mo.

GRAND TO LIVE

And the Last Laugh is Always the Best.

"Six months ago I would have laughed at the idea that there could be anything better for a table beverage than coffee," writes an Ohio woman—"now I laugh to know there is.

"Since childhood I drank coffee as freely as any other member of the family. The result was a puny, sickly girl, and as I grew into womanhood I did not gain in health, but was afflicted with heart trouble, a weak and disordered stomach, wrecked nerves and a general breaking down, till last winter at the age of 38 I seemed to be on the verge of consumption. My friends greeted me with 'How bad you look! What a terrible color!' and this was not very comforting.

"The doctors and patent medicines did me absolutely no good. I was thoroughly discouraged.

"Then I gave up coffee and commenced Postum Food Coffee. At first I didn't like it, but after a few trials and following the directions exactly, it was grand. It was refreshing and satisfying. In a couple of weeks I noticed a great change. I became stronger, my brain grew clearer, I was not troubled with forgetfulness as in coffee times, my power of endurance was more than doubled. The heart trouble and indigestion disappeared and my nerves became steady and strong.

"I began to take an interest in things about me. Housework and home-making became a pleasure. My friends have marveled at the change and when they enquire what brought it about, I answer 'Postum Food Coffee, and nothing else in the world.'" Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# Our Budget

—"When this cruel war is over" some people are going to feel ashamed of some things they have said and done.

—Shooting without taking aim is not only to waste ammunition, but it often proves fatal to an "innocent bystander" and plays havoc with a man's reputation as a marksman. There has been a lot of that kind of shooting of late.

—Dr. Sanford endorses the view of federation advocated by the Editor of this paper, as shown in his letter published in our issue of last week, and he disclaims all authority of any council or executive committee to "bind the churches" against their own judgment or conscience. But that will probably make no difference with anti-federationists. As long as they can find a newspaper clipping or an account of a local federation somewhere in which we have no part, in which something different has been said or done, that will be the chief authority!

—We have seen and read of many things practiced and advocated in the name of federation with which we have no sympathy, but that does not make us oppose federation any more than the many false things we have seen about Christian union have made us oppose Christian union. One of the chief sources of misunderstanding and confusion to this whole question has been the tendency to regard every foolish thing said about it as representing the only possible kind of federation, while the statements of those who are in a position to know the facts have been ignored.

—But reason will assert itself sooner or later, and common sense will triumph over passion and prejudice. You can not fool all the people all the time. Even now some are asking themselves, "After all, what was I shooting at?" When panic gives way to sober sense, then truth gets an inning. Possess your souls in patience.

—It is a well-known custom in certain quarters, when other resources fail, to manifest a deep solicitude for the missionary societies and to exhort the officials of these organizations to steer clear of the particular "mare's nest" that may then be in the ascendant. This will "fetch" the brethren! Already we have heard some threats of a boycott on the societies if such and such a thing should happen! Well, we are sure these good brethren will have no excuse for refusing co-operation with these societies on the ground of their assumption of ecclesiastical authority.

—Brother McPherson is right. Any kind of a representative meeting of the brotherhood will suffice to give a declaration of sentiment in reference to the proposed basis of federation submitted to the Christian bodies of America by the New York City Conference, and that declaration will bind no church nor individual beyond their free consent and judgment. An effort will be made, or continued, rather, to obscure the issue, but it is tremendously and awfully simple and cuts to the very core of our claim to be advocates of a closer union among Christians. Are we ready to work with other Christian bodies, in so far as we agree, to help on the kingdom of God, provided we may do so without any compromise of our convictions in those things in which we do not yet see eye to eye? Let the persons who are willing to vote "no" on that proposition stand up and be counted.

—We wish it understood that brethren who are writing in the symposium are only opening the discussion of federation and that our columns are open to any of our readers who desire to answer the questions asked. The only reason we have asked definite questions to be answered is to cut out useless discussion. No one has an issue with us concerning any form of federation that involves disloyalty to the fundamental principles of our creed, or to our conscientious convictions of duty. That kind of federation is not proposed, and is not under discussion. The only issue before us is whether we are not compelled by the very nature of our plea for union, to co-operate with other Christian people as far as we may conscientiously do so, in promoting the kingdom of God, and whether the proposed basis of federation submitted by the New York conference does not offer us this opportunity of co-operation without involving any disloyalty to our mission. Any one who has a word to say in answer to these questions, pro or con, is welcome to our columns.

—Higginsville, Mo., has almost doubled its Foreign Society offering in two years.

—William Sumpter, of Petoskey, Mich., has accepted a call to Grayson, Ky., and will move there April 1.

—Dr. A. G. Lucas, an 83-year-old veteran of the Gospel, preached last week on "The Great Commission" at Hope, Ark.

—J. W. Lowber, of Austin, Tex., has been elected a member of the Royal Asiatic Society of Great Britain and Ireland.

—W. L. Harris, of Grant City, Mo., has just gone to Allendale, Mo., where he will hold a revival and organize a new church.

—The report of J. G. Creason at last accounts was that he was resting well, though his other lung had become affected.

—The brethren at Tulsa, I. T., where Randolph Cook is pastor, are considering the question of an addition to their church building.

—C. H. DeVoe's work at Peru, Ind., is starting with promise in every department.

—Through the meeting which Ellis B. Harris and wife expect to hold at Hillsboro, Col., an organization will probably be effected.

—We regret to hear of the death of Brother Owens, one of the aged and faithful members of Brother Maple's church at Marion, O.

—Clyde Sharp has not left Gas City, Kan., but continues to preach there and takes in addition the work at LaHarpe, giving half time to each.

—John A. Stevens reports that as a result of a good meeting at Marthaville, La., a church will be organized and a building erected this year.

—A telegram informs us that while S. V. Williams continues as pastor of the Christian church at LaPorte, Ind., his wife has accepted a call to Tampico, Ill.

—The Cecil street church building at Toronto, Canada, has been renovated and plans are made for a forward movement under J. M. Van Horn, who has just begun his ministry there.

—Are you taking a trip with the Disciple pilgrims now journeying to the Holy Land? Read Brother Power's interesting letters of travel, "As Seen From the Dome."

**Spring Ailments**

Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, fits of biliousness, indigestion and headache, are some of them.

They are all radically and permanently cured by Hood's Sarsaparilla.

This great medicine thoroughly cleanses the blood and restores healthy functional activity to the whole system. It makes people well.

"I have been using Hood's Sarsaparilla as a spring medicine for ten years, and have never found anything better." John Flemings, Campbell Hall, N. Y.

Accept no substitute for

**Hood's Sarsaparilla**

Insist on having Hood's. Get it today.
In liquid or tablet form. 100 Doses $1.

—After two years of ministry at Everett, Wash., O. W. McGaughey will close his work April 1. He will probably return to Missouri or to Chicago, to enter the evangelistic field.

—The chapel of the handsome new Christian church on Woodward avenue, Detroit, was dedicated March 11. We hope to publish an illustration and further particulars in our next issue

—The Foreign Society has received a gift of $500 on the annuity plan from a sister in Illinois. F. M. Rains, secretary, box 884, Cincinnati, O., will send full information upon request.

—Owing to the continued interest in the meeting at Bloomington, Ind., the Brooks brothers have had to postpone commencing their meeting for Brother Wright at Paris, Mo., until March 25.

—George C. Ritchey, of Roseburg, Ore., who has been called to the south Idaho state evangelistic work, will take up this work after the close of the meeting in which he is now engaged at Caldwell.

—One of our best beloved brethren, and one whose soundness in the faith can not be questioned, congratulates us on declining to notice further the "pugilism" of a certain religious journal.

—As a result of the meeting held by Lew D. Hill and wife at Dahlgren, Ill., there has been an organization of 31 members effected, option obtained upon a lot and building will be begun as soon as possible.

—A. M. Harral reports that though the brethren at Sapulpa, I. T., are poor in this world's goods, they are growing rich in good works, and are very hopeful of soon having a plain, though comfortable, place of worship.

**PIMPLES AND BLACKHEADS**

**Are Caused by Clogging of the Pores or Mouths of the Sebaceous Glands with Sebum or Oily Matter.**

The plug of sebum in the center of the pimple is called a blackhead, grub, or comedone. Nature will not allow the clogging of the pores to continue long, hence inflammation, pain, swelling and redness; later pus or matter forms, breaks or is opened, the plug comes out, and the pore is once more free. Treatment: Gently smear the face with Cuticura Ointment, the great Skin Cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water, and bathe freely for some minutes. Repeat this treatment morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable.

—In a recent issue the dropping of one figure made quite a difference in the report of the work at Kirksville, Mo. There have been 140 additions, instead of the 40 announced, since Bro. D. A. Wickizer went there.

—The work at Newark, O., has a very hopeful outlook. At a meeting of the official board the other night, the pastor, H. Newton Miller, was the recipient of a special check in appreciation of his services in the recent meeting.

—John W. Jennings has just been set apart to the work of singing evangelist at Milan, Mo., by J. J. Limerick, who has since gone to Carrollton for a month's rest and treatment, after which, if able, he will resume his work with the Milan people.

—A newspaper dispatch reports that Parker Scottdale, at one time pastor of a Baptist church at Independence, Mo., but later a lecturer with headquarters at Aurora, Ill., has joined our church and expects to enter the ministry of the Christian church.

—The Foreign Society needs two families for Japan, two for China, one for the Philippines and one for Africa. These needs are urgent. There is no lack of young ladies. Ten apply for every one that can be sent. The lack is for men to go and preach the Gospel.

—The first Sunday in March was a stormy day in many parts of the country. The second Sunday was worse than the first. A bad day reduces the offering. The friends of the foreign work should remember that tne expenses go on whether the day is stormy or not.

—The work proceeds happily at La Junta, Col., under A. L. Ferguson. It is hoped that a considerable portion of the church debt will be removed this year. Any one who thinks of settling in that vicinity, where there is a delightful climate, should not fail to write to Brother Ferguson.

—The time for the Hot Springs rally is coming to its end, and the necessary money has not yet been raised. We simply *must* have a good church there, and the sooner the brethren realize this fact the better will they, themselves, be satisfied. One more block is whitened this week.

—Jesse R. Teagarden, who teaches in the schools at Broken Bow, Neb., and preaches also, writes that Arnold, a village some 40 miles west of that place, has $400 raised to employ a preacher who has opportunities there of doing a fine work. A new railroad is to reach this point in the summer.

—J. W. Hilton writes that the meeting at Valparaiso, Neb., would no doubt have had greater results had it not been that the pastor, J. G. Chase, has been so fearless an antagonist of the saloon and has, as a result, suffered the estrangement of some who should have been his strongest support.

—E. G. Manley, pastor of the Christian church at Oswego, Kan, gives warning against a man going by the name of J. T. Smith, who proclaims himself a Christian minister, and who is now in jail at that place. Evidence of other rascality than the charge for which he was convicted was found on him. He is of medium heavy build, black hair, blue or hazel eyes, and a ready talker. Information, if needed, can be had from P. S. Lynn or James Bottenfield.

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**The Nursery's Friend**

is Borden's Eagle Brand Condensed Milk. Scientifically prepared as an infant food it is the nearest approach to Mother's Milk. Send for Baby's Diary, a valuable booklet for Mothers, 108 Hudson Street, New York.

—F. Hooker Groom, who has just entered upon his work as state evangelist for Montana, had already raised on March 4, among the Helena brethren, $77 for state missions, and, with promises, expected to get about $140 in his one week there. He was to begin at Bozeman the next Sunday a six weeks' tour of the state.

—A telegraphic message comes to our notice just as we go to press announcing the death at his home in Spokane, Wash., of Dr. J. M. Allen, formerly president of Eureka College, and for many years a member of the faculty of that institution. Brother Allen was, we believe, 78 years of age, and had been in the ministry for 50 years.

—The First Christian Church organization at Quinlan, Okla., has just been effected by THE CHRISTIAN-EVANGELIST'S living link evangelists, J. D. Lawrence and wife. He is most favorably endorsed by the prominent men of that city. A church building will be ready for dedication, out of debt, within a month's time.

—Talk about destroying the work of the missionary societies! THE CHRISTIAN-EVANGELIST has given during the past year ten times as much space to the interests of our various missionary societies as any other paper in the brotherhood. This is a matter of fact. Then to suppose we want to "hurt" the missionary societies!

—The lots for the new church building situated in the best part of Sioux City, Ia., and which is to be dedicated March 25 by F. M. Rains, were selected by Brother Muckley. Last spring $2,000 were raised to pay off all charges on the lots and the present building has been erected since that time. John Kendrick Ballou is the minister.

—O. L. Lyons, who recently joined our brotherhood, reports that at Newman, Ill., not a Sunday since the beginning of the year has passed without some growth. Over a score have united with the church, and the missionary interest has greatly increased, as witnessed by the March offering. Charles Reign Scoville was to lecture for them March 10.

—W. H. Bagby and wife have duly reached their new field at Missoula, Mont., and his first sermon is reported to us to have been on a very high level. A great crowd attended. There is opportunity here for great growth, and with such preaching as Brother Bagby can give, and under wise direction, our plea ought to win rapidly.

—Cassius V. Allison has recently visited Mound City, Mo., and accepted a call to take the work there, beginning April 1. After that date, his present charge at Cozad and Platte Valley, Neb., will need a pastor. These churches are loyal to all good works, and gave nearly $600 for missions in the past eleven months. The salary is $800 a year, and S. W. Schooley, clerk, Cozad, Neb., should be addressed.

—The Central Illinois Christian Ministerial Institute will meet at the University Place Christian Church, Champaign, Ill., April 10,11, instead of at Arcola, as was previously arranged. This was owing to Bro. L. C. Faulder's leaving the latter field. Lodging and breakfast will be provided free. An excellent program has been arranged. Stephen E. Fisher is the pastor at Champaign.

—As a result of the meeting by J. W. Baker at Carl Junction, Mo., under the auspices of the county co-operation, there was quite an ingathering, and W. C. Wiley, of Opolis, Kan., has been called for three-quarters of the time, the other Sunday being put in at Waco, another church in the county. Brother Baker has just begun a meeting with another discouraged church at Purcell, where there are less than a dozen members.

*MAY DAY NOT FAR AWAY!*

*Are You Ready for it?*

*One Million and a Quarter Disciples are expected to make the greatest Offering for Home Missions ever yet made this year.*

*Get into Line for 1909*

*with your Congregation*
*with your Bible school*
*with your Endeavor Society*
*and help us raise $200,000.*

**THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,**
**Y. M. C. A. Bldg.,**
**CINCINNATI, OHIO.**

—O. L. Adams has closed his work with the church at Overton, Neb., where he has been located for the past two years. During that time the membership was increased from 61 to 103, and the special offerings from $38 to $225. They are a splendid people, willing to work and let others work, and with bright prospects for the future. They expect to locate a pastor at once. Brother Adams will be available for work within reach of Bethany, and will hold meetings or give chart lectures on the history of the church.

—The Missouri lectureship, the program of which appears elsewhere, offers a rich treat. The executive committee, in order to increase the usual interest, has invited two lecturers from outside the state, one of them from the Baptist ranks, and confidently urges a full attendance that the small annual membership dues may enable them to meet all expenses. As the last word from Canton insures a cordial welcome and entirely free entertainment, those who attend the lectureship will have nothing but railroad expenses to provide.

⁂

**DEGREE COURSES AT HOME,**

or at the College, covering Languages, Mathematics, Natural Sciences, History, Philosophy, the Bible and Sacred Literature. For catalogue, write Chas. J. Burton, Pres. Christian College, Oskaloosa, Iowa.

—The church at Dexter, Mo., under R. H. Lampkin, is beginning its campaign for the centennial with a meeting by home forces, assisted by John S. Zeran and wife, singing evangelists. The enlargement of the church has been completed, the Sunday-school is growing, the missionary spirit awakening and the brethren are full of hope of making their influence felt greatly in their home town, as well as doing their part to spread the Gospel privileges abroad.

—It takes the mission churches to raise our average in gifts to missionary causes. Here, for instance, is our little church at Monterey, Mex., with 15 American members and a Mexican congregation of 65, laying down $100 in gold as their offering the first Lord's day in March to foreign missions. No literature had been distributed, and the Foreign Society had not even asked them to take the offering. Almost all the preparation was by prayer. "The Lord opened the people's hearts more than we had dared dream for," writes Brother Inman.

—We hope all our readers will examine with care the program of our next congress, which meets at Indianapolis, April 25-27. It is likely to prove the most interesting session in its history. It has from the beginning been an instrument for progress in thought on living questions, and this coming session is destined to be noted for its contribution to the subject of Christian union. It could not have been timed better to fit it to the needs of the hour. We predict a large attendance of both Disciples and Baptists, and a high degree of interest. No preacher, especially, can afford to miss that congress; but the attendance is not limited to preachers.

—The turning down of $1,200 worth of advertising within the past few days because the advertisements do not come up to our standard, though they are readily accepted by most religious journals, will be evidence to our readers that we are making a strenuous effort to cut out undesirable advertisements. This policy has been urged by the Editor for some time, and at a recent meeting of the board of directors action was taken looking to the elimination of the class of advertising against which reasonable objection can be made. It remains to be seen whether our readers will co-operate with us in helping us to cover this loss by an increase in the circulation of the paper.

—We very much regret to learn that the house of Wallace M. Stuckey, at Lebo, Kan., has been burned, with all its contents, while the family were away from home. There was a loss of about $1,000, and while insurance had been carried for several years, no transfer had ever been made, so that Brother Stuckey can get no help from this source. His library and literary efforts were burned, not a scrap being left. We feel sure there is many a brother minister who will sympathize with the plight of Brother Stuckey and will wish to render him some assistance in the way of his getting another home, and especially in accumulating another library, without which any minister's home is deficient.

—THE CHRISTIAN-EVANGELIST has been favored recently by visits from a number of the brethren passing through St. Louis. We need not say we are always glad to have those who stop here in the course of their journeys come in to see us and the home of THE CHRISTIAN-EVANGELIST. We are located not more than ten minutes' walk from the Union Station. Among those whose names have not already been mentioned are Bro. Frank Huston, well known as a leader of the singing forces in evangelistic work, and James Small, one of the strong men on the evangelistic platform. We learn that Brother Small's third brother is about to come to this country. This trio of brothers joined our church at Liverpool, England, under the ministry of Dr. W. T. Moore. Bro. James Small was on his way to hold a meeting at Hutchinson, Kan.

1906 EASTER EXERCISES 1906
Send for FREE SAMPLE COPIES.
J. H. SPRINGER & CO.,
1516 Locust St., - ST. LOUIS, MO.

—One of our college presidents, in a letter to the Editor, writes as follows: "Many, many prayers follow you daily from a great and growing brotherhood, which appreciates in ever increasing measure the liberty in Christ for which you are so nobly contending, in the face of much misrepresentation and Pharisaic legalism. Truly, the future is radiant with the promise of a glorious progress in religious liberty and service. To be a pessimist is unthinkable. How glorious that we may walk every day with our faces toward the Light! For this opportunity may God make us devoutly thankful and humble."

It is most gratifying to know that this but expresses the sentiment of the leading minds and spirits of the brotherhood, whose faces are not turned, in a reactionary movement, toward the bondage of tradition and legalism, but toward the heights of Christian liberty with which Christ hath made us free.

—We are glad to notice that the difficulty between J. P. Dargitz, of the Christian colony, Acampo, Cal., and the Christian church at Acampo, including some of the colonists, has been arbitrated and amicably adjusted. We present elsewhere the agreement that was finally reached and signed by both parties. In view of the dissatisfaction which had arisen we felt justified, several weeks ago, in asking our readers to make personal investigation for themselves before investing in any of the lands of the colony. The agreement which has now been reached we are sure will give prospective investors increased confidence in any statements that may be made concerning this colony. We felt quite well assured all the while, from what we knew of Brother Dargitz, that he would not knowingly misrepresent the facts in relation to his colony, and that any overstatements as to profits on said lands which he may have made were the result of being misled by others. Now that future representations are to be based on actual facts and figures, we can the more heartily commend this enterprise to the attention of such readers as may be contemplating seeking homes in that state.

* *

### To Plant a Church in New Hampshire.

We have received the following sums, so far, for the New Hampshire meeting, some of which have already been acknowledged in our columns. As will be seen, the amount contributed so far would not pay the evangelist's fare to Manchester. Brother W. J. Wright says that *at least one thousand dollars* ought to be provided to be certain to do adequate justice to this enterprise of carrying our plea into the one state of the Union where we have no church. We have secured one of our best evangelists, one who is, perhaps, better acquainted with eastern fields than any other, and we shall depend on our readers to help us in carrying this attempt to plant a New Testament church in New Hampshire to a successful issue. All funds for this purpose sent to us will be acknowledged in THE CHRISTIAN-EVANGELIST.

Walter White, $1.50; D. O. Smart, $10; W. P. Keeler, $1; J. E. Decker, $1; A. H. Martin, $1; Katie Montgomery, 50 cents; unknown, 10 cents. Total, $15.10.

W. P. Keeler, in sending his dollar, writes: "W. J. Wright is quite correct in stating that not less than $1,000 should be promptly made up. A thousand of our members, on the dollar per capita basis, at least, ought immediately to claim fellowship in this magnificent enterprise."

DR. J. W. BLOSSER,
Who sends by mail a free trial package of his Catarrh Cure to applicants.

It will cost you only a two-cent stamp or a postal card to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat, or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for $1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by his firm. WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

25 CTS PISO'S CURE FOR 25 CTS
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

## J. P. Dargitz and the Christian Colony.

We have received the following communication for publication:

In order for the settlement of the difference between members of the Christian colony and J. P. Dargitz, and in the interest of unity and harmony in the church, we submit the following agreement:

First—I, J. P. Dargitz, being misled, regret that my advertising material contained statements regarding net incomes upon lots that were unwarranted, and that others have been misled thereby.

Second—That from this time on all correspondence, circulars and advertising shall on the part of J. P. Dargitz, contain as facts or statements of his own such figures as an average year of net crop returns on lots for sale will justify, and other facts and statements to be accredited from whence they came. J. P. Dargitz agreeing to this article, all opposition to the colony efforts will cease.

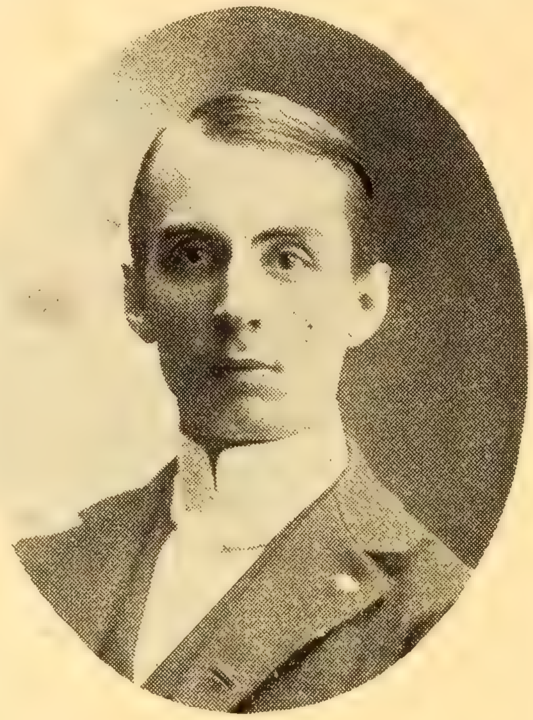
Third—That J. P. Dargitz will use all of his power and ability, moral and financial, to stand between the bank and foreclosure on, or loss of, any colonist's home, provided that he use reasonable diligence and fairness on his part to meet his obligations, and that any misunderstanding arising under this agreement may be settled by calling in three persons, one to be selected by each party, and they two to select the third, and such decision to be binding on both parties.

Fourth—That the joint efforts on the part of both parties to this agreement will be given as brethren mutually to help each other in living the Christ life, neither opposing the Christian efforts of the other.

Fifth—This agreement to become binding when signed by J. P. Dargitz, S. S. Murphy and I. G. Brown, on the one part, and by the complaining brethren of the colony on the other part, and when published in our church papers, "The Pacific Christian," "The Christian Standard" and THE CHRISTIAN-EVANGELIST.

Signed by J. P. Dargitz, S. S. Murphy, I. G. Brown, Thomas Tyres, Oscar B. Chaney, Willard Smith, F. C. Knapp, J. L. Johnson, W. C. Lockhart, J. J. Dewitt and B. W. Herndon.

J. H. McCOLLOUGH,
E. W. DARST,
A. C. McKEEVER.
Committee on Ministerial Standing and Arbitration.
*Lodi, Cal.*



A. E. Cory,
Missionary under the Foreign Society, now taking part in the New York evangelistic campaign.

## The New Bible College at Drake University.

This building stands on a beautiful wooded corner lot just west of the church and across the street south of the university campus. It is 50x100 feet and three stories, counting the basement. It has, all told, about 30 rooms, and is lighted throughout by electricity. Among these rooms is a fine auditorium capable of seating 250 or 300 persons. There is also a large hall, with kitchen attached, which will serve a double purpose: a banquet hall upon occasion and a gymnasium for the young women of the university. There is a large library and study room and 12 splendid class rooms. It has its own heating plant. On account of the crowded condition in the older buildings, the College of the Bible, not needing all the room for the present, Professor Morehouse has been invited to occupy the north half of the basement floor. The school of oratory has been asked to use the auditorium and two other rooms on the top floor. Professor Brown is in charge of this work. Professor Kirk will also transfer his classes in Greek to the new building. The new building has across its west front these words, "Drake University, College of the Bible." Lower down, in larger letters you will see the popular name of the building, "Memorial Hall." Almost every room in the building has been set aside in memory of some prominent person, living or dead. More than two-thirds of the money was subscribed as a part of some memorial fund. Moreover, the largest donation came from Gen. F. M. Drake, and proved to be the very last public act of his life. The building complete and furnished will cost $30,000. A few hundred dollars will be required to pay for the building and some to pay for its furnishing. A call for these purposes will soon be made and it is hoped there will be a generous response.

The New Bible College Building, Drake University.

* *

## Dedication at Albuquerque, N. M.

March 4 was a lovely day in Albuquerque, and it was dedication day for the building which the little band of Disciples there had, at no little sacrifice, erected. Not counting the work which had been donated the building had cost only about $1,200, but it is located on one of the best lots of the city, and so built as to be turned into a parsonage when a larger building can be erected on the corner. Brother Crawford felt that his members had given so liberally he did not wish an appeal to be made for money, but cards were distributed and the people were asked to pledge what they felt able to give. About $200 was pledged at the morning and evening services. The building was well filled, both morning and evening, and the people listened attentively to the presentation of the plea for Christian union and the meaning and mission of the church in the world. Brother Crawford was more anxious to have the community hear and understand us than he was about the financial problem. If his health permits he will do a great work for New Testament Christianity in that city. In the afternoon there was a fellowship meeting at which the ministers of the city, including the Jewish rabbi and the Episcopal rector, spoke words of most fraternal greeting and congratulation. Brother Crawford, presiding, spoke wise words of appreciation in response. We came to esteem very highly Brother and Sister Crawford and his sister, Miss Crawford, who lives with them. We hope our readers will come to know Brother Crawford better, for though a young man he is thinking out for himself some of the great problems which confront Christianity today.

E. E. Crawford.

* *

**Oils Cure Cancer.**

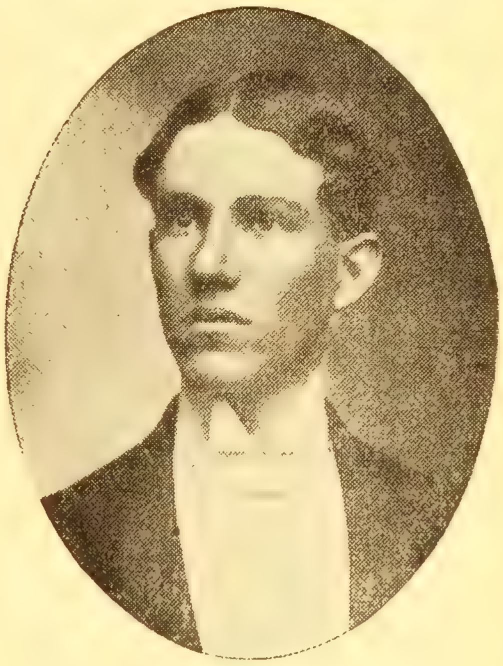
All forms of cancer or tumor, internal or external, cured by soothing, balmy oil, and without pain or disfigurement. No experiment, but successfully used 12 years. Write to the home office of the originator for free book—DR. D. M. BYE CO., Drawer 105, Dept. 411, Indianapolis, Ind.

# The Meeting at Portsmouth, Ohio

One of the greatest meetings ever held in the history of our brotherhood was recently brought to a termination at Portsmouth, Ohio, where our church, under George P. Taubman's leadership, acted in co-operation with W. E. Harlow as evangelist, assisted by his son Clyde, and H. S. Saxton and wife as singers. Other good meetings have been held here in the past, notably by W. J. Wright, J. A. L. Romig, J. V. Updike, S. H. Bartlett and S. M. Martin, while Brother Harlow himself gathered 301 into the fold in a previous meeting with this church. The meeting just closed resulted in 612 additions, which is a remarkable record, seeing that six large meetings have been held by this church within the past twelve years. The meeting lasted only six weeks, and during its course there were no claptrap methods employed. The appeal was to the conscience, and complete reformation from the worldly life was always insisted on.

Evangelist W. E. Harlow.

George P. Taubman.



Clyde Harlow.

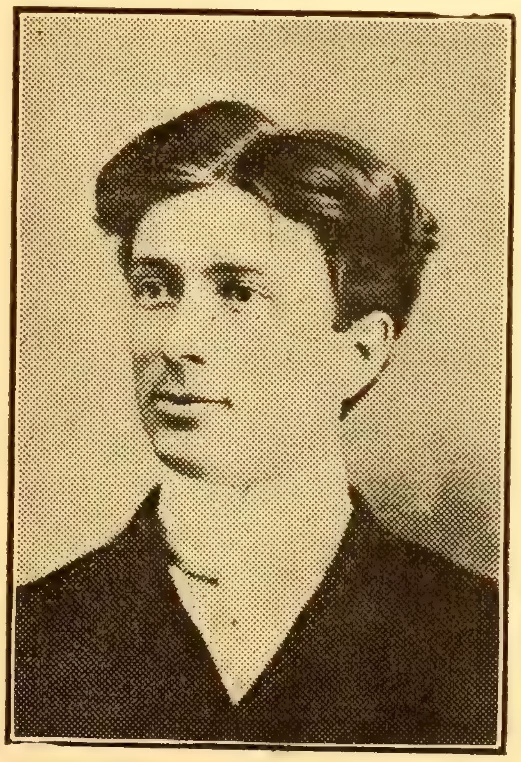
The preparation was by prayer and advertising. The meeting began to be talked about a year ago, and for months the prayer-meeting centered on it. "Six hundred souls saved in six weeks" was a watchword. Good use was made of the press, money being spent to advertise through this, and by means of hundreds of large window cards and tracts. Lengthy daily reports were secured in the papers, and two forty foot banners were strung across the main street, while large banners were placed on all the street cars. Everybody worked, and the results showed that the work was well done and satisfactory. The cost to the church for the 612 souls won averaged about $1.50 each. The church was not afraid to spend a few dollars, and it reaped by its courage as well as by its prayers. Of the additions, 369 were by confession, 69 were by letter or statement, and 110 were brought back to the fellowship after having grown weary in the work or backslidden, while the rest came from the denominations.

# The Revival at Syracuse

## By William D. Ryan

In comparison with the great numerical results of meetings held in many places, during the past winter, the Syracuse revival is not notable. But to those familiar with conditions confronting us in the cities of the east the results are most gratifying—even inspiring.

The Central Church in Syracuse was established more than forty years ago by W. A. Belding. Among its former pastors have been W. A. Belding, A. N. Gilbert, N. J. Aylesworth and E. R. Edwards. The present pastorate covers a period of four years. The church is situated in the midst of large public buildings and business blocks, and has no residence neighborhood contiguous to it. Compared with the denominational churches surrounding it, it is not large nor powerful and the city as a whole has known but little about the Disciples of Christ. The meetings just closed, however, would seem to mark the beginning of a new epoch in the history of the church. Extensive advertising was done. Every street car in the city bore conspicuous announcements of our meetings before they began, and almost up to the time they closed. Newspaper advertising was freely used, as were also large window cards. Some weeks as many as 10,000 folders were disributed among homes and factories. These contained not simply announcements of our services, but statements of the plea and purposes of the Disciples of Christ. Great mass meetings were held filling the largest theater in the city. So, while we tried to avoid the spectacular, our light was not kept under a bushel. Our people were well prepared for the meetings, and worked loyally for their success.



William D. Ryan.

Evangelist Herbert Yeuell wins through his powerful appeals to the conscience and the will. He is pre-eminently an evangelist. No one can be in his meetings a single night without knowing the complete Bible way of salvation before he leaves. He teaches constantly, and yet does not impress one as being over didactic. He is a natural orator and holds the closest attention of every one in his audience from the beginning of a service to its end. His supreme confidence in the power of the Gospel is the secret of his persistence. He is unquestionably the right man to establish a church in New Hampshire, and we may rest assured there will be an intelligent and efficient organization of Christians there before he leaves the field

This has been for us a financial revival as well as spiritual. In every way we have been richly blessed and go forward hopefully into the field of wider achievement.

❖

### By Herbert Yeuell.

The meeting lasted one month, entirely too short for a New York state meeting. But the church was prepared for only a two weeks' effort to gather results from a Chapman union meeting. Dr. Chapman, with all his forty workers, gave our church nothing, and our people were worn out and discouraged. The change from union preaching to New Testament teaching was resented by many of our people who thought the Chapman style continued ought to do the work. After a week or more there was general enthusiasm on "our plea" and that became the keynote of every sermon, and while many of the sentimental fell off, yet audiences continued to develop until when we closed there were many more interested than at any other time.

Our people were not prepared for a long campaign according to typical eastern conservatism, but when they saw the necessity of it they entered it heartily, until money for advertising and high rental of the best theatre became no object, and they learned as never before that large expenditure means large returns. Instead of borrowing to pay expenses they have money in the treasury. The immediate results were seventy-six additions and twenty-three others we know of who went elsewhere for geographical and other reasons. These are people who were untouched by the Chapman meetings.

William Dunn Ryan, the pastor, is one of the choicest men I have met. His transparent purity is an open book. He led his people nobly into the union meetings, thus opening their eyes to larger plans. While his church is small, badly located, perhaps generally unpopular to the extent that it is known, yet admirers regard him --- one of the best preachers in Syracuse. He has done much to unify his people, having taken the church under grave difficulties. Brother Ryan is scholarly to a fault. He is the only man who could establish a mission, a work that is thriving in a suburb, under the partial leadership of Brother Gerrard, who has been studying medicine. They are now in a meeting, under State Evangelist Tremaine, a most excellent man.

This is my second experience following union meetings. At the first we received 100 or more. I am to follow immediately the Chapman meetings at Dallas, Tex. When I get through I may have a few special experiences concerning union meetings to relate through the columns of THE CHRISTIAN-EVANGELIST. Union evangelism is one of the coming problems for our people, and I am not running away from it.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

This Paper Printed with Ault & Wiborg Ink

A MOST USEFUL HYMN BOOK
DEVOTIONAL SONGS
By three famous composers, Doane, Kirkpatrick & Main,
ONE-HALF NEW SONGS THAT WILL NEVER GROW OLD.
ONE-HALF OLD SONGS THAT WILL ALWAYS BE NEW.
256 pages, cloth, $25 per 100; 30c. each by mail.
A returnable copy for examination will be mailed upon request.
Published by the publishers of the famous Gospel Hymns
THE BIGLOW & MAIN CO., New York or Chicago

GET READY FOR
CHILDREN'S DAY
FOR HEATHEN MISSIONS
SUNDAY, JUNE 3d.

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY will furnish Children's Day Supplies FREE, to those Sunday-schools observing the day in the interest of Heathen Missions.

SUPPLIES.

1. "Arise, Shine." The beautiful new Children's Day exercise by P. H. Duncan. Sixteen pages of sunshine. The songs, recitations, dialogues, and drills are beaming with happiness. It is a high-class exercise, yet simple enough for the smallest school.

2. Missionary Boxes. These are unique. Illustrated to please the children. Entirely new design.

3. The Missionary Voice. The Children's Day number is especially for children. Some striking stories of heathen boys and girls. An issue brimful of interest.

ORDER AT ONCE.

Give local name of each school and average attendance. Address
STEPHEN J. COREY, Sec.,
Box 884, Cincinnati, O.

ORDER FOR EASTER
INDIVIDUAL COMMUNION SERVICE
Many Designs in Silver and Aluminum. (Special Finish.)
Send for full particulars and Catalogue No. 27.
*Give name of church and number of communicants.*
"The Individual Communion Service we obtained of you is the best investment our church has ever made."—*Rev. F. M. Gardner, Boston.*
"Our people are delighted with your Individual Communion Set here in Detroit as they were in my former parish, the First Baptist Church, Worcester, Mass."—*Spencer B. Meeser, D. D.*
"Admirable in design, splendid workmanship."—*R. A. Sims, Raleigh, N. C.*
"More and more convinced that this selection was of the best.—*Alexander Lewis, Worcester, Mass.*
"Your service is the simplest, neatest, easily and surely handled."—*F. P. Shumway, Boston, Mass.*
GEO. H. SPRINGER, Mgr., 256-258 Washington Street, BOSTON, MASS.

## The Missouri Lectureship.

I wish to call the attention of the Missouri preachers to the lectureship. The next session will be held in Canton, Mo., April 9 to 12. The program is a very attractive one—see it elsewhere in this issue of THE CHRISTIAN-EVANGELIST. Let every preacher, who can so arrange his plans as to be present, send his name to Prof. Ben Cleaver, chairman of the entertainment committee, so that entertainment may be provided. It is well worth the time and money of the preachers to get the stimulus of such a meeting. Prof. Shailer Mathews and George A. Campbell will be our guests this year. You will be helped by them. Arrange to go.—Graham Frank, President.

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The Christian Church at Canton, Mo., instructs me to correct the restricted invitation announced, no doubt through my misunderstanding. The entertainment of the guests at the lectureship, April 9-11, will include *everything* gratis—at least three meals and at least one lodging every day—and each unlimited in length and breadth.—Albert Buxton, Pastor.

* * *

## The Missouri Christian Lectureship.

The date of this lectureship is rapidly approaching. It convenes at Canton, April 9-11, and a rich treat is offered. Professor Shailer Mathews, of Chicago University, will give us, on Monday night, "The Method of Jesus," and the next morning "The Message of Jesus." Informal discussion will follow.

George A. Campbell, of Chicago, will give us "The Common Man's Religion," and will be reviewed by H. A. Denton, while his "Fiction and Character" will be reviewed by A. W. Kokendoffer.

Professor R. G. Sears will give us "The Geographic and Historic Setting of the Old Testament." The review will be by our "young brother," Dr. W. T. Moore.

Professor C. M. Sharpe will give us "New Testament Criticism and the Historic Christ," which will be reviewed by Dr. Albert Buxton.

M. A. Hart's lecture will be on "The Training of the Child in the Bible School," and his reviewer will be C. H. Winders.

The closing lecture will be by J. H. Garrison on "The Present Phase of the Christian Union Problem," and if we can risk him without a review we can adjourn Wednesday night. If not, doughty warriors can do justice to him the following morning.

Dr. Albert Buxton, dean of the Bible College, Christian University, and pastor of the church, authorizes us to say that "entertainment for supper, lodging and breakfast is offered free to all." Professor Ben Cleaver is chairman of the entertainment committee and all names should be sent to him. A cordial invitation is offered to nearby Illinois brethren to attend. The invitation is broad and includes not only ministers but all interested in the subjects discussed.

D. R. DUNGAN,
LEVI MARSHALL,
J. H. WRIGHT,
Committee.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
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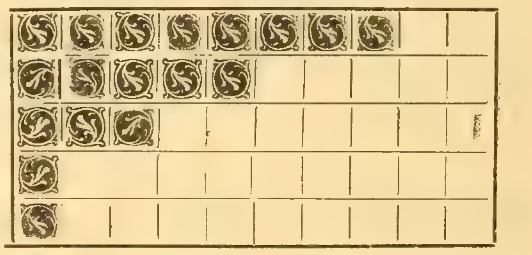
* * *

## One Way.

In conversation to-day with a member of the Building Committee of the Cumberland Presbyterian Church, he said: "Sunday, three weeks ago, our Sunday-schools took a special collection for us. We have already received over $1,000 from it. Last Sunday night the Christian Endeavors were to take a similar offering. The money has begun to arrive. We will receive over $1,000 from that source."

This is good for our Cumberland Presbyterian brethren. But I can not help but reflect upon my efforts during the last three months. Why are we so far from the goal of our hope? THE CHRISTIAN-EVANGELIST and many of the leading brethren have stood by us nobly, and appeal after appeal has been made to assist us in saving the lot. I have worked at my desk for two months, from 8 a. m. until 11 p. m., with only time for meals. I have written over 10,000 letters. If each one to whom I have written had just sent us 25 cents we would have raised $2,500; but here we are with the month of March almost gone. Of course, it is not too late yet to bring success out of what now appears to be a failure. If the thousands of readers of THE CHRISTIAN-EVANGELIST would concern themselves about it to the extent of getting an offering from the Sunday-school or some department of the church, or if the preachers to whom I have written would follow the example of the good brother in Iowa. Here is the letter from the treasurer of his church:



"Dear Brother Kincaid—Find enclosed $6.45. Brother —— put your work before the church last night, with the above results. If this is not enough, I heard many of the brethren say they were ready to contribute again."

God bless this preacher and church. Will not others do likewise and let us bring success out of the rally yet? Send all remittances to T. N. Kincaid, Hot Springs, Ark.

Special to THE CHRISTIAN-EVANGELIST.

Hot Springs, Ark., March 19.—Whiten one block.—Dr. W. H. Connell.

# NEWS FROM MANY FIELDS

## An Oklahoma and Indian Territory Letter.

Three weeks in the two territories have made a favorable impression upon the writer. It is hardly less than wonderful to see the progress that has been made in Oklahoma and Indian Territories, whether viewed from a commercial, agricultural, civic, educational or religious standpoint. It will be interesting to witness this growth at some other time. I care now only to mention some good things "concerning the kingdom."

One of the blessings that has recently come to Oklahoma was the visit of A. McLean and Dr. Drummond, of India. That Brother McLean and Dr. Drummond should both visit three or four cities of Oklahoma was a real opportunity for these cities and the preachers and leaders of the churches adjacent, and should have been hailed as a special privilege, not to be lost. Two foreign mission rallies were held, one at Guthrie and the other at El Reno. They were conducted by these two men of God, and were a blessing. The attendance was not large at either place, but the spirit was reverent, devout and enthusiastic. One Sunday Dr. Drummond spoke at Enid, Okla., and at Kingfisher. On Monday morning he addressed the public school at El Reno—the first time anything of the kind had ever occurred. A. McLean made a great missionary address at Oklahoma City and spoke also at Norman, Okla., the seat of the territorial university. The rally at El Reno was pretty well attended by the members of the local church, but there were but few preachers present. The spirit of it was fine and addresses good. The people were blessed. K. C. Ventress, pastor at Guthrie, made careful preparation for the rally at Guthrie and spared no time or effort to make it a success. Brother Ventress is leading his hosts at Guthrie into larger works for Christ and his city. Happy is the pastor who has two such splendid preacher helpers as Pastor Ventress has in John T. Owens and W. A. Humphrey. These two are men of God and an inspiration to their pastor and associate. O. L. Smith is the great heart and the splendid spiritual leader of the forces at El Reno. He has some splendid associates in the work there. Spiritual life in his members is the keynote of Brother Smith's aim and work at El Reno. Brother Smith has been conducting a meeting for several weeks for the educational benefit of his members.

J. B. Boen is the leader of the hosts of Chickasha, I. T., and during his three years' pastorate has done much for the cause there. They have built a $20,000 house, a beautiful and serviceable edifice, with all modern appurtenances. Their services are all well attended. Young people are largely in evidence at his midweek prayer-meeting. Brother Boen told me that he had missed having additions only nine Lord's days in three years.

John A. Tabor, pastor at Watonga, Okla., recently held a five weeks' meeting at Hitchcock, with 102 additions—a remarkable meeting in a town of 250 people. There were about 30 Disciples there before the meeting. The church at Hitchcock provisionally engaged Brother Tabor for half his time as their pastor.

The north district convention of the Indian Territory met at Tulsa, Feb. 13-15. It was a good convention, in attendance, of preachers and members not preachers, in the matter of program, in speakers, in spirit and enthusiasm, and in the splendid hospitality of the church at Tulsa. It could not be otherwise with such a pastor as Randolph Cook. The entertainment was free and full, gracious and graceful. We did not get all the names of attendants. S. R. Hawkins, corresponding secretary of the churches of Indian Territory, is the leader of this splendid host of Indian Territory workers, and under his guiding hand, backed by his territorial board, large results have been accomplished. The leading spirits among the preachers in this district seem to be: J. T. Hawkins, of South McAlester; S. R. Hawkins, corresponding secretary; J. S. Hawkins, Pryor Creek; George Farley, Muscogee; D. M. Harris, Wagoner; Frank Van Voorhis, Okmulgee; R. S. Campbell, Holdenville; A. J. Williams, Vinita; A. M. Harral, Sapulpa; R. E. Rosenstine, Bartlesville, and Randolph Cook, Tulsa—a fine set of preachers. But the preachers are not all of it. The women who work with these preachers, as helpers in the Gospel here, wrought no small part of the success of the work in this territory, and helped in a large degree to make this convention a success. The women's part of the program was a very interesting, inspiring and helpful feature of the feast. The names of some of those who took part are: Mrs. A. M. Harral, of Sapulpa; Mrs. W. F. Smith, Mrs. Morton, of Okmulgee, corresponding secretary of Indian Territory; Mrs. Mitchel, of Pryor Creek, and Mrs. Lucy, of Perry, Okla. Earnestness and consecration to the great cause of missions characterized every speech and speaker. Mrs. Morton made a report of her efforts to enlarge the work in the territory, showing much work and no little spirit of heroic perseverance, and the work is growing under her leadership. Mrs. Lucy was the special representative of the national board. Sister Lucy gave us a splendid review of the work of the C. W. B. M. in fine spirit, to the delight and profit of all. She was one of the very earliest members of the C. W. B. M. and her heart and life is full of it. Some one said that the program of this convention was arranged on an ascending scale—the C. W. B. M. was the closing session of it. There were a number of splendid addresses made during the convention. We did not get to hear them all, but those which we heard were up in "G."

There is something doing in Indian and Oklahoma Territories. Let the brethren keep their eyes on this country. A new church has been dedicated in North Oklahoma City by Bro. J. M. Monroe, corresponding secretary for Oklahoma Territory. Brother Monroe is doing a great work in Oklahoma. Something about his work in another letter—and others. S. G. Clay.

Oklahoma City, Okla.

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## Ohio.

James Small has been assisting the church at Washington C. H. in a meeting. W. H. Boden is the successful bishop of that diocese. They ought to do good in that saloonless town.——W. H. Pinkerton is assisting E. J. Meacham and the Wilmington forces in an evangelistic effort. They always have a fine meeting at Wilmington, so we shall expect good reports.——Chester Sprague has accepted a call to the churches at East Liberty, Middleburg and Mill Creek. He is welcomed back to Ohio, and will find some royal, good souls in these churches.——Pastor Fields, with Singer Saxton, won 41 additions in the Geneva meeting. About one-half of them were men. Why not? This meeting puts "our synagogue" at the head of the list in Geneva numerically.——J. S. Raum is at Madison Avenue, Cleveland, with F. C. Ford and his faithful band, leading sinners to Christ. These people deserve a great harvest.——C. A. Kleeberger held a very successful short meeting at North Hubbard. There were about 20 additions in ten days.——Secretary Bartlett has been holding a meeting at Sugar Tree Ridge in Highland county. It ought to be a sweet meeting, at any rate.——There never was a time when it was so difficult to get good preachers in Ohio as now. It is also true that churches and preachers were never so hard to please as now. Here

100 for $3 Gospel Song Book. 88 songs with music. Sample 5 cents in stamps. E. A. K. Hackett, Pub. Ft. Wayne, Ind.

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A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided Day for missions. This Association should have at least one undivided Day for this Gospel of the Helping Hand. Order supplies at once.

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is a field for your thinking and talking, if you are wise enough.——J. H. Goldner and wife and George A. Bellamy and wife, of Cleveland, go March 18 for a trip to California. Brother Bellamy will deliver some lectures while gone.——Lathrop Cooley preached his sixty-fourth anniversary sermon at Franklin Circle, Cleveland, Sunday, February 25. Just sixty-four years ago that day he preached his first sermon as pastor of that church. Only two people were present who heard the sermon at the first delivery. Brother Cooley is still a man of vigor and energy.——Ohio now has a temperance "search and seizure law." Speak-easies are already hauling out their goods in dry towns. A gloom is cast over the state by the continued illness of Governor Pattison. He has not been at his office in the state house since his inauguration. There is a grave doubt as to his recovery. God reigns, and may his will be done.

C. A. Freer.

Painesville, O.

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### How They Do It in Kentucky.

One hundred and four members of our congregation went on a special train on a recent Sunday afternoon to Hawesville, Ky., county seat of Hancock county, to attend the organization of a congregation of Disciples of Christ. A few weeks ago we had neither congregation nor members in Hawesville, but as a result of a short meeting held by our southern Kentucky evangelist, W. J. Hudspeth, an organization of 50 members was effected. Nearly all of these came from the Baptists, and are among the most influential people of the community. For some time they had been drifting away from Baptistic faith, as practiced in Hawesville, and, after hearing the simple Gospel preached by Brother Hudspeth, called a conference with the evangelist, resulting in their decision to become Christians only. They have some means at hand and will proceed to build a house of worship at once. Trustees, elders and deacons were appointed. Brother Hudspeth showed himself a wise master builder in the whole matter, and none but the best feeling exists on all sides. F. M. Rains, who spoke for us on the Sunday morning, went with us to Hawesville and gave a short address, showing the strength and influence of the Disciples of Christ and the advances being made in world-wide missions. After his masterful address here Sunday it was decided that this congregation become a living link this year. Considering that we are yet in the building stage, this advanced step means much to us.

R. H. Crossfield.

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—O. P. Spiegel, who has for the past two years been general evangelist under the Home Board, has about decided to retire from that work the first of April, to enter the larger field as an independent general evangelist. He will associate with him a first-class singer. As those who read the account of the New York campaign in our last issue will know, he is now in a good meeting at Plainfield, N. J., which will likely continue on into the middle of April. Brother Spiegel has a fine reputation for evangelistic work.

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**CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.**

# *Evangelistic*

Special to THE CHRISTIAN-EVANGELIST.

Litchfield, Ill., March 19.—Eighty additions in 18 days; weather fearful, but audience great. Evangelist Fife is a power.—M. S. Johnson.

Special to THE CHRISTIAN-EVANGELIST.

Owensboro, Ky., March 19.—R. H. Crossfield is a great general. A great church and theater meeting here yesterday; 20 additions. The Martin family are assisting; fine spirit and outlook.—Richard Martin, Evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Bloomington, Ind., March 19.—Twenty-three yesterday; 106 in last eight days; 486 to date. A new building is almost certain. The interest is deepening.—Brooks Brothers.

Special to THE CHRISTIAN-EVANGELIST.

Greenville, Ill., March 19.—Meeting three weeks old; crowded out of church to the largest auditorium in town; 70 added. Tally Defrees, the worthy pastor.—E. E. Violett, Evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Connersville, Ind., March 18.—Nine confessions this morning; 12 men confessed Christ at men's meeting, 44 to-night, 65 to-day; 351 in 19 days. Some sects are sorry that Scoville stays. One-fifth of the population of the city attend the meeting every night. DeLoss Smith has returned and sings with tenderness and power solos that are leading many to Christ. Scoville's physical powers and endurance remain as marvelous as his ability to present the persuasive Gospel. Visiting evangelists and pastors from many cities come and go in wonderment.—P. M. Kendall.

### Arizona.

Douglas, March 12.—Six additions since last report—2 confessions, 4 otherwise.—S. W. Jackson.

### Arkansas.

Bentonville, March 12.—One addition yesterday.—J. W. Ellis.

Hope, March 12.—Two baptisms last night.—Percy G. Cross.

Jonesboro.—The work is opening up with promise; 7 additions—3 by confession and baptism, 2 from the denominations and 2 by letter.—James C. Creel.

### Colorado.

LaJunta, March 13.—All departments of the work are prospering. Our Bible school, prayer-meeting and Christian Endeavor have doubled in attendance. There have been 106 additions by confession and letter since Oct. 1, 1905.—A. L. Ferguson.

### District of Columbia.

Washington, March 12.—Walter F. Smith, of the Whitney Avenue Christian Church, is assisting us in a meeting at the Fifteenth Street Church; fine audiences; 13 additions in 10 days—12 by confession.—James E. Stuart, Minister.

GOLDEN YELLOW CALLA LILY, 5 Bulbs.
50 KINDS FLOWER SEEDS 10c.
Asters, Balsam, Canna, Calliopsis, Nasturtium, Morning Glory, Pansy, Larkspur, Jobs Tears, Poppy, Golden Glow, Snapdragons, Cosmos, Pink, Zinnia, Verbenia, Monkey Plant, Sweet Rocket, Primrose, Ice Plant, Petunia, Castor Oil Beans, Portulaca, Candytuft, Sweet Peas.
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### Idaho.

Juliaetta, March 12.—Closed three weeks' meeting with 7 added—6 by confession. M. E. Beach is the pastor. Our next meeting is at Hillsboro, Col.—Ellis B. Harris and Wife, Evangelists.

Lewiston, March 8.—Our district evangelist, John Fuller, has just closed a successful meeting at Nezperce, with 35 additions. Money was subscribed for the support of a minister, and I have been called to take up the work.—E. F. Beaudreau.

### Illinois.

Caldwell, March 14.—Meeting nine days old, with 15 additions—6 by confession; good audiences. Meeting continues several weeks.—George C. Ritchey.

Newman, March 18.—The church continues to grow since the Scoville meeting; 27 additions here and at Murdock recently.—O. L. Lyon.

Olney, March 12.—We began meeting March 8; 12 additions yesterday.—Lee Tinsley.

Paris, March 16.—We are in a meeting with home forces; 53 additions in 15 days. LeRoy St. John has just come to assist us.—Finis Idleman.

East St. Louis, March 18.—Our meeting at the Lansdowne Church closed with 25 additions—17 by confession, 2 by letter, 6 from denominations. E. T. McFarland was the evangelist.—C. O. Reynard, Minister.

Rossville, March 15.—Twenty-nine additions to date; will continue over Sunday. We are hindered by an epidemic of measles and bad weather. Mrs. J. E. Powell has charge of the music. H. H. Peters is the pastor. I go to El Reno, Okla., March 25.—Harold E. Monser, Evangelist.

West Salem, March 12.—We have just closed a meeting, with home forces, resulting in 23 additions—18 by baptism. The work is in good condition.—G. W. Ford.

Kenney, March 12.—Our meeting closed with 15 added and the church revived. Although the weather was unfavorable the attendance was good and the brethren are much encouraged.—James E. Stebbins and Wife, Evangelists.

Decatur, March 6.—Four more accessions, making a total of 85 since the new year.—F. W. Burnham, Pastor.

Quincy, March 6.—Since last report we have had 11 additions—4 by baptism, 4 by letter, 3 by statement.—Walter M. Jordan, Minister.

Greenville, March 11.—We closed our meeting with 42 additions—E. E. Violett.

Augusta, March 16.—One hundred and ten in meeting at Pittsfield; begin here with N. E. Cory, pastor; 1 addition.—H. A. Davis, Evangelist.

Mt. Vernon, March 17.—Thirty-one additions in a four weeks' meeting at Dahlgren—20 by confession, 11 by statement.—Lew D. Hill and Wife.

Waukegan, March 16.—Ten additions Sunday—8 by confession.—E. N. Tucker.

### Indiana.

Indianapolis, March 15.—A short meeting at the Fourth Church resulted in 24 additions, making 29 since Jan. 1—19 by confession, 6 by letter and 4 from denominations.—Charles E. Underwood, Pastor.

Manilla, March 12.—Have just closed short meeting, with 5 confessions.—W. R. Jinnett.

Warsaw, March 12.—Five added yesterday—3 by letter and 2 by baptism; 13 additions since last November.—M. G. Long, Minister.

Bloomington, March 10.—We have just closed sixth week of meeting; 380 accessions—254 by primary obedience; will continue two weeks.—T. J. Clark, Minister.

Edinburg, March 12.—Twenty-five additions during February at regular services—23 by baptism. I began my second year March 1; 5 additions recently—3 by confession, 2 by letter. The congregation is working splendidly.—T. H. Adams.

Peru, March 12.—Our meeting closed with 26 added. H. K. Shields had charge of the music.—C. H. DeVoe, Pastor.

Sheridan, March 17.—Meeting closed with 68 added. Brothers Crim and Tapp were the evangelists.—A. P. Fifer.

Angola.—The church in Angola has closed another notable meeting, in which 56 souls became obedient to the faith. R. H. Crossfield, of Owensboro, Ky., and Mrs. E. J. Todd, of Flora, Ind., were called to our aid. For three weeks great congregations gathered to listen to the splendid teaching and the tender, thrilling appeals. The themes of the service became general topics of conversation throughout the community. A question box was used with telling effect. The student body, particularly, became deeply impressed with the intelligent and discreet work of the evangelists. Out from this student body came many to declare their faith in Christ, and others to complete their obedience and to adopt the plea for the "old paths." A number of young men of fine abilities will give themselves to the ministry of the Word as one result of this series of meetings. As another result a vast amount of valuable teaching has been done, which must inevitably yield a rich harvest.—Vernon Stauffer.

### Iowa.

Coon Rapids, March 12.—We are beginning the sixth week of meeting—74 additions to date. W. C. Cole is the evangelist.—G. C. Stearns.

Des Moines, March 16.—Meeting at Humeston closed with 39 additions. I began at Deweese, Neb., last Lord's day.—Joel Brown.

Oskaloosa.—Since last September about 50 additions have been made to our membership. Our pastor, S. H. Zendt, also conducted a two weeks' meeting in the country, with good results. Pastor and people are looking forward to a good meeting with A. E. Cory, in May if possible, and hope to be able to secure Brother Scoville in Sept., 1907.

### Kansas.

Topeka, March 16.—I assisted F. W. Emerson, Yates Center, Kan., in a four weeks' meeting, resulting in 46 additions. The Bible school attendance was increased from 125 to 187.—V. E. Ridenour, Singer.

Elk City, March 12.—Our five weeks' meeting closed with 87 additions—72 by confession, 8 by

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These are the exact words of a sufferer from piles and we hear the same thing almost every day. It voices the sentiments of hundreds of thousands of others in this country today, for it is estimated that of every ten persons we meet in church, the street, or the theater, seven are affected with piles.

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Here is a typical case: Mr. Benjamin Shaw, Postmaster of Bland, New Mexico. He had suffered from aggravated piles for years, and was upon the eve of a serious surgical operation, believing that he had reached the limit, and that the operation offered the only possible means of relief and cure. Let us quote his own words in his letter of Oct. 31, 1905: "I was in great agony of mind and body. In the meantime, a gentleman told me of the virtue of your pyramid remedy. I fortunately found it at a drug store, and by the next morning I did not feel that an operation was necessary, and in three days I was able to return home, and a complete cure was accomplished to my great satisfaction and the surprise of the physician."

Send today to the Pyramid Drug Company, 2049 Pyramid Building, Marshall, Mich., and get a sample package by return mail and then go to your druggist and get a box, the price of which is 50 cts., and get well without pain, trouble or cutting.

statement, 1 by letter and 6 from denominations. J. P. Haner, of Purdy, Mo., was the evangelist and Miss Lulu Gilliland of Kansas City, Mo., had charge of the music. J. W. Ball is the pastor. —R. M. Shaffer, Elder.

Wichita, March 5.—The meeting at the Central Church closed with 61 additions. The preaching was done by the pastor, and Frank Huston, of Indianapolis, had charge of the music. There were 21 additions at regular services during January.—C. F. Stevens, Pastor.

Girard, March 5.—Two additions since last report—1 by letter and 1 by confession.—F. H. Schmitt, Pastor.

Hiawatha, March 13.—Six additions by confession recently. We are hopeful for a forward move.—G. W. Burch.

Hutchinson, March 5.—Four additions yesterday—2 by confession. James Small begins a meeting for us on March 18.—Elmer W. Cole.

### Kentucky.

Henderson, March 16.—Two additions since last report.—W. A. Ward.

### Louisiana.

Marthaville, March 16.—We began a meeting here 10 days ago; 19 additions—7 by confession, 7 from the Baptist Church and 5 by statement.—John A. Stevens.

### Minnesota.

Rochester, March 10.—Forty-six additions during February, nearly all by primary obedience, and there are more than a dozen others yet to be baptized. Our prayer-meetings have more than trebled and the Bible school doubled in attendance since the first of the year.—Rochester Irwin.

### Missouri.

Eldorado Springs, March 12.—Three additions recently—2 by statement, 1 by restoration.—John Giddens, Minister.

Milan, March 9.—Eleven additions since Jan. 14; work in fine condition.—J. J. Limerick.

Minden Mines, March 11.—Two additions recently. Charles H. Swift, the pastor, is doing good work.—F. M. Usher.

Troy, March 12.—One addition at Elsberry yesterday. We are in a meeting here, with N. J. De Laney as evangelist; 3 additions—2 by confession, 1 by letter.—E. G. Merrill.

St. Louis, March 19.—At Compton Heights—5 confessing and 1 by letter.—F. N. Calvin.

Carrollton, March 15.—Four additions at Milan recently—2 by confession and 2 by letter, making 17 added since Jan. 14.—J. J. Limerick.

Joplin, March 13.—I held a month's meeting at Carl Junction, a railroad town ten miles north of here, resulting in 69 additions—40 by confession, 10 from the denominations, 6 reclaimed and balance by letter and statement. Our membership is now about 109. L. D. Sprague, of California, Mo., assisted us.—J. W. Baker, County Evangelist

Kirksville, March 13.—Six additions by confession yesterday—12 added since last report.—D. A. Wickizer.

Paris, March 11.—Our meeting with Brooks brothers delayed; two additions this morning—1 by confession and 1 by letter.—J. H. Wright.

### Michigan.

Yale, March 15.—A short meeting held by J. S. Raum, of Saginaw, closed with 7 added—2 by confession, 5 otherwise, and the church much strengthened.—R. B. Brown.

### Montana.

Missoula, March 5.—On the occasion of W. H. Bagby's first service with us as pastor there were 3 additions—2 by letter and 1 by confession.—Mrs. H. A. Wheeldon.

### Nebraska

Bethany, March 13.—Have just closed a meeting at Valparaiso, Neb., with 5 added—4 by confession and 1 by statement. J. E. Chase is the pastor.—J. W. Hilton.

Broken Bow, March 14.—I preached recently at Arnold, 40 miles west of here, resulting in 15 additions—8 by confession.—Jesse R. Teagarden.

### Ohio.

Newark, March 5.—Our four weeks' meeting closed with 94 additions—60 by confession, 13 from denominations; others by letter and statement. This makes over 100 since Jan. 1. We were assisted by Miss Ruth Hall, of Wheeling, W. Va., as singer. I am in my fifth year with this church.—H. Newton Miller.

Newark, March 13.—Three confessions recently. —H. Newton Miller.

Elyria, March 11.—Victor Davis held a short meeting, resulting in 21 additions.—John P. Sala, Minister.

Zanesville—Nineteen additions to date. We begin at Kent, O., March 18.—Harvard S. Saxton.

Danville, March 11.—We have just closed a three weeks' meeting, with 16 additions—7 by confession and 9 by letter and statement. F. A. Wight, of Erie, Pa., was with us two weeks.—O. O. Olney, Minister.

Glouster, March 12.—Closed revival, with 177 additions.—J. Bennett.

### Oklahoma.

Norman, March 12.—Our meeting closed with 56 additions—about 45 by confession. Many came from the Sunday-school, including an entire class of 14 boys. Pastor McCorkle was the preacher and C. M. Bliss had charge of the music. Our prayer-meeting has received a great uplift.—J. C. Powell.

### Pennsylvania.

Uniontown, March 12.—Fourteen additions recently—6 by baptism.—J. Walter Carpenter.

Philadelphia, March 12.—Thirty-nine accessions in a 13 days' meeting at the First Church. L. G. Batman, the pastor, did the preaching. My next meeting is with S. T. Willis, New York City.—W. E. M. Hackleman.

### Texas.

Merkel, March 5.—Five additions by letter yesterday.—M. A. Smith.

### Washington.

Waitsburg, March 12.—Our five weeks' meeting closed with 44 additions—34 by confession and 7 from denominations. D. C. Kellems and A. W. Shaffer were the evangelists. Brother Kellems is now in a meeting with Brother Hilton at Ellensburg, Wash.—W. T. Adams.

### West Virginia.

Martinsburg, March 6.—Our 25 days' meeting closed with 135 additions—116 by confession. The church debt was wiped out, and pledges secured from the new members for the current expenses of the church. W. S. Buchanan was the evangelist and Bert H. Gardner, singer.—Frederick D. Kershner.

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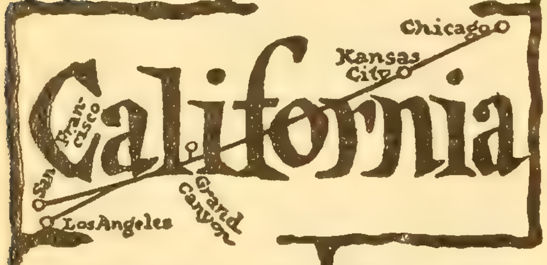

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## *Sunday-School*

*April 1, 1906.*

### THE TWO FOUNDATIONS—
### Matt. 7:15-29.

Memory verses, 24, 25.

GOLDEN TEXT.—Be ye doers of the word and not hearers only.—Jas. 1:22.

It is a characteristic of Jesus as a teacher that he laid down great and universal principles which are valid alike in the natural and in the spiritual world. These he illustrated by reference to obvious and visible phenomena of nature which showed the working of the principle, and then he applied them to the more important spiritual realm. It was because, with wonderful wisdom, he chose truths which are of universal validity that he could make his statement of them so simple and concrete and at the same time so large and general.

The Sermon on the Mount contains many such large principles which hold good for every department of life. For example, "Where thy treasure is, there will thy heart be also." Here is a truth which is as true in business as in religion. The man who has invested in oil is interested in oil; he whose treasure is in bank stock is interested in whatever promotes the prosperity of banks; he who has invested his thought, money and prayers in the things of the Kingdom of God will find his interest there. Again, "No man can serve two masters." Jesus saw and proclaimed the fatal weakness of divided attention and divided loyalty. No one can be a loyal subject of two kings or citizen of two countries. No one can properly follow two professions at once. This is experience and common sense. It is spiritual sense, or common sense in the realm of spiritual things, that "no man can serve God and mammon." In such ways as this Jesus set forth what we will not call either "the natural law in the spiritual world" or the spiritual law in the natural forld, but God's universal laws operating in both the natural and the spiritual worlds.

One of the greatest of these universal principles is the law of cause and effect which is set forth in the first verses of the lesson. "By their fruits ye shall know them." It is a principle of science that like produces like. We live in a world of order where the sequence of cause and effect is unbroken. The more science learns about the world the more certain is it that things do not happen by chance but by causation, and that the totality of causes completely determines the effect. It was this principle to which Jesus appealed in his warning against false prophets and against mere verbal pretensions of piety.

The law of cause and effect holds good in spiritual things. The fruits are the test of the tree; the life is the test of religion. The grace of God can work great wonders in the life of man, but it works in harmony with this divine principle of causation.

Two practical applications of this law may be made. The first has reference to discerning between true and false religion. It is not primarily the business of any individual to judge the quality of another person's piety ("judge not"), but persons who assume leadership must be judged by those who accept or reject their guidance. In such a case, says Jesus, the safest test of a prophet is the fruits of his religion in his own life. It is of the first importance that one should be able to judge of the reality of his own religion. Here, too, the test of fruits should be applied. Does my religion make me a good father, husband, or son, a good wife, mother or daughter? Does it make me a good citizen? Does it produce in my life the joy and peace and love which are the true fruits of the Spirit? If not, my orthodoxy is of no avail. If so, my opinions may need correcting, but I need not be discouraged as to my spiritual condition.

The second application of the law is this: If we wish to reap the blessing of the spiritual life we must sow that kind of a crop. We can not sow selfishness, worldliness, lust, falsehood and expect to reap the fruits of eternal blessedness. The grace of God will work no transforming miracle to give us a harvest of grapes and figs when we have industriously sown thorns and thistles.

## *Christian Endeavor*

*By GEO. L. SNIVELY*

*April 1, 1906.*

### LIVES THAT ENDURE.—Matt.7:24,25; 1 Cor. 3:10-15; Eph. 2:19-22; 1 Tim. 6:17-19.

DAILY READINGS.

| | |
|---|---|
| M. Built on Christ. | 1 Peter 2:1-6. |
| T. Fed on Christ. | John 6:26-35. |
| W. Kept by Divine Power. | 1 Peter 1:1-5. |
| T. Through Suffering. | 1 Peter 4:12-19. |
| F. Through Faith. | 1 John 5:11-13. |
| S. Good Works. | Rev. 14:12,13. |
| S. Topic. | |

Look, and upon every life that gives promise of enduring through time and over into eternity, whether its day be on this or the other side of Christ, and somewhere upon it you will see the sign of the cross.

There is more in the future for the children of faith than mere endurance. For us to seek everlastingness only would be to repeat the error of the ancient goddess, who sought and secured everlasting life for her mortal lover, but neglected to ask for everlasting youth, so that his wretchedness increased with the flight of time. Eternal life is infinitely more than mere continued existence, "and this is life eternal, to know thee, the only true and living God and Jesus Christ whom thou hast sent."

John Howard Payne's life will endure as long as men yearn for "Home, Sweet Home," and Washington's while political liberties are held dear, and Lincoln's long as serfs are praying for emancipation. Such lives endure not simply as a memory, but as a force and inspiration to others adown the generations to do again their mighty works and more greatly bless the ever increasing millions of the children of men. We, too, shall endure and so endure according to what we have actually done.

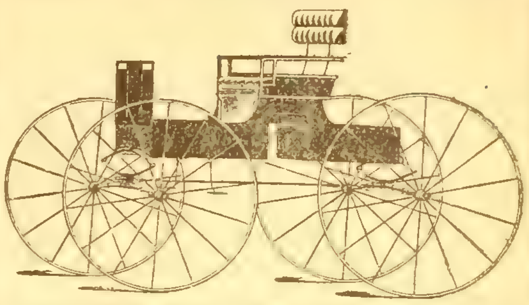
All lives that endure are guarded by One divine in his love, as omnipotent in his power. Not one who can sing a song of cheer, wreathe tearful faces with smiles, enrich one hour with love, jewel one moment with a joy, or bring the least heavenliness down to earth but satan would destroy. The fell destroyer is abroad; our only safety is under the egis of divine protection. Let us not venture out of his presence, nor rely on our own moral strength. Only in him is there refuge, safety and immortality.

Michaelangelo summoned renown enduring as time from marble blocks changing into forms divine under the magic of his chisel, and Raphael won it through pictures whose voiceless eloquence will proclaim his fame to the last race of men. But how much longer our lives will endure if, instead of working on stone or canvas, we select as objects of our life work the lives and moral natures of men, women and children, and make God and his purposes known to them and help fit and prepare them for the highest heavens!

The *names* of Judas the betrayer, Pontius Pilate the murderer, Julian the Apostate, Voltaire the scoffer, Paine the blasphemous, Strauss the professor, Hume the infidel, Renan the satirist, and Ingersoll the infamous, may all endure for centuries, as some of them have, but their *lives* have been banished into eternal destruction from the presence of God and the angels. When a man is gone from earth, the name by which he was known here is a thing as apart from him as is the body he once inhabited. We need not be so concerned about the name we leave behind us and which the thoughtless crowd may bandy as about the enduring lives that constitute ourselves in happiness or wretchedness forever.

The house on the sand may have been as commodious and snugly built and in other ways attractive as the one on the rock. The fatal difference was in its location. So with people. Many are brave, brilliant, compelling, actuated by noble purposes, holding coveted places of usefulness and honor in society, and in nearly all respects on an equality with, if not superior to, the children of the Kingdom. But the crisis of death approaches and they are not prepared to endure it. The superstructure of their lives, delectable as it may be, falls into ruin because of a fatal defect in the foundation; they were not built on Christ. Let us envy no man of the world, let us pity and love him rather, and plead with him to build on the enduring foundation of Christ and Apostles.

TWO YEARS TEST



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## *Midweek Prayer-Meeting*

*March 28, 1906.*

### FROM CALVARY TO PENTECOST.

### THE SEVEN SAYINGS ON THE CROSS.—Matthew 27:46; Luke 23:34,43,46; John 19:25-30.

The First: "My God, my God, why hast thou forsaken me"! If Jesus completed the Passion most divinely, he began it most humanly. He trod the wine press alone. A more depressing sense of abandonment never made any one more susceptible to temptations to swerve from the line of duty and glory. But having loved us in the beginning, he loved us unto the end. Who can hear this cry of forsakenness and then deny him, even in the presence of social ostracism and alms house doors?

The Second: "Father, forgive them; for they know not what they do." One who could lay down his life for his friends might then have been a conception of optimistic genius, but one who would relinquish his life for his enemies was not a creation of the imagination of men of that day—he must be a character portrayed and not one created. Luke even asks us to hear him pray for the forgiveness of his murderers! How well it becometh us who by faith have heard that prayer, to "forgive those who have trespassed against us"

The Third: "To-day shalt thou be with me in Paradise." Without one note of uncertainty Jesus tells the dying, penitent thief, who had become conscious of the divinity of his companion in suffering and trusted in him, of life on the morrow when the death damp would be kissed from his brow by sunlight eternal. That same sweet promise of life beyond he breathes into the heart of every saint to-day, and happy anticipations of its joys rob death of its sting and the grave of its victory.

The Fourth: "Woman, behold thy son"! "Behold thy mother"! Years before, the saintly Joseph had left Mary in widowhood. John and James appear to have been the only apostles endowed with possessions, and John seems to have been dearer to Jesus than even Mary's other sons and daughters. The care of this queen of the world's motherhood was all he had to bequeath his friends, and this inexpressibly tender token of his love is bestowed upon John who could most appreciate and care for it. Jesus here illustrates a filial thoughtfulness that in two sentences has done more to sanctify the home and fireside than all volumes on social philosophy ever written. O, that on the ears of all bereft widowhood might fall the gracious words, "Mother, behold thy son," and find that guardian a true disciple of Mary's Son.

The Fifth: "I thirst." The Man of Sorrows' sufferings were not only those of his emotional nature produced by the feeling of abandonment, but the pitiless fingers of pain were playing on every nerve center in his sensitive body. This brings him into helpful relationship with all the world's sufferers. A notorious drunkard tried in vain all the advertised rum cures. Eventually he won a complete victory over the drink demon. Once he paused in the rounds of a singularly useful life to give the secret of it. He said: "I heard my Savior's cry of thirst from the cross, and determined that since he endured such thirst for my sake, I would endure my thirst for his sake, and he helped me till it is gone."

The Sixth: "It is finished." It was a long, trying way from the young virgin mother's arms in Bethlehem to Golgotha. The years were few, but into them were crowded all the experiences of man from Eden to the end of time; there were cradle lullabys, the wild cry of the mob, the voices of human gratitude and divine approval; the Messianic prophecies were fulfilled, the disciples were trained, the Father was revealed, the world was being saved; neither love's beguilements nor hatred's persecutions swerved him from duty and destiny; he finished the work given him to do. Let us, too, be able to say: "I have fought a good fight; I have kept the faith; I have finished my course."

The Seventh: "Father, into thy hands I commend my spirit." The sufferings are ended now. Pillowed on the assurance of the Father's love the inner peace making him oblivious to the wild tumult without he falls into that dreamless slumber whose awakening was in Paradise. May that same confidence be ours as the twilight falls, and may we in the spirit of his greatest apostle know that "Henceforth there is laid up for me a crown of rejoicing which the Lord, the righteous Judge, shall give to me at that day, and not unto me only but unto all them also that love his appearing."

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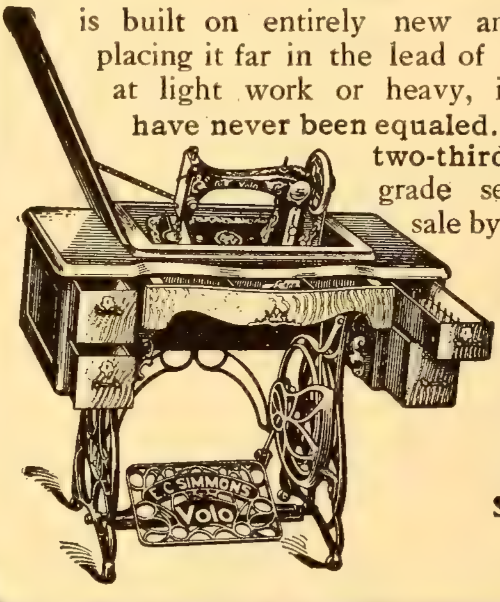

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## People's Forum

### For Federation—A Crown of Thorns?

To the Editor of The Christian-Evangelist:

For many years I have been a constant reader of the "Christian Standard" and The Christian-Evangelist. They are great papers and welcome visitors to my home. In fact, they come so often and stay so long that we regard them as members of the family. Brother Lord, being a younger man than the Sage of St. Louis, imagines the world is about to collapse and we are in danger of becoming "a disappearing brotherhood." Well, it will be a long time even after the death of McLean and Rains and Muckley.

I have read the little controversy over federation between our good editors with no little interest. The Christian-Evangelist of March 8 is before me. I have just finished reading Brother Garrison's reply to James T. Lawson's nine questions. Immediately I took up my pen to endorse all Brother Garrison said. He is not only a Christian, an "Israelite, indeed," but thoroughly orthodox. I verily believe many good brethren have looked at Brother Garrison through colored classes and have misunderstood him. Many seem to think to follow him is to be led into a regular "Custer charge," to be slaughtered and ruined. I have no such fears. His head is now too gray; his race too nearly run. For one, I am not willing to see these old heroes, who for many long years have fought our battles for us, die with a crown of thorns on their brows that their brethren have placed there. I want to help to put a pillow of down beneath their weary heads.

In the light of this article I could stand by the side of Brother Garrison in this federation movement. This is the way he understands the New York platform, and New York is not responsible for Oregon.

The older I grow the more anxious I am to see the people of God united. How can we unite until we learn to love all men? How can we learn to love them as long as we call them, in an insulting way, "sectarians" and "the offspring of Rome"? When will they ever learn to love us? What is the use to pray for union and then in a sectarian spirit do all we can with tongue and pen to prevent it? May it not be inexpedient for "us" to build a church in a little town with a population of 300 or 400, when they already have five or six churches there? Can not our missionary boards make better use of their money? "What fools we (sectarians?) be!" In the rivalry, prejudice and heated discussions of the past, men of faith have seldom sat down, as representatives of a common cause, to study the Word of God together to see if union, under the divine Master, were even possible. Times have changed. Christians everywhere are praying that all enmity and divisions may forever pass away. We ought to lead in this glorious warfare.

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### GEESLIN.

Born July 18, 1838. Died February 5, 1906. Aged 67 years, 6 months and 17 days. Brother David Geeslin was born in Brown county, Ohio, where he resided until about 30 years old. Then he moved to Iowa, where he remained for 12 years, when he came to Kansas, settling on a farm near South Haven, where he lived until his decease. He was married to Angelina Elvira Easter in Highland county, Ohio, on the 12th day of January, 1860. His wife and eight children survive him. The children consist of four sons and four daughters, as follows: Rebecka Jane (now Mrs. M. E. Harlan), whose husband is pastor of the Christian Church at Brooklyn, N. Y.; Benjamin Cary Geeslin, a practicing physician at Arkansas City, Kan.; Alice Ann Payne, of Blackwell, Okla.; Jona Hartsell Geeslin, residing on a farm in Blaine county; Hinson Hall Geeslin, who is still residing at home; Mary Magdalene Heenay, of Blackwell, Okla.; Errett Coleman Geeslin, and Edith C. Geeslin, still living at home. Brother Geeslin confessed his faith in the Savior and enlisted in his service by obedience during his boyhood days, and gave all his life to the service of the Master. His was a life of faithfulness unto the very last. There was never a moment when he gave evidence of the least doubt as to the truthfulness of God's Word. It was his support day and night, and when life's sun was setting it did not fail him then. He always had a reason to give for the hope within him to them that asked. He would defend the faith of Christianity with all the powers of his manhood, and no argument would cause him to waver in the least. He tried to rear his children in that faith, and has so well succeeded that all the children are to-day members of the Christian Church and occupy important positions in the church work in the communities where they reside. Brother Geeslin sleeps in what we call the sleep of death, and to us it is only a sleep; for his faith has conquered, and to-day he is safe in the presence of God. Death to the Christion is only the closing of eyes to the changing scenes of time, to open them to behold the fairer and more beautiful things of that home of the redeemed soul. Brother Geeslin has come, has lived, has gone; his life has left its impress upon the world, and there are many hearts that have been made glad because Brother Geeslin has been able to assist them in seeing clearly their duty to the Master and planting within them the same trustful faith that has characterized his life all the way through. Brother Geeslin was one of God's noblemen; he was one of the church's faithful ones who could always be depended upon. We can speak of him in confidence and faith as to the outcome of his life. P. H. Guy.

*Winfield, Kan.*

### MYRES.

Sister Martha M. Shappee-Myres was born in Horse Head Chemung county, N. Y., Oct. 18, 1835, and died at her home in Miller, S. D., Jan. 19, 1906, of paralysis. She was married to Frank Myres, Sept. 18, 1858. To them were born three daughters—Mrs. Lena F. Redman, Fresno, Cal.; Mrs. Ethel F. Gifford, Pierre, S. D., and Mrs. Mina Waters, Miller, S. D. One year after marriage Mr. and Mrs. Myres moved to Iowa, where they lived for 18 years; then to Nebraska, where they remained for eight years; thence to Miller, where they have resided for 18 years. Sister Myres was stricken blind eight years ago. She confessed her Savior years ago, and when the Church of Christ was organized in Miller, she came in as one of the charter members. Her funeral was conducted at her home church by the writer, in the presence of a large and sympathetic audience, and her remains laid to rest in the G. A. R. Cemetery, near the city of Miller.

A. O. Swartwood.

### WILLMOTT.

Mary Jane Willmott departed this life in Kansas City, Mo., Feb. 12, 1906. For more than 30 years she was a consecrated Christian. Early in the '70s she and her husband, William W. Willmott, made public confession of their faith in the Christ. It was at the First Christian Church, Seventeenth and Olive streets, St. Louis. Dr. Hopson was ministering unto the congregation. Brother Willmott was soon made a deacon. Some years ago, at Liberty, Mo., he died, leaving the subject of this notice and an only son, William Canby Willmott, to mourn his absence. Mrs. Mary J. Willmott, Susan B. Canby and Sarah B. Ellis were sisters and daughters of O. H. P. Breckenridge and Nancy E. Breckenridge, of Kentucky. Mrs. Willmott was the oldest of the daughters, and Mrs. Ellis, the sole survivor of the family, is the youngest, now living in Bentonville, Ark. Previous to her death Mrs. Willmott had for many years been afflicted and with heroic patience had borne her sufferings. She was an exemplary Christian, interested in the work of the church. Liberal in her gifts to all missionary enterprises and substantially sympathetic to the benevolences of the church, she read with increasing interest of the great work we are setting before us to bring honor to God and for the salvation of the world. Unable to attend church, she constantly had in her hand the Word of God. For more than 30 years she was a loving reader of The Christian-Evangelist, and among the last deeds of her life was to remember helpfully a department in that paper to aid an orphan and a missionary. She has laid away the body of flesh and pain and entered into the rest for which she yearned. The funeral services were conducted by R. G. Frank, of Liberty, and J. P. Pinkerton, of Plattsburg. The interment was in Greenlawn Cemetery, at Plattsburg, Mo., Wednesday, Feb. 14, 1906. J. W. Ellis.

### PAINE.

Miss Lois C. Paine died Feb. 6, 1906, in Wahoo, Neb. She was born in Springfield, Mo., in 1872, and when she was 16 years old united with the South Street Christian Church. Some years after her family removed to Denver, where she, with them, united with the Central Christian Church. During years of ill health, no word of complaint ever passed her lips. Her patience and cheerfulness, under all circumstances, was remarkable. Her death was calm and peaceful, as had been her life. Mrs. Charles Perky.

* *

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# The Home Department

## "Beware of the Dog."

BY E. O. SHARPE.

Trudging along on the dusty way,
A pilgrim in tatters came.
He gazed o'er the fence at a garden gay
And longed for a taste of the same;
But then he jumped like a frightened frog,
For he saw a sign: "Beware of the dog!"

A toil-worn man laid down his tool
To gain his just demands;
The world said, sneering, "You're a fool!"
As it fell into other hands.
In a great machine he was less than a cog,
And learned but this: "Beware of the Dog!"

A maiden stood at the altar rail
And gave her heart's pure gold,
But the man she loved drove a cruel nail
In the hand he had pledged to hold,
And this is the wail from her prison bog:
"Beware! Beware! of the Human Dog!"

'Tis a slander, foul, on the noble brute,
So leal to his master's cause,
To link his name with the ill-repute
On the nasty human paws;
So, scourge with scorn and pitiless flog
The human brute, but—Honor the Dog!

* *

## The Bronze Vase.

By J. Breckenridge Ellis.

**Synopsis of Preceding Chapters.**

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half brother in St. Louis having failed to answer repeated letters from Mrs. Revore. The new minister, Brother Bellfield, takes the children into his already overflowing home. Rhoda has a visit from a mysterious man named Boggs, who claims to have been sent by Mrs. Revore's half brother to find out whether the children know anything of a bronze vase. After much delay it is decided to send Rhoda to an orphan home, and Raymund to Mr. Omer's farm.]

### CHAPTER X.

When, according to the message delivered by Wizzen, the twins hurried to the house of Miss Glory Aggency, they found Mrs. Omer awaiting them. She was, of course, in the parlor; it was difficult for the children to think of Mrs. Omer sitting down in any room save a parlor. She was elegantly dressed, yet everything about her gave an impression of stiffness, so that it did not seem possible that she could be comfortable. Even her bonnet had a hard, sharp-edged appearance, and the gleam of metal suggested that it was buckled to the head. He face, always grave and cold, betokened the importance and the responsibility of a "leader." "Children," she said, looking at each in turn, "you have kept me waiting a long time."

Miss Glory did not scold them, because she knew the peculiar aversion Wizzen felt for hurried motion. He was fond of motion, it is true; but, like most of us, he had his preferences. Miss Glory wore her teeth and her black apron and her brass thimble. "Come in, children," she said. "Mrs. Omer has not told me a word. She has been waiting for you."

At that moment Mr. Merlin Aggency looked into the parlor, then precipitately withdrew.

"How old is your brother, Miss Glory?" inquired Mrs. Omer, looking at the closed door.

"He is eighty-three," said Miss Glory.

"He is a great care to you," said the other. "I wonder how you stand it. You deserve great credit. It is marvelous. Miss Glory, your life would be so different if you could find a home for him in one of those comfortable—ah—"

"He needs *me,*" said Miss Glory abruptly, "and I need him."

"Pardon me," returned the "leader," "but he has kept your life shadowed ever since I have known you. It is a weight to your heart all the time. And he seems so strong. It seems that he may live to be ninety, at least."

"I think it very likely," said Miss Glory. The other looked dissatisfied, but as Mr. Merlin Aggency now entered the room and definitely seated himself, she turned to the twins. "I am here to tell you," she announced, "that I am just back from Kansas City. As you know, there is an orphan home in Kansas City that takes good little boys and girls when they are quite young. Your being twelve debarred you, according to their rules. But I myself went to these worthy people, and I myself pleaded your cause with them."

Mr. Merlin Aggency fixed his bright, eager eyes upon Mrs. Omer's face, and leaned forward on the edge of his chair, as a cat watches for the coming of a mouse. Mrs. Omer, somewhat disconcerted by this attention, turned her head away from the persistent gaze. Rhoda and Raymund grew pale at the sound, "orphan home," and, as they were sitting side by side, they took each other's hand, without knowing that they did so.

"I represented to these worthy people," pursued Mrs. Omer, "that your mother had been known to us for seven years; that she was a good woman, devoted to the church, industrious, although not skillful, with the needle, but willing to do her work over again without compensation, and that you, Rhoda and Raymund, have good names. They told me the house was full, that every bed was already occupied."

The children's faces brightened.

"Then what *is* to become of them," Miss Glory exclaimed, rapping the back of her chair with her brass thimble in her disappointment, "I am sure *I* do not know."

"Wait," said Mrs. Omer, waving a jeweled hand at her majestically. The diamonds on Mrs. Omer's hands were the admiration of Crawley. She wore as many as her fingers could well support; they danced with merry laughter at festive scenes, they shed a holy radiance at church services, they flooded the eye with a solemn rhapsody of color at funerals. "Wait! I am not done. I, too, realized the sad necessity of finding homes for these children. I myself have passed anxious moments over their destiny. I pleaded, exhorted, I even took advantage of my intimacy with some of the most influential members of the executive board, and urged *that* as a reason. And although one of them lived three miles away, I myself boarded a street car, all alone—"

Mr. Merlin Aggency here brought diversion by crying in a sharp, excited voice, "Four!"

Mrs. Omer turned toward him hastily. His eager eyes were fixed upon her in relentless expectancy. A little confused, she looked into her lap. Perhaps the sight of the diamonds restored her. She continued, "And at last I partially succeeded. But it is very difficult to influence a board. I mean a city board. Of course small towns like Crawley can be reached in almost anything. But cities are different. However, I have some experience. I have been on city boards. I myself—"

Mr. Merlin Aggency cried, "Five!" and rubbed his hands in high satisfaction.

"Brother!" said Miss Glory, gently.

Mr. Merlin Aggency turned to her for appreciation. "'I myself'—five!" he said, nodding his white head. "Do you make it five, sister Glory?"

Mrs. Omer colored painfully. She rose. "The rest is told in a word," she said stiffly, "and really, I have overstayed my time. I must be back to the farm in a brief time; I have brought Nelsie Loraine a little ring, and she will be so impatient to see it." Nelsie Loraine was her daughter. "The effect of my visit—" she caught Mr. Merlin Aggency's eye; he was patiently waiting for another "I, myself," but she disappointed him. "I say," she added, raising her voice as if to drown out the eager gaze, "the effect is as follows: they will take Rhoda, but they are quite, *quite* too full to admit Raymund. Besides, there can be squeezed in one girl in the girls' dormitory, but there is not another *inch* of space in the boys' dormitory. I am going back to Kansas City next Saturday, and I will take Rhoda there with me and place her. As for Raymund, I have been thinking: I feel sorry for the boy, and sorry that the children have to be separated. I have decided that he ought to be on a farm, where he can help work for his living. So I my—"

Mr. Merlin Aggency's lips parted.

"So we will take him ourselves. When I come to town to take Rhoda to Kansas City, Mr. Omer will pick up Raymund, and take him home to the farm. Now, it is all arranged, and I must go, for Nelsie Loraine will never forgive me if I linger any longer."

She started toward the door. Rhoda cried out, "But we can not be separated! If one goes to an orphan home, the other must go, too!"

"There is really but room for the one of you, and that one a girl," said Mrs. Omer, conclusively. "Good-evening, Miss Glory, you owe me a call, I think."

"I think so, too," said Miss Glory, "but I do not make calls."

"Ah, yes!" returned Mrs. Omer. "And that is why I say that your life ought to be freed from the—er—"

"But Mrs. Omer," gasped Raymund, "if you can take me to work on the farm, couldn't you take Rhoda, too?"

"Indeed, no," said Mrs. Omer decidedly. "I have a daughter of my own, and I do not care for my very own child—" Her tone seemed to exclude Mr. Omer from any degree of partnership in Nelsie Loraine. "You would not understand," Mrs. Omer added. "It is enough for me to say that we can not take Rhoda. Rhoda will go to this nice, good, comfortable orphan home where some good, kind, motherly woman will find her and want to adopt her. And you will come out to our farm where we will treat you kindly. Good-evening, Miss Glory." Mrs. Omer carried her diamonds away.

Rhoda and Raymund remained as if glued to their chairs. Presently the boy burst forth with, "How *can* Rhoda go to Kansas City while I stay here? Miss Glory, mother left me to be her protector. That is what Raymund means—a *protector.* And I am going to protect her as long as I live."

"I will not go to that orphan home!" cried Rhoda, her blue eyes flashing fire.

"Children, listen to me," said Miss Glory, sitting down before them, and laying a thin, bony hand, but after all, a kind hand, upon a knee of each. "I am sorry it has happened this way. But it can't be helped.

It always makes matters worse when we cry out against what can't be helped. Rhoda must go to the orphan home, and Raymund must go to the farm. There is only one word for it, and I believe in calling everything by its name. The name of this thing is Necessity."

"We could just stay with Brother Bellfield," gasped Rhoda blindly.

"No. You could not stay there, and be a burden to him. He is too kind for you to be willing to embarrass him in that way."

"He said we could stay as long as we wanted to," Raymund faltered in a voice of acute pain.

"He is a good man," said Miss Glory abruptly, all the more abruptly, no doubt, that she might conceal her emotion. "He understands children. I don't. If I did, I could say all this to you without making you so miserable. Brother Bellfield would share his last crust with you. But would you be willing to take a piece of his last crust? Don't you know he and his wife do most of the work for that large family? His oldest son, Jasper, that trifling, lazy——"

"He is looking about for work," said Rhoda, feeling that she must defend Brother Bellfield's family. "I feel sorry for him. And Mr. Morton can't work because he has a great trouble. He is so sad."

"Well," snapped Miss Glory, "is that dowdy, sticky-faced wife of Jasper Bellfield sad? And there is the invalid sister for somebody to always look after. And now a letter comes that the father and mother of that sticky-faced, frumpy, lazy wife of that no-account, idle Jasper Bellfield are going to swoop down upon them for a month's visit—and no beds to give them. Brother Bellfield and his wife will have to sleep on the floor in the attic."

"We didn't know any more were coming," said Rhoda in surprise. "Where will they be put?"

"Brother Bellfield didn't tell you for fear of making you think you were too many there. But that's the truth; too many you are. You will *have* to leave! And where will you go? So be ready to take the train Saturday, Rhoda, and Raymund, it's the farm for *you*."

Their faces were so miserable that the old lady instinctively felt in her apron-pocket for her box of cough lozenges; but Rhoda, suddenly bursting into loud sobs, put her hands over her face and ran from the room. Miss Glory hesitated a moment, then hurried after her. Raymund began to cry unrestrainedly. It did not matter, any more, how many tears ran down his face. He did not seek to conceal them. Little old Mr. Merlin Aggency stared at him in open-mouthed wonder, for the scene had been quite beyond his powers of counting. The tears coursed unchecked as the future darkened its glass before the youth's mental vision. The venerable accountant came to his side and put his arm about Raymund's neck.

"Come, boy," he said, "it's not so bad, is it? You can always name a detail. Look about you! Cheer up!"

"Oh, Mr. Aggency," sobbed Raymund, grasping his hand, "and after mother's thinking we would always be together! Perhaps I will never see her again. Perhaps she will die away from me. What good will an education do without Rhoda? Oh, Mr. Aggency, what *will* become of us?"

The old man patted his head. "Boy, boy," he said gently, "let me get my ledger. Let's count it!" He was so eager to be of comfort that Raymund could not but be touched. He tried to smile. "That's it!" cried the old man, skipping to the mantelpiece for his blank book. "Troubles disappear when you go to count them."

(To be continued.)

## Hearing and Doing.

BY WALTER S. WHITACRE.

To-day if you will hear His voice,
  Harden not your heart;
'Twixt life and death he gives you choice,
  Choose the better part.
His voice is sweet, His accents clear
And none who listen fail to hear
The message of His wondrous love
That comes to earth from heaven above.
  Yield to Him your heart.

And when the voice of Christ is heard,
  Listen and obey.
He asks you to accept His Word;
  Do it now—to-day.
To hear alone has ne'er sufficed
To bring an alien heart to Christ.
Be swift to hear and sure to do
If you would walk the pathway true.
  Hear Him and obey.

The man who hears and fails to do,
  Builds upon the sand.
The floods will sweep his house from view,
  For it can not stand.
But he who heeds what he has heard
And willingly obeys the Word,
Builds safely on the solid rock,
Secure from time's tempestuous shock.
  Build not on the sand.

*Mt. Vernon, Ill.*

* *

## Harvesting the Orange.

BY LASALLE A. MAYNARD.

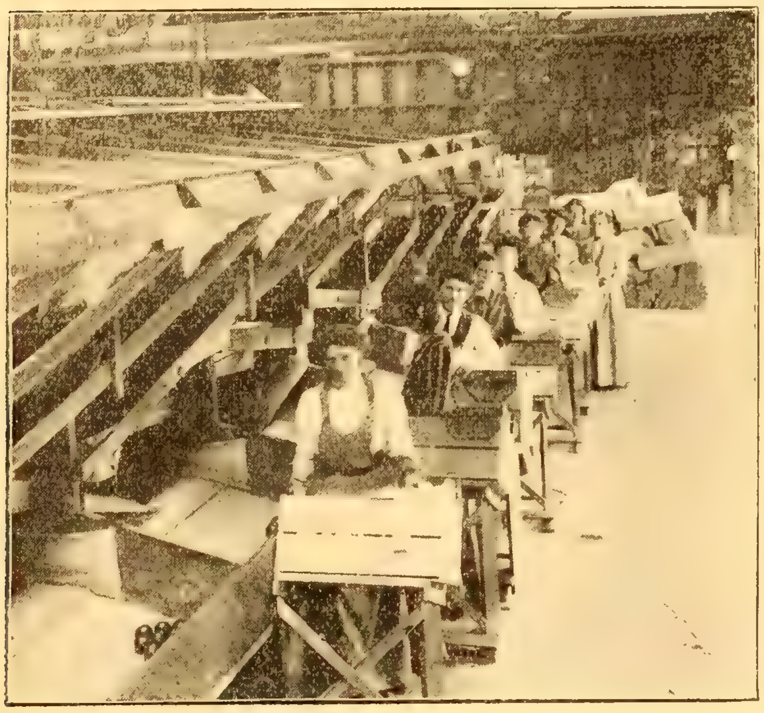
At the very time the winter winds are fiercest in northern latitudes and the snows are drifting among the apple trees and eddying around the snug farmhouses of New England, and the middle west, the orange, that favorite child of the sun, comes to its luscious prime under the cloudless skies and in the genial air of southern California and hangs pendant, like a globe of molten gold, from the evergreen branches, ready for the hand of the harvester. From early in December, when fruit is picked for the Christmas market, until May, is the busiest season of the year for the orange grower, and all through these months one may see among the groves that everywhere crowd up to the highway in the "orange belt," groups of pickers, tawny Mexicans, little brown men from Japan, and occasionally a few whites, deftly clipping the fruit from the trees with shears and placing it carefully in canvas bags suspended from their shoulders. The navel orange tree, the prevailing type, is of low stature, seldom over 10 or 12 feet in height, so that the greater part of the fruit is easily reached from the ground; for that in the higher branches the stepladder comes into play. From the canvas bags the fruit is transferred into small boxes placed at convenient points to be picked up later by the wagon men and drawn away to the packing house. Each of these small boxes contains an average of 200 oranges, and a skilled picker will fill from 75 to 100 boxes a day, receiving for each box the sum of 3 cents.

An orange tree in its prime will yield from four to six boxes per tree, and the groves will average about 100 trees to the acre. A 10-acre orchard will, therefore, yield in a good season about 4,500 boxes. The orange is easily injured and rendered unmarketable by rough handling, and great care must be exercised all through the process of harvesting and packing to avoid loss from this source. Japanese pickers are favored among the orange growers, not only because of the neatness, care and skill which mark their work, but also because of their sobriety and faithfulness and their prompt and cheerful compliance with all orders and regulations. In most of these respects their conduct stands out in sharp contrast with that of the average white laborer of their class.

From the orchards the boxes are transported in open vans to the packing houses which are generally situated in convenient proximity to some railroad siding. On orange packing house in full operation is pleasant to the eyes and to other senses as well, redolent as it is with the perfume of the garnered fruit lying about in heaps like drifts of solidified sunshine. The operations are simple, quiet and largely automatic, with due care at each step of the process to avoid injury to the fruit. If the oranges need washing, which is not often the case, they are gently dumped into a shallow vat where they are moved along by a traveling belt between brushes submerged in water and carried thence up to a platform to be dried in the sun. If they have no need of this cleansing process they are dumped into another capacious box or apron, to be caught and carried by another slow moving belt up to a platform, where they pass along under the inspection of a group of workers who pick out the imperfect fruit, or "culls" as they are called, and deposit them in canvas chutes for other disposition. From this point the stream, freed from its imperfections, flows on and down a gentle incline to a lower level after being caught up on the way in a pocket-like contrivance, in which the weight of the oranges is taken and registered. On the lower lever the oranges, which still, like poor Joe, are "allus a movin' on," are made to separate themselves into the three sizes or principal grades by which they are known to the market, "standard," "choice" and "fancy." This is done by the simple device of a long trough or shallow wooden channel, with a slit at the bottom running lengthwise and varying in width according to the sizing desired. As the little rivulet of oranges flows along this trough the separation is effected by the fruit dropping through the slit, according to size, the smallest first and last of all the golden beauties which are labeled "fancy." As they thus separate themselves, the oranges roll down through side chutes into shallow canvas boxes whence they are picked up by the deft and nimble fingers of other workers, usually young women, wrapped in soft

paper and packed in the boxes, not to be seen again until opened for sale in the eastern markets. From the packers the boxes are trundled to a long bench where the open side is closed with a few quick strokes of a hammer, and thence on into a convenient car, where, firmly secured in layers by crosswise slats, they are ready for their long journey over mountain and plain to the orange lovers of the middle west and eastern seaboard.

I have confined myself thus far to a brief description of the harvesting of the orange crop, as witnessed in southern California. There are many other phases of the industry, from the setting out of the nursling tree to the marketing of the product, equally interesting and worthy of attention. The trees are transferred from the nursery to the orchard when they are about 2 years old, and are in fairly good bearing when they are 5 years of age. In a favorable climate and under proper care the tree lives and maintains its productiveness with little variation for many years. The once famous Wolfskill orange orchard, near Los Angeles, the first one planted for profit in California, is now over 50 years old. Many small orchards of seedlings planted in the early 60s are still flourishing. One such in the town of Sonoma has trees 3 feet in circumference, which have borne in recent years as high as 25 boxes each. The mother of all the navel orange trees in southern California, planted by Mr. Luther C. Tibbets at Riverside, in 1873, is still flourishing, and when I saw it a few weeks ago was hanging low with fruit of a tempting size and quality.



The orange growers of Riverside do well to guard this tree with jealous care and watchful pride, for out of it has grown the orange industry as it exists to-day in California, and which now represents a direct investment of over fifty millions of dollars. The so-called citrus fruit belt extends from San Diego to Tehama county, embracing an area of about 1,500,000 acres. Within this limit may be found nearly all the 70,000 acres of orange trees now under culture. Riverside has gained a world-wide fame as the home of the navel orange, and it still leads all other sections in the volume of production. Here the orange industry may be seen in its best and happiest estate. At one elevated point near that town I saw spread out before my eyes not less than 30,000 acres of this delectable fruit, or nearly one-half the total orange acreage of California. One company of Riverside growers alone has under its management 2,800 acres of citrus fruits, chiefly oranges, and its shipments of oranges and lemons last year reached a total of over 1,200 car loads. Other centers of the orange belt are Redlands, Pomona, Ontario, Covina, Duarte and Monrovia, each of which has its own packing houses and its local associations of growers.

But while I am in the line of statistics let me give a few more figures which will convey some idea of the dimensions of the citrus fruit industry in California. According to a table compiled by the "California Fruit Grower," the output for the past four years was as follows:

| Season. | Carloads. | Boxes. |
|---|---|---|
| 1901-2 | 19,180 | 6,904,800 |
| 1902-3 | 23,871 | 8,593,560 |
| 1903-4 | 29,399 | 10,480,488 |
| 1904-5 | 31,422 | 11,105,364 |

The citrus fruit crop for the present year is variously estimated at from 24,000 to 35,000 car loads. This crop brings to the growers a yearly revenue of from $15,000,000 to $18,000,000, an amount nearly equal to the gold output of the state which, in 1904 was [illegible] 600. In all probability the time will soon come when the gold minted from the sunshine of California will exceed that dug out of its mines, for there is good reason for the belief that when the Panama Canal is completed and better and cheaper railroad transportation is afforded to the east, the citrus fruit business will enter upon a new and far more prosperous era of existence. The orange has the inestimable advantage in its favor of a more limited area of production than any other staple fruit, while the popular demand for it increases with the years.

The system of irrigation in vogue among the citrus fruit growers might be made the subject of an interesting chapter by itself. For in southern California where for from six to eight months not a drop of rain falls, it is true in a very literal sense that "water is life" and it must be had at any cost. Fortunately, it is not difficult to tap a water vein almost anywhere in the orange belt with artesian wells, or to find an ample supply for storage purposes in the high mountain ranges threading the country, so that while a vast amount of money in the total has been expended in the development of an irrigation system, the cost per acre to the grower is not a burdensome tax. In the most favorable districts irrigation costs about $5 per acre. In the process of watering the orchards two systems are adopted, the furrow and the basin. The former, which is the more common, consists in plowing furrows between the rows of trees down which the water, brought to the orchard in pipes or in a canal, is allowed to flow gently and gradually until the ground is thoroughly saturated. A later and what is believed by many to be a better method is the basin system. This consists in hollowing out around each tree a basin equal in area to the spread of the branches. Into each of these basins the water is made to flow until all have been filled and the soil will absorb no more. Care is taken that the water does not come in contact with the trunks of the trees, which would result in grave injury. This process is repeated from two to six times during the rainless season, the applications of water varying according to the duration of the dry period, the location and nature of the soil. It is an old saying among growers that "the orange tree must have its feet dry"; it loves the sunshine with a never ending love, and will flourish and yield its sweetest fruit under conditions where many other tree growths would wither away and perish.

To a student of economics nothing in the orange industry is so interesting as the business system under which the bulk of the product is marketed. An organization of shippers, known as the Citrus Union, handles about 20 per cent of the product on a commission basis; but more than 50 per cent goes through the hands of the Southern California Fruit Exchange, an association composed wholly of orange growers, directed solely

# What Sulphur Does

### For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and can not compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

by them, and working on a strictly mutual and co-operative foundation. The exchange has its headquarters in Los Angeles, with a central board of directors made up of representatives from the 75 or more local exchanges scattered throughout the citrus belt. Through this central board, acting in co-operation with the boards of the locals, the industry in almost every phase is supervised and directed to the end of eliminating the middle man, economizing in the cost of packing and marketing, controlling the volume and time of output, and turning back into the hands of the producer the total income from his crop, minus only the actual expense of handling and transportation. The exchange represents in combination an amount of capital, a volume of business and a sum of individual and collective influence which, under intelligent and experienced direction, are sufficient to carry great weight in the market places and command the respectful attention, if not the ready compliance, of the railroad corporations. Both in theory and practice, it furnishes a striking illustration of the advantages and benefits of the co-operative principle applied to a great industry.

For reasons too numerous to mention here, orange growing in southern California has attracted to itself an unusual number of men of high intelligence and a progressive and enterprising spirit. Evidences of this appear in the enthusiastic interest displayed in the growers themselves in the purely scientific phases of orange culture, in the generous support they give to societies devoted to horticultural study and research, and in their readiness to seize upon and utilize in their business to the utmost the latest results of these scientific inquiries. By these means such problems as present themselves in the selection of proper soils, in the best and most economic methods of fertilization, in the propagation of new and improved fruit stock, and in the warfare against insect pests, are met and solved in an effective and, in most cases, a highly successful manner. In the last named field of effort, the fight with injurious insects, the California fruit growers lead the world. Acting apparently on the suggestion conveyed in the familiar couplet about the little fleas which "have smaller fleas to bite 'em," they have searched out the insect enemies of their most formidable insect pests, and set the bugs to fighting each other, Kilkenny fashion, so effectively that their fruit orchards have been left measurably at peace and comparatively free from such former scourges as the San Jose scale, the mealy bug, the red spider, the cottony cushion scale and other predatory creatures of this ilk, some of whom became so formidable that they threatened the virtual extinction of the fruit industry. In its search for the parasitic enemies of these pests, whose work should keep the balance of nature even, the California Horticultural Society sent its agents to China, Japan, Australia and South Africa, where they captured and brought back colonies of microscopic creatures, whose scientific names are enough in themselves to drive any plain American bug into nervous prostration. Thus the San Jose scale, formerly one of the most dreaded enemies of the fruit grower, found itself face to face one day a few years ago with the aphelinus fuscipennis, and while it did not capitulate on the spot, it began a fight against such odds that to-day the San Jose scale has lost its terrors for the California orchardist. One tiny insect, rejoicing in the name of the Australian ladybird, was imported from the land of the Southern Cross, and set to work upon the cottony cushion scale with such effect that this pest has also been practically eliminated from the field. Did space permit, many interesting, if not thrilling, details might be given of these battles of the bugs in California, in which the fruit growing interests have been benefited to the extent of millions of dollars. It is a struggle in which many of the serried foes of the orchard have met their Waterloos and Appomattoxes, but new scourges are continually appearing, and the warfare, like that against sin, must be waged continually.

Monrovia, Cal.

❖ ❖

PICTURE OF WAR ENGINE "GENERAL."

A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the NASHVILLE, CHATTANOOGA & ST. LOUIS RY.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. DANLEY, Gen'l. Pass. Agent, Nashville, Tenn.

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**Souvenir Bell**

A beautiful souvenir of Easter, in the shape of a bell covered with lilies of the valley. Printed in three colors, green, purple and yellow. Each one has a silk ribbon attached to hang to the coat or dress. Size of bell, exact size of cut. Price, 2c. each or $1.50 per hundred, postpaid.

**Souvenir Bell**

**Christian Publishing Co., 2712 Pine St., St. Louis, Mo.**

## Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Here is an extremely well-written letter, and as the sender appears quite young, it was no doubt dictated to an older hand: Velda Zinc, Peru, Neb.: "I came to this country on Thanksgiving day; anyhow, the principal words I heard that evening were expressions of thanksgiving. Everybody laughed and kissed each other, and me, too, though I did not care for anything but my blankets and supper. My aunt, who seemed to be there to do things for mother and me, told about the Advance Society work. In those days all the letters that came were read at my mother's bedside; they would read them and laugh and cry as they did when I came to them. My aunt fixed up a card, put it in a tiny envelope all tied with blue ribbon, and sent it to Sunday-school. They said it was my name for the cradle roll. The head lady said I was only three days old. I wonder how I could be on a cradle roll, when my bed was a clothes basket? My aunt told me all babies didn't have beds, food, gifts, blankets, and all towns didn't have cradle rolls. But she told me about your friend who is in a far-off country, working for such things; that she left her own home, bed and blankets to teach how to love. She said the Advance Society is helping her and a lame boy who has no home. I send you a little from my warm basket, for I am so thankful to know you—aunt says you love little folks—and thankful I was sent to a Christian home, and that I may sign myself your little friend." (From Velda's warm blankets came a dollar, which I shall divide between Charlie and Drusie. What a blessing it would be for orphans and missionaries, if people began helping them while still on the cradle roll! And what a blessing it would be for the giver! Here is a letter from another young person, not quite so young as Velda. The letter is printed by her own hands, and looks very much like some of my first manuscripts): Helena Gary, Moscow Mills, Mo.: "I send 25 cents for Drusie and 25 cents for Charlie. I am a little girl 7 years old. I became a Christian when 7 years old. I like to read the Av. S. letters. How is Felix?" (To judge by his yowling, he is hungry just at present, but it may not be; sometimes I think he doesn't know what he wants; he only knows that he wants.)

Mrs. J. R. Goodwin, Abilene, Kan.: "I inclose $5.10; the ten cents were given for Charlie's fund by my Sunday-school pupils, Fred Burke and Warren Reese. The $5 is my birthday gift to Drusie and Charlie. God bless them both; may Charlie get enough funds for his education is my prayer. I am very much interested in those two persons; so I am in 'The Bronze Vase.' I am glad they found the last chapter of 'The Woodneys.'" Charlie, Orphan Home, St. Louis: "I am in good health now. Our new matron is in bed, sick. The last few days have been very pleasant. Don't think that I am tired of receiving letters from you. One is welcome at any time. I am expecting a letter from Bessie" (his sister). "I am going to school every day. I am sorry your aunt died" (Mrs. Willmott, of Kansas City). "I hope your mother returned safely. How is Felix getting along? I expect he is all right as that is his nature." (When Charlie visited our home he became well acquainted with Felix, hence speaks from intimate knowledge. I am glad to print his testimonial.)

Here is a letter from Plattsburg, and although I lived in that town most of my life, and nearly everybody there knows me, nevertheless the letter contains $10 for our work; $5 from Mrs. Nan Porter for Charlie's education, and the other $5 from Mr. and Mrs. R. A. Shaver, "to be used," they say, "as your judgment dictates," and it dictates an equal division between Charlie and Drusie. Of course nobody in Plattsburg belongs to the Av. S., or ever has—at least long enough to get on the Honor List. But in spite of their knowing me so well, somebody there has always contributed to our work! Mr. Shaver requests me to tell "the real truth about the Arkansas climate and razorback hogs." The only acquaintance I have with the razorback hogs is the sausage we buy from the shop. The price of the sausage sticks so sharply that I am quite sure it must be made of razorbacks. As for the climate, I am on hardly better speaking terms. The fact is we have had very little Arkansas climate since we moved here. When it is blowing a mile a minute, the natives say, "This is from Kansas." When it begins to snow they say, "This is from Missouri." When the water bucket freezes hard in the kitchen, they say, "It's awful up in Iowa and Ohio, now!" If the other states would keep their weather at home I'm confident it would be glorious here all the time. Earl R. Brown, Medaryville, Ind.: "You may think it long since you heard from me. I have had so many *first* weeks that I never got to the other weeks. But at last I have finished my third quarter." Dorothy Brown, same address: "I read the letters and 'The Bronze Vase.' My brother and I are in the ninth grade and my sister in the fourth." (And all three send their Av. S. reports in the same envelope. That is a branch of the Av. S worth having!) "There are only 11 pupils at our school. I was 11, Feb. 7. Grandma gave me a dime and a penny, and grandpa gave me a dime. I send 11 cents for Drusie and Charlie, not much, but I will try to send more the next time." (It is as much as you are! I think to give away more than half of your birthday present is fine.)

Bertha Beesley, St. Clair, Mo.: "As they have begun to accuse me of that dreadful thing of getting married, I think I'll have to disown the statement by writing a letter. I'm not married, but am teaching school. Oh, yes! To-day is your birthday, isn't it? Last Thursday night quite a number watched the eclipse of the moon. Several of us were just learning to skate, and we passed the early part of the evening on the ice. You can guess the falls we got and the laughter we provoked! Later, we went home to warm and watch the eclipse. It looked like the coming of a dire calamity, as the light of the moon grew dimmer, and the snow-covered hills showed so spectral-like. We had a joke about a popular young man of the community who was to leave the next morning. We said the moon was hiding her face for very grief. Yours in the work." A Grayson, Mo., girl: "And this (Feb. 11) is your birthday! Of course, being a man, you are not ashamed to tell how old you are." (I am proud of 36.) "Well, that is the best way, after all. Last year on my birthday my pupils came to my chair and wanted to know how old I was, so they could give me a whipping. I said, "Girls, I will tell you how old I am, but if you give me that many licks I won't be able to teach this afternoon." They sighed and said, "Maybe not, well, we will shake hands with you." (But did you tell them how old you are? Or was that the kindergarten-way of distracting their minds?) "I trust God may permit Charlie and Drusie to do a great work in helping spread the kingdom. I send a dollar for each. May the Av. S. work continue of helping young people form a habit of reading good books. Don't publish my name." A. Hughes, Mexico, Mo.: "I have long delayed writing relative to little orphan Charlie. As you know, Charlie, and a two-year-younger sister, Bessie, were left to me by will of their dying mother, while I was hovering between life and death—the effects of a gunshot wound. As soon as I could travel on crutches, I took the boy to Bethany Hospital, Kansas City, Kan., and after the best advice from eminent surgeons and physicians, had his leg amputated. The medical men said it was either that or an early death. They said he would become stout, and it has so proven. Adverse circumstances followed me here, owing, I think, largely to ill health; but I am now improved in health and business matters." (Mr. Hughes is District Deputy of the Modern Woodmen of America.) "I am going to try to help in the education fund, giving something toward it year by year, in my giving of tithes for the Master. Charlie deserves a chance to develop what is in him. The spirit of the Av. S., in taking interest in this, one of God's little ones, is born of a kind and Christian purpose." Bessie Tracy Ryman, Liberty, Mo.: "Well, this is Feb. 11, and I suppose you are about ready for the cake and lemon ice." (*This* is over in March, but I am still ready for them.) "We are quite lonely to-day. Mr. Ryman has gone to visit his father and mother, but I was afraid to go and take the baby. You know something about Missouri weather; we can't trust it." (I can trust it to come down here about once a week. I wish we had a custom house on the state line and could make it pay duty. Arkansas would go right ahead and get rich without developing these mines and valuable veins of ore that are as thick as hops about Bentonville.) "I am so glad we visited you in Plattsburg before you moved. I know you enjoy the climate in Arkansas." (Yes, I wonder Noah was ever willing to leave it.) "I wish the inclosed for Charlie were many times the amount." (Mrs. Ryman sends a dollar; it was with her that Charlie spent a month of his vacation last summer. I have a letter from Mrs. F. A. Potts, Chattanooga, Tenn., saying that she and her husband have laid by $10 for Charlie's education fund. She offers to send it at once, but says it is drawing interest where it is—interest for Charlie. So I have written her to keep it for us. You will all remember that it is there for our use. But in making reports I can announce only the money that has been sent to me, and which I have seen and deposited. We have now on hands $54.31 on Charlie's Education Fund. Our greatest expense will be boarding him, while he is attending some business college.)

Drusie R. Malott, South Chih-li Mission, Tai Ming-fu, North China: "There is so much here to be done, and I am kept so very busy, that I do not realize how time passes. It is much upon my heart to keep

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in touch with those who are so faithfully praying and sending offerings, but if you were here, you would realize how the many things crowd upon one—things that must be done right at the time. If sometimes my letters seem far apart, I hope the dear ones of the Advance Society will understand how it is, and I trust they will continue faithful in prayer for 'me and mine'—that includes friends and loved ones, our missionaries and these Chinese. We have many faithful 'helpers in prayer' in the homeland, who have heard of us only through the papers. It is wonderful how the Lord works. We had a blessed, happy Christmas and a happy New Year. Christmas evening we gathered at the home of our director, and had a good old-fashioned 'sing.' In the afternoon the missionaries' children had a little program in the school room. On the last night of the old year we had our usual 'watch meeting' from 10 till after midnight. That was a precious meeting, full of praise and song and earnest prayer. A few minutes before midnight we closed the old year by partaking of the bread, and welcomed the new year by partaking of the wine. It was a meeting never to be forgotten. A company of missionaries have just held a series of big meetings, going the rounds of our stations. At Wei Hsien, 15 men, at an after-meeting at midnight, were praying out aloud at the same time, seemingly forgetful of the presence of others. Here at Tai Ming-fu I beheld a sight I never saw before (but, bless God, I expect to see greater things soon). It was worth a trip to China just to see the beaming faces of 16 of the boys from our boys' school, as they obeyed their Jesus in baptism. Some of the youngest did not seem more than 8 or 10, but the way they spoke of their Savior would have put some of the gray-haired Christians of the homeland to shame. It was inspiring to hear each one join in the singing as he stood in the water just before being baptized. One dear little fellow was so happy that he started the song again after it had been sung once, and we had to sing it again, as he stood in the water with Brother Troxel. And when Brother Troxel prayed for him as he was raised from the water—as he did for each one—the boy's two hearty 'amens' were so earnest that some of us could not keep back the tears, though there was a shout of joy and praise in my soul that would not stay back. There is quite a large 'family' here. Two new parties of missionaries came this winter, including nine grown people and five children. Their zeal and joy is an inspiration. It seems marvelous what the Lord has done when I reflect that every one of our 1904 band is here in active service. Yet we cry for more laborers. My friend, please do not be burdened, or take it too much to heart, if the Av. S. members do not respond with offerings. Leave it with God. Trust him. I do. The Lord can raise up helpers and send funds from places of which we never dream. Do not *try* but *pray* and *trust*. With greetings to each of the members of the Advance Society, by his grace I shall let you hear from me more frequently." (Drusie does not catch exactly my point of view, or my contention. Trust God? Of course I do! I *know* God will accomplishe his purposes; I know his Gospel will extend to the uttermost parts of the earth. I know Drusie or somebody else will be upheld in the work. But I want the Av. S. to help for their own sakes. I never give a penny for missions without gladness. I want my readers to be happy in this giving. There is no happiness under heaven to compare with that of helping to spread the story of Christ, and helping to support his helpless ones. Those who do not love to give for such causes, do not know true happiness. And I want you all to share this happiness which passes the understanding of the world. In two weeks we will print some letters from some of our oldest members: Melvin Ledden—it has been so long since we heard from him!—and Donnie Swift, Flossie Davis, Ruth Sampsel, and Gerald Dever's mother; the Honor List will also appear. Some of the new reports are splendid.

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Swing them and ring them among your green spires!
Ring in the springtime: ring in the life that thrills!
Wake to their love songs the wild woodland choirs.
Robert M. Stevenson

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For the Christ of Galilee,
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For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
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For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLIII. March 29, 1906 No. 13

# 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

We are all dreaming, hoping, and praying for a great Centennial celebration, but it is men like R. H. Newton inspiring each department of our local churches to undertake and do some definite work who will make it great.

### An Actual Propagandist.

BY R. H. NEWTON.

The clear and confident notes of the bugle call of the centennial propaganda are of the sort to inspire to greater effort the followers of the Master. What more splendid aims, what more pleasing to our Lord and worthy his followers than the salvation of a million and a quarter of precious souls, and the doubling of our offerings to all departments of the Lord's service by 1909? How much it means, not only to those saved, but those that shall have part in the saving.

It appeals to me strongly on account of its definiteness. There is nothing like having a mark to shoot at. But the victory will be gained only through the local church and the individual Disciple. Let each adopt the watchword and bend all effort to its fulfillment.

The Normal church desires to do its full share in the four years' campaign. Our aim is to double our local membership and the efficiency of every department of the church work. Our official board recently voted to make an earnest effort to become a living link church before 1909. These are the things for which we are praying, planning and working.

One thing indispensable in enlisting and arousing the membership is the religious journal. So we are with you in the work for 100,000 subscribers and readers of THE CHRISTIAN-EVANGELIST. I am glad to say more of our people are reading our church papers this year than ever before, and it helps wonderfully. They talk about the inspiring reports. Continue to sound out the watchword and call to mighty achievement until we forget our petty differences over methods in the busy and more important work of saving souls.

*Normal, Ill.*

## Appreciative Constituents.

Enclosed find $2 for the "best Evangelist" on earth.—Etta Comstock, Olivia, Minn.

I would not be without this paper, and while I live you can depend upon my taking it.—E. H. Hill, Des Moines, Iowa.

Hope to send more names soon. THE CHRISTIAN-EVANGELIST is fine—better and better.—Jewell Howard, Amarillo, Texas.

Continue THE CHRISTIAN-EVANGELIST. It is getting better every year. May it long continue doing good.—D. A. Titus, **Pueblo, Col.**

It is the best religious paper I ever read, and it gets better all the time. We enjoy reading it so much we can not do without it, and expect to take it as long as we live. —Harriet Jacobus, Lake Charles, La.

I am moving away from many old friends, but I want one of the best of them, THE CHRISTIAN-EVANGELIST, to follow me to my new home.—Melvin Hobbs, Smith Center, Kan.

THE CHRISTIAN-EVANGELIST is a great paper. May it continue to grow in influence and power. Keep the standard high. Do not begin to cater to the narrowed element.—John P. Sala, Elyria, O.

Allow me to tell you we have been readers of THE CHRISTIAN-EVANGELIST (the best paper we ever read) for nearly 24 years. We began soon after the combination of the two papers, and I do not want to miss a number.—F. A. Hanson, Eureka, Ill.

Sometimes I feel I can not afford to take your paper, but then I can not possibly do without it. I read it through entirely. I love the spirit it always manifests, and at all times and under all circumstances.—Mrs. A. Thomas, Red Oak, Iowa.

I am unable to earn wages any more, except to do mending for the neighbors. I so earned the money I am sending for THE CHRISTIAN-EVANGELIST, whose pages are a great consolation to me, especially since I have become a shut-in.—Mrs. Marion Rentfro, San Jose, Cal.

Enclosed find $1.50 for THE CHRISTIAN-EVANGELIST, which I think is one of the best papers published in the United States. I get more good information out of it than all other papers combined. I have been taking it for the last 30 or 35 years, and it is much better now than ever before.—M. Owsley, Bloomfield, Iowa.

I never miss an opportunity to speak a word for your admirable journal, whose spirit of catholicity is most heartening in these days of stress and storm. Be sure I shall do all in my power to place such literature in the hands of our people.—W. C. Macdougall, St. Thomas, Ont.

Enclosed find $1.50 for THE CHRISTIAN-EVANGELIST. I admire its western news service. It tells what we are doing as a people everywhere. I love its broad spirit. God bless your paper, and may its help for the conversion of the world be long continued.—Henry A. Blake, Providence, R. I.

I have been a constant reader of THE CHRISTIAN-EVANGELIST since 1865. It grows better as it grows older. I pray the Lord will spare your life for many years and that you may see even richer fruit of your labors in the near future than you have in the past.—J. A. Morsman, Napa, Cal.

Have read THE CHRISTIAN-EVANGELIST so long I hardly know how I could keep house without it, now as I am closing my long life. I will be 89 next August. I believe my life has been made better and more happy by reading THE CHRISTIAN-EVANGELIST for so many years.—A. Teachout, Cleveland, O.

We pastors owe it to the cause to circulate such papers as THE CHRISTIAN-EVANGELIST. Especially it this true at this praticular time of "our movement." The papers can do much to save us from sectarianism. The Lord bless and enlarge THE CHRISTIAN-EVANGELIST.—D. W. Moore, Springfield, Mo.

I have just finished reading THE CHRISTIAN-EVANGELIST. I want to thank you for your part in the production of this splendid number. The disciples of the Gentle One ought to be gentle, even if they conduct a religious journal; and I have always found the spirit of THE CHRISTIAN-EVANGELIST to be as sweet as the dew of Hermon. You certainly have the right outlook in your attitude toward federation. The Disciples have everything to lose and nothing to gain by a spirit of aloofness. If we have the truth we shall lose nothing of that truth's transcendent glory by giving it to the world. Truth has never done else than gained when placed in the limelight and studied without bias and passion. Our plea is too splendid to be hidden under a bushel of sectarian narrowness. If we can get it to where it is free from the stigma of being a sect shibboleth with a consequent suspicion that such a condition always will arouse in the mind of the sincere of another fellowship, we can cry with Monte Cristo, "The world is ours!" Let me again express my pleasure in your journal and your part in it.—Frank Emerson Janes, Fremont, Neb.

### Sticks to the Text.

There are papers and papers in our common brotherhood, as well as all kinds of brethren in our churches. I find a pretty sure way to grade up one's religious views and to measure the spirit of the man in him by the religious journal he delights in. I have often in the last ten years read your poem, "What We Stand For," and in carefully reading THE CHRISTIAN-EVANGELIST I find you do "stick close to the text." Again, "In faith, unity; in opinions and methods, liberty; in all things, charity." While others of our better papers live in a large measure up to this wise and workable motto, I feel safe in saying you "more than they all." The unity of the spirit must work itself out in a body and be seen in men. Much of our preaching and journalism would not tend to hasten Scriptural unity. Some who have such cut and dried plans for Christian union will never live to see it on their plans. I am most heartily interested in having such a paper in every home in Christendom. Let us have 100,000 of THE CHRISTIAN-EVANGELISTS before our centennial, and may every other good paper realize its expectations in enlarged circulation for the sake of the church.

JAMES H. BROOKS.

## Current Events

### The Moral Conquest of China.

President James, of the University of Illinois, proposes a conquest of China by the force of moral and intellectual reform, and has sent to President Roosevelt a communication outlining his plan. Assuming that China in her present condition contains some elements of serious danger to the civilization of America and Europe, he asserts that military force is not the most potent instrument for combating the yellow peril. There is reason to believe, or at least to suspect, that China is on the verge of another anti-foreign outbreak. The suppression of this by force of arms is not the best way of meeting the emergency. There should be a moral instead of a naval demonstration. There should be a display of sympathy with the aspirations of the more intelligent Chinese. President James suggests that an American educational commission shall be sent to China to study the intellectual conditions there and to invite Chinese students to come to the United States. The suggestions of President James are wise and timely. Corporal punishment may be necessary for a bad boy, but it is not the only thing necessary. Physical force may be needed to protect the life and property of American citizens, but this is by no means solving the Chinese problem. Suppression is easier than education. This ought we to have done and not to have left the other undone.

### Ohio Reforms.

The Ohio legislature is carrying on a campaign of reform with great vigor and energy. One element of it is the enactment of a bill fixing a maximum rate of 2 cents a mile for all the railroads in the state. This bill has become a law. One effect of it is the discontinuance of the clergy half-fare privilege in that state. This reduction from 3 cents to 2 cents a mile is, we believe, a timely action. The 2-cent rate has already been in operation on most of the trunk lines, and it has been shown that the roads can afford it. In densely populated states like Ohio, where there is much local traffic, the roads can prosper on that rate. The New York Central has always been a 2-cent-a-mile road. Its competitors have met its rate, on both local and through business, and they have all prospered. The amount of business transacted by the railroads has increased almost beyond belief in the last ten years. The railroads give this as a reason for inadequate equipment and accommodations, and it is, within limits, a good excuse. But it is also a reason for the reduction of transportation charges.

Another item in the Ohio reform movement is the raising of saloon licenses from $350 to $1,000. We need scarcely repeat what we have so often said, that we do not consider any conceivable elevation of the license fee as an adequate handling of the liquor problem. Nevertheless, a high license is better than a low one. The higher the better. It is estimated that this addition of $650 to the license fee will put 6,000 saloons out of business. In some cases, this will only mean a transfer of patronage to those whose proprietors feel able to pay the license fee. But it also means that, with greater concentration of the business, it will be easier to enforce the liquor laws and that a large proportion of the lower and more dangerous dives will be put out of business. For this half loaf we should be grateful.

### Leasing Public Land.

Certain bills have been introduced into Congress to authorize the leasing of public land for periods of five years for grazing. In the old days there was more public land than everybody could use, and there was no trouble about it. Then came a period when, especially in the more desirable regions, there was not enough free range to satisfy all demands, and there arose bloody struggles to get and keep possession of what none of the claimants had any legal right to. More particularly did the cattle men and the sheep men clash, for wherever sheep have grazed cattle refuse to go. The cattle men have, therefore, had increasing difficulty in finding free range for their stock. As the era of disorder has gradually passed, there is less fighting for the range than formerly. The stock men in the semi-arid regions now try, in some legal way, to control the water supply of a given district, knowing well enough that control of the water means monopoly of the surrounding land. Thus, in many cases, large bodies of public land, in some cases hundreds of square miles, are occupied and monopolized by ranch men, who effectually exclude settlers and pay nothing for the privileges which they enjoy. The proposition now before Congress is that stock men be permitted to lease public land which is unsuitable for agriculture, at an annual rental of 1 to 6 cents per acre. A good deal is being said against this proposal on the ground that it tends to exclude settlers and to build up great private domains. There are two sides to that question. It must be admitted, in the first place, that no man can say with assurance of infallibility that any given land is "unsuitable for agriculture." The development of methods of dry farming has done much and may do more to turn grazing land into farm land, and facilities for irrigation are sometimes discovered in unexpected places. On the other hand, homesteaders are already practically excluded from vast areas which are nominally open for homestead entry. The enactment of the proposed legislation will not make them any less accessible than they are at present. The question really at issue is whether or not the actual occupants of these great tracts of public land shall pay for it. Certainly it is better to lease than to sell at a low rate vast areas which may hereafter become valuable.

### Mr. Hamilton's Charges.

Mr. Andrew Hamilton, former disbursing agent for the New York Life, has been much criticised by the trustees of that company, as well as by the public, for the part which he took in the illegitimate use of the funds of the company, especially in connection with campaign contributions. Last week before the Armstrong committee of the New York legislature Mr. Hamilton broke loose with a stirring denunciation of his former colleagues in the New York Life. He asserted that they had been aware of all that he had done and had uttered no word of protest until he was under fire; that he had disbursed no money without their knowledge and approval, and that, if any funds had been improperly used, they were not only equally guilty with him for such misuse, but were also guilty of meanly and treacherously attempting to make a scapegoat of one who was no more responsible for the alleged abuses than themselves. The denials which were at once entered by the trustees who heard Mr. Hamilton's words—and many of them were present when he spoke—were very emphatic in language, but somewhat vague and general in content.

### Humane Murder.

Not many weeks ago we commented on the opinion of an eminent non-medical gentleman that the law ought to permit taking the life of persons incurably and painfully afflicted. This suggestion has now been put in more definite shape by the introduction into the Iowa legislature of a measure entitled, "a bill for an act requiring physicians to take human life." The author of the bill is Dr. R. H. Gregory, a member of the house. The bill is carefully drawn and provides that the hopelessly insane and idiotic, persons suffering from painful and incurable disease, and children born hideously deformed or mentally deficient shall be put to death by anesthetic. In every case, the county coroner and three physicians shall agree as to the hopeless character of the case, the nearest of kin to the subject shall consent, and in the case of persons over ten years of age and of sound mind, the action shall be taken only upon the initiatory request of the subject himself. The practice of medical murder in such cases is already general but secret, says the author of the bill, and scarcely a day passes in any great hospital without the quiet putting away of some hopeless and incurable sufferer by the most eminent physicians and surgeons who risk a charge of murder for the sake of giving the only possible relief to a patient. He reminds us, too, that injured animals are killed for humane reasons. There are two objections. The first is that there are some values in human life which abide even in spite of pain and hopeless incapacity for work. The second is that even three doctors and a county coroner may sometimes be unanimously mistaken as to the incurability of a case.

## Christian Union: A Historical Study.

### II. Post-Apostolic Age.

### 2. *Rise of the "Catholic" Church.*

We have spoken of the change in doctrine and polity which occurred during the second century. But there was another change, which, in its far-reaching consequences, was not less important than that which pertained to the government of the church. It was the introduction of the idea and function of the priesthood into the Christian ministry. This idea, suggested it may be by the custom of heathen religions, was supported by examples from the Jewish religion with which Christianity was supposed to have a close affinity. This idea naturally tended to exalt the ministry, and to introduce for the first time the distinction between the "clergy" and the "laity." The idea spread rapidly, increased the power of the bishops and prepared the way for the rise of the "Catholic" church.

Professor Fisher says: "The church stood forth after the middle of the second century as a distinct body. It claimed to be, in opposition to heretical and schismatical parties, the 'Catholic' church. Membership in this visible church was believed to be necessary to salvation. Within the church, and not beyond it, the Holy Spirit had his abode. The unity of the church was secured and cemented by the episcopate—by the bishops viewed as the successors to the apostles. The episcopate, like the apostolate, in which Peter was the center of unity, was a unit. This idea is developed and insisted on by Cyprian, who was involved in hard contests with dissenting setcs."*

It is pertinent to remark, in this connection, that the overture of union based on the "historic episcopate," which was received from the Protestant Episcopal Church, a few years ago, and acted upon by one of our national conventions, presented a theory of union which does not reach any further back in the history of the church than the second century. It is clear that the union which existed in the apostolic age was not "secured and cemented by the Episcopate," but, as we have found in these studies, was secured by faith in, and allegiance to, the Lord Jesus, and was cemented by the mutual love of the members. Being united to Christ by their mutual faith, they found themselves united by a common life and the bond of mutual love. In that age there was "one faith," but there was no attempt at uniformity of opinions and theological deductions, through the formation of an authoritative doctrinal creed. The authority of Christ had not yielded to ecclesiastical authority, and the freedom which these early disciples had in Christ had not been surrendered for the sake of conformity to doctrinal standards and for the enhancement of the power of the bishops. Any union, therefore, based on the authority of bishops, considered as successors to the apostles, who have had no successors, and could not have, in their apostolic office, does not go back far enough, and does not rest upon the foundation on which Jesus said he would build his Church. It is, therefore, an impossible basis of union which our Episcopal brethren present, and, while we honor their zeal for the unity of Christ's church, we never expect to see it accomplished on the basis which they propose, nor on any basis of ecclesiastical authority.

But there are sincere friends of Christian union, who long to see the divisions in the church of Christ healed and who, while repudiating the idea of effecting such a union on the basis of ecclesiastical authority, cling to the view that there must be the acceptance of a common doctrinal creed in order to a real Christian union. Perhaps no one would venture to say that any such creed now in existence would serve as a basis on which all Christians could unite, but they are not without hope that such a creed can be formed. Nor can they see how we are going to keep heretics out of the church without such a doctrinal statement. We might ask whether such statements have served the purpose of keeping heresies and heretics out of the church—or whether they have not rather had the effect of exciting unprofitable speculations, and producing schisms in the body of Christ. On this point what lesson does the post-apostolic age of the church teach us?

Does not the student of church history recall the great doctrinal controversies which raged in that period? There was the Arian controversy, relating to the divinity of Christ, to settle which the Council of Nice was called; and following that there was the discussion about the *numerical* unity, or the identity of the three persons of the Trinity as to *substance;* the relation of the divine to the human nature of Jesus, concerning which one party was condemned as heretics; whether Christ really had two natures or only one, as the Monophysites contended; then there was the "Homoousian" and the "Homoiousian" views, the former that the Son is of the same essence as the Father, the latter that he is of *like* essence, etc., etc., to the end of the long and weary chapter. While the Greeks were thus philosophizing about the doctrine of the person of Christ, the Romans were equally busy speculating about the doctrine of sin. As one follows these heated discussions, notes the bitter feelings, the excommunications, the exiles and the schisms growing out of such controversies over purely speculative questions which do not belong to the substance of the faith, he can but marvel that those who professed to be followers of Jesus could have departed so far from the simplicity of his teaching and the meekness and gentleness of his spirit in so short a period of time.

Such was the result of an effort to secure uniformity of theological opinions, by the formulation of doctrinal statements which were to be binding on the consciences of all within the Church. "Now, these things were our examples to the intent we should not lust after evil things, as they also lusted"—"evil," not in intention but in their results.

We leave the study of the post-apostolic age, which we have looked into only for its lessons on the subject of Christian union, with these conclusions:

1. Distinguishing, as we must, between that natural and legitimate development in thought and adaptation to existing conditions, and a departure from essential and abiding principles, the church of the post-apostolic age made a grievous mistake in forsaking the simplicity of the Gospel, both as relates to doctrine and to polity.

2. The plan of maintaining unity in the church by increase of ecclesiastical authority, or the effort to compel doctrinal uniformity by the formulation of doctrinal creeds, was a departure from Christ's method and proved a failure.

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*History of the Christian Church, p. 57.

## Recruiting An Army of Bible Students.

It was a happy thought to devote the month of April to a widespread movement throughout the brotherhood to bring all the church members into the Bible schools and to gather in a vast army of unrecruited children as well, thus doubling as nearly as possible the present attendance. The function of teaching in the church is constantly assuming greater importance in the minds of thoughtful people. It is a lamentable fact that the mass of church members are so ignorant of the Bible. It is impossible for any religious body to achieve any great and lasting good in the world whose members are not Bible students. This is especially true of a religious body that has for its aim the carrying out of a religious reformation. All reformations succeed in proportion as they bring religious faith and practice to the test of God's will as revealed in the Scriptures. It is not enough that the originators of such a reformation should have been intelligent in the Scriptures; those who are to carry on the work they inaugurated must be diligent students of the Word of God, also, or the work of reformation will become one of *de*formation.

We have felt for some time that the revival most needed now, and one that underlies other needed revivals, is a widespread revival of Bible study. But that revival, we are now constrained to believe, must come through the Sunday or Bible school, which has more and more become the teaching function of the church. In order, however, that this Bible study be accomplished satisfactorily two things are absolutely essential, and we understand that this concerted Bible school movement through the month of April, which we trust will be only the beginning of a continuous and permanent rally of forces in that department, has these two objects in view, namely: (1) Increasing the attendance by bringing the church membership, as far as possible, into the Sunday-school or under its regime of study, and gathering in a larger number of those who are without the church, especially the children; and, (2) raising the standard of efficiency in the teaching force.

The need of the first of these requirements is obvious. The great bulk of our church membership is without any regular and systematic study of the Bible. How is it possible that they grow in grace and in the knowledge of Jesus Christ without such study? How can we hope that our churches and membership will discharge their obligations in mission work, in education and benevolence, and meet their responsibilities as a religious body in connection with the other religious forces of the nations and the world, in extending the kingdom of God over all the departments of life—domestic, social, industrial and governmental—without that deeper spiritual life and soul culture that comes from an intimate and devout study of the Bible? They are not likely to have such knowledge apart from their connection with the Bible school.

And how can they have such instruction in the Bible school, even when they are there, unless the church give more attention to supplying qualified teachers in these schools? Here is a great obligation resting on the church which it has not hitherto properly realized. It will be a great gain if this concerted movement among the Bible school workers of the brotherhood shall succeed in impressing this obligation on the churches, and in pointing out some practical method or methods by which our Bible schools may become actual schools of the Bible in which, according to the most approved pedagogical principles, the Bible may be taught to young and old, Christian and non-Christian.

This task which we have roughly indicated—the gathering of our entire church membership and all the children accessible into the Bible schools, and then properly equipping these schools with competent and faithful teachers and the necessary apparatus—is fundamental to our future development along proper lines. We therefore congratulate our Sunday-school leaders in the various states on their plan to co-operate during the month of April to at least begin this great task. We bespeak the hearty co-operation of ministers and church officials, and we assume that of Bible school superintendents and teachers for this great concerted Bible school rally throughout the brotherhood. The Christian-Evangelist is glad to offer its columns and its influence to the furtherance of so worthy an enterprise.

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The correspondence at the close of the Editor's address on "Federation," delivered at the Des Moines congress, is a valuable feature of the published pamphlet. In it important questions bearing on this subject are asked and answered, and this discussion is very timely just now. The pamphlet is published by the Christian Publishing Company.

## What Ails Us?

Whence this commotion among our scribes? Why all this excitement and heated writing? What is it that stirs the minds and even the consciences of the brethren that they are sounding dismal notes of alarm? Is it because of the worldliness that infests our pews and the commercialism that has invaded many of our pulpits? Is it because of the low type of piety that prevails in our churches and the small attendance at our prayer-meetings, and the scarcity of grown-up church members in our Sunday-schools? Is it because more than half our churches are doing little or nothing for missions? Have the people come to understand at last the poverty of our colleges and become alarmed at our indifference to the cause of Christian education and grieved at the small salaries and hard work of our college men, while hundreds of our churches are languishing for educated and trained ministers? Have they caught a vision of what the Master meant when he said to his disciples, "Ye are the light of the world," and are stirred in their hearts because we are letting even the religious world have so little of the light that the Master wants us to reflect on the subject of Christian union, because of the lack of brotherly love, fraternity and closer co-operation?

No, indeed! "None of these things move us" to any considerable extent. It has come to our ears that the great Protestant bodies of this country, weary at last of sectarian divisions and strifes, and longing for a closer fellowship among Christians and a more united service for God, have submitted a basis for such co-operation, and have asked us to express ourselves on the desirability and feasibility of such a basis of closer fellowship in service. It is this that has alarmed so many of the brethren for the safety of the ark! This is why some of our papers are filled with indignant articles against the wily denominations for setting a "trap" for us, and against the brethren who see in this action of these religious bodies, the beginning of the fulfillment of our labors and prayers, and a great movement of the Spirit of God. And some of the leaders among us, intimidated by these outcries of partisan zeal or of false alarm, bemoan the fact that God has sent this test upon us to try us, instead of regretting and being humiliated by this sad revelation of our unfitness for leadership in a great forward movement of the people of God. Nothing would so befit the present situation as a season of humiliation, fasting and prayer. Great and merciful God, look in pity upon us; forgive our lack of vision and our unresponsiveness to thy divine call; lift us out of the ruts of conventionalism and traditionalism; fill us with thy Spirit, and lead us on to the fulfillment of thy gracious purposes concerning us!

## Notes and Comments.

A brother writes: "Will you please give me a condensed statement of what church federation means?" It means an awakening conscience among Protestants concerning Christian union. It means a present effort to put to use all the unity that now exists among the churches in order to enhance the influence and effectiveness of the church and to promote a more perfect unity. It means the subordination of denominational interests to the general interests of the kingdom of God. It is just at this point that it provokes most opposition. Its aim is the fulfillment of Christ's prayer for unity. Its method is uniting, as far as we can now, in doing Christ's work as the best means of increasing our unity. Its principle is, freedom of action to all, free, voluntary service, and no surrender of conscience or conviction of duty.

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It is a mistaken idea which some people have, that the chief thing about federation is for a committee representing the different churches to decide about planting a local church in some community. As a matter of fact such questions seldom arise, and when they do the reasons why they should arise will be very obvious, and the decision would ordinarily be unanimously endorsed. But in case any church could not see its way to act with the majority, it must act on its own responsibility. It is not bound except by the counsel of its sister churches. This occasionally happens, but does not destroy the co-operation in other respects. This is a local and very subordinate feature of the general aim and scope of church federation, which is intended to present to the world a united voice and united action on the great moral and social questions of the times, to give visible expression to existing unity, and to cultivate an increasing oneness till our Lord's prayer for unity be fulfilled.

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A contemporary prints a business note addressed to the Christian Publishing Company by a subscriber to The Christian-Evangelist, ordering his paper stopped because of its position on federation. The contemporary says it waited to see if this communication appeared in our paper, and as it did not, it accommodatingly published it in its own columns. In the same paragraph it tells of a letter from one of its agents sending a list of subscribers for that paper because of its opposition to federation. That is a telling argument with our contemporary! It may be unfortunate for The Christian-Evangelist that it does not choose its position on public questions with reference to its bearing on its subscription list; but we would not exchange the reputation which The Christian-Evangelist has throughout the brotherhood by running its editorial policy independent of the counting room for all the financial gain which might have resulted from a time-serving policy. It remains to be seen, however, whether this great brotherhood will permit a paper to suffer in its subscription list because of its advocacy of what it believes to be truth and duty, regardless of popularity. At present there are no indications that our readers will forsake us for standing true to the original purpose of our reformatory movement.

## Editor's Easy Chair.

On the south slope of a New Mexican arroyo, under the bluest of heavens, bathed in the warm rays of the sun, save as the branches of a *pinus edulis* serve to shade the eyes, on the day of the vernal equinox, the Easy Chair is located at this writing. The arroyo is dry at this season, but later on it will be carrying the melted snow and the rain from the mountains into the valley below in a mad torrent of haste. But now the soft, dry sand makes a comfortable seat, and a granite boulder excellent backing. "Round Top" lifts its graceful summit in front of us, while a huge cactus, with its yellow pods, stands 5 feet high and 6 feet in circumference hard by. White clouds float high in the blue empyrean and the soft wind sighs through the branches of the pinon and the cedar. Do not envy us this seclusion and quiet amid these romantic surroundings, for its duration is to be all too brief. Already we are thinking of time-tables, reservations on the sleeping cars and other necessary preparations for the homeward journey. So we are sure our readers will not begrudge us these tender caresses of sun and breeze, and this soothing and healing balm of nature, especially in view of the fact that we have recently been excommunicated by some of the ark-defenders, as not "of us"! Do these well-meaning but misguided scribes who assume the responsibility of deciding who are and who are not "of us," and who glibly pronounce sentence against the Editor of THE CHRISTIAN-EVANGELIST for "surrendering our plea," stop to consider how many fond and sacred ties they are rudely severing in cutting us off from a holy cause that has commanded the love, labors and sacrifices of a lifetime, and from fellowships and associations dearer than life itself? The rays of the sun have grown so fierce that the "Easy Chair" companion has been placing some cedar boughs on the sunward side to cast a cooling shade. How like a woman! She does not believe the Easy Chair Editor is a very bad heretic!

* * *

We have received a great many letters of late from brethren all over the Union deprecating the spirit of controversy that has prevailed in some of our papers of late, especially the coarse and rude personal attacks, and expressing their hearty approval of our position on current questions. These brethren who have kindly encouraged us by their letters are, many of them, far more concerned about these attacks, and about this whole opposition to the next possible step in the direction of Christian union, than we are. We have seen these storms rise before and have heard the fierce thundering all around the horizon as if the day of doom had come for the cause we plead. Then we have seen the dark war clouds roll up their sulphurous folds and drift away, leaving the sun of peace shining from clear heavens. So it will be again, and the atmosphere will be all the clearer for the thunderstorm. Of course, while it lasts some timid souls will hide their heads in a feather bed to ward off the lightning, or put cotton in their ears so as not to hear the thunder; but the returning sunshine will restore even these to a normal condition. In the course of time the heretics who were exiled during the storm will receive the right hand of fellowship and be welcomed back to the fold. These spells are epidemic among us, and signify immaturity, just as children are subject to all manner of childhood diseases. When these diseases have "broken out" well the patient recovers. Some of the brethren have had a "fine breaking out," and we may now expect convalescence and ultimate recovery. By and by, when we all come to the unity of the faith and of the knowledge of the Son of God, to the estate of spiritual manhood, we shall not be subject to these panics and ebullitions of bad temper, nor be carried about by every wind of doctrine, but, being men in spiritual stature, shall quit ourselves like men.

* * *

The arroyo is becoming more shady, and the hills and mountains are wearing a softer tint. There is something very fascinating in these red granite mountain sides and these far-stretching, semi-arid plains. Once a man becomes inured to this life, the overdone civilization of the cities becomes irksome to him. In McClure's for March, Stewart Edward White, writing of this great southwestern region, tells of a young adventurous Englishman, who drifted to the far west and fell in with the cowboys, sharing their adventures and hardships for awhile. But, having fallen heir to a vast fortune in England, he returned to it. In a few years, however, he turned up in camp again with his old companions, and being questioned why he had left a fortune in England for the wild life of the southwest again, he replied:

> "They wanted me to canter between hedge rows—I who have ridden the desert where the sky over me and the plain under me were bigger than the islander's universe! They wanted me to oversee little farms—I who have watched the sun rising over half a world! Talk of your ten thou' a year and what they'll buy! You know, Harry, how it feels when a steer takes the slack of your rope and your pony sits back! Where in England can I buy that? You know the rising and the falling of days, and the boundless spaces where your heart grows big, and the thirst of the desert and the hunger of the trail, and a sun that shines and fills the sky, and a wind that blows fresh from the wide places! Where in parcelled, snug, green, tight little England could I buy that with ten thou'—aye, or an hundred times ten thou'? No, no, Harry, that fortune would cost me too dear. I have seen and done and been too much. I've come back to the Big Country, where the pay is poor, and the work is hard, and the comfort small; but where a man and his soul meet their Maker face to face."

We can quite understand it. We already feel the clutch which this land of mystery and sunshine, clear sky, pure air and ever-shifting tones of color is getting upon us, and we must hasten away.

* * *

One sees things very clearly in this transparent atmosphere, far away from the smoke of the cities—say St. Louis and Cincinnati! From this high altitude and seen through this crystalline air, recent events among us have a significance which might not be discerned from the center of the conflict. Be assured these things do not happen. They have a meaning and a purpose. As we have written to a number of brethren recently, responding to their kind letters, this question that has risen among us has come to try us, and that, too, in the weakest place which every religious movement in the history of the world sooner or later develops. How far have we drifted from the original aim and spirit of the fathers of this movement? No one knew this until this question of federated co-operation arose, and there came to us a proposal from the leading religious bodies of this country that we take the next possible step in the direction of Christian union. The weak place to which we referred is the tendency to crystallize and build up a big denomination! Read the "Declaration and Address" of Thomas Campbell, and then read some of the current files of our religious newspapers. A blind man can see the difference. The one is a plea for unity among Christians; the other a plea to let the other religious bodies alone, and let us go on and build up ourselves. But we shall yet see that the truest way to build up ourselves is to seek to build up the kingdom of God in its wider interests. So it looks, at least from this high altitude. Perhaps it may seem different to us when we get down into the smoke of the cities.

* * *

But see! The mountians are purpling in the distance, and the evening shadows are lengthening and creeping over the valley. Already we feel the chill of the approaching evening. We must up and away, for the post office is two miles distant, and the Easy Chair must go off by the night's post. *Adios!*

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## The Men God Needs To-day.

The men God needs to-day are true,
  To self, to man, to God, to all,
With eyes not blinded by their lusts,
  And ears alert to duty's call.

The men God needs to-day are brave,
  In time of conflict and of peace,
With hearts to fight the battle through,
  Till wrong and suffering shall cease.

The men God needs to-day are wise
  To know the purposes of God,
To learn the lessons he has taught
  In all the past his feet have trod.

The men God needs to-day have hope
  For coming days, to them the best;
They see the Kingdom even now
  Among the people taking rest.

—*Thomas Curtis Clark.*

# AN APRIL BIBLE SCHOOL CAMPAIGN

## THE NATIONAL CHRISTIAN BIBLE SCHOOL ASSOCIATION.

By W. H. McClain, President.

Those associated in the inauguration of this movement do not feel that any apology is necessary upon the part of the promoters.

It is agreed by a very large proportion of our Christian workers that better things in Bible school work is a crying need of the church and that teaching is a function of the church not subordinate to preaching, but co-ordinate with it. I regret to say that the ordinary church does not recognize its obligations to the fullest extent, nor does it take the same pains to provide good preaching. Because the Bible school is less effective than it should be as a school, it is less effective than it should be as an evangelistic agency; still it is probably even now the most potent evangelistic agency we have.

**J. H. Hardin, Superintendent of Bible School Work in Missouri.**

The Bible School Association has, for four years, been trying to put its work on a firm basis, but encouragement from a large part of those who ought to be friends of the movement has been very meager.

As far back as 1901 an attempt was made to inaugurate a Bible school association and those most interested have each succeeding year presented at our annual convention, at such time as they could get a few minutes apart from the convention, the claims of the Bible school work, but I regret to say that the co-operation, if we look at present results attained, has not been equal to the effort put forth.

Until our state and national conventions can see their way clear to recognize on their official programs the importance of Bible study and teacher training, we shall have to "wait and murmur not." A number of states, through their Bible school agents, are co-operating, and a number of our colleges are arranging to give more attention to the preparation of teachers for our Bible schools, and more and more our leading ministers are giving the association their encouragement and co-operation. "Though we are cast down, we are not discouraged," and we are still hoping for larger and better things in the way of Bible school instruction and Bible school work.

Among the leading brethren who have served on our board, and those who have given us encouragement, are: President Burris A. Jenkins, of Lexington; J. H. Bryan, secretary of Bible work in Iowa; Prof. G. P. Coler, of Ann Arbor; P. Y. Pendleton, of Ohio; T. J. Legg, superintendent of Bible school work in Indiana; Robert M. Hopkins, superintendent of Bible school work in Kentucky; J. H. Hardin, superintendent of Bible school work in Missouri; President W. E. Garrison, Butler College; Charles M. Fillmore, of Cincinnati; Howard C. Rash, of Kansas; H. F. Davis, of Missouri; Prof. R. E. Hieronymus, of Eureka; Prof. Lockhart, of Drake University, and hosts of others scattered throughout the country.

In behalf of this body of Bible school workers and the "on-coming hosts of the church," I appeal through these columns of The Christian-Evangelist to all who are willing to co-operate to meet with the board in Buffalo next fall and to help us **to make this association what it really should be.**

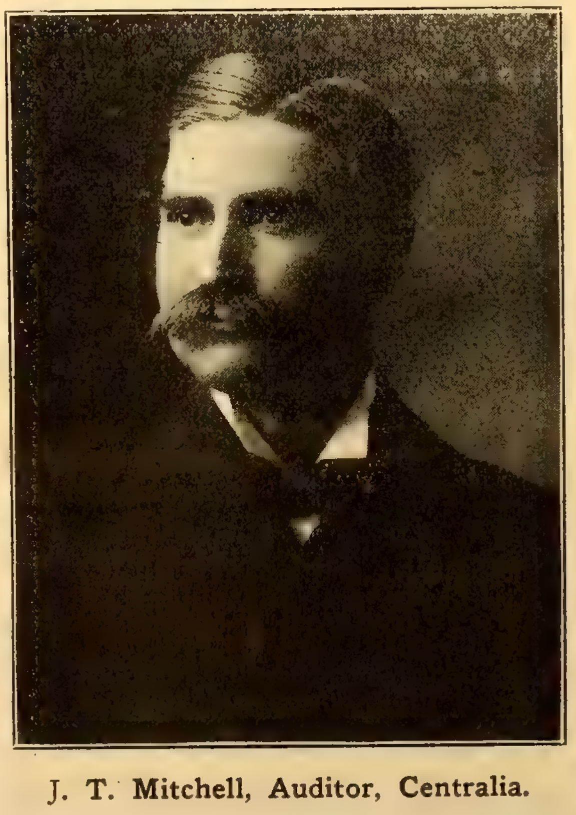
## THE CHRISTIAN CHURCH AND THE BIBLE SCHOOL.

By J. H. Hardin.

Christian education is going to be the next great burden upon the hearts of our people. Not in the sequestered form alone, of a few colleges; not alone in the form of university culture and training. The teaching that the church must do is too democratic for the limits of academic methods. The colleges and universities can give us the leaders, but with these to teach and lead, the church must educate all the people; not in the learning of this world, but in that higher spiritual realm of the knowledge of God and his kingdom. The method for doing this is not to be some new thing brought in. It is nigh us. It is called the Sunday-school. But it is now an unrecognized method, so far as many people in the church are concerned. It is neglected, ignored and sneered at. It is often poorly organized, inefficiently manned, and its teaching is often a farce from the fact that so many Christians who could efficiently do this work ignore it entirely. But this will not continue much

**A. W. Kokendoffer, President, Mexico.**

**E. M. Smith, Rec. Sec., Centralia.**



**J. T. Mitchell, Auditor, Centralia.**

**C. H. Winders, Vice-President, Columbia.**

**We picture on this page members of the Missouri Bible School Board.**

longer. The teaching function of the early church is to be restored. Even now individual Christians and church officials are beginning to see anew the possibilities in the Bible school as a fundamental function of the church's life and progress.

**Robert M. Hopkins, Superintendent of Bible School Work in Kentucky.**

The Disciples of Christ, of all people, have a place for the educational work to be done by the Bible school. Our understanding of the power and place of the Word of God, our grasp of the relation of truth to the human mind, our definite acceptance of the work of the teacher in bringing men to Christ and in building them in Christ; in short, our plea in all of its legitimate application, obligates us to use the Sunday-school as a method of educating all the people in a knowledge of the Lord.

*Kansas City, Mo.*

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## PRESENT STATUS OF BIBLE SCHOOL WORK.

### By A. W. Kokendoffer, President of the Bible School Board of Missouri.

For some years there has been a growing demand for a new departure in Bible school work. In method and efficiency of service we were painfully conscious of lethargy; in the reach of the present expenditures unsatisfying. The money being given by the schools was not being used wholly for the advance of the schools. Recently, under the competent and experienced management of J. H. Hardin, the "new departure" has been inaugurated. Great institutes are being held, teacher training classes organized, and lectures upon our movement are being delivered, and thus impetus and individuality given to the work. Soon also interstate rallies are to begin.

We urge, therefore, thorough co-operation. This is our opportunity. Let us test the virtue. Let every Bible school worker and lover fall into line. Then Hannibal convention reports will thrill us with joy and warrant the continued progress of the "new departure."

*Mexico, Mo.*

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## OUR TEACHER TRAINING.

### By Barclay Meador.

The teacher training course in use at the First Christian Church in Kansas City is the "Revised Normal Lessons," by Dr. Jesse Lyman Hurlbut. It is divided into seven parts and subdivided into forty lessons. It is intended to sweep the horizon of the world of Bible knowledge and Bible school activity into which every conscientious teacher seeks admission upon taking a class. As an outlin it is scarcely more than suggestive. So far as pursued by the teacher training class at the First Church it has had the effect of stimulating as well as instructing. We need what it is doing for us in both respects.

The seven divisions are as follows: Part I. The Bible and its books; II. Bible History: (1) Old Testament, (2) New Testament; III. Bible Geography; IV. Bible Institutions; V. The Sunday (Bible) School; VI. The Sunday (Bible) School Teacher; VII. The Sunday (Bible) School Scholar.

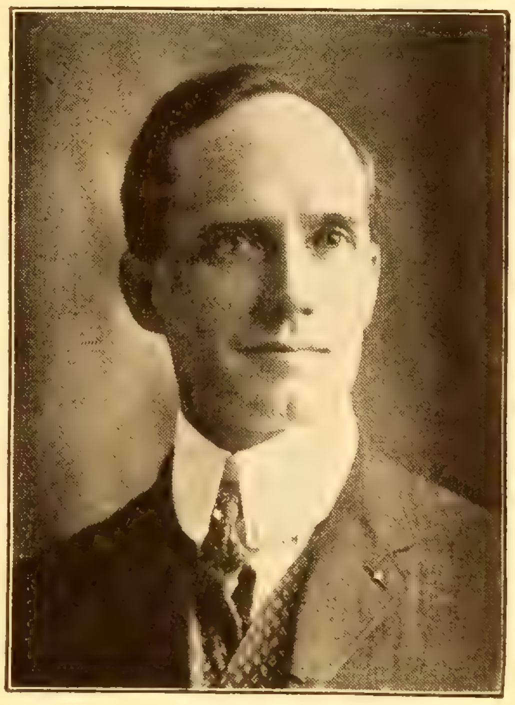
*Kansas City, Mo.*

❁

## ONE THOUSAND NEW SCHOOLS.

### By T. J. Legg.

We are in on the "four years' crusade," but many good workers are overlooking the Sunday-school as our greatest auxiliary. Half the new converts must come from the Sunday-school; others will write about the necessity of building up the Sunday-school, but I want to suggest new schools.



**J. H. Bryan, Superintendent of Bible School Work in Iowa.**

No city is half occupied by our people; while in every town and in many villages and rural districts are open doors for mission Sunday-schools, more than 100 of them in Indiana alone. I want to call, in the name of the Lord, on every preacher and Sunday-school superintendent or worker, to enter one of these fields adjacent to your church and on the first Sunday in April plant a mission Sunday-school, nurture that school, and it will be an immediate feeder to your church. In three years it can be developed into a self-supporting church with 100 members. What would come of this? During the last 13 years under the leadership of the Indiana Christian Sunday-school Association we have planted Sunday-schools which have been developed by that association and the State Missionary Society into 82 churches with a membership of more than 12,000, and property worth more than $190,000. Give Indiana 100 new Sunday-schools in April and to the brotherhood in proportion, and it would mean 100,000 new converts before 1909. This is no dream; we have Indiana's record in churches—living churches—right on the map.

The state workers can not do all this work in April; but the churches already organized can. Let the standard for April be: 100 new Sunday-schools for Indiana, 1,000 for the brotherhood; 100,000 Sun-

## OUR ENERGETIC FIELD WORKERS IN MISSOURI

**J. G. Bennett, Kansas City, Mo.**

**Horace Siberell, Cape Girardeau, Southeast.**

**R. B. Havener, Windsor, Southwest**

day-school converts for 1909. Brethren, select a strategic point for a new Christian Sunday-school, organize it April 1 and send in your report.

## BEGINNING POINT OF POWER.

**By Marion Stevenson, State Superintendent of Illinois Bible Schools.**

The observant and thoughtful minister knows that the Sunday-school stands at the beginning point of power in relation to all that he seeks to do. The satisfactory accomplishment of all his good purposes waits upon the quality of the work which the ideal school does. It is his finest evangelistic opportunity and then his best opportunity for culture and discipline.

The wise minister, therefore, will assist with all his might the simultaneous rally for our Sunday-schools which occupies our attention during the month of April.

## WHAT WE NEED.

**By S. B. Ross.**

Shall we rally the children into the Bible schools during April? Shall we make the Bible school work an auxiliary to the four years' campaign for Christ and his church? By all means let us do this. It will interest those in the great work of world-wide work for Christ as perhaps nothing else will. Not a rally for numbers so much as for more of Christ in the teaching, more of the spirit of the Master in our methods, more of a longing for souls for him who gave himself for us. We need better workers, better methods, better results in our work. Let us pray for guidance and help to make the Bible school a still larger rallying place for the bringing of precious souls to Christ.

*Elliott, Iowa.*

## THE CAMPAIGN IN IOWA.

**By J. H. Bryan, State Superintendent.**

In the four and one-half years of our special Sunday-school work in Iowa we have had nothing which has done so much for the churches as the simultaneous Bible school campaign promises to do. There are more preachers who will preach a special Sunday-school sermon, and more churches which will work for the upbuilding of the schools than in any rally we have held. Special effort will be made to bring up the enrollment of the schools to equal or surpass the church membership. New schools will be organized, and those which have gone into winter quarters will be revived. During the month most of the schools will use the suggested program. Special efforts will be made to enlist our own church members in Bible study. In many places the home department will be established, and classes of young men and young women and business men will be organized. During the month plans will be laid for making the results of the campaign permanent, and arrangements made to follow the spring and summer campaign in the school with evangelistic meetings in the fall. In my addresses I am constantly repeating the statement of W. J. Wright, our secretary of evangelism, that "the chief evangelistic agency of the church is the school." We in Iowa are looking forward to the centennial convention, and hope to report our church membership doubled by that time. We understand the responsibility laid upon the Bible schools in the matter, and agree with Centennial Secretary Warren when he says, "To do this, we must first double our schools." The campaign has been pushed in institutes, through the mails, in Drake University, and in every issue of the state paper, for the last six weeks. We are expecting great results from the campaign, and praying and working for them.

## WHAT WE ARE DOING IN KENTUCKY BIBLE SCHOOL WORK.

**By Robert M. Hopkins.**

"The Bible school is a school," is the foundation upon which we are building our Bible school work in Kentucky. We believe that a good Bible school has social features and musical and missionary and evangelistic as well, but above all these it is the educational service of the church. We may call attention to one of two items that illustrate our method of procedure.

During the winter months we have held a number of educational institutes in the various Kentucky colleges. The first of these was in the College of the Bible, Lexington, where over two hundred young men are preparing for the ministry. We had four instructors in this institute: Prof. H. M. Hamill, of Nashville, Tenn., the superintendent of training work for the Methodist Church South, was chief instructor, and he was assisted by I. J. Spencer, pastor and superintendent of the Central Church, Lexington; Prof. H. L. Calhoun, of the College of the Bible, and Robert M. Hopkins. Such topics as "The Importance of a Teaching Ministry," "The Teacher Preparing," "The Teacher Teaching," "The Bible School at Work," "Soul Winning," were discussed, and the institute was enthusiastically received by the students. The results from such an effort can hardly be estimated.

Another feature of the work this year is a series of conferences for the superintendents in the state. We are to have three, one of which has already been successfully conducted at Lexington in February, another will be in Louisville in April, and the third in the newly annexed western part of the state in June. These conferences are not for the transaction of business or the raising of money, but are devoted exclusively to the discussion of plans and methods, the answering of questions regarding difficulties actually being encountered, and the suggestion of new ideas and books regarding the Bible school. While this is the first year we have attempted such gatherings. their success and helpfulness are already assured.

In the special campaign for April, into which the Kentucky schools are entering enthusiastically, special emphasis is being laid upon the educational value of the Bible school. The first Sunday in April has been known in Kentucky for several years as "Bible school day," and the preachers in city and country are asked to devote one entire service and sermon to the promotion of their own local Bible schools. This year by means of personal letters we are asking them to call attention particularly to the school as the teaching service of the church. The same great commission that commands, "Go baptize." also bids us "teach." In the campaign itself also the superintendents are asked to strive for more thoroughly prepared lessons and stronger co-operation on the part of Christian homes.

Last, but by no means least, we are using every exertion in the field in the furtherance of this same idea. Our district conventions which are held in April, May and June, will be permeated with the thought that the church teaches the Bible in the Bible school. Subjects have been assigned with this idea uppermost. Our institutes with individual schools, too, are stirring the workers with the inspiration that comes from this great thought. We emphasize the necessity for maps, blackboards, charts, sand-maps, stereoscopic views, written reviews, definitely assigned tasks, supplemental Bible lessons, the teachers' meeting, the training class, the teachers' library, the home department—all because we are really engaged in an educational work in the Bible school, we are teaching, we are "causing to know," and our subject matter as well as the end in view far transcends in importance those which claim the time and attention of the secular teacher. It is well to strive for a large and regular attendance; in common with other schools we must mave it; it is also essential that we raise large contributions, both for the sake of the scholar who gives and in order that we may adequately meet the needs of the school—but why not let the banner be given to the class that has the best prepared lessons, that can quote the largest number of new Scripture passages, that hands in the neatest and nearest correct home tasks? It is necessary for the secretary to report the progress of the school in numbers and finances. but it is not also essential that the superintendent or other proper officer report the progress of the school from an educational viewpoint? To this end let us have promotion day, installation day and parents' day, as well as special reviews and examinations, short papers read on pertinent subjects, drills and memory exercises.

The April simultaneous campaign bids fair to be a most potent stimulus to the Bible schools all over the land; they will grow in numbers and influence and efficiency in every way. But we are hopeful that above all the workers will bear in mind the distinguishing characteristics that should attend the Bible school. We must not furnish legitimate grounds for the students of a certain eastern university who are prone to ask this riddle, "When is a school not a school?" and give this answer, "When it is a Sunday-school."

*Louisville, Ky.*

FOOD HELPS

In Management of a R. R.

Speaking of food a railroad man says:

"My work puts me out in all kinds of weather, subject to irregular hours for meals and compelled to eat all kinds of food.

"For 7 years I was constantly troubled with indigestion, caused by eating heavy, fatty, starchy, greasy, poorly cooked food, such as are most accessible to men in my business. Generally each meal or lunch was followed by distressing pains and burning sensations in my stomach, which destroyed my sleep and almost unfitted me for work. My brain was so muddy and foggy that it was hard for me to discharge my duties properly.

"This lasted till about a year ago, when my attention was called to Grape-Nuts food by a newspaper ad. and I concluded to try it. Since then I have used Grape-Nuts at nearly every meal and sometimes between meals. We railroad men have little chance to prepare our food in our cabooses and I find Grape-Nuts mighty handy for it is ready cooked.

"To make a long story short, Grape-Nuts has made a new man of me. I have no more burning distress in my stomach, nor any other symptom of indigestion. I can digest anything so long as I eat Grape-Nuts, and my brain works as clearly and accurately as an engineer's watch. and my old nervous troubles have disappeared entirely." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# FEDERATION — A Symposium

## Some Questions on Federation.

**The following letter was sent out by the Editors to a number of brethren, and we continue in this issue the publication of their replies.**

*In view of the discussion which has been in progress among us for some time on the question of the federation of the churches,* The Christian-Evangelist *desires to publish a symposium on the subject, for the benefit of its readers, and with the purpose of molding public sentiment rightly on this important issue which now confronts us. Will you kindly, therefore, favor us with brief answers to the following questions which seem to us to embrace the points in discussion:*

*1. Defining church federation as an agreed-upon method of co-operation in those things which the co-operating churches hold in common, and in which each co-operating Christian body has full freedom to be true to its convictions of truth and duty, are we not, as advocates of Christian union, logically committed to the federation movement as the next practicable step in the direction of the fulfillment of Christ's prayer for the unity of his disciples, and as a practical manifestation of the degree of unity which already exists?*

*2. Do you approve of the Basis of Federation submitted to the evangelical churches of America for their approval, by the late Inter-Church Conference in New York City, as presenting a practicable plan for such co-operation?*

* * *

### By J. P. Pinkerton.

Replying to questions 1 and 2, in your communication of recent date, I answer both in the affirmative. I have seen no reason to change the position I assumed in a sermon preached in my pulpit immediately upon the adjournment of the Inter-Church Conference. It seemed to me then as a bright and hopeful indication of the answer of Christ's prayer for the unity of his disciples, that we were logically committed to the federation movement and that any attitude of opposition or indifference to the proposed co-operation of the followers of Christ, was not only illogical but seemed to me absolutely absurd. I did then and do now approve the basis of federation, and fail to see that in acting upon it, I am at all sacrificing any cherished conviction or compromising an iota of truth. Indeed I have been practically engaging in the co-operative work recommended by the Inter-Church Conference.

*Plattsburg, Mo.*

* * *

### By Howard T. Cree.

Permit me to say that with my first acquaintance with the "federation idea," I hailed it with great joy as an additional and more practicable method of co-operation of various Christian bodies toward the final ideal of perfect unity. Our preachers have always favored and labored for anything that looked like a closer union of Christians, either in doctrines or practice, according to the statements of the men who have led inter-denominational efforts of various kinds, and it is a source of joy to me that I have never spared myself to make such efforts a success.

Defining federation as you have done in your first query and as I have always understood it and considering it not at all as a final goal, but only as an effort toward that goal, I am free to say that the logic of our position as a brotherhood and the plea of our people demands our favoring it as strenuously as and more so than any religious body. It seems to me there can be, in such an arrangement, in which we in common with others have the utmost freedom, no surrender of the principles which have moved us from the beginning and given us such great success. The brethren who fear federation may mean a curtailment of any of our legitimate Christian privileges, either as individuals or as churches, certainly do not catch aright the spirit of the federation movement or rightly interpret the program suggested.

I presume no one assumes the basis of federation adopted by the New York conference to be an infallible document; it is only the expression of human opinions as to methods of expediency, and is the least objectionable of any plan I have seen submitted. Why should we raise the question of "liberty," when article four distinctly says: "The federal council shall have *no authority* over the constituent bodies adhering to it; but its province shall be limited to the expression of its *counsel* and the *recommending* of a course of action in matters of common interest to the churches, local councils and individual Christians. It has no *authority* to draw up a common creed, or form of government, or of worship, or in any way to *limit* the *full autonomy* of the Christian bodies adhering to it." Were the plan of the council studied more at first and certain interpretations of it less there would be more unanimity of sentiment on the subject and a less number of articles which reveal the sad fact that the writers either have not seen or utterly forgotten the propositions under discussion.

I heartily approve the plan as the most practicable yet submitted for co-operation and pray my brethren everywhere may lend their influence to the furtherance of its main idea.

*Augusta, Ga.*

* * *

### By H. C. Kendrick.

1. With emphasis, yes. I could not answer otherwise without belying my prayers and sermons for the past twenty years. Why there should be any discussion of such a question is a growing wonder to me. Are we about to become bitter partisans and sectarians who for a century have so strenuously fought the sectarian spirit? The great minds and the great hearts among us have spoken their most eloquent words in advocacy of Christian union. *Did they mean it?* Or was it just a "plea"? "But federation is not Christian union." No one, to my knowledge, so believes or has ever so intimated. It is only a step in that Christian evolution whose end will be *union in Christ.* This blessed finality can not be reached by a single bound. For the "Disciples of Christ" to have *nothing whatever to do with federation* would be to throw away the greatest opportunity of bringing to blessed consummation the one supreme desire of their hearts that has presented itself in a hundred years. I believe in going among sinners and to the heathen, not to be contaminated by sin nor to endorse heathenism, but to convince them of the errors of their ways. So I believe in mingling in kindly spirit with these learned and devout believers in Christ that we may partake of their devotion and learning and join them in the promotion of righteousness and peace on earth, and also to tell them of the light and the liberty we have, building on the one foundation, having the one and only and all-sufficient Book, untrammeled by human creeds. Yes, I believe we are committed by the combined logic of the head and heart to the federation movement as the next practicable step in the direction of the fulfillment of Christ's prayer for the unity of his disciples.

2. I answer affirmatively as to question number two. I approve of that basis of federation not according to the interpretations and definitions of others, but in harmony with my own comprehension of the spirit and unmistakable teaching of such federation. This does not make me endorse every phrase in said basis nor federation as it may be interpreted and promulgated in some of the states. I endorse no kind of federation that would destroy any Christian principle or rob us of God-given rights and privileges. Our brethren of the states should seek to have the vitally objectionable features eliminated before they rush into print with burning words of condemnation. I know by personal knowledge that there was a disposition in the great conference in New York City to make all possible changes so that the basis of federation might be the least objectionable. One of our brethren suggested that "Lord's day" be substituted for "the Sabbath," and a prominent Presbyterian minister said, "That is much to be preferred," and the entire committee yielded without debate.

Our own brethren do not seem to have a monopoly on the soul stirring plea of Christian union. Brilliant men of God, in fiery terms, condemned the spirit of division and pleaded for "one faith, one Lord, and *one baptism.*"

We should suffer no people to excel us in faith and love, and in loyalty to Jesus Christ. To make insinuations, to impugn the motives of brethren, is neither Scriptural, logical nor fair. It grieves the Spirit of God and wounds the hearts of brothers in Christ. Let no one mistake abuse or brilliant repartee for careful and logical statement. Why is it not a part of "our plea" to deal generously with our brethren and to practice brotherly kindness?

How easy it is to be misled by false issues! Why cry "fire" when there is no fire? I have never seen a word from the pen of any advocate of federation proposing that the matter be brought to the consideration of the convention in Buffalo. Why should the minds and hearts of the brotherhood be disturbed over something that is not proposed, unless it is to have the satisfaction of saying, "we killed it"? Why should we thus embarrass our managers of the missionary enterprise and possibly injure the good work? Our conventions have all they can do in looking after the great interests already inaugurated. Let us have a special and separate meeting for the discussion of federation and other questions of moment. To say, I will not give to missions if the brethren in convention endorse or refuse to endorse federation, would not be the speech of a loyal subject of him who said: "Go teach the nations." The question of federation is a matter of opinion and I accord to my brother the same liberty in this that I demand for myself. Whatever may betide, I intend to stand by the last words of my Master with all the energy of my being. If I can not have my way in plans and methods I will adopt those of others which may be far better. I will prove the plan good or bad by helping to work it. Loyalty to Jesus Christ in speech, heart and life is the supreme question of the century. Brethren, I suggest a prayer-meeting. *Let us pray.*

*Hagerstown, Md.*

# As Seen From the Dome

### By F. D. Power

Murillo is to be studied at Seville. Murillo is the mightiest and most magnificent Andalusian. His house is in the Jews' quarter. In the cathedral we saw his "St. Anthony" and in La Caridad six of his masterpieces. La Caridad is a church founded as a hospital by a dissipated young man to atone for his excesses, whose epitaph reads, "Here lie the ashes of the worst man that ever was"—a boast upon a tombstone. The "Miracle of the Loaves and Fishes" and "The Thirst" are two Murillos here that are specially wonderful. In the latter Moses is striking the rock. In the suffering revealed by the faces of the Israelites and the eager joy of people and beasts of burden on receiving relief, there is the dramatic contention of pain and pleasure, which shows his genius. The museum has 23 Murillos. "St. Felix Holding the Holy Child" and "St. Thomas Distributing Alms" are masterpieces; the latter Murillo's favorite. Here also is the "Virgin of the Napkin" and other priceless examples of the Spanish school of painting.

The cathedral includes not only the Giralda tower, but the Court of Oranges, and the Columbine library. The first consists of existing portions of the original mosque and has great bronze doors and a Moslem fountain. A suite of rooms in the upper story contains a priceless collection of books and manuscripts, most of which were the property of the greatest of navigators. In a glass case are the original journals of Columbus and the travels of Marco Polo, which he used in his voyages and which first suggested to him the existence of a new world. Well-nigh every page has his notes, clearly legible after 400 years.

The royal tobacco factory is one of the sights of Seville. Here 4,000 women sit at long tables, many with babies in their laps or in cradles, rolling cigars and cigarettes, and talking incessantly. Two million pounds of tobacco are used yearly. The weed was once chewed, smoked and snuffed in the cathedral, and Pope Urban issued a bill against it. Seville has many parks and promenades. The principal promenade along the river front, called "The Delights," is an arbored road. Sierpes ("The Serpents") is an interesting street, lined with shops and overhung with sails drawn from roof to roof. Fans are a feature here, and the fair Sevillians are said to know how to use them with a grace and eloquence as no other women. Across the river, down which Cortes, Pizarro and Columbus sailed to their discoveries, is the Triana, the exclusive quarter of the Spanish gypsies. Here the costumes and dances and diablerie of these dark-skinned, dark-eyed children of India may be seen, and you can have them play the tambourine, guitar and castanet and pick your pocket with equal cleverness. An incident of a gypsy at confession will show their skill as thieves. In the midst of his confession he spies a silver snuff box in the priest's pocket, and quickly transfers it to his own. Continuing his confession, he said: "Father, I accuse myself of having stolen a silver snuff box." "Then, my son, you must certainly restore it." "Will you have it yourself, father?" "I, certainly not; you must return it to the owner." "The fact is, I have offered it to the owner and he has refused it." "Then you can keep it with a good conscience," replied the unsuspecting confessor, and the gypsy withdraws with his booty. Lying, however, is not peculiar to the Romany folk over here. "Are you telling the truth?" asked some one of a native. "Madam, I am an Andalusian," was the answer. One in Seville can not help remembering the hated name Torquemada. Visions of this monster, the inquisitor general, and his eleven tribunals, which converted this fair land into a blazing Tophet, come before us, in spite of ourselves. Think of 8,800 burned to death and 96,000 otherwise punished, often with sufferings worse than death. Spain was called the hell of the Jews. In the Triana quarter of Seville is still shown the place where the dreaded tribunal met, whose deeds cause humanity to shudder. Pius V. was shocked at the bull fights and issued an edict against them, and then another, favoring the torturing and barbaric cruelties of the inquisition. Isabella has this sin, as well as Charles V. and Philip II. With her permission, in 1481, in eight months in fair Seville, 2,300 were burned and 17,000 punished and degraded under this horror of horrors, in the name of religion. Montezuma made human sacrifices to his gods; what better did their Catholic majesties of Spain?

Seville is a mass of white houses amid gardens of green and gold. Granada, says an Arabic poet, is "a pearl set round with emerald." The capital of the ancient kingdom of Granada is built on two declivities of the Sierra Nevada mountains. The Darro flows through it and falls into the Genil just outside the walls. Its site is 2,000 feet above the sea, and is singularly picturesque and beautiful. It has handsome squares and fountains and edifices. It is set in a paradise of beauty, surrounded by snow-mantled heights, with plains and orchards and vineyards, a noble prospect on every hand; but its chief attraction is the far-famed Alhambra, the ancient palace and fortress of the Moors. Bayard Taylor said this was not to be compared with certain temples and mosques in India, certainly not equal to the Taj, the jewel of Asia; but Washington Irving has cast a spell over the place that can never be lifted. Alhambra signifies in the Arabic "the red castle" and comes from the color of sun-dried bricks used in the outer walls. It has room for 40,000 men. Between 1248 and 1354 the palace was built. Its splendid decorations and exquisite painting are ascribed to Yusuf I. After the expulsion of the Moors, 1492, the conquerors by many acts of vandalism began to spoil the marvelous beauty of the Moorish stronghold. They went to work whitewashing and soiling and renewing, and building partitions, and defacing this pearl of Moorish art, and some of the towers the French had blown up when the robber Soult was in this region and plundered Seville to the extent of $30,000,000. Then came the earthquake of 1821. But enough is left to show the gorgeous magnificence of this seat of the Moorish monarchs and to remind us of Bagdad's glories in the period of Haroun-al-Raschid and the dreams of the Arabian Nights.

The buildings stand on a hilly terrace, a strongly fortified wall surrounding them, and by the Gate of Pomegranates the visitor enters the grounds, wooded by elms, brought from England by Wellington in 1812. This park is adorned by beautiful waterfalls and sparkling fountains, and enlivened by the songs of nightingales. Through the Gate of Judg-

A TORPID THINKER

The Frequent Result of Coffee Poisoning.

A Toledo, O., business man says that for three years he had no appetite for breakfast; that about once a month he ate solid food at that meal, generally contenting himself with his cup of coffee and having no desire for anything else.

Coffee frequently plays this dog-in-the-manger trick; while it furnishes no nutriment itself, it destroys the appetite for food which is nutritious. The result was, in time, a torpid mentality, which was a distinct handicap in his business operations.

"Last Christmas," he says, "I consulted my brother, a practicing physician in Chicago, and he advised a diet of Postum Food Coffee, instead of the old kind, and also Grape-Nuts food. Since that time I have followed his advice with most excellent results. My brain is active and clear in the morning when it naturally should be at its best; I no longer have the dizzy spells that used to make me apprehensive; I have gained materially in flesh and feel better in every way.

"The Postum seems to be no less a food than the Grape-Nuts, and the two together fill all requirements. My wife has tried several of the recipes in your little booklet and we have enjoyed the result, but to my mind Grape-Nuts food is best when served with sliced fruit and covered with cream." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

ment, a massive portal where, according to Oriental custom, open air courts of justice were held, we pass into the Place of Cisterns, a large plateau flanked by towers. To our left rises the Alcazaba, the ruined fortress, from whose tower are noble views of the city and its surroundings. To the right is the palace of Charles V., an unfinished structure. Beyond this is the Palace of the Kings, bare and unadorned without, but within unrivaled in splendor of its halls and decorations. It is a series of palaces, each having its own court. There is the Court of the Myrtles, with its pool surrounded by myrtle. Then the Gallery of the Ambassadors, the reception room of the kings, where Charles V. was married to Isabella of Portugal, and Columbus had his audience with Ferdinand and Isabella, and Boabdil held his last council, with its ceiling inlaid with white, blue and gold in circles and stars, imitating the vault of heaven. Then the Court of Lions, the most famous, with its alabaster basin resting upon 12 marble lions, its 124 graceful columns, its ceiling like festoons of heavy petrified lace, or a grotto of stalactites. There is the Hall of the Abencerrages, so called from the legend that Boabdil invited these worthies to dinner in this hall and then decapitated them. In those times an invitation to dine any gentleman had to think over twice before accepting. Here are exquisite arches sustaining a roof beautifully inlaid with blues and browns and reds and gold. There are the Hall of Justice and the Hall of the Two Sisters, which also contain this delicate arching which seems like the work of fairies, and stalactite grottoes, said to be suggested by the work of bees in the honeycomb. Everywhere the same deli-

(Continued on Page 400.)

# The Coffee Debate.

The published statements of a number of coffee importers and roasters indicate a "waspy" feeling toward us, for daring to say that coffee is harmful to a percentage of the people.

A frank public discussion of the subject is quite agreeable to us and can certainly do no harm; on the contrary when all the facts on both sides of any question are spread before the people they can thereupon decide and act intelligently.

Give the people plain facts and they will take care of themselves.

We demand facts in this coffee discussion and propose to see that the facts are brought clearly before the people.

A number of coffee importers and roasters have joined a movement to boom coffee and stop the use of Postum Food Coffee and in their newspaper statements undertake to deceive by false assertions.

Their first is that coffee is not harmful.

We assert that one in every three coffee users has some form of incipient or chronic disease; realize for one moment what a terrible menace to a nation of civilized people, when one kind of beverage cripples the energies and health of one-third the people who use it.

We make the assertion advisedly and suggest that the reader secure his own proof by personal inquiry among coffee users.

Ask your coffee drinking friends if they keep free from any sort of aches and ills. You will be startled at the percentage and will very naturally seek to place the cause of disorder on something aside from coffee, whether food, inherited tendencies or something else.

Go deeper in your search for facts.

If your friend admits occasional neuralgia, rheumatism, heart weakness, stomach or bowel trouble, kidney complaint, weak eyes, or approaching nervous prostration induce him or her to make the experiment of leaving off coffee for 10 days and using Postum Food Coffee, and observe the result. It will startle you and give your friend something to think of. Of course, if the person is one of the weak ones and says "I can't quit," you will have discovered one of the slaves of the coffee importer. Treat such kindly, for they seem absolutely powerless to stop the gradual but sure destruction of body and health.

Nature has a way of destroying a part of the people to make room for the stronger. It is the old law of "the survival of the fittest" at work, and the victims are many.

We repeat the assertion that coffee does harm many people, not all, but an army large enough to appall the investigator and searcher for facts.

The next prevarication of the coffee importers and roasters is their statement that Postum Food Coffee is made of roasted peas, beans or corn, and mixed with a low grade of coffee and that it contains no nourishment.

We have previously offered to wager $100,000.00 with them that their statements are absolutely false.

They have not accepted our wager and they will not.

We will gladly make a present of $25,000.00 to any roaster or importer of old fashioned coffee who will accept that wager.

Free inspection of our factories and methods is made by thousands of people each month and the coffee importers themselves are cordially invited. Both Postum and Grape-Nuts are absolutely pure and made exactly as stated.

The formula of Postum and the analysis made by one of the foremost chemists of Boston has been printed on every package for many years and is absolutely accurate.

Now as to the food value of Postum. It contains the parts of the wheat berry which carry the elemental salts such as lime, iron, potash, silica, etc., etc., used by the life forces to rebuild the cellular tissue, and this is particularly true of the phosphate of potash, also found in Grape-Nuts, which combines in the human body with albumen and this combination, together with water, rebuilds the worn out gray matter in the delicate nerve centers all over the body, and throughout the brain and solar plexus.

Ordinary coffee stimulates in an unnatural way, but with many people it slowly and surely destroys and does not rebuild this gray substance so vitally important to the well-being of every human being.

These are eternal facts, proven, well authenticated and known to every properly educated physician, chemist and food expert.

Please remember we never say ordinary coffee hurts everyone.

Some people use it regularly and seem strong enough to withstand its attacks, but there is misery and disease in store for the man or woman who persists in its use when nature protests, by heart weakness, stomach and bowel troubles, kidney disease, weak eyes, or general nervous prostration. The remedy is obvious. The drug caffeine, contained in all ordinary coffee, must be discontinued absolutely or the disease will continue in spite of any medicine and will grow worse.

It is easy to leave off the old fashioned coffee by adopting Postum Food Coffee, for in it one finds a pleasing hot breakfast or dinner beverage that has the deep seal brown color, changing to a rich golden brown when good cream is added. When boiled long enough (15 minutes) the flavor is not that of rank Rio coffee but very like the milder, smooth and high grade Java, but entirely lacking the drug effect of ordinary coffee.

Any one suffering from disorders set up by coffee drinking (and there is an extensive variety) can absolutely depend upon some measure of relief by quitting coffee and using Postum Food Coffee.

If the disease has not become too strongly rooted, one can with good reason expect it to disappear entirely in a reasonable time after the active cause of the trouble is removed and the cellular tissue has time to naturally rebuild with the elements furnished by Postum and good food.

It's only just plain old common sense.

Now, with the exact facts before the reader, he or she can decide the wise course, looking to health and the power to do things.

If you have any doubt as to the cause of any ache or ail you may have, remember the far reaching telegrams of a hurt nervous system travel from heel to head, and it may be well worth your while to make the experiment of leaving off coffee entirely for 10 days and using Postum in its place.

You will probably gather some good solid facts, worth more than a gold mine, for health can make gold and sickness lose it. Besides there's all the fun, for it's like a continuous internal frolic to be perfectly well.

There's a reason for

**POSTUM**

Postum Cereal Co., Ltd., Battle Creek, Mich.

# Our Budget

—Let April be given to a special campaign in the Bible schools and to the pushing of the work of the American Christian Missionary Society in the churches.

—Unions of Sunday-school teachers in Kansas City and St. Louis have been organized.

—The latest word from the Editor-in-Chief indicates that Dr. and Mrs. Garrison expect to be in St. Louis by April 1. It will be a source of gratification to his many friends to know that President W. E. Garrison, of Butler College, has already greatly improved in his physical condition. He will remain in New Mexico until thoroughly cured, which may require a year's time, or even more.

—The church at Dearborn, Mo., is amply supplied with applicants for its pulpit.

—Central Illinois Christian Ministerial Institute, Champaign, Ill., April 10, 11.

—R. A. Omer is now holding a meeting at Abilene, Kan., for W. L. Lodwig, who is his son in the Gospel.

—The district convention will meet with the church at Smith Center, Kan., April 17-19. F. E. Blanchard is the pastor.

—O. D. Maple, pastor of the Christian church at Marion, O., and Elder McBroom, of Rockbridge, O., have just held a debate.

—Mrs. Atwater and Mrs. Helen E. Moses are visiting the mission stations of the C. W. B. M. in Jamaica and Porto Rico.

—Labor trouble at Bizbee, Ariz., has delayed the erection of the church there, but the outlook for its speedy completion is now better.

—O. H. King has just closed his sixth year of work with the church at LaGrande, Ore. The church is out of debt and ready to go forward.

—C. P. Smith has just relinquished his pastorate at the North Side Church, Kansas City, to take charge of the Main Street Church, Mason City, Iowa.

—J. E. Dinger, who has recently entered upon the evangelistic field, is now in a meeting at Watonga, Okla., which C. C. Gardner, of Marion, Ind., as singer.

—In an excellent meeting held at Coon Rapids, Ia., by W. G. Cole, the membership was doubled. The church there, under Bro. G. C. Stearns, is working well.

—A C. W. B. M. auxiliary has been organized at Plainville, Kan., and Brother Ingle reports that the church has just entered upon a short protracted meeting.

—The brethren at Warsaw, Ind., are looking forward with joy to April 8, when they expect to burn the mortgage on their property. Marshall G. Long is the minister.

—We are in receipt of an excellent little tract entitled "Household Baptisms," and a brief history of infant baptism, by E. L. Shelnutt, editor of the "Southern Evangelist," Atlanta, Ga.

—The fifth anniversary of the dedication of the church house at Farmington, Mo., will be observed on Saturday, April 7. Stephen J. Corey, G. A Hoffmann and others will take part in the services.

—E. M. Smith, one of the members of the Missouri Bible school board, whose photograph appears on another page, was called to Virginia last week, owing to the dangerous illness of his mother.

—Prof. H. T. Sutton, Cotner University, has just closed a missionary institute for the church at Ord, Neb. Six new elders and deacons were ordained and a fine mission study class organized.

—J. Murray Taylor, who has for some months past been doing special evangelistic work, has accepted a call to the Genesee Avenue Christian Church, Saginaw, Mich., where he will begin work May 1.

—As a result of the recent meeting held by J. B. Lockhart at Cincinnati, Ia., the church there has been freed from debt, and Brother Leonard, who has been serving them part time, will become their regular minister.

—Repairs to the building at Siloam Springs, Ark., are progressing, and some new furnishings will soon be installed. We hear that C. D. Purlee is doing a fine work and one badly needed in that neighborhood.

—A church has recently been organized by C. O. McFarland and wife, state evangelists, at Silex, Mo., with eighty-five charter members. Arrangements are being made to erect a substantial building at the earliest opportunity.

—Our mission family at Monterey, Mexico, is just now especially interested in the effort that is being made to establish a permanent work in San Luisito, a district known as the toughest and most fanatical part of the city.

—A. M. Hale, of Illiopolis, Ill., has recently given a two weeks' series of instructive sermons to the church at Buffalo, Ill. During his absence L. A. Chapman, of Mechanicsburg, filled the Illiopolis pulpit for three successive Sunday evenings.

—M. H. Jacks has left Scottsburg, Ind., to take the work at Devey and Center Square, but he will have one Lord's day a month free and will be glad to deliver special sermons or addresses or do regular work, as his time permits.

—J. T. Quisenberry writes that the brethren at Lockhart, Tex., "are trying to keep up with the centennial procession of the brotherhood." This is in connection with the announcement that the apportionment for foreign missions has just been doubled.

—Arthur Braden, pastor of our church at Auburn, N. Y., who in his recent meeting was assisted by Miss Lulu Clark, of Cato, N. Y., in the department of singing, commends her very heartily as both consecrated and talented for musical direction in evangelistic work.

—One hundred and forty dozen cookies is the record for one day's baking of the ladies' aid of the Central Church, Marion, O. That seems to indicate that there is going to be plenty of life in the dedication exercises and the meeting this church is just about to hold.

—A small but promising church has been organized by I. G. Inman at Sabinas, Mexico. Sabinas is a town that is growing very rapidly, and we need a good church building there. The young man who has been put in charge of the new organization was converted through reading the mission paper.

—As a result of the self-sacrificing work of E. S. McKinney, the minister, and the efforts of E. V. Spicer and E. M. Douthit as evangelists, our brotherhood now has the best house of worship in Woodward, Okla., and the largest membership, where a year ago we had no church building and only a small organization.

—J. V. Updike and James E. Hawes have again joined hands for service together in the evangelistic field. Brother Updike's address in Salina, O., and Brother Hawes lives at Ada, O. During the past five years the latter has been preaching in Ohio, but now returns to the work of singing evangelist.

**All Run Down**

In the spring—that is the condition of thousands whose systems have not thrown off the impurities accumulated during the winter — blood humors that are now causing pimples, boils and other eruptions, loss of appetite, bilious turns, indigestion, and other stomach troubles, dull headaches and weak, tired, languid feelings.

Hood's Sarsaparilla removes all these humors, cures all these troubles; renovates, strengthens and tones the whole system. This is the testimony of thousands annually.

Accept no substitute for

**Hood's Sarsaparilla**

Insist on having Hood's. Get it today.
In liquid or tablet form. 100 Doses $1.

—Parker Stockdale, who recently joined our brotherhood after having served in the ministry of another religious organization, has been holding a meeting very acceptably for our church at Independence, Mo. L. J. Marshall writes that he hopes some of our churches will keep Brother Stockdale busy until he is regularly employed by some congregation.

—Thomas Wallace, pastor of our church at Mount Ayr, Iowa, has been preaching in Chicago and speaking before the ministerial association there. He will visit F. A. Higgins, pastor of the church at Benton Harbor, Mich., and will lecture in other parts of that state, after which he will take charge of the church at Aurora, Ontario, Canada.

—E. H. Clifford reports that the year's work of the Fourth Christian Church, Indianapolis, where G. M. Anderson is pastor, shows that there were 59 additions, 31 being by baptism, while there was a total of $2,837 raised, being an increase of $109 over the preceding year. The missionary receipts are especially good, totaling up the sum of $740, an increase of over $79.

—Evangelist J. P. Johnson, of Nashville, Tenn., has been employed by the church at Chetopa, Kan., for half time. He desires to use the other half of his time in evangelistic work in southeast Kansas and adjacent territory. Brother Johnson has held some good meetings and those interested can address him care of Dr. W. J. Latta, at Chetopa.

—Frank D. Draper, the minister, writes us that the Third Church at Youngstown, O., has found it necessary to rent part of a dwelling house to meet the growth of the Bible school until they can erect their new auditorium. The foreign offering has gone far beyond any previous record, and this year the church expects to support a native worker in the foreign field.

—The work of the Mitchell Park Church, St. Joseph, Mo., shows steady growth. C. A. Lowe is pastor here, and during last year there was paid on the debt and interest $984, while $85 were raised for missions in addition to this amount and the general expense fund. There were 43 additions to the church. All the organizations show good work done.

—We regret to learn of the death of Clarence H. Elliott, who died at Goldfield, Nev., after but a few hours' illness of pleuro-pneumonia. Mr. Elliott was related to A. J., E. E. and H. V. Elliott, of Peoria, where he had formerly lived. Another brother, Walter S., is in North China, while his mother, Mrs. Frances D. Elliott, and his sister live at Indianapolis.

—R. S. Smedley, who is in field work again in Oklahoma, reports that at Gotebo, Kiowa county, the brethren are roofing a church building 28x40. At Martin View a building of the same size is now being enclosed and at Munyon, Greer county, a $5,000 building will be built. At the last place the ladies' aid, with $75 in bank, has headed the list with $1,000. Brother Smedley is now J. M. Monroe's living link evangelist.

—A gift of $1,000 for the endowment of a memorial room in the new orphanage of the National Benevolent Association in St. Louis, in honor of Sarah Margaret Chiles, of Atherton, Mo., has just been made by a near relative. Memorial funds can be very appropriately given to this building, or the new hospital at Valparaiso, Ind., or the proposed new orphanage at Cleveland, O. George L. Snively will give full particulars.

—We were able to announce only the fact that Drake had won in its oratorical contest with the other Iowa colleges as to who should furnish the orator at the coming inter-state contest at Topeka, Kan. Drake's representative, John H. Booth, was first, not only in delivery, but also in thought and composition. He is one of the Bible College men, where he has been almost three years, having come from Colorado Springs. He stands high in the estimation of those who know him.

—A note from Bro. Ashley S. Johnson informs us that although the new building is not done, the School of the Evangelists at Kimberlin Heights, Tenn., was opened for the new term with every room full and extra beds placed in the reading room to accommodate those desiring to attend. Since the fire in December, 1904, there have been about 500 applications. The amount still required to meet the necessary expenses of rebuilding and equipment is $3,500.

—W. J. Cocke had the pleasure of raising $8,000 during his last week in Georgia to complete the new church at Dublin. He was unanimously asked to become the pastor, but declined, having already accepted work under the Kentucky state board. The state board of Georgia has passed resolutions commending the character, ability and invaluable services of Brother Cocke while state evangelist, and all the Atlanta papers contain articles eulogistic of what he has done for the state. He is now located at Lexington, Ky.

—The work of preparation for the annual offering for home missions has begun in the field. W. J. Wright and W. H. Pinkerton are holding rallies in western Pennsylvania and eastern Ohio and West Virginia. Brother Pinkerton continues through Ohio and Indiana, while Brother Wright next goes into the west. George B. Ranshaw is busy in Kentucky and Illinois in the same work. One encouraging feature of the campaign this year is the number of spontaneous rallies that have been asked for and planned by the local ministers.

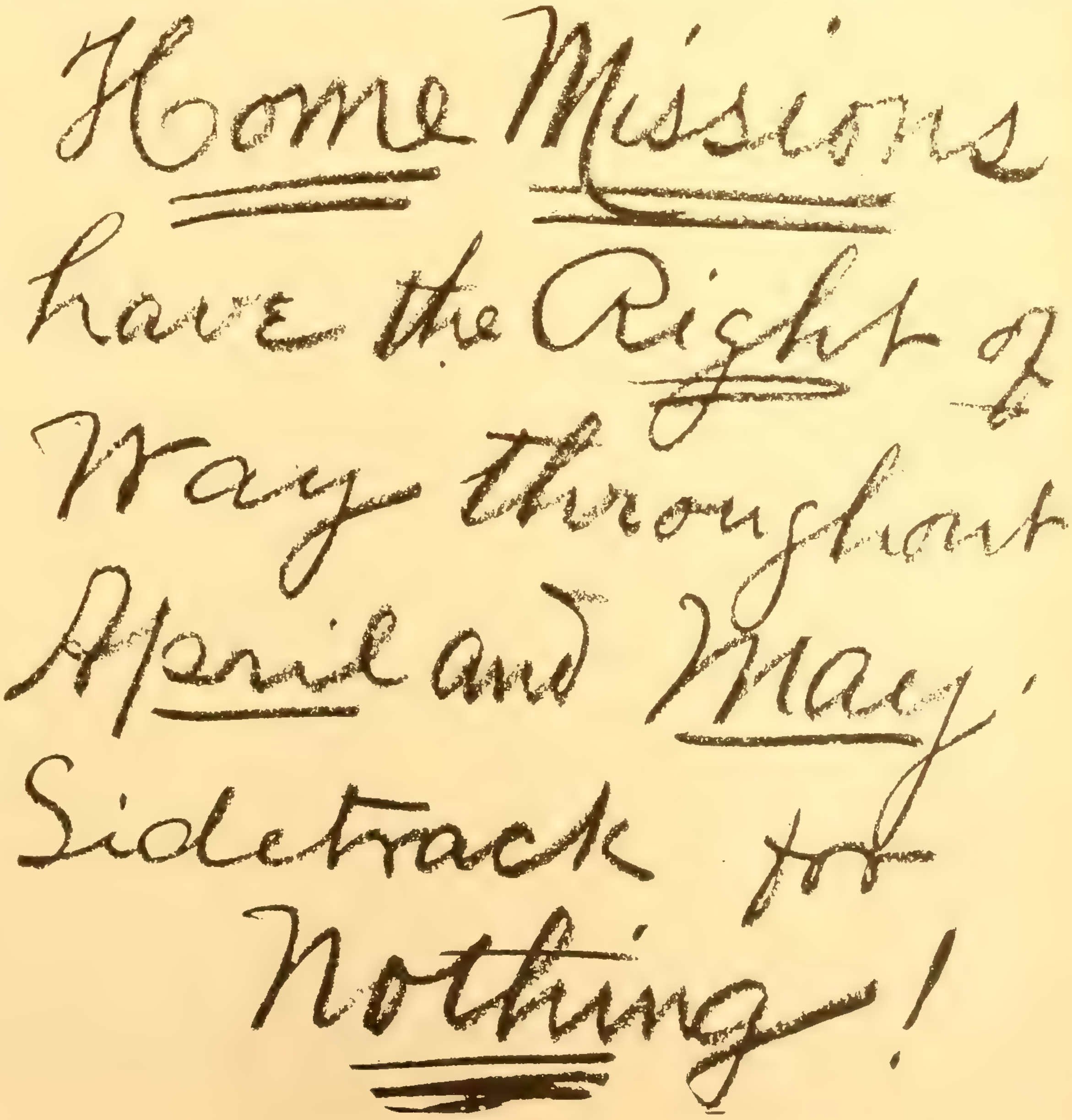
—B. W. Rice reports that the brethren at Twin Falls, Idaho, have called W. C. German. A new church of 45 members has been organized there, and as the growth in this region is likely to be great during the coming year, it is the purpose of the congregation to be abreast of the need and opportunity. G. M. Read, of Peabody, Kan., has been called to the church at Voiser, where a few struggling brethren hope to put a now precarious cause on a firm foundation. Those who have made application for work in Idaho will take note of these appointments and await patiently the opportunity of the brethren to send personal replies.

—It is strange how a misconception once planted in the minds of people persists in spite of repeated corrections. Here is a writer lamenting the fact that "if we should federate in a town of 3,000 where all the four leading Protestant bodies are organized, we will first have to select a preacher. He happens to be one from the Presbyterian church, a good man, but founded in Calvinistic ideas," etc., etc.! The brethren, of course, object to this, "but we have federated, and he is our preacher"! And he writes earnest protest against federation as "of the devil." Now, this good brother means entirely well, but he has been reading the wrong kind of literature. Who of us would not think federation was "of the devil" if we had his idea of what it is? But is there any way to disabuse the minds of honest people who really wish to know the truth concerning this subject?

**Prof. Shailer Mathews, who is to be Chief Guest of the Missouri Lectureship.**

—Something of a sensation occurred last week in the disappearance of Miss Nina Brandt, the daughter of John L. Brandt, pastor of the First Christian Church, of St. Louis. The matter has been given wide publicity in the press, and we are glad to say that the young lady was traced, after some difficulty, and by the time these lines appear will have been joined by her father in Las Vegas, N. M. She had a sudden case of mental aberration induced by ill health and overwork. Miss Brandt had for some time centered her desires on becoming a missionary in China, and this desire seems to have become uppermost in her mind during her period of hallucination. She was making her way to the coast with the intention of sailing for that country. As soon as a clue was obtained indicating that she had started westward her father followed as fast as he could. THE CHRISTIAN-EVANGELIST is glad that it was able to have some part in discovering the whereabouts of Miss Brandt and rejoices with the members of the family and the First Christian Church that what seemed at first to have all the marks of a dreadful crime has terminated in the finding of the missing girl, with every prospect of a speedy restoration to her mental equipoise and the family circle.

—We are in receipt of a good-natured suggestion from L. T. Van Cleave, of Azusa, Cal., to the effect of calling for the previous question, and closing the discussion on church federation. He asks for a vote at once on the question of "Tabling this whole business from the Garrison resolution at Omaha, in 1902 to the last editorial deliverance, and proceeding at once to carry out the great commission." The suggestion is a little belated, if it refers to our discussion with "The Christian Stand-



Home Missions
have the Right of
Way throughout
April and May.
Sidetrack for
Nothing!

ard," as that has been closed. It is a little previous if it refers to the expression of sentiments on the subject, on the part of the people, as we have just recently invited such expression of sentiment. We hope the brethren will not get nervous, and will be a little more discriminating in their judgments. Denunciation, personal epithets and the *odium theologicum* should indeed be stopped; indeed it should have never been regarded; but the kind and deliberate discussion of this important issue is exceedingly timely, and this is the only kind of discussion we propose in The Christian-Evangelist. Time was when our people, generally, thought that they were assisting in "carrying out the great commission" by pleading for Christian union. We hope that time has not entirely passed. There has been no proposition before us coming from the religious world one-half so important in its bearing on the subject of Christian union as the action of the New York conference, and it deserves dignified and fraternal consideration. So far as The Christian-Evangelist is concerned it is determined that it shall receive such consideration.

* *

## To the Men of the St. Louis Churches.

Under the auspices of the Business Men's Association of the Christian churches a banquet of the St. Louis chapters will be held at the Planters Hotel on Monday evening, April 2. Mr. J. Breckenridge Jones will be the toast-master and the chief speaker on the occasion will be Dr. E. L. Powell, of Louisville, Ky. Brother Powell is known to be one of our first-rank speakers, and his annual banquets in Louisville have become an institution in that city an invitation to which is eagerly coveted. At the last one held in February more than five hundred men attended and the "Courier-Journal" gave a four-column report. Among the other speakers will be Mr. Johns, the managing editor of the "Post-Dispatch" of this city. It is hoped that there will be a very large attendance of the men of the churches of St. Louis and district. All are invited. The expense will be $1 a plate. Those who can attend should send their names at once to Mr. Harry K. Lange, Frisco building.

The General Board meeting of the St. Louis City Missionary Society of the Christian churches will be held on Thursday, April 12, at 8 p. m., at the First Christian Church. All the members of the official boards of the several churches, together with the presidents of all the auxiliary societies of the said churches, are members of this board, and these are urged to attend this meeting as well as all who are interested in city missions. No pledges will be asked, and no collection taken, but a good program will be provided. The members of the St. Louis churches, in view of the fall campaign they have decided to enter upon, must begin to formulate plans.

* *

SKIN TORTURES,

Itching, Burning, Crusted and Scaly Humors Instantly Relieved By Cuticura.

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the skin of crusts and scales and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment to allay itching, irritation, and inflammation, and soothe and heal, and lastly take Cuticura Resolvent Pills to cool and cleanse the blood. This pure, sweet, and wholesome treatment affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning, scaly humors, and points to a speedy cure when all else fails.

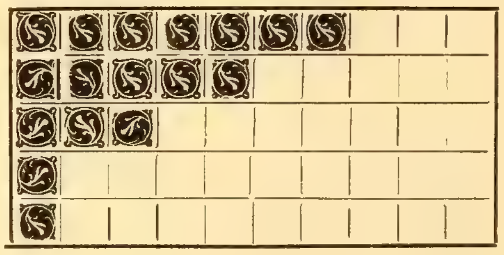
## To Establish a Church in New Hampshire.

| | |
|---|---|
| Already acknowledged | $15 10 |
| L. G. Leavitt | 2 00 |
| H. M. Woodruff | 1 00 |
| Miss Beatrice Scott | 2 00 |
| Total | $20 10 |

* *

## Our Diagram.

Look at it: seventeen black squares, when there ought not to be one. This will be our last report but one, which we will make about April 18. It will take us until that time to round up the work at home, and get in the promises of help that are outstanding. We are hoping that many of our brethren will take the offering we have asked them to take the first Sunday night in April, and when we make all of our collections at home and get in these outstanding collections, we will be ready for our last report. We have raised in all $1,300 in cash, and $300 in conditional pledges, making $1,600 in all during the rally. We thank The Christian-Evangelist and all of our friends who have aided us, and we shall ever strive to be worthy of their friendship and assistance. T. N. Kincaid.



Hot Springs, Ark.

* *

## As Seen From the Dome.

(Continued from Page 397.)

cate and beautiful architecture, bed rooms and summer rooms, whispering gallery and labyrinth, halls and passage ways, and everywhere the words of the Koran: "There is no God but Allah," "There is no conqueror but God," "Glory be given to our Lord." A veritable Acropolis is this Alhambra at the feet of the snowy "Mountains of the Moon," with the rich *vega* stretching away, beautiful with streams and vineyards, orchards and orange groves, and looking down upon the once proud city of Granada, which fast crumbles to decay. "A dreamy world, all glimmering to the eye in summer sunshine," but which in moonlight has its supreme spell. Down in the old city is the church where Ferdinand and Isabella lay entombed, a museum of monstrosities, with the sword of Ferdinand, the flags of Castile and Aragon carried in battle with the Moors, the standard worked by Isabella, which was hoisted over Granada after the victory, the casket now empty which contained the famous jewels, and the two bulks of lead with simple letters "F." and "I," which mark all that is left of the conqueror as the glorious sun-swept ruin on the hill marks all that is left of the conquered.

What a fascinating chapter in the world's history closes when Boabdil reins in his horse at Padul on a spur of the Alpujarras and looks back and sighs, "Allahu Akbar," "God is most great!" No country in Europe had approached the cultured dominion of the Moors. For centuries Spain had been the center of civilization; the seat of the arts and sciences. It shines for a little time under Ferdinand and Isabella, like the moon, with a borrowed light, then comes eclipse—barrenness, where the Moslem grew his vines, olives and yellow corn; ignorance, where wit and learning had flourished; stagnation in place of progress. Boabdil crosses into Africa, and his descendants are beggars.

But one does not need to see Granada to know the Moor. After all, it is doubtful if the Alhambra in its decay is as good an exhibition of their art and architecture as one sees in Seville in the Alcazar and the Giralda. It is magnificent and kept in a state of repair. The Alcazar or palace of the Moorish and Spanish kings, with its gardens, is an Oriental dream. It is soon to be occupied by the young king and his bride on their honeymoon, and it is worthy.

The goat and the mule seem to be animals of Spain. An interesting custom in Granada is the driving of the goats morning and evening through the streets to deliver fresh milk to the customers. The goats are milked en route. A small pail is let down from an upper story by a cord, money is taken out and replaced by milk and the goats are driven to the next door. What advantages over the Washington way! No rattle and bang of wagons and milk cans in the early morning to disturb the sleeper, fresh milk for the babies and no chance for the milkman to patronize the pump!

After all, there is nothing we have seen in Spain upon which the Dome does not look down. Even the Giralda tower, a fair copy of which one sees on Madison Square Garden, in New York, is beneath the Dome. Old Glory and Washington before any castles in Spain.

*Seville, Feb. 20.*

DEVOTE
APRIL
TO THE MAY
OFFERING.

REMEMBER
We have practically only one month in which to prepare.

DON'T NEGLECT
HOME MISSIONS.

Help us to an offering of
$200,000
THIS YEAR.

WRIGHT & RANSHAW,
FOR THE
AMERICAN CHRISTIAN
MISSIONARY SOCIETY.
Y. M. C. A. BUILDING,
CINCINNATI, OHIO.

### Program of the Congress.

Indianapolis, April 25-27, 1906.

Wednesday Morning—Bible study, Devotional address and conferences, conducted by J. H. Garrison. (Bibliography—Garrison, "Helps to Faith" and "Alone with God"; Matheson, "Leaves for Quiet Hours"; Chamberlain, "The True Doctrine of Prayer.")

Wednesday Afternoon — Chairman, S. M. Cooper. "Practical Measures for the Disciples in the Promotion of Christian Union To-day," George A. Campbell and W. B. Craig. (Bibliography—Henson, "Godly Union and Concord"; Carpenter, "Christian Reunion"; Wells, "That They All May Be One"; Willett, "Our Plea for Union.")

Wednesday Evening—Chairman, A. M. Haggard. "The New Testament Teaching of the Relation of Baptism to Remission of Sins and the New Birth," President E. Y. Mullins, Baptist Theological Seminary, Louisville, Ky. Review by W. F. Richardson. (Bibliography—Garrison, "The Theology of Alexander Campbell"; Willett, "Basic Truths of the Christian Faith"; Moore, "The Fundamental Error of Christendom.")

Thursday Morning—Chairman E. B. Wakefield. Bible study. Address, "What Obstacles, If Any, Exist in the Way of Union Between Baptists and Disciples of Christ?" J. J. Haley. Review by Rev. Henry F. Colby, D. D., pastor of the First Baptist Church, Dayton, O. (Bibliography—Gates, "Early Relation and Separation of Baptists and Disciples"; Vedder, "The Baptists"; Gates, "The Disciples of Christ"; Newman, "The Baptists"; Tyler, "The Disciples"; Young's Documents Advocating Union.)

Thursday Afternoon—Chairman, Hilton U. Brown. Educational session, under the direction of the Educational Society in co-operation with the colleges.

Thursday Evening—Anniversary session, in honor of the semi-centennial of Butler College.

**Individual Communion Service**
Made of several materials and in many designs including self-collecting tray
Send for full particulars and catalogue No. 27. Give the number of communicants
"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J. K. Wilson, D.D.
**GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.**

Friday Morning—Chairman, Jabez Hall. Bible study. Addresses, "Religious Life in the Light of Modern Psychology," Edward S. Ames and Charles E. Cory. (Bibliography—Caird, "Philosophy of Religion"; James, "Varieties of Religious Experience"; Sabatier, "Outlines of a Philosophy of Religion"; Hoessting, "Philosophy of Religion"; Caird, "Evolution of Religion"; Paulsen, "Introduction to Philosophy.")

Friday Afternoon—Chairman, J. M. Philputt. "The Reorganization of Religious Education," Alva W. Taylor and George A. Miller. (Bibliography—Coe, "Education in Religion and Morals"; Potter, "The Principles of Religious Education"; Burton and Mathews, "Principles and Ideals for the Sunday-school," and the three volumes containing the reports of the Chicago, Philadelphia and Boston conventions of the Religious Education Association; Coe, "Religion of a Mature Mind"; Bushnell, "Christian Nurture.")

Friday Evening—Chairman, I. J. Spencer. "The Elements of a True Evangelism," H. O. Breeden, W. J. Wright and A. McLean. (Bibliography—Drummond, "The New Evangelism"; Dawson, "The Evangelistic Note"; Davenport, "Primitive Traits in Religious Revivals"; Candler, "Great Revivals and the Great Republic"; McKinley, "Educational Evangelism"; Dixon, "Evangelism, Old and New.")

The sessions will be held in the Central Christian Church, excepting those of Thursday afternoon and evening, which will be held at Butler College, Irvington.

General Committee—J H Garrison, G. P. Coler, Burris A. Jenkins, Robert E. Hieronymus, Herbert L. Willett.

* * *

### To Southern Illinois Ministers.

The annual meeting of the Christian Ministerial Association of Southern Illinois (seventh and eighth districts) will convene at Albion, Edwards county, May 8-10, 1906. An unusually good program is in course of preparation. At least two of our strongest representative brethren from outside these districts are expected to give addresses. It is earnestly hoped that each minister in southern Illinois will plan to be at every session of this meeting. Come early and stay late. Brethren who have recently moved into the district are requested to forward their names and addresses at once. CASPAR C. GARRIGUES, Sec.-Treas.

*Albion, Ill.*

* * *

### Another Generous Gift.

R. M. Snyder, of Kansas City, has just pledged $500 to the permanent fund, *conditioned on the whole $15,000 being raised by July 1, 1906.* This makes now $8,000 of the amount needed. I am working on the plan of getting one hundred pledges of $100 each. We have just one-half of this number; fifty more must be found in the next three months, or the $5,000 of R. A. Long, and some of the other money pledged, becomes lost to our state work. We have sent out nearly 100 letters to brethren and sisters throughout the state asking for $100 each. We are anxiously looking for the answers to these letters. Every favorable answer now will secure others. Nothing succeeds like success. Remember it is not necessary that you pay the money now; we are receiving obligations running over a series of years. Can't you give to this fund? T. A. ABBOTT.

*Kansas City, Mo.*

* * *

### Rapid Growth in the New Country.

Our cause is advancing at Enid, Okla., where Scott Anderson and his faithful wife are held in the highest esteem. Since January more than 25 have been added to the membership, and our large church building will hardly accommodate those desirous of attending the Sunday evening services. The Endeavor Society has increased from a membership of 30 to more than 100. The Sunday-school has taken on new life, and a canvass of the city is soon to be made for the purpose of enrolling all the young people who are not yet members. Efforts are being made to clear the building of debt, and when this is consummated there will be rejoicing in Enid and rapid growth in spirituality and good works among our own members. The appreciation of Brother and Sister Anderson was manifested a short time ago in some valuable gifts from the members of the church.

L. E. Boyer.

* * *

### Three Wonderful Books!

I announce to all preachers and scholars that I have ready for delivery three of the most remarkable books of modern times. The first is called "The Blue and The Gray," written in argumentative verse, to give the true cause of the war, to show the negro is under a curse, and that giving him the franchise was an infringement of the Bible. The other two books are "Sermons" written to show that original Christianity is the only true religion. To trace God's church from Jerusalem to the present day. To explain and identify all the "beasts" and "harlots" of the Rev. of John. To show that life is the result of organism and begins with a birth in nature and in grace. Many other difficult subjects explained. These books are called: "Diamonds of truth from beginning to end." The author is aware they will do a world of good and is selling the three for $1. No preacher, no scholar, in fact no one, should fail to send for these three boks. Address J. A. Cunningham, Tupelo, Miss. References to churches given when wanted.

GET READY FOR
CHILDREN'S DAY
FOR HEATHEN MISSIONS
SUNDAY, JUNE 3d.

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY will furnish Children's Day Supplies FREE, to those Sunday-schools observing the day in the interest of Heathen Missions.

**SUPPLIES.**

1. **"Arise, Shine."** The beautiful new Children's Day exercise by P. H. Duncan. Sixteen pages of sunshine. The songs, recitations, dialogues, and drills are beaming with happiness. It is a high-class exercise, yet simple enough for the smallest school.

2. **Missionary Boxes.** These are unique. Illustrated to please the children. Entirely new design.

3. **The Missionary Voice.** The Children's Day number is especially for children. Some striking stories of heathen boys and girls. An issue brimful of interest.

**ORDER AT ONCE.**

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**Box 884, Cincinnati, O.**

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# NEWS FROM MANY FIELDS

## Cincinnati Letter.

The foreign missionary rally for Cincinnati and vicinity, held in the Central Church, was by far the most largely attended of all the foreign rallies in this city, and the enthusiasm was never greater. The addresses were full of inspiration, instruction and encouragement. Mrs. Lillie W. Molland of China spoke both in the morning and afternoon on the work and needs of China. She brings a message that stirs the hearts of God's people to a burning desire to do greater things for missions. The educational influence of the returned missionary certainly can not be estimated. Let us pray that God will help us to wisely apply the lessons they bring us.——The church at Harrison has enjoyed a splendid meeting in which Frank Thomas, of the Little Flat Rock Church, Rush county, Ind., did the preaching. There were 24 added. Brother Thomas' work as an evangelist was very satisfactory to the brethren at Harrison. H. W. Milner, the new minister there, is already greatly loved by his people.——The Mount Healthy Church has also enjoyed a good meeting, 14 being added. The pastor, S. Boyd White, did the preaching.——Richmond Street Church has employed a minister in the person of a Brother Thompson, of Missouri.

W. G. Loucks, Station R.

* *

## Baltimore Notes.

The Christian Temple has passed its first anniversary and the report was $10,137 raised and 113 persons added to the church. The Bible school has an enrollment of 397, with an average attendance of 340. We have seven Chinese in the school. When the temple work began, something over a year ago, we decided to keep our old church—Calhoun street—as a mission station, instead of selling it. Although we needed the money from the sale, yet after careful consideration, we decided that Baltimore needed another life saving station more than we needed the money, and so, with assistance from our home board, that work was set up and Bro A. F. Reiter is doing good service there. The temple has its building only half completed. Its main structure has not been erected, only the chapel, which is a three-story stone building, with seating capacity about 500. This, with the lot, cost $25,000, and it is one of the handsomest chapels in the city, but already we are overcrowded. If our audiences are to be accommodated we must face the new necessity of going ahead to complete our building. Our first move was a great undertaking, and this is greater, but doubtless for the good of our work it will have to be done. Our plan now is for a building to seat 1,800 or 2,000. The Temple Seminary has been doing good work this session. This three years' study of the Bible has been one of the greatest fascinations in our work. Teaching is neglected too much. The ministry owes it to the flock, the Christians to their new converts, to teach them the Word of God. It takes time, but it pays. It calls for work, but it means better service. Every church ought to be a school and there would be fewer Christians going back into the world.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS 25 CTS

C. M. Kreidler is having constant additions at Twenty-fifth Street Church. About 35 persons have taken membership there since he came on Nov. 1. B. A. Abbott had five baptisms at Harlem Avenue Church in January. Bro. H. Randall Lookabill is preparing for an evangelistic meeting this month at Fulton Avenue Church. The rebuilding of Randall Street Church has been started, the church extension board having granted the loan to save the building, which is about the only thing there so far as a church is concerned, but a great population surrounding it makes it one of the best fields in our city.

The Baptistry of the Baltimore Temple.

I am back from a three weeks' meeting with E. B. Bagby, at Ninth Street Church, Washington, already reported in THE CHRISTIAN-EVANGELIST. It is always pleasant to be in a work with this excellent minister and energetic people. Brother Bagby's fifteen years' ministry in the capital city has been attended with unusual heavenly favors. His church has over 1,100 members and is still growing.

Baltimore, Md. Peter Ainslie.

* *

## Indianapolis Letter.

The Indianapolis Christian Ministers' Association meets at 10:30 a. m. every Monday, except the first in the month, at the Century Club room, in the Denison House. Visiting brethren are always cordially welcomed.——D. R. Lucas reports 40 additions, as the result of a short meeting with home forces at the Seventh church.——At Hillside church O. E. Tomes, the pastor, recently held a ten days' meeting with 20 additions.——F. P. Smith has had an almost continual revival at West Park since Jan. 1, with 56 additions. He condcuted special services during four weeks. Their new building was dedicated March 4, with L. I. Mercer, of Hoopeston, Ill., in charge.——A work which seems to be exerting much influence for good, is the men's meeting, held on Sunday afternoons at the English Opera House, under the auspices of the Y. M. C. A. Recently the service was in Tomlinson Hall and Senator Beveridge spoke on "Washington," to 3,700 men, while more than 1,500 more could not gain entrance.——Indianapolis bids a hearty welcome to the "Congress of Disciples," which is to convene at the Central Church, April 25-27.——It is not too early to note that the state missionary convention will be held with the church at Lafayette, May 15-17, and it is not too late to take an offering for state missions and swell the growing list of churches contributing to that important work.

F. W. Norton.

* *

## Southwest Missouri Notes.

All eyes in these parts are now beginning to turn to our coming district convention at Marionville, May 7-10. A great feast is being prepared by the executive committee.——J. W. Baker, our Jasper county evangelist, has just closed a great meeting at Carl Junction with 69 added and W. C. Willey, of Opolis, Kan., located there to preach three Sundays per month. L. D. Sprague assisted a part of the time in song service. Brother Baker is now at Purcell, where we hope a similar work may be done. With last year's meeting at Woodbine Valley, where in ten days 31 were added; Duenweg, with 32 added in 18 days; Diamond this year, where in three weeks 72 were added, followed by Carl Junction's victory, it looks like we are developing a full-fledged evangelist.——Our First Church, Joplin, not only continues their support of Justin E. Brown in China, but went a hundred over for good measure. Carthage and the other churches in the county also will support their own "living link." Our next forward step in this city is city missions. Easter Sunday is set for the opening of some new points.

Joplin, Mo. W. F. Turner.

* *

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by his firm. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

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Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

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GOLDEN YELLOW CALLA LILY, 5 Bulbs.
50 KINDS FLOWER SEEDS 10c.
Asters, Balsam, Canna, Calliopsis, Nasturtium, Morning Glory, Pansy, Larkspur, Jobs Tears, Poppy, Golden Glow, Snapdragons, Cosmos, Pink, Zinnia, Verbenia, Monkey Plant, Sweet Rocket, Primrose, Ice Plant, Petunia, Castor Oil Beans, Portulaca, Candytuft, Sweet Peas
5 CHAMPION BULBS.
The Summer Hyacinth, Golden Lily, Humming Bird, Gladiolus, Giant Tuberose, Baby Breath Oxalis, all this beautiful collection of seeds and bulbs only 10c. in silver or 5 2-c. stamps to pay the cost for packing and postage. Order quick and be sure of this grand offer—only 10 cents.
CHARLESTOWN NURSERY, - CHARLESTOWN, MASS.

## EASTER GLORY!

**A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided Day for missions. This Association should have at least one undivided Day for this Gospel of the Helping Hand. Order supplies at once.**

**Geo. L. Snively, Gen. Sec.**
**903 Aubert Ave., St. Louis.**

### Nebraska.

N. T. Harmon assisted F. G. Hamm in a meeting at Blair. There were 50 additions, all but four or five being adults. The property there has been much improved during the winter.——J. W. Walker and E. C. Tuckerman held a meeting at Miller and gathered the Disciples together, adding 2 by baptism and 6 that were formerly members elsewhere. This puts Miller in the active list again. Brother Walker will give them part time.——As a result of a union meeting at Edgar 50 have been added to the Christian church. B. H. Coonradt is the pastor. He went into a meeting in the Christian church following.——R. D. McCance held a few weeks' meeting at Fairview church, north of Elm Creek, where J. W. Walker gives part time, having six baptisms and two reclaimed.——B. H. Whiston held a short meeting at Norman, resulting in 14 baptisms and 1 otherwise.——The Hamilton meeting at Hastings resulted in 131 additions to that church. It was a great meeting. H. S. Gilliam had prepared the way and was an untiring factor in the meeting, with his excellent wife.——The Putman-Egbert meeting at Nelson closed with 26 baptisms, 13 statements and 1 reclaimed. This church is seeking to locate a good man as pastor.——Four recent additions to the Clay Center church, where A. G. Smith ministers. Three confessions at Humboldt, Bert Wilson, pastor. One by letter and one from Baptists at North Bend, J. B. White, pastor. Two added at Ashland recently, J. E. Cressmer, minister. Two by letter at First Church, Lincoln. N. S. Haynes is the minister.

We are losing some good men and getting some others who are well commended to us. C. V. Allison, of Cozad, has accepted a call to the work at Mound City, Mo. B. B. Titus, of Lexington, will go to Longmont, Col., about April 1. Stephen J. Epler, a post-graduate student of Cotner, has accepted a call to Brooklyn, Ia. Brother Epler is one of our brightest young men. T. C. McIntire has located at Ansley. J. A. McIntire, his brother, has accepted a call to the Grand Island work. A. O. Adams has resigned at Overton and may move to Bethany for work in Cotner. J. B. White has resigned at North Bend, to take effect April 1. H. J. Young has accepted a call to a California church, so the exchanges have it.

Elder L. J. Correll, one of our veteran preachers, has been called from labor to reward. He fell asleep at Arnold and was buried there, D. A. Youtzy, of Plattsmouth, preaching the sermon.

The district conventions will soon be the regular order. No. 1 begins at Tecumseh the first week in April.

It is with joy that we can report the Harvard church as having definitely taken up a living link missionary for Nebraska, dating his work from Jan. 1. R. F. Whiston has been named as such missionary and has already added a new congregation of 50 members to the list. V. E. Shirley is the pastor at Harvard and has been working at this matter for some time. The state board agrees to keep Brother Whiston in the field for nine months for the sum of $300, payable quarterly. This is the kind of work that will make our centennial at Pittsburg a great one in the truest sense. We can safely now look forward to seeing Nebraska absolutely divorced from any financial help from without, and still doing a greater and greater work.

Another of our larger churches is contemplating an advance in the way of supporting a special missionary in the homeland, though not in Nebraska.

The new church alluded to above is at Mitchell. Brother Whiston has built a good, sound congregation there, and the work looks bright. He will be at Gering when this is read.

Z. O. Doward has moved to Lincoln and will take charge of the East Side church April 1. W. A. Baldwin.

Lincoln, Neb.

* *

### Kentucky.

The twenty-eighth annual convention of the Kentucky Young Men's Christian Association was held in Lexington, with a large attendance and a number of splendid addresses.——Barclay Meador has resigned as assistant minister of the Central Church, Lexington, to become assistant to W. F. Richardson, in Kansas City. He has done a splendid work in Lexington, and his going away is universally regretted.——Arrangements are being made for a "home-coming week" for all graduates of the Kentucky Female Orphan School of Louisville, immediately following the commencement exercises the latter part of May.——James Small is announced to assist C. J. Armstrong in a meeting with the Winchester church in May.——P. A. Cave, of Richmond, Va., has accepted a call to the church at Maysville, where he will begin work about April 1. We are glad to welcome him to Kentucky.——The work at Frankfort is prospering under the leadership of C. R. Hudson.——We are glad to report 12 additions at regular services here during the past few weeks. Geo. W. Kemper.

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* *

### A Word from Massachusetts.

We have been making history in the introduction of the work here. The first preaching service was held in South Framingham on July 30 of last year. We began with only five members at the Hollis Street Church of Christ. There have been six confessions and five baptisms to date, and our membership is now 21. This is not a large showing, but an explanation of the exact situation here would reveal it as an encouraging sign of future prosperity. Our new church building was dedicated in January. This city of 10,000 population is a growing business center, and the board has made no mistake in selecting it as a field for permanent work. I may add that the board thought it wise to permit me to respond to an appeal for help from a good Free Baptist brother in New Hampshire. Commencing Feb. 12 we held evangelistic services for two weeks, resulting in six confessions and a renewal of their church covenant on the part of several. I believe the courtesy extended to these Baptist brethren will not lose its fruitage. H. H. Cushing.

South Framingham, Mass.

* *

### Changes.

Lowe, Joseph—Leavenworth, to Oakland, Kan.
Martin, Walter L.—420 S. St. Louis street, to 2616 East Second street, Los Angeles, Cal.
Matthews, G. B.—Guthrie, to Chandler, Okla.
Moore, F. L.—Galena, to Caney, Kan.
Rector, A.—Lexington, to Pineville, Ky.
Shropshire, H. C.—Dinuba, to College City, Cal.
Tinsley, Lee—Jeffersonville, Ind., to Olney, Ill.
Vawter, J. M.—Mackinaw, Ill., to 622 East Chestnut street, Jeffersonville, Ind.
Walters, J. W.—Webster City, Ia., to Niantic, Ill.
Yeuell, Claris—Baltimore, Md., to Fort Payne, Ala.
White, J B.—North Bend, to Elmwood, Neb.

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## Scoville at Connersville, Ind.

The meeting at the First Christian Church in this city has continued with tremendous interest from the start. The Anderson people came over on a specially chartered train, conducted by the traveling passenger agent of the Big Four lines. He and his wife were two of the converts at the Anderson meeting. Half of the confessions that night were from Anderson and half of them from Connersville. There have been delegations from Brookville, Laurel and other towns south, and from Rushville and Midland, and smaller crowds from several places on the Chicago, Hamilton and Dayton.

There has been a large number of ministers who have visited the meetings, including Bro. Bruce Brown, of Mansfield, O., who was here three days, and A. L. Crim, of Crawfordsville, the singing evangelist, Frank C. Huston, and Mr. Tapp and also James Small and a great many pastors throughout this portion of the state.

We had 65 added here Sunday—44 at the night service; nearly all confessions. Although this town has but 8,000 inhabitants and the building will accommodate only a little more than half as many as the Anderson church, yet we have had 382 added here in the first 22 days, and we had only 347 at Anderson in the same length of time.

My time here will be limited, but this could be made one of the greatest meetings ever held in the brotherhood. Two different tracts on baptism have been scattered throughout the town, through the mails and other ways, but the mighty work goes on.

Brother Smith returned last Friday, and will go on to New York next Wednesday and start the meeting there. Mr. and Mr. Percy M. Kendall have been with us in this meeting. Mr. Kendall has had charge of the chorus work, and does much outside work for the meeting, and Mrs. Kendall has nobly seconded him in his every effort. They are Christian workers out and out and through and through. It is our intention to let them precede us a week or ten days in each meeting, and thus save much time, and we will be able to hold more meetings each year, and thus do a larger work for the King and kingdom.

No doubt more people could be reached here in one week, or at Anderson, in one week, than we shall be able to reach in New York City in five weeks; but our people have neglected the great cities too long. Our plants in the cities are too small, and do not represent us. With a great church building and a great membership in any city, we could do to-day in the great cities what the sects are not doing. For years I have lived in a city, and I know. The hour has come for men of wealth and power to stand back of the Home Missionary Society and take these great centers for Christ.

I have returned to Anderson each Monday night with 37, 31 and 27 added, and by a unanimous vote they have asked me to come and stay ten days before going to New York. A petition from the board was sent to the New York church, but, like all other churches, they have refused.

In all my experience in evangelism there has been but one church which permitted me to remain in a ripe field when I had made a definite date. That was the Centerville (Ia.) church.

Brother Burkhart, the pastor here, is an indefatigable worker, and not only tireless, but fearless, in his proclamation of the truth. His three years of sowing and erecting this new building had made possible this campaign.

This is the year for evangelism. This is the moment for every church in the brotherhood to make the greatest possible effort. The field is ripe. Let us go in and possess the land. I absolutely believe it is possible for every church in the brotherhood to double its membership this year if the greatest possible effort is made, and every brother and sister is enlisted.

Why not, in asking great things of God, attempt great things for him? "If God is your partner, plan great things for your life."—Charles Reign Scoville.

## Another Great Meeting in Oklahoma.

J. D. Lawrence, the living link missionary in Oklahoma, has just closed a most successful meeting at Quinlan, Okla. There were 52 immersions and 43 received otherwise. Many of those making the confession were heads of families, and among them were some of the leading business men of the place. Four good centrally located church lots were donated and the church building is now being erected.

This is the third meeting held by Brother Lawrence since entering upon this work, Dec. 1, as the living link of The Christian-Evangelist. In these meetings he has had 172 additions. His field of labor is Woodward and Beaver counties, the extreme western portion of Oklahoma. His aim is to organize the cause in this new country. Already he has organized three churches in as many months. Nowhere can as large results be accomplished with a small effort as in Oklahoma.—J. M. Monroe, Corresponding Secretary.

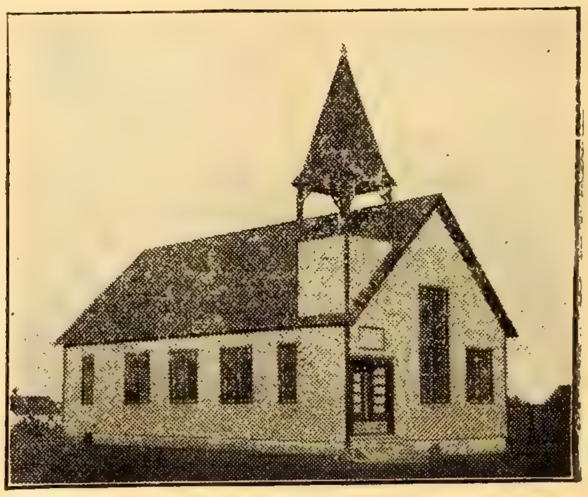
## The Woodward Victory.

The Spicer-Douthit revival closed at Woodward, Okla., March 1. The meetings continued five weeks. One hundred and eighteen were added to the church by statement, by confession and from the other denominations. The membership of the church was quadrupled during the revival. The forty-four names on the church roll have been increased to one hundred and sixty-two.

E. V. Spicer and E. M. Douthit make a strong team. Brother Douthit's singing drives many truths home that oratory can not. For twenty years he has been one of the most popular song evangelists of the southwest.

Brother Spicer's preaching turned this part of the world upside down. He is a man of wonderful natural ability, added to which is a college training—he is one of McGarvey's old pupils—and a broad experience. He spoke as a master in Israel, as one having authority. Many people say that they learned more about the Bible from hearing him preach a few times than they had learned in their whole life before. He is pronounced by the Woodward people as being the most able speaker who has visited the city. The evangelists did their part well, but there were other factors that helped bring results. First, we had a good church home. Second, we had a large Sunday-school to work on. Hon. Dick T. Morgan is the superintendent of this Sunday-school. Under his efficient management this has become the largest Sunday-school in the county. Third, we had been planning, praying, working, looking, talking for this revival for a long time. Fourth, the meetings were well advertised. We believe in using printer's ink; we believe that modern methods must be used in taking the old story to men or in bringing them to the place where the old story is preached. We used posters, cards, badges, bulletin boards and newspapers in heralding the coming of the evangelists, and in keeping the people in touch with the revival. The result was we had a crowded house every service, often overflow crowds. The Lord has prospered the work at Woodward during the last few months. I came here fresh from college, in July, 1904. I found a struggling, homeless congregation of about 20 members, mostly women—women who were poor in purse, but rich in faith and love for the cause. The Sunday-school met sometimes in the court house, sometimes in the halls; there were about 25 pupils enrolled. Things have changed. We now have the finest and best furnished church building, the largest Sunday-school and the strongest church membership of any church in the whole county.—Ed S. McKinney, Minister.

ED. S. M'KINNEY, WOODWARD, OKLA.


CHRISTIAN CHURCH AT WOODWARD, OKLA.

## Mishawaka (Ind.) Meetings.

We began our preliminary services for the evangelistic campaign Jan. 1. The protracted effort opened Sunday, Jan. 28. During the preliminary effort 8 were added, and in the 26 days of the meeting proper 96 more. Of these, 66 came by primary confession and obedience, 24 from various denominations, also by confession—some had been immersed—and 14 by letter or statement. Total, 104. Eighty-six were immersed. Some special features of the meetings: (1) They were conducted almost entirely by home forces; I did all the preaching and the choir of the church the singing, save upon two occasions, when the chorus choir of the Westminster Presbyterian Church, of South Bend, came over in a body and afforded a delightful illustration of "federation." This may be termed feature No. 2, and includes as well the service of Mr. L. C. Whitcomb, of South Bend, the director of the choir mentioned, who ably conducted the singing for the last two weeks of the meeting. (3) Nearly all the converts were adults, there being but 12 under the age of 18, and in nearly every case where a wife made the good confession the husband came with her—in several instances whole families united in deciding for God and his Christ. Among those baptized were three persons over 60 years of age—two women and one man. (4) Four pronounced infidels gave themselves unreservedly to the Lord and are now among the most enthusiastic of our new children in Christ. (5) Ten denominations were represented among those who decided to become "Christians only," as follows: Methodist Episcopal, 6; United Brethren, 2; Baptist, 3; Presbyterian, 4; Roman Catholic, 3; Dunkard, 1; New Light, 1; Evangelical, 2; Congregational, 1; Friend, 1. Here is a striking example of Christian unity, if you please. These found that they could unite in Christ without sacrificing anything but tradition. There are others very near the kingdom; the Lord will give them to us before long. The future is very bright. The church is greatly strengthened in every way, more especially along spiritual lines. "Praise God from whom all blessings flow."—Edward O. Tilburn, Minister.

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## Convention Year in Greater San Francisco.

The year 1905 will always be remembered by the churches clustering about the great Bay of San Francisco, and by the whole Pacific coast as well, as "convention year." If I mistake not, that gathering has not only left its mark upon our minds and hearts, but upon our work as well. We no longer toil lonesomely. We feel the heart throb from beyond the mountains; we have been set on fire by the kindling enthusiasm of our whole brotherhood stirring into mighty activities on the eve of our centennial.

The year 1905 was a good year with all our churches. The Berkeley congregation, struggling under the burden of debt incurred in the building of their handsome church, went into the year with splendid determination to succeed, and they succeeded. We have to-day a well-established congregation that will in a few years become one of the strongest in the state. The beloved E. W. Darst, hero of many a victory for the Master in the planting of a city church, has been compelled to give up the Berkeley work. After the necessary rest, we hope to see him once more in the harness, and this time as our city missionary, whose business it will be to superintend and develop our present mission points and plant others in the rapidly growing centers about the Bay of San Francisco. A mission point has already been opened in Loren, in South Berkeley, where Brother Cartwright, of Oregon, has been doing faithful work for some months.

The Oakland church, under the able preaching of Thomas A. Boyer, is being led successfully toward the position we ought to occupy in that city of 100,000 people. Brother Boyer is recognized as one of the most eloquent preachers in a city whose churches have always been blessed with strong pulpiteers. The past year is doubtless the best in the history of our work in Oakland. The congregation now numbers nearly 450, and on Sunday nights the pastor speaks to from 600 to 800 people. During the year the church purchased at a cost of $12,000 the best lot in the city of Oakland for a downtown church, and is making heroic sacrifices to make the payments upon it.

At Richmond, H. J. Loken and the Christian Church continue to grow in the hearts of the people. The Sunday-school is a very large one, considering the church membership, and the future of this work seems assured.

The church at Alameda closed the year 1905 with a sigh. The first six months resulted in 45 baptisms at regular services; congregations were large, and the much needed new building seemed in sight. The long standing debt to the Church Extension Board incurred in 1896 had been paid. The way seemed clear for a positive advance; but in July the pastor was stricken with inflammatory rheumatism and for the better part of four months he was unable to perform his duties. The church during this period enjoyed the ministrations of J. M. Rudy, of Sedalia, Mo., in a season of revival, while such men as A. C. McKeever, A. M. Elston, Hiram Van Kirk, Daniel Stewart, S. C. Garrison and Brother Cartwright filled the pulpit weekly. The people enjoyed this feast of good preaching beyond measure. Without the presence of a resident pastor, forward work was, of course, impossible. Now, the pastor being restored to health, it is a relief to turn with new hope into another year.

In San Francisco we have two strong churches and two flourishing missions. Frank Stewart Ford is in his twelfth year at the First Church. His labor is one of peace and joy and love and hope. Brother Ford is studiously enthusiastic and enthusiastically studious. In being introduced at a little gathering in the city one night recently to say a fw words, he announced: "I didn't come down here just to make a *talk;* I have something to *say.*" That was entirely characteristic of the man. He has something to say, and he says it, and the work of God grows and prospers under his hand.

At Twenty-fourth and Castro streets, in San Francisco, we have a mission little more than a year old, neatly housed in a chapel owned by the mission, seating about 100 persons, and located on leased land. This mission was organized by P. Brett Morgan and is now shepherded by Otto B. Irelan. Brother Irelan is a young man, who has just consecrated himself to the ministry of Jesus Christ, and already his work is bearing fruit. The church membership doubled in the first four months of his pastorate.

At Tenth avenue, south of Golden Gate Park, our other mission in San Francisco is located. Here we have a church of 50 members, comfortably housed in a well equipped building, costing $6,000. L. E. Scott, late of Colorado and Minnesota, is the pastor. He has a warm place in the hearts of his people.

The West Side Christian Church is presided over by Robert Lord Cave. Brother Cave is a young man, who has recently come to San Francisco. He has behind him a record of 10 or 12 years of successful work in the ministry in the east, and comes in the prime of his young manhood to lift up his voice for God and Jesus Christ in the great city by the Golden Gate. The man who takes up the work laid down by Walter M. White, as does Brother Cave, has no easy task before him; but Brother Cave impresses us all as a man of unflinching courage, as well as one of kindly heart and real devotion. His congregation report themselves as delighted with his preaching and his personality, while they say very enthusiastic things about his wife; hence, the way seems open for him to do a great and laudable work in his new field.

The church at Palo Alto has enjoyed the ministrations of Charles L. Beal for the past two years, and is doing good work. We expect to have a large and influential church in this famous college town.

The hardest thing the churches of California were compelled to suffer in 1905 was the loss of Walter Madison White, for six years pastor of the West Side Christian Church, and for the same length of time a sweet and inspiring influence to all our work in northern California. While Brother White was with the West Side church it grew to be one of our greatest churches and dedicated to the service of God a building costing $45,800, which is one of the most perfectly appointed in San Francisco. Brother White was as much loved outside of our own church as within it. He served for two years as state president of the Interdenominational Sunday-School Association, and was much esteemed by people of all classes in San Francisco. He was a faithful preacher of the Word of God, and a true pastor to his people. His best qualities, however, were his remarkably winning personality and his administrative ability. How much of this he had none knew until the work of entertaining the international convention of 1905 was entered upon. At first we were amazed at the enormity of our task, but Walter M. White was chosen chairman of the committee of arrangements, and soon all felt the touch of a master hand. Order began to come out of chaos; intelligent planning took the place of doubts. The rest is known to the whole world. The few and weak churches about the bay, led by this prince of workers, entertained the great convention in a manner of which we are not ashamed to boast.

Then long-armed Burris A. Jenkins reached out here, and Walter M. White went home, to be the secretary of his alma mater, Kentucky University. We let him go, as we Californians do not wish to be niggardly with our good things. You people of the east have a great man in your midst.

*Alameda, Cal.* P. C. MacFarlane.

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PICTURE OF WAR ENGINE "GENERAL."

A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the Nashville, Chattanooga & St. Louis Ry.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. Danley, Gen'l. Pass. Agent, Nashville, Tenn.

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# *Evangelistic*

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to The Christian-Evangelist.

Connersville, Ind., March 26.—Twenty-seven added last night, 52 yesterday, 202 in last seven days—484 in 25 days here; continuing.—Charles Reign Scoville.

Special to The Christian-Evangelist.

Brazil, Ind., March 26.—One hundred and thirty additions to date. Edward O. Beyer in charge of the music and E. L. Day the successful minister.—John W. Marshall.

Special to The Christian-Evangelist.

Greenville, Ill., March 25.—One hundred and thirteen added; 12 to-day; meeting continues. Evangelist Violett a strong preacher and hard worker.—Tallie Defrees, Pastor.

Special to The Christian-Evangelist.

Bloomington, Ind., March 26.—Good day yesterday; 543 additions—about 400 baptisms and 100 from sectarianism; 347 new members signed $1,600 to annual current expense; former members increased in equal sum; no room for any members on Sunday night.—W. T. Brooks.

Special to The Christian-Evangelist.

Litchfield, Ill., March 26.—Meeting beyond all expectations; 122 additions in 25 days; every department of the church strengthened; all expenses paid; pastor's salary increased $150; money raised to build new church; Brother Johnson a much-loved pastor; close to-night to go to Chattanooga.—Roger H. Fife, Evangelist.

Special to The Christian-Evangelist.

Hutchinson, Kan., March 26.—Sixty-eight in eight days—60 confessions. Elmer Ward Cole a power in pulpit and city; his preparations perfect. Una Dell Berry, soloist, winning her way into all hearts. Unless all signs tail will have a great meeting here. God's people are asked to unite in sincere prayer for us.—James Small.

Special to The Christian-Evangelist.

Meyersdale, Pa., March 26.—Greatest meeting ever held in Somerset county; first pronounced victory in Meyersdale; 52 to date—46 confessions; five times as many additions as the union meeting secured; church too small from beginning; dreadfully handicapped for room. Clarence Mitchell, preacher. He will return and finish the battle as soon as we can get the big theater. Edward McKinney, efficient in leading song. Charles E. Geis is our popular minister.—V. H. Williams, Elder.

## Arkansas.

Hope, March 19.—Five accessions recently—3 by confession, 1 by statement; 88 additions in five months.—Percy G. Cross.

* *

**Sure of Its Victims.**

Dr. D. M. Bye, of Indianapolis, Ind., the great cancer specialist, who has cured over six thousand cases of cancer within the last 12 years with soothing, balmy oils, says that one time he selected a list of five hundred names of persons who had written to him relative to taking treatment, but who, from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition. To his surprise and grief he learned that nearly twenty per cent had died within five months from the time they had written their letters of inquiry. If left to itself cancer is always sure of its victim. A book on cancer sent free to those interested. Address DR. D. M. BYE CO., Drawer 105, Dept. 411, Indianapolis, Ind.

## California.

Arlington, March 11.—C. R. Moore has just closed a short meeting, resulting in 18 additions—8 by confession, the remainder by letter and statement.

## Colorado.

Denver, March 19.—Four additions at the Highland Church yesterday—3 by baptism and 1 otherwise; 10 have been received since the opening of the new church, Feb. 11.—J. E. Pickett.

Trinidad, March 20.—Seven additions recently—1 by confession, 4 by statement and 2 by letter, making a total of 40 since Oct. 1.—D. C. Peters, Minister.

## Illinois.

Carbondale, March 19.—Three additions yesterday—2 by confession and 1 from another religious body.—A. M. Growden.

Charleston, March 19.—Our three weeks' meeting has just closed, with 41 additions—31 by confession and 10 by letter and statement. S. R. Maxwell, of St. Louis, was the evangelist.—George H. Brown.

Rossville, March 20.—Our meeting has just closed, with 38 additions, 30 being adults. Harold E. Monser, of Champaign, Ill., was the evangelist and Mrs. J. E. Powell, of Bloomington, Ill., assisted as singer. The church is much stronger and hopeful for the future.—H. H. Peters.

Charleston, March 20.—Forty-one additions; good audiences. I go to Vanceburg, Ky., next.—S. R. Maxwell.

Chicago, March 19.—The Chicago work prospers; meetings are in progress with Brother Campbell at Austin and Brother Ward at Evanston. We expect Knox P. Taylor and C. G. Kindred at the Sheffield Avenue Church in April. There have been 33 accessions at regular services since Sept. 17.—Will F. Shaw.

## Indiana.

Edinburg, March 23.—An eleven days' meeting, in which we were assisted by O. E. Tomes, of Indianapolis, closed with 9 confessions. Carl Barnett is the pastor.—Thomas Curtis Clark.

Hartford City, March 12.—Three confessions recently.—William Elmer Payne.

Wheatland, March 22.—Our two weeks' meeting closed with 27 additions—20 by confession. We begin a meeting at Bruceville, March 29.—J. Elliott Slimp.

Lawrenceburg, March 19.—Began here March 12; 11 confessions; large audiences. R. W. Abberley is the evangelist.—H. K. Shields, singer.

New Castle, March 20.—Clossed a meeting at Fountaintown, with 19 additions. The whole community is stirred. A Sunday-school will be organized.—Charles E. Shultz, Evangelist.

Osgood, March 21.—Our three weeks' meeting has just closed with 30 additions—27 by confession and 3 by statement. Charles Mahin and wife, of Angola, Ind., were the evangelists.—Ora Cox, Elder.

## Indian Territory.

Tulsa, March 19.—Two additions since last report. The work prospers.—Randolph Cook.

## Iowa.

Bloomfield, March 19.—Our meeting with home forces closed with 44 additions—32 by baptism and 12 by letter. There have been 52 additions since I came here six months ago. All departments are growing. We will take missionary offering April 8.—F. D. Ferrall, Pastor.

Coon Rapids, March 19.—In a five weeks' meeting just closed there were 94 additions. The membership has been doubled and the spiritual life quickened and deepened. W. C. Cole, of Jewell, Ia., was the evangelist.—G. C. Stearns.

## Kansas.

Abilene, March 19.—Began meeting here yesterday—4 accessions.—R. A. Omer.

Manhattan, March 19.—Three confessions since last report.—W. T. McLain.

## Massachusetts.

Worcester, March 17.—Eight additions at the Highland Street Church last Lord's day—4 by confession and 4 from denominations.—Newton Knox.

## Missouri.

Drexel, March 17.—Two additions at my last appointment at Pleasanton, Kan. The work there is in a healthy condition. A C. W. B. M. auxiliary has recently been organized.—O. A. Ishmael.

Independence, March 21.—We have just closed a two weeks' meeting, resulting in 21 additions. Parker Stockdale assisted us as evangelist for a part of the time.—L. J. Marshall, Minister.

Kirksville, March 19.—Five additions yesterday—4 by commendation, 1 by confession.—D. A. Wickizer.

La Plata, March 20.—Four additions since last report.—Percy T. Carnes, Minister.

Shelbyville, March 20.—We are in a fine meeting—14 additions. Clarence Wagner is the pastor.

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Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its forms.

His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choky, spitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to **Dr. J. W. Blosser, 475 Walton Street, Atlanta, Ga.**, and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once, free, so that you can begin to cure yourself privately at home.

Now write him immediately.

We go to Iowa for our next meeting.—Lawrence Wright.

Silex, March 21.—We have just concluded a 24 days' meeting, held in the Cumberland Presbyterian Church, which resulted in an organization of 89 charter members. We go next to Durham to organize another church.—C. O. McFarland and Wife, State Evangelists.

Brookfield, March 21.—A three weeks' meeting, conducted by our pastor, R. E. L. Prunty, has just closed with 18 additions.

St. Joseph, March 24.—Our three weeks' meeting, conducted by home forces, closed with 68 additions.—C. M. Chilton, Minister.

Salisbury, March 24.—There have been 12 additions at Sturgeon recently—7 by baptism and 5 otherwise; also two confessions at Triplett. The work is prospering at both places, at each of which I preach half-time. Sturgeon recently had the largest Bible school for twenty-five years.—W. D. McCulley.

## New York.

Buffalo, March 18.—Two additions since last report—1 by confession.—B. S. Ferrall.

North Tonawanda, March 20.—We observed decision day Sunday at the Christian Tabernacle. There were 22 additions.—W. C. Bower.

## Ohio.

Cleveland, March 18.—Closed a three weeks' meeting with the West Madison Avenue Church, resulting in 17 additions. Kalamazoo, Mich., next.—J. S. Raum.

Findlay, March 16.—Our meeting at the First Church closed, with 74 accessions—more than 60 by confession.—R. A. Omer.

Marion, March 19.—One confession at the Central Church; good attendance and interest; outlook bright for a successful dedication and a great meeting.—O. D. Maple, Pastor.

1906 EASTER EXERCISES 1906

Send for FREE SAMPLE COPIES.

J. H. SPRINGER & CO.,
1516 Locust St., - ST. LOUIS, MO.

Salem, March 19.—We have just closed a two weeks' meeting, with home forces, resulting in 21 additions—the majority by baptism.—H. H. Clark, Pastor.

Youngstown, March 19.—We closed our meeting at the Third Church with 29 added—18 by baptism and 11 by relation, making 48 during the past eight months.—Frank D. Draper, Minister.

Zanesville, March 17.—Our meeting closed with 26 added. The brethren are now making plans for a great campaign in the near future. We have begun a meeting at Kent, O., with Brother Doak. The outlook is good—14 added in four nights.—H. S. Saxton.

Flushing, March 22.—Our meeting has just closed with 33 additions—20 by confession, 5 reclaimed, 5 by letter and 3 by statement. C. C. Cowgill, of New Cumberland, W. Va., was the evangelist.—W. H. Thompson, Minister.

Kent, March 24.—Meeting progressing well; 23 added to date. We will continue until April 6, when we go to Shoals, Ind., to assist M. C. Hughes.—H. S. Saxton and wife, song evangelists.

## Oklahoma.

Piedmont, March 20.—Evangelist C. F. Trimble has just closed a meeting, resulting in 60 additions. We organized with 14 charter members several weeks ago.—Marion Herbert, Elder.

Woodward, March 9.—Our five weeks' meeting closed with 117 additions. E. V. Spicer was the evangelist and E. M. Douthitt had charge of the music. Ed S. McKinney is the minister.—Dick T. Morgan.

## Oregon.

LaGrande, March 16.—T. S. Handsaker and wife assisted us in a recent meeting which resulted in 26 additions—13 by confession. All lines strengthened; support for regular work increased by about $350.—O. H. King.

## Philippine Islands.

Vigan, Feb. 6.—Baptisms last week: Two at Suyu, 2 at Bucay, 5 at Bangued.—Hermon P. Williams.

## Washington.

Ellensburg, March 19.—Twenty-two added in nine days; great crowds; interest intense. Kellems and Shaffer are the evangelists.—C. H. Hilton.

## March Offering.

Rochester, Minn.—Far exceeded apportionment. —Rochester Irwin.

Uniontown, Pa.—Offering $350; we may get more. As a living link church we want to share both in the work and in the rejoicing over the glowing reports.—J. Walter Carpenter.

Blackwell Okla.—Exceeded apportionment by $12.—Isom Roberts.

Hamilton, O.—The First Church raised $135, and this will be increased.—Wesley Hatcher.

Carrollton, Ill.—Our little church is awakening. Hitherto it has been an effort to reach our apportionment of $20, but this year we raised $32.50.—Mrs. Thomas Henshaw.

Newman, Ill.—Our apportionment was raised $7. We will double it.—O. L. Lyon.

Jasper, Mo.—We raised our greatest offering, $141.95.—O. W. Jones.

East Liverpool, O.—Raised $130; will make it $150. This will be three times our apportionment. Living link next.—E. P. Wise.

Dexter, Mo.—We raised our apportionment of $30.—R. H. Lampkin.

Cynthiana, Ky.—We become a living link and will in the future support our own representative on the foreign field.—W. E. Ellis.

Marshall, Mo.—Our offering was the largest we have ever taken here. It will run considerably over our apportionment—$200. And with our children's day offering we feel quite sure of making our living link in Saline county this year.—B. T. Wharton.

Independence, Mo.—Our offering for foreign and home missions is $1,200—$600 to each, a gain of $300 over last year.—L. J. Marshall.

**Arrest It—$50 Reward.**

A small sample bottle of Ec-zine will be sent free to every reader of THE CHRISTIAN-EVANGELIST who is suffering with any kind of skin disease or eruption—Eczema, Blind or Bleeding Piles, Blood Poison, Fever Sores, Milkleg, Cancer, Rheumatic Pains, or any other Germ or Virous disease or sore of any name or nature.

$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failures made by other remedies, and send for free sample of Ec-zine which always gives relief and permanent cure. A $1.00 bottle often cures the worst cases. Ec-zine is successfully used in hospitals and by physicians generally. It is not a patent medicine. If your druggist does not have Ec-zine send direct to us. State nature of disease and years' standing. Address THE PHYSICIANS LABORATORIES,
E 806 Boyce Building, Chicago, Ill.

Akron, O.—The First Church contributed $845 for foreign missions. This is an advance over last year. However, George Darsie, the pastor, is hoping the church will reach up to $900.

Jacksonville, Ill.—Offering on Sunday for foreign missions, $548; will make it $600 and continue support of Herbert P. Shaw in China.—R. F. Thrapp.

Johnstown, Pa.—The Second Church, Herbert Steed, pastor, gave $14 to foreign missions last year. This year they have gone over $100.

Cameron, W. Va.—The church and Sunday-school has pledged $300 and the other churches in the county hope to raise the remaining $300, and thus provide salary of Mrs. W. E. Erskine at Akita, Japan.—W. E. Pierce, Minister.

Moundsville, W. Va.—Offering over $62. In all probability Marshall county will be a living link.

Eureka, Ill.—Living link amount is assured. This church gave $3,000 to all missions last year, $500 more than to home expenses.—A. W. Taylor.

Harrodsburg, Ky.—Offering, exclusive of Sunday-school and Endeavor Society, will exceed $600. This church has supported its own missionary on the foreign field for several years.—M. G. Buckner, Pastor.

Wellsville, O.—Offering about $100 in cash and pledges. This is a long step forward.—W. C. Prewitt.

Normal, Ill.—Will reach our apportionment; $121.50 in hand.—R. H. Newton.

Rossville, Ill.—Apportionment, $40; offering, $45.—H. H. Peters.

## Changes.

Ainsworth, R. M.—Lakeville, N. Y., to Hams Prairie, Mo.
Blalock, R. A.—Nevada, to Walker, Mo., R. R. 3.
Carpenter, Cecil C.—Thomson, to 304 South Vernon St., Princeton, Ill.
Crutcher, S. W.—Chillicothe, to Braymer, Mo.
Cupp, Louis S.—3911 Central St., to 3964 Warwick Blvd., Kansas City, Mo.
Field, Wilford—Dieterich, to Effingham, Ill.
Elliott, Ernest W.—Punta Gorda Fla., to Eminence, Ky.
Gillispie, B. D.—Pond Creek, Okla., to Cherryvale, Kan.
German, N. C.—Twin Falls, Idaho, to Atwood, Colorado.
Glenn, J. R.—Spray, N. C. to Box 516, Charleston, W. Va.
Goodrich, Victor L.—Independence, to Clearwater, Kan.
Henderson, James H.—Pleasant Plains, to Tallula, Ill.
Jacks, M. H.—Scottsburg, to Vevay, Ind.
Limerick, J. J.—Milan, to Carrollton, Mo.
Nichols, G. E.—Exira, to Patterson, Ia.
Nicoson, M. J.—Memphis, Mo., to 1006 Concet St., Keokuk, Ia.
Payne, Wm. Elmer.—Gas City, to 621 North Monroe St., Hartford City, Ind.
Perkinson, S. D.—Temple to North Waco, Tex.
Sharp, Clyde—Erie, to LaHarpe, Kan.
Shults, R. D.—Ennis, to McKinney, Tex.
Smith, C. P.—Kansas City, Kan., to Mason City, Iowa.
Stark, J. H.—Glenwood, Ia., to Aberdeen, Miss.
Sumpter, William—Petoskey, Mich., to Grayson, Kentucky.
Taylor, C. C.—Bogard, to Norborne, Mo.
White, W. W.—Lexington, to Midway, Ky.
Wooten, J. N.—Hereford, to Longview, Tex.

Centennial Bureau, 205 Bissell Block, Pittsburg, Pa.—The following ministers have given notice to W. R. Warren, secretary, this week, of change in their addresses, as indicated:

Adams, Orwin L.—Overton, Neb., to Bethany, Neb.; student evangelist.
Ballard, Ira C.—Leechburg, Ala., to Walnut and Twelfth Sts., Gadsden, Etamah county, Ala.
Battenfield, Benjamin F.—Harriman, Tenn.; occasional preacher.
Campbell W., of Kentucky University, Lexington, Ky., preaches at Russellville, O.
Case, D. W.—Corinth, Grant county, Ky., to 422 North Upper st., Lexington, Ky.
Cocke, W. J.—Atlanta, Ga., to Lexington, Ky.; evangelist.
Clark, John H.—Delta, O., to Lowell, O.
Davis, C. C.—142 South and Oak Sts., Iowa Falls, Ia., to Packwood, Ia.
Elmore, R. E.—Tazewell, Va., to Portsmouth, Va.; pastor.
Epler, Stephen J.—Bethany, Neb., to Brooklyn, Iowa.
Frazier, E. L.—1218 Broadway, Indianapolis, Ind., to Morristown, Ind.
Gardner, A. E.—222 East Thirty-sixth St., Portland, Ore.; preacher.
Husband, David—Sumner, Wash., to Eugene, Ore.
Knight, C. E.—Vanderbilt, Pa., to Ennis, Tex.
McIntire, James R.—Zearing, Ia., to Grand Island, Neb.; pastor.
Pennoch, O. M.—Preaches at Bondurant, Ia.; 1160 Twenty-sixth St., to 1237 Twenty-second St., Des Moines, Ia.
Robertson, A. B.—417 Hanson St., to 117 East Fourth St., Lexington, Ky.
Reynolds, G. A.—Grenada, Miss., to 113 Hancock St., Newbern, N. C.; evangelist.
Rector, Mr. Allie—Lexington, Ky., to Pineville, Kentucky.
Ringo, George—Riverside, Cal., to box 715 Ocean Park, Cal.
Smith, G. Lyle—1218 Barnard St., to 2115 Columbus Ave., Waco, Tex.; pastor Central Church.
Sweeney, Oscar—Alma, Neb., to Ord, Valley county, Neb.; pastor.
Tripp, Thomas C.—Dundee, Tex., to Walters, Okla.; pastor.
Vawter, J. M.—From Mackinaw, Ill., to 622 East Chestnut St., Jeffersonville, Ind.; pastor.

## Ministerial Exchange.

The church at Danville, Ohio, will be without a pastor April 1. They employ a preacher for half time.

W. R. Jinnett, Manilla, Ind., can hold meetings during the spring or summer.

Any church desiring a minister for full time will be put in correspondence with a graduate of Bethany College, who has had five years' experience, by addressing Box 217, Flushing, Ohio.

The church at Alden, Okla., desires a minister to locate there and serve it and two neighboring congregations. Address P. C. Dawson, Carnegie, Okla.

Thomas C. Clark, singing evangelist, can assist in meetings during April and May in Texas, Oklahoma, Indian Territory or Arizona. Address him at Houston, Texas.

Bert I. Bentley, singing evangelist, has open dates from April 15 to June 1. Address him at Pawnee Rock, Kan.

H. A. Easton can assist pastors or evangelists in the capacity of singer. Address 6537 Parnell avenue, Chicago, Ill.

V. E. Ridenour, singing evangelist, has an open date for April. Address him at Topeka, Kan.

Ira C. Smith, 1000 West Oak street, Butler, Ind., desires to locate as minister.

The church at Kennett, Mo., wants a pastor at once. Salary $1,000. Address L. H. Johnson.

## SUBSCRIBERS' WANTS.

Advertisements will be inserted under this head at the rate of two cents a word, each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisement must be accompanied by remittance, to save bookkeeping.

WANTED, to rent large tent for use in May or June. Address Box 24, Hunter, Oklahoma.

ARCHITECTS—Chapman and Chapman, Church Architects, Canton, Ohio. Correspondence solicited.

PIPE and Reed Organs. Superior quality. Moderate prices. Your inquiry solicited. Hinners Organ Co., Pekin, Illinois.

IN KANSAS 25 YEARS renders me helpful to brethren contemplating coming here for homes or investment. J. M. Shepherd, Topeka.

WANTED—To purchase controlling interest in a bank from $10,000 to $50,000 capital, where there is a Christian Church. Best references furnished. IOWA, care Christian-Evangelist.

I WISH to correspond with parties who have farms for sale in Illinois, Indiana, Ohio, Michigan, Missouri, Kansas, Arkansas and Southern states. None but owners need answer. M. C. TREXLER, Newton, Ill.

NEW REED ORGAN—I have for sale at a bargain price for cash, one new, first-class reed organ of fine tone and strong volume. Suitable for either home or chapel. Address Organ, 2714 Pine St., St. Louis, Mo.

A FLORIDA HOME—A fifteen acre tract of land with small cottage, near Tampa, Florida, for sale *very cheap*. Suitable for orange grove. Address, "Florida," care of Christian-Evangelist, 2712 Pine Street, St. Louis, Mo.

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## *Sunday-School*

*April 8, 1906.*

### JESUS AND THE SABBATH.
**—Matt. 12:1-14.**

Memory verses, 7, 8.

GOLDEN TEXT.—Remember the sabbath day, to keep it holy.—Exod. 20:8.

The two incidents of this lesson probably belong to a period earlier than the Sermon on the Mount. Mark and Luke, both of whom record the events, give them in immediate connection with the story of the paralytic let down through the roof, and the discussion about fasting. In all of these we see the beginnings of the clash between Jesus and the professional religionists of his day, the scribes and Pharisees. He had aroused their suspicion and hostility by claiming authority to forgive sins. He had disregarded the custom of fasting, which even the disciples of John practiced as the Pharisees did. And now he makes a new declaration on the subject of the Sabbath.

All of these incidents illustrate what seemed to his contemporaries the ultra-radicalism of Jesus in dealing with the most firmly established religious beliefs and practices of his time. Naturally it aroused antagonism on the part of those who were conservative by habit and training, who were accustomed to look for religious authority only to the remote past, and whose very living depended upon maintaining unshaken the existing order of things.

When Jesus was criticised for allowing his disciples to pluck ears of corn on the Sabbath, on the ground that this act constituted harvesting on a small scale and was, therefore, a violation of the law against working on the Sabbath, he replied by citing Old Testament examples. His critics were ruled by authority, so his first appeal was to authority. David allowed his necessity to excuse a technical violation of the law, and the priests who offer sacrifices in the temple must perform on the Sabbath acts which would not be permissible on any other ground. For example, a priest could lawfully kill an animal for sacrifice, while a person could not kill a beast for food. But, says Jesus, if the law is capable of exceptions in the interest of sacrifice, much more must it be capable of exceptions in the interest of real human needs, for one of the old prophets, speaking in the name of Jehovah, said (Hosea 6:6), "I desire mercy rather than sacrifice."

This argument from precedent and authority was absolutely unanswerable when addressed to the devotees of precedent and authority. But it did not go quite to the bottom of the subject. His opponents silenced by the appeal to their own prophets, he could add the word which was, after all, of more importance: "The Son of man is lord of the sabbath." Christ came in the interest of men. Whatever his work for their sakes requires, that he has full authority to do. No institution, however sound, no observance, however ancient, can be allowed to stand in the way of man's good. Mark quotes him as saying in this connection, by way of further explanation, "The sabbath was made for man, and not man for the sabbath."

The supreme value of man was fundamental to the teaching of Jesus. Others were willing to sacrifice man to religion. Jesus' position was that religion was for man's sake and that religion justified itself as it benefited man. "How much, then, is a man of more value than a sheep," he said, in the next recorded incident, when again accused of profaning the Sabbath by a work of mercy. Its effect upon the welfare of men is the test of the propriety of any course of action.

## *Midweek Prayer-Meeting*

*April 4, 1906.*

### THE MORNING OF THE RESURRECTION.—John 20:1-18.

Easter sentiments: His life is ours, John 11:25, 26; a home preparing, John 14:1-4; his resurrection our hope, 1 Cor. 15:12-22; we shall not rise as we fall, 1 Cor. 15:37-44; falling asleep in Christ is to awaken in glory, 1 Thes. 4:13-18; the Christian's confidence, 2 Tim. 4:6-8; it is better beyond, Rev. 7:13-17.

We make our cemeteries places of arborescent beauty and florists do what they can to bandage the wounds of death with foliage and make fragrant the parterres and picturesque the approaches, but they would still be places of horror had not the Risen One said: "I am he that liveth and was dead, and behold, I am alive forever more and have the keys of death and the grave!"

That open grave is the center of the world's dominant and only altruistic religious system. From its riven masonry has been built the temple of our faith. Those shattered rocks are become the tombstones of the Christian's hopes. From it proceeds a power that is conclusive proof that its whilom Tenant is nowhere a captive, but must have risen from its depths to a throne of might omnipotent and love divine.

All haggard, weak and broken was Jesus when they placed him in Joseph's tomb, but soon as he emerged he was so ruddy and strong that Mary thought he was the gardener. This is typical of all who now go down into their graves trusting in him. There they leave their spectacles and crutches, lint and bandages and all symbols and realities of weakness and mortality and come forth radiant and strong and fair—immortal.

In other fields we still hold it true that "as a man soweth so shall he also reap." But since earth's first Easter morn this is no longer true of "God's half acre." O blest cemetry fields, ye are thick sown with seeds of immortality! "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body: it is raised a spiritual body."

If Jesus was a pretender, those apostles had no possible motive in asserting his resurrection and the divinity it proved, for all their hopes in him hinged on his Messiahship. All other incentives but truth would have broken down under the terrible persecutions they endured because of their testimony to their seeing him alive after his burial. Nothing else but a tomb opened by power they knew divine can account for the marvelous change in the apostles. Peter denied him, all forsook him. Yet soon after the resurrection they could say, "Think ye we should obey men rather than God," and walked to martyrdom as to banquets happy in the thought that soon they would be with the Victor over death and the grave in the home beyond.

None dispute that the tomb was empty that morning, but around the method of its despoliation debate has raged for centuries. That his friends bribed Roman guards to imperil their lives for a peasant's ransom is hardly more satisfactory than the theory that one who was crucified and whose heart was pierced by a Roman spear revived and came forth quietly escaping the sentry and out into obscurity. As well say that while ordinarily stones do not migrate to upper levels, yet in one geological era stones did walk up the summits of the Rockies as to say at any time man was ever resuscitated from such crucifixion as Jesus endured. Angels have given the only rational explanation—sound the musical message the earth around—"He is not here, but is risen as he said."

EATEN OUT OF
HOUSE AND HOME.

**How a Confirmed Dsypeptic Developed an Appetite Like a Corn-husker's and Cleaned Out Everything in Sight.**

The wife of a leading druggist of Des Moines tells how her brother was changed from a dyspeptic without appetite to a prodigious eater.

"My brother, who is a lawyer in Chicago, came to visit me and I hardly knew him on his arrival he was so thin and run down. I had not seen him for years and was much alarmed at his appearance. He told me not to worry as he had been in this condition for years as a result of chronic dyspepsia. I asked him what he had done for it, and he said he had done everything—taken every remedy he had ever heard of and consulted doctors without number, none of them helped him. I asked him if he ever took Stuart's Dyspepsia Tablets, and he said he hadn't and what was more he wouldn't. He had sworn off taking medicine of any kind.

"I had my husband bring home a box from the store and I actually made him take one or two of the tablets after he had eaten. They made him feel so much better that he offered no further objection. He had not taken the one box before he was greatly improved and three or four boxes cured him of dyspepsia and gave him a wonderful appetite. He came near eating us out of house and home. My, but it did me good to see him eat. He gained fifteen pounds before he returned home, and he writes me that he has not been troubled with dyspesia since."

Stuart's Dyspepsia Tablets actually do the work assigned to them. They relieve weak and overburdened stomachs of their work of digestive action. Their component parts are identical with those of the digestive fluids and secretions of the stomach and they simply take up the grind and carry on the work just the same as a good, strong, healthy stomach would do it.

On this account Stuart's Dyspepsia Tablets are perfectly natural in their action and effects. They do not cause any unnatural or violent disturbance in the stomach or bowels. They themselves digest the food and supply the system with all the nourishment contained in what is eaten and carry out Nature's plans for the sustenance and maintenance of the body.

Stuart's Dyspepsia Tablets, by thus relieving the stomach of its work, enable it to recuperate and regain its normal health and strength. Nature repairs the worn and wasted tissues just as she heals and knits the bone of a broken limb, which is of course not used during the process of repair.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. One box will frequently effect a perfect cure.

## Christian Endeavor

*By GEO. L. SNIVELY*

*April 8, 1906.*

### OUR PLEDGE, AND HOW TO KEEP IT.

**—Matt. 28:20; Eccl. 5:1-7; Ps. 51:6.**

DAILY READINGS.

| | |
|---|---|
| M. Keeping the Pledge by Trust. | Ps. 118:1-9. |
| T. Keeping it by Striving. | Luke 13:23-30. |
| W. Keeping it by the Bible. | Acts 17:10-12. |
| T. Keeping it by Prayer. | Luke 18:1-8. |
| F. Keeping it by Testimony. | Matt. 10:32-39. |
| S. Keep it by Giving. | Mark 12:41-44. |
| S. Topic. | |

Without pledges and their sacredness universal anarchy would prevail at once. Business, society, statecraft, friendships, love, marriage, home and all our worthy institutions are founded upon them and held together by them. Let us examine ourselves lest our objection is based upon the content of the pledge rather than upon the principle of pledging.

Admittedly, faithful observance of our pledge has no provisions for slothfulness; it requires we be diligent in business, fervent in spirit, serving the Lord. The flesh will war upon this discipline and the spirit of communities where our lot may be cast may militate against it, but over all opposition, carnal and psychological we can triumph, for He is our helper—"Lo, I am with you even unto the end of the world."

Our pledge contains no new vows. All we find therein is involved in our self-consecration upon becoming Christians. Our pledge is like the proverbial string about our finger to remind us of some commission. We must perform the duties enumerated in the pledge, not because they are there but because they are essential to our growth in grace and acceptance with the Father and would be even if we had no pledge.

The pledge does not instruct us in righteousness but is constantly suggestive of it. It is a voice pleading with us to do right and it is a record of what noble men and women in their best moments have said is right. When we fall below its standard we are indulging in what they believe to be sins of omission. When we zealously go beyond mere conformity to its requirements, we are abounding in righteousness.

That evil one who told Eve that she would not surely die if she partook of the forbidden fruit, still malignant and more insidious, tells us it is not necessary for us to read our Bible, and pray every day and wait constantly upon all the ordinances of the Lord's house. But the more he tries to deceive, the closer we will hold to the spirit of our pledge and the next historian of the conflict between man and satan will write of a Paradise Regained instead of Paradise Lost.

Many are sighing for the culture and power to be derived from the college curriculum. A higher culture and nobler power are the reward of those who will read the Bible and pray every day, attend all the Lord's day and midweek services of their church and amid all the circumstances of life do in every particular what they believe Jesus would approve. The pledge is not a mill stone to weight down into servitude but rather a lode stone drawing us up into a higher and freer life.

One of the surprising "adaptations of conscience" to the caprice of our youth is the facility with which an enthusiastic Endeavorer, who has been urging loyalty to "the endeavor idea" and to the pledge that says "I will attend all the Sunday and midweek services of my own church," will go directly from that meeting and spend the remainder of the evening at a social gathering amid gayety and religious indifference utterly regardless of his solemn obligation to attend the Lord's day evening service at his church and help in its soul saving endeavors.

❋ ❋

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# *People's Forum*

## What Our History and Training Have Fitted Us For.

To the Editor of The Christian-Evangelist:

I wish to express my most hearty approval of the splendid work now being done by The Christian-Evangelist.

Your attitude toward the great federation movement is to be truly commended by all lovers of truth and loyal disciples of the Master. It is clear we have reached an important point in our history. The very thing for which we have worked and prayed is now coming. At such a time we must prove ourselves worthy of the great work committed to us. This can be done only if we are willing to enter most heartily into this great movement and direct its forces. Our history and training have especially fitted us for this work. May we enter upon it in the spirit of him whom we serve.

May God's blessing rest upon you in your great work. Jos. Keevil.

◆

## More Light and Less Heat.

To the Editor of The Christian-Evangelist:

I have followed the discussion of the federation proposition with great interest.

Entirely aside from my views on the subject at issue I wish to express my appreciation of your kindly spirit and scholarly fairness exhibited throughout the discussion. You have shown how a Christian gentleman can differ from a brother in personal views of a live topic, and yet respect the other's integrity and honesty, and usefulness to the great cause we represent. This is the spirit that we, as a people, need. One may win his argument yet lose his friend. You have well sustained your argument and have, besides, won many friends who can not but mark the vast difference in *courtesy* and in argument exhibited between The Christian-Evangelist and "The Christian Standard," and commend that of the former.

And you do well to refuse further to discuss the question with a publication which descends to personal abuse in lieu of, or even to sustain, an argument. Common courtesy forbids that method. We need both sides of the argument presented (there are two sides to this question) but personal vituperation on the part of either side is to be deplored by all friends of fairness.

We shall hope that more of light and somewhat less of heat may come from future consideration of the question of federation. I like the spirit of The Christian-Evangelist. C. O. Reynard.

◆

## Sound or Unsound?

To the Editor of The Christian-Evangelist:

Whosoever reads "The Plea of the Disciples of Christ," by W. T. Moore, will find a book as sound as if it had been written by Campbell, Scott, Ben Franklin or John Smith, and yet its author sees nothing to alarm us in all this ado about church federation. I have met a few brothers in my ministry whose noses and cheeks were painted from strong drink, who were very sound on the Gospel, and enjoyed my preaching as long as I paid respects to certain error; but the moment I looked after the whisky drug stores and saloons, I was unsound—they wanted a Gospel preacher!

I saw one aged "saint" stand out in the rain refusing to enter the church till the Sunday-school and the organ playing ended (the organ not yet being used in the church service), and in less than a week I saw the same brother coming out of a saloon wiping his mouth. It was the same for whose benefit I proposed to take the organ out of the Bible school and put it in the saloon, and see if it would run him out of that.

When in war times good old Ben Franklin was holding meetings for us in Kentucky and tidings would come that John Morgan and his men were about to dash in on us and probably make a nolens volens horse swap with us, the old preacher would smile and say: "Now, don't be afraid, let the meeting go right along and if Morgan comes to interfere with our meeting I'll arrest him."

So I will go right along preaching the same Gospel I heard from the lips of the aforementioned great leaders, and the first man who proposes to surrender one of the cardinal principles of our plea, I'll move that he be arrested.

I saw that B. B. Tyler had endorsed Brother Willett's book on the union movement a few years ago. Next there was a great cry about the unsoundness of the book. I bought it and read it through carefully, twice, and I never saw one thing to make a fuss about. Nearly every critic was after something Brother Willett *meant;* a few of the severest reviewers finally admitted that they had never read the book. I thought: Who that has denounced the book knows more of what is sound among us than B. B. Tyler? Shall we let our religious neighbors conclude that the warring factions among us are about to line up for a war as fierce as that at Gettysburg? S. W. Crutcher.

*Braymer, Mo.*

◆

## A Reply.

To the Editor of The Christian-Evangelist:

In The Christian-Evangelist of Jan. 18, 1906, page 90, the Editor writes as follows:

"We can hardly understand how Baptists, who are staunch defenders of liberty" (thank you, brother,) "and of the independence of the local church" (thanks, again,) "should not be willing to allow each congregation to decide such questions" (as open or close communion,) "for itself."

Reply. They have, long, long ago, done that very thing, according to their understanding of the New Testament Scriptures; and all our local churches adhere to, and practice, the very same communion as handed down from the days of the apostles to the present time; and that makes it "*close*" to outsiders, everywhere, who do not hold fast to the form or "pattern of sound words," as enjoined by Paul, the apostle, in his second letter to Timothy, first chapter, thirteenth verse.

Hence, none of "the tides of modern thought" (to quote the Editor, further,) such as we find in socialism, rationalism, evolutionism, higher-churchism, Fosterism, etc., etc., have ever "swept through" our "protected nook to molest the ideas of a former time," (to quote the good brother still further) and hence again, we feel secure, so far as these 'isms" are concerned, and we sincerely hope they will stay "over the border," indefinitely.

And now we will answer that Texas brother, T. D. Secrest, at Marfa, who, in The Christian-Evangelist of Feb. 8, asks us, "Why do not Baptists commune with those people, who, though having been regularly baptized, or immersed, have left our churches and joined others, not of our "faith and practice," although they are Christians still? Why, he asks, do we not commune with them?

Answer. Simply, because, in leaving us, they voluntarily cut themselves off from the regular churches of Christ, and have united with those whom we consider "out of order"; for they hold not to the same "form, or pattern, of sound words," as above stated, in our reply to Brother Garrison.

This includes all who are Pedo-Baptists, Free-will Baptists, Campbellite-Baptists, or Disciples, to the end of the chapter of loose-communionists.

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Please do not be offended at our plainness of speech, brethren; we mean no offense, nor do we desire to "hurt any one's feelings," and should our Brother Garrison, or Brother Secrest, both come down upon us now—well, our back is strong and broad, and we shall try to stand firm, under their united fire.

And yet, this writer will declare here, that no one would be more delighted than he, if all immersionists in all the earth, were one, and in the same fold; thus, in some measure, bringing to pass the fulfillment of our Lord's prayer in John, 17th chapter, "That they may be made perfect in one." Amen. W. B. Harrell.

*Dunn, N. C.*

[No, Brother Harrell, we like you too well, and believe too thoroughly in your honesty and sincerity, to be offended by the candid expression of your convictions. Your reply is perfectly satisfactory when one looks at the subject from your point of view. We have a few comments to make from a slightly different view-point.

1. We do not exactly see how you can say or infer that all Baptist churches are agreed upon what you regard as the proper view of the communion question since we know that many Baptist churches hold a different view and have a different practice. We hope, our good brother, you do not exclude your northern brethren from Baptist fellowship.

2. By "tides of modern thought" we, of course, had no reference to the issues and heresies you mention, but that deepening and widening knowledge of God's will which has put an end to the conflict which once raged so fiercely between Calvinism and Arminianism, and which now embraces what is true in both these systems of thought, in a synthesis that is truer than either one alone. It is this same widening of thought and of fellowship "with the process of the suns," that is modifying the old-time view of the communion question.

3. Your reply to Brother Secrest, as to why you could not admit to the communion table baptized members of other churches, as for instance, Disciples, even those who had been baptized by Baptists, is clear as crystal to any one who is able to accept two things which your reply assumes: (1) Baptist churches are the only "regular churches of Christ" in existence; (2) Only those who are members of "regular churches of Christ," have a right to sit at the Lord's table. Now we are prepared to admit that Baptist churches are churches of Christ, with varying degrees of regularity; but we believe there are others quite as regular, and some of them, in some things, perhaps a little more regular. But there are some churches of Christ, not so regular, which contain members whose Christian character can not be doubted. Why should they be excluded from the Lord's table, seeing that they belong to the Lord? Besides, is it not a little dangerous business for us to undertake to decide who is and who is not entitled to the Lord's supper? We prefer to say: "Let a man examine himself and so let him eat and drink," etc.

4. Finally, we are delighted to know that you would love to see all immersionists "in the same fold." We have long desired to see this. Will you not tell us how you think this union can be effected?—Editor.]

## MARRIAGES.

**Notices of marriages inserted under this heading at the rate of fifty cents for three lines or less (seven words to a line). Additional words at five cents per word. Cash must in each case accompany order.**

CARNEY—HOBBS.—Married, at the parsonage, Bentonville, Ark., Feb. 20, Herbert S. Carney and Miss Gretchen Hobbs, J. W. Ellis officiating.

MAXSON—BACON.—Married, at the home of the bride's parents, Mr. and Mrs. Jasper Bacon, Saunemin, Ill., Feb. 14, Fred R. Maxson and Miss Ruth O. Bacon, J. W. Reynolds officiating.

MYERS—COFFELT.—Married, at Bentonville, Ark., E. L. Myers, of Mason Valley, Ark., to Miss M. E. Coffelt, of Gentry, Ark., on March 19, J. W. Ellis officiating.

PAGE—LUNGER.—Married, at Mayetta, Kan., Homer B. Page and Mattie E. Lunger, Nelson Gardner officiating.

SIDWELL—ELMS.—Married, at the home of the bride's mother, Mrs. Mary Elms, Queen City, Mo., G. A. Sidwell to Miss Josie Elms, I. N. Jett officiating.

STOCKING—DONNELLY.—Married, at the parsonage, Atlantic, Ia., Feb. 27, Fred Stocking and Bessie Donnelly, both of Anita, Ia., W. B. Crewdson officiating.

❁

## OBITUARIES.

**Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.**

### BROWN.

Mrs. Lizzie Harrod Brown, wife of W. E. Brown, died at her home in St. Augustine, Ill., on Christmas day. She was the daughter of A. H. and Ailcy Harrod. She leaves a husband, Elmer Brown, and three children, Mrs. Blonde Tanney, Mrs. Birdie Blevins, and son Harvey, two grandchildren, Hazel and Julian; her aged father, stepmother, five brothers and two sisters, Lauson, Nathan, Halleck, Sharron, Lee, Silvia and Estie, besides three aunts, Mrs. Nancy Babbitt, Miss Lavinia Cox and Mrs. Sarah Harrod, and many relatives and friends. The church has lost one of its charter members, she having been converted and buried with her Lord in baptism by Elder Eli Fisher in 1865. She always lived a devoted Christian life and was a loving daughter, wife and mother. She was an active member of the C. W. B. M., and was ever ready to assist in charitable work. She was in her 54th year at the time of her death. Lavinia Cox.

*St. Augustine, Ill.*

### BONNETT.

Bertha Swift Bonnett, wife of M. G. Bonnett, was the daughter of Clevears W. and Martha D. Swift, and was born in Wilson county, Tenn., Feb. 13, 1834. She removed with her parents while an infant, in 1835, to Weakley county, Tenn., where she grew to womanhood. In 1870 the family removed to Christian county, Mo., to which place she followed in 1871. She was married to M. G. Bonnett in 1876, and died at her home near Billings, Mo., Feb. 10, 1906. Our sister united with the Christian Church at an early age, and lived and died in the triumphs of the faith that lifts the soul above the sordid things of earth. Hers was not the life of the merely nominal church member, for her faith was so strong and deep laid that it enabled her to live above the temptations at which weaker mortals falter and fall. Left at an early age by the death of her mother, the oldest of seven children, she learned early in life what privation and care mean to the human mind and soul. Those trials and duties forced upon her at the age when most girls think most of parties, picnics and beaux, were assumed with dignity and fortitude, and no doubt helped to fit her for the useful life she was to lead, as teacher, which was her chosen profession, and in which she was excelled by none of the time, for "we are made perfect through suffering." The care of her younger brothers and sisters, though no doubt arduous for one so young, was a pleasure rather than a task, and if her charges never reached the high ideal she set for them it was no fault of hers. She bore the acute pain and suffering of the last five months of her life with the heroism of the Christian soldier that she was. The three sisters and three brothers, with the husband, were constantly at her bedside many days before the end, which came peacefully on the 10th of this February. The funeral services were conducted at the family residence by Elder W. B. Moore, and interment was as above. The faith that bore her up under the terrible suffering now consoles us who mourn. Mother went hence in 1857; father in 1876, and the oldest of the seven, whom mother left nearly 50 years ago, has answered the summons that comes to all in the end. "We are seven," but one has gone on before.

*Galena, Mo.* C. B. Swift.

### COLLINS.

Jemima Brown Collins, born March 11, 1822, near Columbus, O.; married in 1841; died at Platte City, Mo., Feb. 7, 1906, where she had lived since 1842. Seven children survive her. She was led to confess her faith in Christ under the preaching of Moses E. Lard, and had led a beautiful Christian life. Harry E. Tucker.

### HARRIS.

Mrs. Cornelia Amanda Harris, widow of the late Geo. H. Harris, of Belleplaine, Minn., died at the home of her son-in-law, James Cragun, of Jordan, Minn., Jan. 21, 1906, with heart trouble. She was born at Dover, N. Y., Aug. 11, 1830, was married in Milwaukee, in May, 1847, and emigrated to Belleplaine in 1854, where she has continuously resided. Six children were born: Geo. A. Harris, of Mankato, Mrs. Chas. Beer, of Redwood Falls, Mrs. James Cragun, who died five years ago; Mrs. Cottier, of Bloomfield, Neb.; Mrs. Ellen Chadderdon, of Windom, and Norman Harris, of Skogmo, N. D. She also leaves 17 grandchildren, 5 great-grandchildren and one sister, Mrs. Esther Woodruff, of Tomah, Wis. She was a woman of excellent Christian character, and her loss will be deeply felt by all who knew her. "Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them." The funeral took place from the Presbyterian Church and the interment was in Spirit Hill Cemetery. Rev. F. Kline, pastor of the Grand Avenue Christian Church, of Minneapolis, conducted the service.

### LAUGHLIN.

Mary Laughlin, born in Knox county, Ohio, in 1833; married William J. Laughlin; laid to rest on Feb. 17, at Ashland, Neb. "Aunt Polly," as she was called, presented to the world the loving spirit of the Master, and in all my ministry I have never known any one who impressed me more than this truly Christian woman. She lived to see her whole family members of the church and leaves a devoted husband and three children.

A. W. Henry.

### LOVE.

Nancy Harriet Love, at her home in Linden, Ind., Feb. 2, aged 72 years. She had been a member of the Christian Church for 60 years. She was a faithful mother, and is survived by six children. Wm. Pearson.

### RICHARDS.

William Richards, at Fort Madison, Ia. He was born Feb. 20, 1818, at Hamilton, O., and served for many years as deacon in the Lost Creek Christian Church. Flora E. Jackson.

### SMITH.

Eva Ellen, infant daughter of William and Cory Smith, of Fredericktown, Mo. S. P. Gross.

### TRACY.

Charles Edwin Tracy, at Homer, Ill., Jan 8, of consumption, at the age of 31 years and 6 months. He left an aged father, three brothers and one sister. J. A. Lytle.

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# The Home Department

## The Armor of God.

*Eph. 6:14-17.*

You are longing to enter the conflict,
  To battle for truth and the right,
To conquer all doubt and all evil
  And put every error to flight;
But if you would follow the Savior,
  Would walk in the path that He trod,
O, think, e'er you enter the battle,
  Have you put on the armor of God?

The helmet of God is Salvation,
  Are you wearing it into the fray?
Are you seeking to help and to strengthen
  Each sinner you meet in the way?
Do you honor the good in your brother?
  Let him falter and fail as he will?
Ah, that glorious helmet, Salvation,
  Comes not to destroy but fulfill!

Your shield is the faith that He gives you;
  Are you lifting it high in the fight?
Shield of faith, your own honest conviction,
  Whatever another deems right.
And though it may seem but a target
  For the weapons your enemies wield
That soul shall not fall in the battle,
  Whoever is true to his shield.

Your weapon? The sword of the Spirit,
  Word of God that shall gleam through the night.
Do you honor the power you are wielding?
  Do you walk in its marvelous light?
Has it cut from your life every evil?
  Has it conquered and humbled your pride?
Not alone its commands but its Spirit
  In you must be flesh and abide.

The breastplate to wear in the battle
  Is the righteousness Christ can impart;
Put it on, and whate'er may assail you
  No weapon shall enter your heart.
Be girded with truth and be faithful,
  True to God and the Savior who died;
True to all who have wandered and fallen,
  You shall conquer whatever betide.

The Gospel of Peace is your footgear.
  Peace in warfare? That peace of the heart
That loves to find good in another,
  And yearneth the best to impart;
That peace that is free from all malice,
  That longs for all warfare to cease.
Ah, the way will be rough for the Christian
  Not shod with the Gospel of Peace!

You must stand for the right like a soldier,
  You must ever be faithful and true,
You must honor the truth that is steadfast,
  And the faith God has given to you.
You must go with Him through the dark valley,
  Through the rough, stony paths that He trod;
But, O, ere you enter the conflict,
  Be clothed with the armor of God!

MAY GRIGGS VAN VOORHIS.

*Toledo, Ohio.*

* *

## The Bronze Vase.

**By J. Breckenridge Ellis.**

**Synopsis of Preceding Chapters.**

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half brother in St. Louis having failed to answer repeated letters from Mrs. Revore. The new minister, Brother Bellfield, takes the children into his already overflowing home. Rhoda has a visit from a mysterious man named Boggs, who claims to have been sent by Mrs. Revore's half brother to find out whether the children know anything of a bronze vase. After much delay it is decided to send Rhoda to an orphan home, and Raymund to Mr. Omer's farm.]

### CHAPTER XI.

When Rhoda and Raymund left the little square porch of Miss Glory Aggency, with its under trellis work of blue painted laths, they were unhappier than they had been since their mother's death. They looked across the picket fence at their old home, the one-story cottage, with its round dormer window over the porchless front door. The round dormer window had always reminded them of an eye. It had watched their home-coming in schooldays; it had seen them at play on holidays; it had often shown their mother's face as they came through the iron gate. Now, the same glass eye was watching them sadly passing down the village street with the heavy consciousness of hearts that soon must be separated. They met some of their old schoolmates who had not known exactly how to greet them since they had become orphans. There was no display of youthful friendliness now. The twins were too miserable, and the others too much awed by changed conditions.

"It is only three days," gasped Rhoda. "Then Mrs. Omer will take me to the orphan home, and Mr. Omer will take you out to his farm. Oh, Raymund!"

"Well," said the boy, vainly striving to speak cheerfully, "we *can't* stay at Brother Bellfield's."

"No," said Rhoda, "I talked to Miss Glory after we left the room. Brother Bellfield is *so* poor! And the church here never pays the salary till long after it is due; and you *do* know, Raymund, that his children are not much help in the work. Miss Glory actually said that we are more help to him than his three boys. Of course, I explained that they can't work, but she didn't seem to believe it. And, at last, she said again that she didn't understand children, and I just spoke right out, and I said, 'Maybe you don't understand children, Miss Glory, but we understand *you*, and we know how good you are, and we love you, both of us do!'"

"What did she say?" Raymund inquired.

"She didn't say anything. She just began to cry. I was sorry I made her feel bad. But, after all, I don't seem *very* sorry. Looks like to me that everybody in the world ought to be feeling sorry this evening!"

They had almost come in sight of the minister's house, when Raymund suddenly stopped short.

"You have a plan!" Rhoda flashed, prophetically.

"Yes, I have," said Raymund, whose face had grown excited. "Oh, Rhoda! It is such a plan! You know Wizzen?"

"Yes, I do!" cried Rhoda, catching his eagerness.

"We will go to him this very evening—just you and I—right after supper, before it is real dark—"

"Won't they miss us?"

"Why, of course not; there are too many there for any two people to be missed just a little while. If we can run away from Jack. That will be the trouble."

"Take Jack with us," said Rhoda. "He wouldn't ever tell. But what is it?"

"We will go to Wizzen—yes, Jack can come—he's a first-rate fellow, *although* he doesn't ever want you along, Rhoda; I don't like that about him."

"I am in the way," Rhoda apologized.

"And we will ask Wizzen to have his wagon ready to-morrow night: and to-morrow night we will *run away!*"

*"Oh, Raymund!"*

"We will go out into the world," cried Raymund, "and we will seek our fortunes."

"Oh, *Raymund!*" cried Rhoda, as before. "But will Wizzen go?"

"Of course he will go. Now, don't say a word to anybody. I'll talk to Jack."

As soon as the children came up to the wide porch that circled about the building, they were met by Brother Bellfield, who wore his accustomed jaded air. "I'm glad you have come, Rhoda," he said, as Raymund hurried in search of Jack Bellfield. "My poor sister" (he referred to the invalid) "is in a perfect fever for somebody—it doesn't matter who. The poor dear has been lying on her bed the entire day, reading the magazines and papers, and she has laid out at least a dozen articles that she says are too good to be lost; and she is charged with important news—really *charged*, Rhoda," he added, with a rueful smile. "But I must get my sermon ready."

"I will go and listen to her," said Rhoda. "But, oh, Brother Bellfield, I am to be sent to an orphan home without Raymund!"

"Yes, dear child," said the minister; "Mrs. Omer stopped here on her way home. She did not get out of the buggy. She told us. I reckon it's the best thing that can be done. Maybe we will make a raise somehow, and if we do, we'll send for you. And Raymund will soon be a big, strong boy, and then he will take care of you, and you two will live together."

The minister had not suggested any immediate escape from the serious difficulty of the situation; he had not said anything in regard to Raymund that Rhoda had not already thought out. And yet, his manner seemed to impart a hopefulness and helpfulness to every word. It was very strange, but Rhoda felt suddenly as if everything were different. After all, if they ran away with Wizzen—she suddenly felt that the minister ought to be taken into their confidence; but if he were, it would end the project. That made her experience a regrettable sensation of guilt. Was it very wrong to want to run away and live with Raymund?

Jasper came to the door, twirling his cane. "Father," he said, "aunt Patsy has saved up a stack of articles this high"—measuring with the tip of his cane from the floor. "She wanted to read them to me, but I must go down town and look about for some sort of work. I am thinking of real estate. I told Morton to

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go and listen to her; but he is so droopy and mopey that he said it wouldn't be any use; he couldn't hear a word. And my wife has those three children to look after. Can't you go up? Aunt Patsy says the pieces are too important to be passed over."

Brother Bellfield looked helplessly about him, then remembered Rhoda. "Rhoda is going," he said, and snatching up his Bible, he disappeared. When Rhoda had heard all the articles saved up by the invalid, it was supper-time. After supper, as by a sort of accident, she found herself with Raymund and Jack in the front yard.

"Now's the time," said Jack, who had entered heartily into the project. "We'll go to Wizzen's at once." He felt that Rhoda's presence was indispensable to the success of the enterprise, but he showed his partiality for Raymund by walking with that youth, and letting Rhoda trail along after them rather lonesomely. However, the importance of the plan was too vital to allow room for many irrelevant sensations. None of them had ever before honored Wizzen by a visit, but everybody knew where the workman lived, because Crawley was too small to allow of a mystery in the way of habitation. Back of the main town was a steep street that most people preferred to avoid even though their doing so caused them to drive several blocks out of their way. On this street, without any yard to lend a softness to its aspect, was a one-room cottage, one edge resting upon the ground, and the other standing airily upon piles, on account of the abrupt steep. Back of the house, a wagon was to be seen, and tied to its wheels were two dispirited, bony and apparently feeble horses. "Look!" said Jack, pointing them out, as his handsome face beamed, and his black curly hair, so like his brother Morton's, quivered with interest. "There are your steeds. If you run away with those horses, you'll have to put 'em in the wagon and do the pulling!"

"Oh, they are strong!" said Rhoda. "Wizzen goes to Kansas City with them, hauling old iron."

"Well," said Jack, "they don't look gamy, but maybe their strength is in their bones. There seems to be plenty of bone. Go on and knock, Ray."

The cottage had a peculiarly disreputable appearance. Thanks to the elevation caused by the piles, one could see—indeed, could not avoid seeing—everything under the house; and everything that had been used and worn out for the past 10 or 20 years, seemed to be there—old boots, broken crockery, ashes, rags, tin cans, etc. A short ladder led up to the blackened door. The entire building was blackened with the dust, smoke and grime of countless years. One window only was to be seen from the street. One of the upper panes had been broken out; the place was stuffed with a pillow, not so black as the house, but giving fair promise of at last rivaling the cracked walls.

Raymund climbed up the ladder and knocked.

(TO BE CONTINUED.)

* *

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## Pearl's Hero.

BY JOSIE BALLOU SHERMAN.

Such a storm as it was!

The snow fell in a feathery avalanche, and as the wind took it here and there 'twas tossed about in beds of downy whiteness on every side.

"I telephoned two hours ago and still he is not in sight. I'm fearful he can not reach here through this blinding storm."

"Oh, George, if he does not come, what will we do?"

The speaker, a woman, turned anxiously from the window to the door of the sick room, where lay her little daughter, tossing to and fro, burning with fever and crying with pain.

The mother changed the cloth of cold on the head and endeavored to soothe the little sufferer by saying, "The doctor will soon come dear, and then you'll be better."

She went again to the window and in the gathering dusk of the evening saw a team plunging their way through the drifted snow and blinding storm. On it came, slow but sure. It was he for whom they waited.

Mr. Warner hurried out to take the doctor's team and he at once came into the house. Wrapped in his fur from head to foot, with only his nose and eyes visible, he looked the mythical Santa Claus.

Dr. Emerson was a man whose face attracted and held one's gaze. It was not a beautiful face. No face is called beautiful after fifty years of helping bear others' burdens has left its imprint. Beauty pleases, tenderness charms.

There was a high bred grace and kindliness about this face far better than beauty, which lent a charm to the soft blue eyes which looked into the faces of father and mother as he took their hands.

He hastened to the sick room and spoke to the little girl, but she knew him not.

His worst fears were realized. The disease had made rapid progress, and he saw at once it must be a fight for the life of the little one lying there so helpless before him.

Once before—seven years it had been—he had seen this child as helpless as now, when he had ushered it into the world and given it into the arms of the labor-spent mother.

Little Pearl turned her eyes at the sound of the doctor's voice, but no smile of welcome recognition crossed her face.

The doctor was her best and closest friend. He had nursed her through the ills of babyhood and was a constant friend to the family in time of trouble. She had been taught never to fear him; that he would not hurt her intentionally; that his medicine would always help.

She had no fear when he roused her. She knew him for a moment only. He gently took her wrist and without any hesitation she took the mixture he prepared for her.

The mother, relaxed from the strain of anxious waiting and watching, sank into a chair and, burying her head in her arms on the table, shook with sobs.

The distressed husband and father tried to soothe her. With one hand on her soft brown hair, he stood with eyes riveted on their darling child. Dr. Emerson gave him a look of pity and said huskily, "George, I'll save her if I can."

Seating himself by the couch of the little sufferer, he took out his watch and placed it open on the table. He prepared his medicines. Placing his fingers on the throbbing wrist, he leaned forward earnestly, his eyes intently fixed on the sick child's face.

The light fell full on the little head, with its damp touseled yellow curls, its bright, red cheeks and wide open eyes.

At short intervals a moan escaped the lips of the little sufferer, accompanied by a fitful toss of the sunny head. This was the only sound heard in the room besides the mother's stifled sobs.

Every fifteen minutes the spoon was emptied between the cherry lips of little Pearl.

One hour went by. Another followed. The moans became less frequent. Still two more hours passed and yet the doctor stayed at his post. The doses of medicine became less frequent. When the light of the early dawn peeped in the eastern window, Dr. Emerson still sat with his eyes riveted on the little face, but the child slept.

Her cheeks had lost their purple hue, and the wrist he still held was moist and cool. The pulse gave forth a regular rythmic beat.

As the doctor arose from his vigil, the father noticed him take his handkerchief and wipe the tears away—tears of joy, because the crisis had passed in safety to his little friend.

Exhausted mentally and physically, the doctor hurried forth to his home. Plunging through snow drifts, as high as the horses' heads, and battling with the elements, he arrived at his office only to go forth again to others claiming his skill and watchcare.

The Warners fully appreciated their physician. There was no tendency on their part to depreciate his skill. No time was ever spent in sarcastic flings at his Christlike and magnificent calling. They followed his directions explicitly, gave every dose of medicine and awaited results with patience.

The little girl improved under his constant watchcare.

One day he came and said good-bye. Pearl was sorrowful at the thought of not seeing her doctor each day.

"Doctor," said Mrs. Warner, "you have our untold gratitude for your unceasing care. It seems absurd to measure the cost of such service by a few paltry dollars."

Mr. Warner stepped forward and handed the doctor a bill for which he thanked him. As he put the money in his pocketbook he said, in a confidential way, "I'll tell you, if all the laity showed the appreciation for a physician's service that you have always shown me, and would pay me when my work is done, the practice of medicine would be much more satisfactory and less burdensome. As it is, to come into homes like yours, is like finding an oasis in the desert."

The hug and kiss of Pearl at parting did much more to pay the doctor for his service than the dollars and cents which he received from her father's hand.

The happiness of life is made up of minute fractions—the little soon forgotten kiss, a look, an unspoken compliment, and a hundred other little acts of self-abnegation in the discharge of the duty that lies nearest.

When the spring came, the Warners made a special trip to town to say good-bye to Dr. Emerson, ere they left for the seashore, where they were to stay several weeks.

Breezy Beach was a pretty place. The summer cottages nestled closely together in a sociable way. The residential homes swung out in three directions, backed by magnificent trees, undulating farms, and near the horizon a stately row of the everlasting hills. All this was faced by the sea.

The cool breeze, the sunshine on the sparkling water, the fishermen's boats idly drifting, and children playing in the clean white sand, their voices sounding with merry notes of glee, all together had its effect on the minds and hearts of its residents. For surely there is a something in the calm of nature round about us that quells our petty trials and doubts and makes us live nobler and better lives.

One bright sunny day in June Mr. and Mrs. Warner, with Pearl and several little playmates, were walking on the beach, watching the bathers and the many fine equipages which went dashing along the macadamized driveway.

The children dropped close to the roadside to build in the clean white sand. The parents, with others, were watching a boat far out at sea and almost forgot the little ones.

Suddenly a coachman who was driving four mettlesome steeds seemed to have more than he could do to manage them. He pulled vigorously on the lines, but all to no purpose. Voices arose, "Clear the way!" For now they were running at a very rapid rate. A little child was slowly toddling along right in the driveway, directly in front of the oncoming horses, having wandered away from the unobservant eyes of a nursery maid.

Pearl Warner saw the approaching teams and started for the child, for its baby feet could not have carried it out of harm's way in time and its infancy prevented any sense of danger.

When the voice and rumble and rush reached Mr. Warner's ears, with quick strides he started straight for the two children, whose imminent peril now seemed certain.

Quick though he was it seemed as if he would not be in time. With cries of horror the startled mothers and friends saw the horses coming so rapidly that it seemed both man and children must be trampled underfoot.

And so they would have been, had Mr. Warner endeavored to catch the children and return; but with great precision of judgment he caught both chilren in his strong arms, ran across the hard beaten track to the other side and fell flat, but with both the baby and Pearl safe and unhurt.

The laughing baby was returned to its mother's arms. It seemed to think all the excitement was created for its amusement. The lady was profuse in her thanks to Mr. Warner and kissed Pearl very tenderly and said to her: "I shall not forget, my

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dear, your effort to save my baby at the risk of your own little life."

Many pressed around Mr. Warner offering congratulations and words of praise for his agility and good judgment. But to all these attentions he was dumb. He looked into their faces with frank gladness and utter unconsciousness of self.

"I am so thankful I stood close enough to reach them. You would have done the same, and you and you," said he, pointing to one and another as they stood about him.

A responsive chord in the hearts of the people at Breezy Beach, vibrated, when Mr. Warner's heroic act came to their notice. It was the topic of conversation at table, in the parlor of the hotel and when they gathered on the verandas in the evening. One could overhear words about "the hero fund" and "the club meets to-night," and "he is worthy of it." These sentences were hardly understood by the newcomers and it was very discomfiting to Mr. Warner, who realized it referred in some way to his simple act of kindness.

There was an organization of these warm hearted people known as "The Emergency Club." It was sustained by yearly dues and its object was to save life on land or sea. It had a special fund set aside, known as the hero fund, the payment of which was made to any one doing a heroic act in order to save life.

Two hundred dollars was the amount of this fund. Several times in the history of this club had this been paid to savers of life.

Mr. Warner was cordially invited to attend this club meeting, which he did, and when the wish of the society was made known to him he pleaded most earnestly that they hold it for one more worthy. Seeing his efforts useless, he asked that the honor be conferred on his little daughter, as her intentions were to save the baby at the risk of her own life.

This they did, and Pearl Warner became a beneficiary of the "hero fund."

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She was very much impressed with the gift, not because of its money value, for she had all a little girl wanted and needed, but the meaning of it all, a life saver.

The thoughts ran through her mind like shadows cast by flying clouds over a June sky, one hardly leaving ere another would come, as to what she would do with her hero fund. Many air castles were built, but all the time the words a life saver stayed uppermost in her mind.

Several days passed, when Mr. Warner finally asked, "What has my little daughter deceived to do with her hero fund? Give it to the Orphans' Home?

Pearl shook her head.

"Bank it?" questioned her father.

"No, no," said Pearl. "If I may whisper it, I'll tell you."

Pearl placed her arms about her papa's neck and as the rosy lips touched his ear in their swift movements, Mamma Warner, who was looking on, could tell by the expression of her husband's face that the message was one prompted by love and met with his approval.

He kissed her tenderly as she finished and said: "I am proud of my little girl. You have my consent. Go talk to mamma about it." And they did talk and plan in the privacy of their room.

"Now, papa," said Pearl the next morning, "here is my letter. Do you want to read it? I want you to, before I seal it tight."

He took the letter and this is what it said:

"My Dear Dr. Emerson: I tried to be a life saver, but was not quick enough, so papa saved me and the baby, too, in his big strong arms.

"The people wanted papa to take the 'hero fund,' but he would not do it, so they gave it to me. Now, my dear doctor friend, you have been a really, truly life saver, 'cause you saved me more than once, and you just go on saving people when you are so tired and sleepy, and I love you so that I want to give you my 'hero fund.'

"If you love me, don't say no, for I'm the happiest little girl at Breezy Beach.

"I am your loving friend. Pearl."

Mr. and Mrs. Warner enclosed a more lengthy explanation of this somewhat unique letter and enclosed it with the necessary papers, and sent it to Dr. Emerson. By return mail Pearl received a reply and could hardly wait to hear the following letter which her papa read aloud:

"My Dear Little Friend, Pearl: I take off my hat to you. Your strange, yet sweet letter, I must say, made your old doctor friend rejoice that he had so lived as to merit the feeling you express for him. I assure you it warms the center of my heart. Knowing your parents as I do, it will be a pleasure to accept the gift of your 'hero fund.'

"And may I pass it on? With your consent it shall be enlarged and many little girls and boys who are less fortunate than you, and who come under my care almost daily, shall receive care, attention and blessings from your hero fund.

"As I go forth to relieve suffering humanity, be it calm or storm, or when called to a night patrol in my life saving service, the sweet, holy sentiments expressed in your letter will be a little isle of sunshine in my life to which memory will again and again return.

"I beg to be remembered to your dear father and mother. I am, most affectionately, 'Your doctor friend,' Emerson."

And thus the doctor, "with light in his looks," entered the chambers of sickness. Noiselessly moved about the assiduous, careful attendants, moistening the feverish lips and the aching brow, and in silence closing the sightless eyes of the dead, and concealing their faces, where on their pallets they lay, like drifts of snow by the roadside. Many a languid head upturned as he entered, turned on its pillow of pain, for his presence fell on their hearts like a ray of the sun on the walls of a prison.

# Japan Appeals to Generous America

## OVER A MILLION IN THE NORTHERN PROVINCES, FACING STARVATION, CRY FOR HELP = WILL YOU HELP THEM?

### The Impending Death-Roll

AN OLDER SISTER

A TERRIBLE famine is sweeping over the northeastern provinces of Japan, leaving heartrending suffering in its track. Unless rescue speedily reaches the stricken victims, conservative estimates fix the impending roll-call of Death at a figure exceeding the entire loss on Manchurian battlefields, counting the wounded and missing as dead.

As much land was tilled as in former years. The same care was lavished upon it, but when harvest time came, the rice crops (the staple food of the people) were a total failure, as a result of too little sunshine and too much rain.

The Japanese are an industrious, proud, and unusually brave people, and their Government shrank from exposing their pitiable plight to the world; they so lately filling the role of conqueror before onlooking nations, were unwilling to turn suppliant. But when poverty became destitution; when tens of thousands in those provinces of the North supported life by the grass and roots of the field, and a million of their own people stood in imminent peril of starvation, the officials admitted that quick and abundant aid from without would be thankfully welcomed. The reports from Japan, which describe a large part of the population in the famine provinces as "reduced to subsistence on roots of trees, leaves, bark and acorns," add that "over half a million are facing extreme conditions and must succumb unless help is speedily given."

### "Hunger Bread" in Japan

THE CHRISTIAN HERALD has just received from the Rev. Mr. Loomis, representative in Japan of the American Bible Society, the first samples of Japanese "hunger bread" received in America. If it were but possible to put fragments of these specimens of the food to which human beings are reduced, upon the tables of the great-hearted American people, not one more word of appeal would be needed from pulpit or press, to bring into the Relief Treasury, money in superabundance from Maine to California. The most forlorn tramp by the wayside would turn in nauseated disgust from this baked mixture, formed sometimes of acorns, sometimes of a shrub root called *tara*, again of small berries much like acorns, or dried radish and burdock leaves—all boiled, dried and pounded, then mixed with a very little powdered rice, and made into cakes or stewed. It is indeed revolting—in some localities the whole population is sick.

Can we sleep on peaceful pillows,
  When the light of day has fled.
While across Pacific's billows
  Tens of thousands starve for bread?
Pitying hearts that throb with sorrow
  By your deeds ye shall be known.
Give to-day, and ere to-morrow,
  'Twill be carved on God's white throne.

### The President Appeals

So ominous is the outlook, that President Roosevelt has been moved to address an appeal to the American people in behalf of the suffering nation, in which he says:

**"The famine situation in northern Japan is proving much more serious than at first supposed, and thousands of persons are on the verge of starvation. It is a calamity such as may occasionally befall any nation. Nations, like men, should stand ever ready to aid each other in distress, and I appeal to the American people to help from their abundance their suffering fellow-men of the great and friendly nation of Japan."**

He hath made you but the stewards
  Of the wealth you now possess;
Share it with your needy brothers;
  It will help you in distress.

### A Missionary Story

Mrs. Gurney Binford, a devoted missionary of the Friends' persuasion, relates in simple language a tragedy more thrilling than any of fiction or drama, which has just taken place before her eyes, but of which she learned too late to be of service. In a district near her there lived an honest, industrious farmer, who, with his family, were brought to the last extremity. Everything had gone to procure the pittance which would keep them together one more day, and at last the father said: "We have never begged—we cannot now. We must die of starvation here, there is no hope for us." So he traveled wearily up the hill, his wife and two children by his side, and together they flung themselves from a cliff, at the base of which their dead bodies were afterwards discovered. Mrs. Binford adds: "There are so many, many suicides. The real Japanese war is only just beginning; there are so many widows and orphans, so many maimed and disabled soldiers who are fighting the grim enemy, Starvation. Yes, the war is only beginning."

Happy Japanese Children Before the Famine Came

### If We Hesitate, They Are Lost

There are those to whom the miseries of the world
Are misery, and will not let them rest.

A JAPANESE MOTHER

Thank God that this is true! Already the big American heart has guided the willing hand to the purse-strings, and contributions have begun to pour in from every quarter, sent us by many who never rest when the "miseries of the world" are brought before them. We have no fear but that the help so desperately needed will come, in Scripture measure—"pressed down and running over," but it is difficult for us to grasp the urgent need of quick action. We must stem the tide with an almost feverish haste, or thousands—yes, tens of thousands — will be swept away by the overwhelming flood ere we can stretch a hand to save them. Think, think of mothers bound to the little ones they bore, by cords of love just as strong and undying as yours, who, to-day, this moment, heedless of the clutching grip of hunger tearing at their own vitals, are hopelessly and helplessly watching the bright, beautiful hopes of their poor, narrow lives, starve to death before their haggard eyes. "That love has a broken wing which cannot fly across the ocean." Send yours forth upon strong pinions to enfold the shrunken baby form over which some other mother yonder is bending with breaking heart!

### Help Them Ere They Die

We urge upon each and every reader of THE CHRISTIAN EVANGELIST to join the life-saving crew, and to throw out to these starving people the life-line before it is too late. Pray that God's people everywhere may realize the importance and urgency of the case, and may willingly and cheerfully give, even as God has prospered them. Young People's Societies, Epworth Leagues, Christian Endeavorers, work earnestly, for the night of death threatens to enshroud a nation. You can give the clouds a silver lining, and you will do it. This is the King's business. It requires haste. Every day's delay may prove fatal. Let us, then, be up and doing. He that sitteth in the heavens looks down and watches us.

**For contribution blanks, circulars, return envelopes in the interest of the Famine Sufferers, address as below.**

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ST. LOUIS, APRIL 5, 1906.

The Simultaneous Bible School Campaign for all Churches of Christ in America during the month of April, 1906, ought to enlist every lover of the truth in enthusiastic endeavor to promote the great ends of New Testament Christianity. Ignorance of God's Word is at the root of every wrong, and all social, moral and religious advancement depends upon the Scriptures. There is no limit except that set by our own indifference to the growth of our Bible schools, in both numbers and efficiency; and their permanent growth in numbers depends upon the increase in the thoroughness and interest of their teaching. Increase of attendance that does not carry with it improved teaching will not only fail to be lasting, but, even if enduring, would be of little value. The Bible school does not exist simply for itself, but in order to teach the divine Word, and if, on examination, those who have been attending are found to be ignorant of the truth, it has proved a failure. The pioneers of our movement were famous both for their familiarity with the Scriptures and their zeal in teaching them. If their children fail of these two things, no matter how loyally they may have held fast to all other distinctions of their fathers, and no matter how many additional graces they may have added, our Centennial will be but a vain show. But if we abound in these, then all else that is good must follow. Teach the Bible, and it will constrain young men to enter the Gospel ministry; teach the Bible, and it will impel older men to bequeath their fortunes for the endowment of Christian colleges; teach the Bible, and therein will be found incentives to and examples of systematic Christian liberality; teach the Bible, and its author's great world-wide purpose of evangelization will lay hold of the hearts of those instructed; teach the Bible, and the sin of sectarianism will die of starvation; teach the Bible, and its heart-throb in the Savior's last great prayer will find response in every breast until all shall be one and the world shall believe.

W. R. Warren, Centennial Secretary.

**The Christian-Evangelist**

**J. H. GARRISON, Editor**

**PAUL MOORE, Assistant Editor**

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B. B. TYLER, } Staff Correspondents.
W. DURBAN,

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## What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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# THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLIII. April 5, 1906 No. 14

## 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

Read Brother Russell's plan for strengthening our weak churches in California. Doubtless by centennial year many of these mission churches will be mighty fortresses of our God and the great truths he committed to the apostolic churches. We dedicate this page as a scroll on which our various state secretaries are privileged to record all triumphs of the primitive Gospel in their respective states. The faith once for all delivered unto the saints should make this department of thrilling interest through reports of debts paid, new houses dedicated, trophies won from denominationalism, sectarianism and the world, Bible study inculcated, and the life of Christ more and more perfectly expressed in the lives of ever increasing thousands of disciples of Jesus.

### The Work in California.

D. A. RUSSELL, SECRETARY.

Following out the plan of the Centennial movement the State Board is planning an evangelistic campaign among the weak churches this spring. There are about twenty small congregations unable to support a regular evangelist. Some of these have had no revival for three or four years, and are hungry. A number of successful pastors have agreed to hold a missionary meeting at one of these needy points. A nice feature of this work is, these men go out, just as the first disciples did, with no promise of remuneration save that which comes from helping the Savior at a point where his children are not able to do the work alone.

Another important step is an effort upon the part of the churches of Greater San Francisco to secure E. W. Darst for the work of city evangelist. There are one million five hundred thousand people in California, and one-third of them live in the Bay Cities. A great opportunity is here offered for missionary work; and if E. W. Darst takes hold of it success is assured, for he is invincible.

The Centennial movement is timely, and can not fail to result in great good. Our churches and State Board are in hearty accord with it and are already in line to assume their share of responsibility. California is so far from the center of our religious population that there is always danger of getting out of touch with the larger movements of the church; and this would certainly occur if it were not for some strong qualities in our ministers. These men may not be quite as tall, on an average, or as broad, as those of some of the older states of the east; but for *length and breadth,* for pluck, for downright heroism, for men of hearts and parts, they may be depended upon to a man. Why, there are men here preaching for $30 a month, and no complaint, who have written the secretary to call upon them for whatever may be needed to carry on the Centennial propaganda. Heroism?—yes, and more.

### Centennial Helpers.

The people here are much pleased with The Christian-Evangelist. In fact, how could it be otherwise?—O. L. Lyon (Minister), Newman, Ill.

I read The Christian-Evangelist each week at the home of one of our ministers. I would not be without this privilege for a great deal.—James Small.

Our son has journeyed a long way from home. We want The Christian-Evangelist to follow him to Maynard, Mass.—W. S. Berkey, Mount Ayr, Iowa.

I trust you may be spared many years to carry on the Lord's work. I would not like to give up my Christian-Evangelist as it is.—A. W. Campbell, Taiala, I. T.

Enclosed find check for $1.50, for The Christian-Evangelist for current year. Would not do without it for three times price asked.—L. E. Boyer, Enid, Okla.

Enclosed find $1.50 for renewal to The Christian-Evangelist. It failed to come last week. I feel the loss so much I renewed.—Mrs. John Wright, Shelbyville, Ill.

Credit my subscription account with $5 for The Christian-Evangelist, which I can not do without. May you more than realize the 100,000.—F. M. Brasier, Alton, Ill.

I especially enjoy the Editor's Easy Chair. He dedicated our church here more than sixteen years ago, and we have a warm place in our hearts for him.—Laura Blaker, Pleasanton, Kan.

I am heartily in sympathy with you. My best wishes are for your success, and wherever I go I will encourage the brethren to work for The Christian-Evangelist.—J. J. Judy, Emden, Ill.

We have now sent you twenty-five names and expect to continue to push The Christian-Evangelist, for it is without doubt the greatest religious periodical. Yours for 100,000.—C. W. Van Dolah, Hutchinson, Kan.

The spirit of The Christian-Evangelist well interprets the feeling of the times and leads us toward that day prayed for by the Savior when all Christians should be one.—G. H. Clark, Rensselaer, Ind.

You have been so kind to me I want to do something for the Centennial of 1909, and know of nothing better than to boost The Christian-Evangelist toward the 100,000 mark. I will be one to furnish you 500 new subscribers by 1909.—E. E. Violett, Shelbyville, Tenn.

The Christian-Evangelist has been my favorite paper since my first acquaintance with it in 1895. I was then a student in Milligan College. It is an ideal paper. May it long continue to bless and uplift mankind.—Robert Raney, Eaton College, North Carolina.

I have been a close reader of The Christian-Evangelist for twenty-five years. If I only had some way to convey to my brethren the joys and comfort I have enjoyed through its gracious ministry, I would have no trouble in placing it in every home.—A. H. Noell, Asherville, Kan.

My age and poor health deprive me of doing much active work for The Christian-Evangelist, but I can pray that 100,000 homes may come under its Christlike influence. In the Editor's Easy Chair I find so many friends. I find myself responding with all my heart to their utterances therein contained. May the hand that wields the pen in promoting Christian love and Christian unity be spared for many, many years to come.—Mrs. M. C. Houston, Morganfield, Ky.

I am with you heart and soul for the plea advocating church federation. I never stop when my Christian-Evangelist comes until I read it all. I have read it for nearly thirty years and can not do without it. I expect to take it as long as I live, but that may not be long, as I am 74 years old.—John Fisher, Mount Hope, Washington.

We can not afford to do without The Christian-Evangelist. It strengthens and encourages to be strong and to build on a firm foundation. It breathes the spirit of the Master. I took the "Pioneer," published at Chillicothe, when a mere boy, and followed it through all changes until it has become the improved Christian-Evangelist—and still improves.—F. M. Stewart, Sewal, Iowa.

I am an old farmer and do but little correspondence, but I think I can get ten or more subscribers to The Christian-Evangelist. The editorial "Is a Revival Coming?" is, I think, as close to putting a true light on the lives of church members as anything I ever read. Some of our ministers are at fault for a great deal of the worldly-mindedness of the church members, and for the people's failure to read religious literature.—P. T. Soper, Kearney, Mo.

### Go Up Head!

I have not read The Christian-Evangelist as long as some others, but now I have dropped all other church papers. To me it seems to have reached the high-water mark on many lines, viz.: It is a religious paper; it is fair-minded and sweet; it has struck the keynote on the subject of the Holy Spirit; it has approached "church federation" from the only point possible, that is to say, meet together, learn, love, absorb, and in this way mountains will be removed. Any other position is murderous to our plea for union. If it were lawful the Campbells would come down from heaven and join in this noble work. Be patient, we are Disciples.—J. T. Taylor.

## Current Events

### Hadley and Standard Oil.

Any man who can break through the hermetically sealed secrecy of the Standard Oil policy deserves congratulation on the accomplishment of a difficult feat, whether anything comes of it or not. Attorney-General Hadley, of Missouri, has done that, and it seems more than likely that something will come of it. He has, in the first place, compelled the officials and agents of that company to go on the witness stand and testify. It is probable that he could get Mr. Rockefeller himself on the stand if he insisted on it, and if Mr. Rockefeller would emerge from his retreat in New Jersey long enough to have a summons served on him. But most of the desired information has already been obtained, and forcing the head of the trust to testify would be rather a spectacular than a substantial part of the proceedings. The most interesting fact which Mr. Hadley has brought out is that the Standard Oil Company actually owns a controlling interest in the so-called "independent" companies which are supposed to be its competitors in Missouri. The Waters-Pierce Oil Company and the Republic Oil Company are controlled by and for the Standard Oil Company, daily reports of their operations and condition are forwarded to the Standard Oil headquarters in New York, and from that center their policy is directed. Mr. Hadley believes that, on the basis of the facts which he has established, he can prove that the Standard Oil Company and its officials are guilty of a combination in restraint of trade, for which the minimum punishment would be a heavy fine and prohibition of further business in the state, and the maximum, the confiscation of all of the property of the company within the state.

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### The President's Talk on Labor.

When the American Federation of Labor, represented by its president, Mr. Gompers, and the members of the executive council, presented to President Roosevelt a memorial concerning labor legislation now pending, it drew forth one of the most admirable responses ever made by a President to a visiting delegation. The spirit of his remarks was more notable than the substance of them. He touched on the anti-injunction law, pointing out the necessity of injunctions as a part of the legal machinery and stating that the government had, during his term of office, used injunctions against combinations of capital a score of times and not once against combinations of labor, though it would be ready enough to do so if occasion arose. He approved the exclusion of Chinese laborers. He took a strong stand against the enactment of an eight-hour law for the Panama Canal work, on the ground that the conditions there are wholly different from the conditions here. The admirable thing about it all was that the President said what he had to say with absolutely no concern for its probable effect on the "labor vote." It takes a brave man to resist that sort of pressure, and a wise one to do it tactfully. To be sure, a President in his second term can afford to be somewhat independent, but Mr. Roosevelt was the same in his first term. He is in sympathy with the laboring man, but he has the courage to oppose squarely what he considers unwise legislation which is proposed in the ostensible interest of American labor.

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### Judge Humphrey and the Packers.

The decision of Judge J. Otis Humphrey, of the United States district court, in the case against the meat packers is a great disappointment to the government and a hindrance to the prosecution of the offenders against the anti-trust law. This is not to say that the decision is not good law. Very likely it is, and if so the government will simply have to adopt other tactics in its war upon the beef trust. The substance of the decision is that the sixteen packers who were indicted on evidence secured by Commissioner Garfield in his investigation, are released from the indictment on the ground that they were compelled to testify against themselves in the investigation, but that the five packing houses which were indicted at the same time must stand under the indictment and come to trial. The individuals are released; the corporations are held. The fifth amendment to the Constitution guarantees to any accused person the right to withhold testimony which would incriminate himself. The judge holds that this right is operative whether the witness claims it or not, so that if the testimony is actually given, even without protest, an indictment can not be based upon it. The evidence given by the packers in Commissioner Garfield's investigation, held under authority of an act of Congress authorizing the Bureau of Corporations to compel testimony, was clearly not voluntary testimony. The individuals who gave evidence leading to their own indictment are, therefore, released. The corporations, on the other hand, can claim no such exemption. As was held in the recent decision of the supreme court, a corporation can not plead the fifth amendment as a ground for refusing to give testimony which would incriminate it, and therefore it can not be released from an indictment based on evidence so obtained. And yet it is highly important that, in some way, the guilty individuals be brought to trial. Anti-trust operations can never be wholly successful until it can be made personally dangerous to violate the laws and until criminal suits can be sustained against such eminent and respectable lawbreakers. As Attorney-General Moody said: "If wrong has been committed, the government is seeking the punishment of the men who committed the wrong, the living, breathing human beings."

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### A Democratic Candidate.

"Harper's Weekly" recently nominated President Woodrow Wilson, of Princeton University, as Democratic candidate for the presidency in 1908. "Harper's Weekly" is not precisely equivalent to a Democratic convention, but its editor is entitled to great respect as a political prognosticator. The week before the last election he came nearer than any one else to guessing Roosevelt's electoral vote, missing it only by his failure to put Missouri in the Republican column. But whether the mention of President Wilson is a prediction or only a suggestion, we are not entirely sure. At any rate it is interesting and unique. College presidents are not usually chosen for high political office. To be sure, President Low, of Columbia University, became mayor of New York. But President Wilson was a professor of politics before he became the executive head of his university, and there is no question but that he is deeply versed in the theory and history of statesmanship. In commenting on this suggestion, the Louisville "Courier-Journal," one of the few party papers which are never afraid to make fun of their own party, makes merry on this wise:

> "We must ask two questions: First, is there a Democratic party in the sense of an organized body of loyal and sentient beings, existing and thinking alike, and feeling alike, in every part of the Union, capable of getting together in national convention, and of framing a platform and selecting a ticket which will appeal to the intelligence or awaken the enthusiasm of the masses of the people? Second, is Mr. Woodrow Wilson, of New Jersey, a Democrat? What of Democracy? Go ask Mr. Bryan. Go ask Judge Parker. If you be not satisfied with the opposing answers they shall give you, go ask Mr. William Randolph Hearst. This is not hyperbole. It is the simple truth. The moment a man begins to talk sense to a considerable body of Democrats two-thirds of them begin to suspect him. Even though in the end, through the very exigencies he has foreseen and pointed out, they are compelled to follow his lead, one-third of them will vote the other way, whilst the remaining third will continue to discredit him."

Mr. Watterson is a trifle too generous to his party in his declaration that "the general superscription, Democracy, stands for all the discontents as well as all the vagaries of the time." Many, perhaps, but not all. If all the Adullamites are gathered into that one party, then the decay of the others will be swift and sure, for no party can exist without a considerable body of critics and agitators whom the vulgar call malcontents.

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At last the end has come. Dowie, self-styled "Elijah," has, by a bloodless revolution, been stripped of his property and shorn of all his power in Zion City. Overseer Voliva has brought this about, and Mrs. Dowie is said to have endorsed the plan.

## Christian Union: A Historical Study.

### III. The Græco-Roman Period.

There is little in this period that bears upon the subject of our study, except in a negative way, and it may be dismissed very briefly. The tendencies toward doctrinal refinement and concentration of ecclesiastical authority reached their culmination in this age of the church. The union which existed was not so much the result of unity as of ecclesiastical despotism. The authoritative doctrinal creed, which men must hold under pain of excommunication from the church and from heaven, and the decisions of the papal authority in the form of decrees and anathemas, were now relied upon to prevent heresies and schisms. It was all very simple. As long as the Church had one supreme earthly head, whose decision on every question of difference was final, submission to that supreme authority was the sole condition of union. It was as simple as the union of the Apostolic Age, but the difference was the pope had usurped the place of Jesus Christ, and differences of opinion had been made uniform by authority, instead of being left free to work themselves out in liberty under the law of love.

The first great division in the Church occurred in this period, namely, that between the Eastern and Western, or Greek and Roman Catholic Churches, as they are now known. Differences in doctrine, and rivalry between the sees of Rome and Constantinople, had existed for a long time, but these reached their culmination in the middle of the eleventh century, when the pope of Rome and the patriarch of Constantinople issued bulls excommunicating each other! The line of cleavage was then clearly drawn and remains until this day. Each of these ecclesiastics assumed that he had the authority to excommunicate the other, and their assumptions were about equally well-grounded. The theory of union by authority vested in an earthly head, and uniformity of doctrine by an authoritative creed, had failed, even in an age when religious liberty and the sacred rights of conscience did not receive the emphasis which they have in our day. How idle, then, is the dream of certain advocates of union who hope to see it realized by submission to ecclesiastical authority, or by conformity to a certain theory of Episcopal ordination! Not less vain is the hope of others that some formulation of doctrines may be made that will serve as a basis of union, on which all believers may unite. History has repeated, over and over, the apostolic statement: "Other foundation can no man lay than that is laid, which is Jesus Christ."

Superstition and gross ignorance of the Scriptures prevailed largely in this period. Legalism had so infected the Church that it became a burden to conscience as was manifested in frequent self-imposed austerities in the way of penance. "In the devotional system of the middle ages the celestial hierarchy of angels had an important place. Apparitions of angels were believed to be not infrequent. They were protectors against the demoniacal spirits with which the air was peopled. 'The swarming, busy, indefatigable malignant spirits' claimed the world of man as their own. They assumed grotesque and repulsive forms. Satan was figured as having horns, a tail, and the cloven foot. Connected with this ever-present superstition, the torment of the young and the old, was the belief in magic spells and the efficacy of talismans. The potent reliance of the timid, tempted, and persecuted soul was in the help and intercession of the saints. These multiplied in number as time advanced. Every church, every village, had its tutelary spirits. The miracles which they were believed to have wrought were numberless."*

These things are pertinent here only as showing the baneful results which followed a false theory of unity, which relied on external authority more than on faith, and enlightenment through the knowledge of the Scriptures, and on personal love for and devotion to Christ. But let no one make the mistake of supposing that there was no true faith in Christ, and no sincere piety and devotion, even in that age of superstition and authority. Even some of the popes, and many of the bishops, gave wise Christian instruction and admonition to the Church. The Ten Commandments, the Lord's prayer, and the Apostles' Creed were at least made familiar to the people. Some of the purest and noblest examples of a serene faith and deep devotion to God, existed in that period of the Church. Not a few enlightened minds taught of God, protested against the evils of the times. *The Church of God was not extinct in the world. The gates of hades had not prevailed against it.* It was a corrupt Church, indeed, and an apostate Church, but it was the only Church God had in the world to bear witness to his name and to promulgate his Gospel. If it had been wholly dead, and wholly corrupt, entirely destitute of truth and spiritual life, there could not have issued from it a reformation to bless the world. That reformation we are now to study more particularly to see what lessons it can teach us on the subject of Christian union.

## Theory vs. Practice; Or, How a Co-operationist Opposes Federation.

I very much regret this discussion. As I see it, it promises no good, but much evil. As it relates to ourselves, I am sure this is true. The people are in no mood for it, and if necessary they will express themselves in a way which will not be misunderstood. And our leading papers and men ought not to evoke this necessity. They can prevent it, and they should do it. Instead of thrusting this bone of contention into our midst, let them rather follow after the things which make for peace. Let them heed the Master's words: "It must needs be that offenses come; but woe to that man by whom the offense cometh."

It is a peculiarly unfortunate time for such a discussion. Our eyes and hearts are just turning toward the great centennial, only three years away, when we hope to see our numbers doubled and all our enterprises, missionary, educational, benevolent, etc., quickened into a new and larger life. Let this discussion be pressed and all these hopes will be blasted. But if every energy is exerted to arouse our people in the interests of these aims, God will bless us as we have never yet been blessed, and the second century will see an invincible host, filled with enthusiasm, pleading for the restoration of primitive Christianity.

I am no alarmist, but if I mistake not, an undue pressure of this question now will hurt us worse than the organ and society questions combined, and hence I plead that it be discontinued.

But, if possible, the larger outlook is even worse. The work of the Campbells and their co-laborers, the most remarkable chapter in the history of the religious world for a hundred years, if not for nineteen hundred, was born in a protest against denominationalism, and it has grown into its present splendid proportions by loyalty to this protest. If this position was right then it is right now; therefore, any movement looking to the perpetuation of denominationalism is wrong; and since federation, to many of us, looks in that direction, it must be condemned.

I do not wonder that these *denominations* favor federation. They have read the handwriting on the wall, and they see their doom. Our plea has commended itself to many men wherever made, both in these churches and in the world, and as a result, a mighty tide of indignation is rising which, if not speedily stayed, threatens to sweep denominationalism out of existence. Division is being recognized as the sin of the age, and is condemned alike by reason and revelation. And these men, only men at the best, reared in an atmosphere of division and taught from childhood that divisions were of God, naturally hail as a friend in need the federation movement. And why should they not? It not only recognizes their right to live, but it stereotypes their peculiarities and forces us from the impregnable stronghold which has given us every victory in our splendid history. But why *we* should favor I can not see. It gives us nothing good which we do not already possess, and it shackles us with chains and weights which must soon convert us into a "disappearing brotherhood."

But I am reminded that federation is "a practical manifestation of the degree of unity which already exists." But it is not needed for such a "manifestation." The union of work in the Y. M. C. A., the Y. P. S. C. E., in temperance and benevolent enterprises and in union revivalistic meetings, is a sufficient "manifestation" of this "unity" and possesses all the virtues of federation, without its vices. At this writing about 30 of the churches of this city (Dallas, Tex.,) are co-operating in a union meeting, and we have all the co-operation possible in the present divided condition of Christendom, and yet we are not federated.

M. M. Davis.

We are responsible for the title of Brother Davis' article. We asked him to answer two questions for our symposium. He preferred writing the protest above against any kind of federation and even the discussion of the subject. Hence, we give his article a separate place and offer a few comments on the same:

1. If it were only the *kind* of discussion which has been carried on in some of our journals, that Brother Davis regrets, he would find large company. Nearly the whole brotherhood regrets it. But he seems to regret that the subject of federation has come up for discussion at all, and calls it a "bone of contention" which has been "thrust" upon us. Nothing could be more timely than the calm and dispassionate consideration of this proposition looking at least to a partial union of the Christian forces of this country, while we are preparing to celebrate the centennial of our Christian union movement.

2. Alas, that a proposition of this pacific and fraternal character loking to the fulfilment of our Lord's prayer for the

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*History of the Christian Church, by Prof. George P. Fisher, pp. 228, 229.

unity of his followers, should be regarded as a "bone of contention" which we should refuse to even consider! Indeed, Brother Davis thinks that if we would ignore this action of our brethren seeking a closer unity, and betake ourselves to building up our own interests, the Lord would pour out an abundant blessing upon us! What the Lord wants, then, is not the union of all his people in loving co-operation, but just to see our own general interests thrive and prosper! Now, we believe in a most energetic prosecution of all the lines of our work and particularly that part of it which has to do with the unification of a divided church; but to become so absorbed in building up a big church or party of our own as to disregard the very end we started out to accomplish, is the last course we would recommend in order to receive God's blessing.

3. Brother Davis' idea of federation as a trick for "the perpetuation of denominationalism" by the denominations who "read the handwriting on the wall," and adopt this method to save themselves from being engulfed in the incoming tide of Christian union, is wholly unworthy of him. It is an idea suited to a narrow provincialist who has not read modern Christian literature nor mingled with the great interdenominational movements of our time. How utterly preposterous it seems to those who attended the Inter-Church Conference in New York, and heard the earnest prayers and eloquent appeals which eminent leaders in all the religious organizations made for the realization of Christ's prayer for unity! If they see "the handwriting on the wall" of denominationalism, ought we not to rejoice in that fact, and be on hand to interpret the meaning of the writing?

4. And yet, after all this deprecating the evils of federation as a means of hindering Christian union, Brother Davis is at present engaged in that very thing! He is "co-operating" with the churches of Dallas in a "union meeting," but of course that is not local federation! We suppose the preachers met together, first of all, and agreed to co-operate, and had an understanding about when and where they would meet and what they would undertake to accomplish. That was the "basis" of their local co-operation. And Brother Davis actually "recognized" these denominations as "Christian bodies," and is meeting and worshiping with them just as if they were Christians trying to convert souls, instead of seeking merely to perpetuate their denominationalism! And yet he exhorts his brethren not even to *discuss* so wicked a thing as federation! If that is not equal to the conscientious brother who objected to his son's having a "fiddle," but was reconciled on learning it was only a violin, we are willing to discount our knowledge of logic. Is it not probable that these churches in Dallas see "the handwriting on the wall," and have gotten Brother Davis into this co-operation to save themselves from being swallowed up by the Christian church? And even Brother Davis plays into their hand!! Alas! Alas!

## Notes and Comments.

We have said often that our position in pleading for Christian union on the simple basis of faith in and allegiance to Jesus Christ, is so manifestly Scriptural and reasonable that the only way to oppose it was to misrepresent it, and alas! many have resorted to that method of opposition. These opponents were not willing to take the statement of the advocates of such plea as the true explanation of its meaning, but would inject their own meaning in to it, and oppose that meaning. Precisely that is the method of the opponents of church federation. No man among us has dared to oppose the method of co-operation submitted by the New York Conference *as its friends interpret it.* They inject meanings into it which all its friends repudiate, and then oppose their own meanings!

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A friend writes: "A great many people are scared at the word federation." No doubt, but it would be the same with any other new word, brought into religious use, and given a Christian content. The *word* is a small matter. It is the *thing* that is vastly important, namely: Combining the Christian forces of America so as to strike some effective blows against the forces of evil. The method of doing that has been called *federation*, adapting a term used in governmental affairs to a religious use. To argue that it has the same precise significance in its religious use that it has in its political use, is precisely as if one should object to the word *union*, as we use it in speaking of the union of Christians, because the same word in its political use has a meaning that does not apply to Christianity. The word federation may or may not be the best word to indicate the kind of co-operation proposed; if not, let a better name be suggested. That is a very minor matter. It is used to signify an orderly co-operation of Christian bodies in such a way as to make manifest to the world that in *some* respects at least they are one, and have common aims. If one does not object to the *thing* let him suggest a better name for it and we will all adopt it.

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A correspondent of "The Interior," of Chicago, advocates allowing children who have been baptized in infancy to "be baptized once more as adults, when they confess Jesus as their personal Savior." The writer says: "Baptism in the case of adults stands for cleansing following upon repentance and the exercise of saving faith. It can not mean that in the case of a child. To me child baptism is something quite different from adult baptism. In the former there is no volition of the subject. The act involved is the act of the parents; it is their service of consecration of their offspring to the Lord." He argues, therefore, that even the consecrated children of the church have the privilege of making their confession and sealing it in baptism, as do outsiders making the same confession at the same time. To them, then, it will represent the washing of regeneration; the baptism of infancy can not represent that. Where," he asks, "is the flaw in this reasoning?" It is gratifying to notice this evidence that pedobaptists are coming to a clearer apprehension of the meaning and place of baptism. The flaw in this writer's reasoning is in assuming that the New Testament authorizes infant baptism and in proposing to "rebaptize" those who were "consecrated" in infancy, instead of substituting believers' baptism for a practice that has no Scriptural support and that stands in the way of personal obedience to the Lord in baptism.

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Here's another confession from a Presbyterian. What other religious body will confess its sins? Shall we allow Presbyterians to excel us all in the merit of frankness?

> "One great fault of our denomination is, and has been, that we are not as elastic as we should be. We want all to think in respect to our doctrines and polity exactly the same. This has led to dissensions and divisions; and it is time, high time, that we are wiser, and on things not essential allow differences of view."

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We do not always agree with Brother Lipscomb, of the "Gospel Advocate," but his remarks, in reply to a brother who had written to him concerning the distinctive use of the name "Christian," as applied to our churches, are so true and appropriate that we give a liberal quotation:

> "All my life I have been telling Baptists, Methodists and Presbyterians, when they would charge us with appropriating the name 'Christian' to ourselves, that I was persuading them to take the same name and share it with us. Then when they have nicknamed us 'Campbellites,' I have always told them I call them the name they choose; I do not nickname them. In this I do as I would be done by. If they choose to be called by the name God gives his children, I will not object, but will urge them to act worthy of that name by obeying all of his laws and keeping his ordinances. Oh, yes, I let other people select their own names, and ask them to let me do the same! And I always rejoice at all truth that others hold. One truth, if it is an active one, leads to other truth, as one error leads to others. There is danger of becoming sectarian in opposing other sects."

Brother Lipscomb is also right in saying that the convention at St. Louis did not adopt the name "Christian Church" to the exclusion of other names. A committee reported the name "Church of Christ"—not Christian Church—as our official name, but this was voted down by a large majority as tending to exclude other Scriptural names. We desire to emphasize strongly the concluding remark of Brother Lipscomb, namely: "There is danger of becoming sectarian in opposing other sects." This is one of the very things we have been emphasizing for many years. While opposing sectism we must not become sectarian.

## Editor's Easy Chair.

There is something very inspiring about the mountains—God's monuments commemorating the mighty upheavals of the dim and distant past. For weeks we had been living at the base of one of the New Mexico ranges of mountains and in full view of two or three others, watching them with admiration as their white summits glistened in the morning sun or glowed at evening time with his parting rays, and when storms swept over them, and when the lights and shadows would play upon them. But we longed to go right up into them and upon them. The day came—an ideal day for a trip to the mountains. The early morning clouds were sent scampering away by the rising sun, leaving a sky of regular "Yale blue," as one of the young men called it. There were six of us loaded up in a farm wagon, including the driver, and two were women, and two were Indianapolis gentlemen, one a young lawyer and the other a college president. There was, of course, an abundance of provisions, for it was to be a picnic in the mountains. The road followed the arroyo for a few miles, as it is dry at this season, and then wound around a mountain side until we reached the summit of the range which we followed along a good mountain road for a few miles. Now, the tall, graceful pines stood in their primitive beauty, and through the open spaces, looking back westward, and southwestward, we could see the Santa Fe and Rio Grande valleys spread out in quiet beauty far beneath us, while beyond these, forty or fifty miles away, the Jemez and the Sandias ranges lifted their snowy peaks proudly and grandly against the sky. What scenes for a painter! We tried our kodak, but no photographs could do justice to the splendid blending of colors that entered into the majestic pictures which Nature framed before us. To stand upon these serene heights, inhale the pure air, and take in with the eye the immense distances that stretch away to the far horizon, and to know that all this is but a small part of God's handiwork and that you are his child, far more precious in his sight than all material grandeur, is to feel the sublimity of being and the dignity of human life.

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Further on our mountain road turned down a mountain defile so steep that the ladies felt it would rest them to walk awhile! But we soon reached a clear mountain stream, the head waters of the Arroyo Hondo, where there were a sawmill and a few log cabins for the workmen. This was our destination. Here we unhitched our team, fed them, and on the sunny mountain side we improvised a table and seats out of some boards, and spread a banquet that would have been appetizing to one accustomed to eat at the king's table. If any of our Easy Chair readers have not experienced the pleasure of eating a dinner in the mountains, with a mountain appetite, and in the midst of mountain scenery, they have something to look forward to. Dinner dispatched, we wandered down a deep gorge through which flowed a mountain stream that in the uncounted millenniums of the past has worn its way through the granite walls of the canyon. The scenery was wild and picturesque, and it was with difficulty that we could pick our way over the huge boulders, and across fallen timbers, following the little rollicking stream down to where Nature had apparently determined to stop its downward course by closing in its massive granite walls across its path. But the stream had won its way, and worn a deep, smooth passage through the hard stone and fell in a miniature Niagara below. At this point four of our party turned back to get the team and begin the homeward journey. But learning that this stream intercepted the mountain road three or four miles further on, Brother Morgan, the Indianapolis lawyer, and the Easy Chair resolved to explore the gorge until it debouched into a small valley where the wagon would intercept us. It was an experience to be remembered. Leaping from rock to rock, clambering over fallen timber, crossing the stream here and there on ice beneath which the stream was flowing and having it break under our weight, stopping occasionally to catch our breath and admire the wildness of the scenery, we reached in safety the point of intersection, and had time for a fifteen minutes' rest on the sunny side of an embankment before our wagon came along. Following the Arroyo Hondo we returned by a new way to the valley, three miles south of Sunny Side ranch, where we struck the old Santa Fe trail, traveled by the stage when St. Louis was an Indian trading post and Kansas City was not yet, and were soon at home again, weary, but delighted with the experiences of the day.

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These lines are penned in the midst of preparation for the return trip. Our six weeks' stay in New Mexico has greatly increased our appreciation of this territory as an integral part of the American Union. Irrigation is the key that is to unlock its treasures of soil, now lying idle, and make its valleys and plains bloom like a garden. It is rich in climate, scenery, mineral and coal deposits, and has a soil unsurpassed in fertility, only waiting for capital and enterprise to store its now wasted water in reservoirs, and send it forth in life-giving currents to make the desert places glad. If our vote could determine it, New Mexico, when ready, should enter the Union a state by itself. It needs no additional territory to make it worthy of a place in the great sisterhood of states. And Santa Fe should remain its capital. Santa Fe! whose history reaches back into the cloudland of myth and mystery. Before the Pilgrim Fathers landed at Plymouth Rock, or the Cavaliers at Jamestown; before Boston, Philadelphia, New York, Chicago, or St. Louis were even dreamed of, this little quiet city, nestling here in the mountains on the banks of the Santa Fe river, had begun its historic career! We can not doubt that with this history as a heritage, and with its superb climate and magnificent scenery, its environment by mountain ranges rich in coal and minerals, and furnishing water, when stored, for the wide fertile valley in which it is located, Santa Fe is yet to become the beautiful and prosperous capital city of a growing and imperial commonwealth, whose historic past will be eclipsed by its brilliant future.

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But what of the Santa Fe of to-day? What has it now to interest the tourist and temporary sojourner? There is San Miguel Church, built in 1540, the capitol, the penitentiary, the United States Indian School, St. Katherine Indian School, the federal building, deaf and dumb asylum, the Presbyterian Mission School, Old Fort Marcy, the old plaza, the Governor's Palace, an adobe structure built in 1598, and continuously occupied for over 300 years, monuments to Kit Carson and to the brave men who fell in battle with the savages, and in defense of the Union. There is Mexican life as one sees it in Mexico, with all its quaint and antique flavor. And then there is Max Frost, editor of "The New Mexican," a splendid embodiment of the indomitable energy and pluck of New Mexico, whom neither loss of sight nor partial paralysis, now chiefly cured, can prevent from being a leading spirit in molding the character of the new state that is to be. He believes in single statehood and has faith in the future of New Mexico. In its surroundings, too, Santa Fe is fortunate. In easy reach are the pueblos, and the cliff-dwellings, the latter bringing us back to a remote civilization that antedates that of the Indians. And then there is the inexhaustible glory of the mountains all about it, those on the east forming a part of the Pecos Forest Reservation. And there is Sunmount, a Tent City, less than two miles out, where victims of the white plague dwell in canvas and find health, and beyond that, a few hundred yards, is Nagel's "Sunny Side Ranch," which has been the headquarters of the Easy Chair for the past few weeks. And now we go hence. But the junior member of the family remains until he fully regains his health, which he has already begun to do. We leave reluctantly, but, like Cataline, we may return again.

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* * * We had a safe and pleasant journey home. And this last paragraph is written in our own Easy Chair at our old familiar desk. It was a helpful change in many ways, in spite of the fact that the war in the rear made rather strenuous demands upon us. Now that we are back on the scene of action and are conducting a peaceable campaign of education, there is reason to hope for an early and successful termination of the conflict, which, when looked back upon from the clearer light of the future, will be seen to have been a Comedy of Errors. There is no reason in the world why all those who prefer light to darkness and truth to error may not see eye to eye upon this question before our Buffalo convention. We make bold to ask the co-operation of our religious press in disseminating light instead of darkness on this subject.

# If All Christians Were Christians[*]

## By George L. Bush

Underlying all of the many holy ministries of the church, and touching most vitally on every interest, is the Christianization of the church. The arts and inventions of modern times removed every barrier to the progress of Jesus save the indifference of the church.

The present population of the world is estimated at 1,600,000,000 souls. Of these less than 600,000,000 are classed as Christian. That all of these 600,000,000 church members are not Christians in the full Scriptural meaning of the term is manifest in the unsaved condition of the other 1,000,000,000 souls. Many of these are like the foolish virgins, their names appear on the church register and they are counted in the annual report, but they carry no oil and give no light. These are Cretan Christians of whom Paul wrote to Titus, "*They profess* that they know God; but by their works they deny him." We have some of the Ephesian type, "holding a form of godliness, but having denied the power thereof." There are others like those of whom he sadly wrote to the Philippians, "For many walk of whom I told you often and tell you now even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is their appetite, and whose glory is their shame, who mind earthly things." The writer of Hebrews describes another class with whom we are also painfully familiar. "When by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God;. and are become such as have need of milk and not solid food. But solid food is for full grown men, even those who by reason of use have their senses exercised to discern good and evil." There is no desire to "leave the word of the beginning of Christ and press on unto perfection."

Some of these congregations ask and receive little beyond Philip and the eunuch, Cornelius, the jailer, and baptism *for* the remission of sins. There is often a failure to discern betwixt the disputers of this world and the true "embassador of Christ," between "doubtful disputations" and "the preaching of the cross." Some have joined the church without being united to Christ; they are sound in their peculiar creed, and loyal to certain traditions, but are unchristian in spirit and disloyal in daily life.

Many congregations are in the sad state of the church at Sardis, of which our Lord said, "I know thy works that thou hast a name that thou livest, and thou art dead." They are dead to all of the activities of the church and live only in its statistics.

The demand of the hour is the conversion of these churches and members to Christ, filling them with his spirit, imbuing them with his passion, and sending them forth upon their divinely given mission. But how can this be done?

1. By converting the church to the work of missions. If all Christians were live missionary Christians, the world's evangelization would be speedily and easily accomplished. The church has been in possession of the great commission for nineteen centuries, but has not been possessed by it since the first century. The real mission of the church has been understood by men here and there through the ages, but has never been fully grasped by the whole church. It is as important to convert a church member to missions as it is to convert a sinner to Christ. "Our own people need to be re-evangelized. The great commission has been emasculated in many pulpits. The "go" has been eliminated from the marching orders of our Lord. The conditions of salvation from past sins are clearly stated, but the duty of observing all things that Jesus has commanded is sadly neglected. "Beginning at Jerusalem" has been revised to read remaining in Jerusalem. Under such conditions many of the converts are stillborn. The birth of a Christian should be like that of a quail; he comes from the shell on the go and keeps going. Anti-ism is the palsy of the religious world to-day and many churches are paralytics. Christ alone can heal these lame churches and they must be brought to him. In the cure of these churches the palsied minister must first be healed. When the preacher gets right on missions, the members will not long remain wrong. The people should have live missionary pastors and evangelists to teach and to lead them. The large number of preachers that have been converted from the error of their way by our missionary conventions would justify their continuance if no other conversions were reported. If all of our modern Jonahs could be swallowed by such a whale as this great convention, the world's Ninevehs would soon be brought to repentance.

George L. Bush.

One of the chief duties of the ministry of to-day is "the education of the church in the very principle of missions." The church of God exists not so much "as a rallying but as a radiating center." Missions is not optional in the curriculum of the Disciples of Christ, it is not a post graduate luxury, but constitutes the "primary work of the church, the work for which the church was commissioned by our Lord." Every page of the New Testament glows with missionary purpose and plan, or the recital of missionary achievement. All of the prayers breathe the missionary spirit; saving faith is missionary faith; "repentance and remission of sins" were to be preached in his name "unto all the nations"; while both the Lord's supper and baptism have a deep missionary significance. Of the former Paul says: "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come." Every time baptism is administered, we likewise declare the Lord's burial and resurrection. "Christianity requires perpetual propagation to attest its genuineness," and to assure its continuance. If all who disbelieve are to be condemned, and all who do not repent are to perish, what hope of salvation can be found for those who refuse to "go. . . .and make disciples of all the nations"? The work of restoration is certainly very incomplete and far from satisfactory that saves men from past transgressions, and leaves them to backslide through lack of service. Our Savior made provision for the salvation of the church, in carrying out his program for the evangelization of the world. A church that is neither a goer nor sender will soon be a blank and a memory. There may be sufficient grounds for various views as to what was the "unpardonable sin" in the days of Jesus, but to-day I have no hesitancy in defining it as *incurable anti-ism.* The secret of the marvelous growth of the primitive church is found in its missionary activity. Every disciple was an enthusiastic missionary. The elders were teachers and the deacons became evangelists. Stephen was city evangelist in Jerusalem among the foreign populations. Phliip was a general evangelist in Judea and Samaria. There were missions in the homes of such choice spirits as Mary in Jerusalem and of Aquila and Priscilla in Rome. Their homes were Christian homes. From such homes the eloquent Apollos learned the way of the Lord more perfectly and Mark and Timothy went forth as missionaries. Young men who were called to preach the Gospel were not hindered by their families from entering the ministry of the church.

These early churches were great churches because they were on fire with missionary zeal. Jerusalem, Antioch, Corinth, Ephesus and Rome were great centers of extensive missionary operations. Paul immortalized

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[*] An address, slightly abbreviated, delivered at the San Francisco convention.

Thessalonica in these words: "Ye became an ensample to all that believe in Macedonia and Achaia, *for from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia but in every place* your faith to Godward is gone forth." These were not barreled-up churches and they were not served by buttoned-up preachers. They believed in expansion, and not centralization or crystallization. The Gospel light was not put under "the one great church" bushel, with the big pastor to hold down the lid, but was made to shine "in every place" from these churches as radiating centers. The Gospel was preached in seventeen languages in the city of Jerusalem and through all Judea and Samaria. This was apostolic city evangelization and home missions, and furnished a shining example for churches that seek greatness to-day.

The zeal and liberality of these early churches stand in striking contrast to the indifference and miserly gifts of many who claim to be apostolic now. Of the church in Jerusalem we read, "Not one of them"—in a membership running up into the thousands—"said that aught of the things he possessed was his own"

Divine ownership and human stewardship were plainly taught and universally recognized. Some sold their lands and others their goods and put the proceeds into the mission fund. This was the first "annuity money." Barnabas sold his island plantation, gave the money to the church and gave himself to be a missionary. This was the first "Named Memorial Fund" and he was the first living link member. Of the churches in Macedonia Paul said: "For according to their power, I bear witness, yea and beyond their power, they gave of their own accord beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints: and this, not as we had hoped, but first they gave their own selves to the Lord, and to us by the will of God."

If all Christians would thus consecrate themselves and their money to the Lord the problems that worry our mission boards would be solved. Our secretaries would not be compelled to beseech and plead with the churches for means to sustain the work we are now doing; but like Moses when building the tabernacle in the wilderness, they would be embarrassed with a surplus. Bushnell has well said that "the great problem is the Christianizing of the money power of the world." The church has the means but it is not consecrated to Christ. A recent writer has truly said that the real "yellow peril" is not in the success of the Japanese arms, but in the hoarding and wrong use of gold. There is urgent need of plain teaching on the money question. Our Lord's most severe denunciations were directed against unfaithful stewards. The first miracle in the early church was the healing of a man lame in his feet and the first case of discipline was the removal of one who was dishonest in his gifts to the church.

For those who will not make him "Lord of all," Christ will not be "Lord at all." When all Christians come to observe the same clear rules of honest dealing in their church contributions that they do in paying their taxes and store accounts, there will be no lack of funds in the Lord's treasury. Late in life Dr. A. J. Gordon said, "I am tempted never to beg a cent for God again, but rather to spend my energy in getting Christians spiritualized, assured that they will then be liberalized."

When all carnal Christians became spiritual Christians all of the appointed days for missions, education and benevolence will be joyfully observed by all of our churches, and there will be thousands of living link churches and tens of thousands of living link members.

(TO BE CONCLUDED.)

# Religious Teaching at State Universities

### By A. C. GRAY

In THE CHRISTIAN-EVANGELIST of November 2, W. J. Lhamon gave, under the caption, "A Notable Conference," a very interesting account of the conference on "Religious Education in State Universities and Colleges," which was held at the installation of Dr. James as president of the University of Illinois. The University of Michigan was represented in this conference by Prof. Francis W. Kelsey, head of the Latin department and an elder in the Presbyterian church in Ann Arbor.

After returning home, Professor Kelsey called together the pastors of the various churches in Ann Arbor, professors, and others interested in the religious education of students. President Angell presided and at the close of the conference appointed the ministers a committee to report the meeting to their various denominational papers. Professor Kelsey gave a very interesting account of the conference held at the University of Illinois, which was followed by a discussion, participated in by representatives of the Methodist, Baptist, Congregational, Episcopalian, Presbyterian, and Christian Churches, and by professors in the University of Michigan. Professor Kelsey took the ground that the isolation of theological schools had proved injurious to the seminaries, as well as to the general spirit of education. The separation of religion from general education is an unnatural one. An education is not complete, he maintained, which does not include them both. In view of the fact that state universities are prohibited by law from distinctly religious instruction, he urged affiliation for denominational schools with state universities as is in vogue in the University of Toronto and, in a less degree, in the University of North Dakota. This would tend to give a religious influence to the tone of state universities and would raise academic standing in theological schools.

President Angell said that the greatest obstacle to having theological colleges in close proximity to state universities was that they were already located with their expensive plants elsewhere. Our own brother, W. M. Forrest, maintained that, even if it were possible to have theological colleges thus affiliated it would not touch the great problem of the religious instruction of the vast majority of students who intend to enter other professions than the ministry. The writer knows, by actual experience, how true this has proved in the university where such affiliation has been given the longest and completest trial. He, as an undergraduate, substituted Bibical Greek in Knox College for third year classical Greek in the University of Toronto, getting university credit for it. Three such substitutions were allowed in a four years' course, but students substituting invariably chose the ministry as a life work. The religious affiliated colleges did not influence perceptibly the masses of students. In many state universities, as in the University of Michigan, courses of instruction are given in Semitics and Hellenistic Greek, which are theological in character. It is popular Bible instruction of lay students which is the crying need, such instruction as will prevent such a blunder as was made in a senior class in the study of Browning's "Saul" in the University of Michigan recently, when a student, on being asked by the professor whether David the minstrel and David the giant-killer were the same person, answered, after apparently much hard thinking, that she did not think they were.

At present, many indications point to a very strong desire on the part of the authorities of state universities to have students in attendance brought under religious influence. The University of Michigan affords every facility to the pastors of churches in Ann Arbor to come into contact with students. In the official registration, in addition to the name and address, students are asked to fill out the following blanks: "If a church member, what church?" "If not a church member, what church do you attend?" "If you attend no church, please underline the word, No." This registration is accessible to the ministers of the city and is very much more complete than those of the Y. M. C. A. and of the churches. In view of the attitude of state universities to religious instruction, it seems ill-advised to speak of them as "godless." Professor Kelsey maintained that faculties of state institutions "are not anti-Christian or even non-Christian, but that they are made up of almost wholly of men who have Christian faith. Their danger is that by preoccupation and stress of work they become religiously atrophied." And this may be equally said of students, not only in state universities, but in other colleges, who are pursuing secular studies.

It was a peculiar satisfaction to hear President Angell at such a representative gathering state that the Disciples were foremost in the United States in attempting to solve the problem of imparting instruction in the Bible to students in state universities. He referred, of course, to the excellent work carried on by the Christian Woman's Board of Missions in their Bible chairs at state institutions.

*Ann Arbor, Mich.*

[In addition to the woman's work, however, are the Missouri Bible College, in connection with the University of Missouri, the Berkeley Bible Seminary, in connection with the University of California, and the Eugene Divinity School, in connection with the University of Oregon, under the auspices of the Disciples of Christ.—EDITOR.]

# Work For a United Church To Do

**By Frank Mason North**

The recent Interchurch Conference on federation rendered a most important service to the evangelical churches of this country by affording them a common view point. Its platform was a fine adjuster of perspectives. There was throughout the six days of the Carnegie Hall meetings a growing consciousness of the church's integrity, of the essential oneness of believers. But equally was felt the deepening of conviction concerning the true range of the church's activity. "What to do," was the characteristic note rather than "What to believe." For though the conference justly gave utterance to its fidelity to the one central fact of faith, Jesus Christ, the divine Revealer of God and Redeemer of men, its confession was made as a basis for its service. It is not strange, therefore, that as a result of the conference, the leaders of the churches in widely separated communities are not only asserting the principles expressed in the conference, but are seeking the practical methods by which the larger Christian service may be given to the needy and expectant world.

None realize the significance of these results more than the careful students of civic life. These find three areas of service practically unoccupied by the churches. They are so conditional that neither the individual church nor a single denomination can adequately cultivate them. The spasmodic attempts made in severalty have issued chiefly in discouragement and defeat. It is not a merely academic question, but one burdened with a great hope when oft repulsed, but undaunted workers in our great cities ask, "Is it not altogether possible for the federated church to occupy these fields?"

The first area is that of poor relief. Dr. Washington Gladden, in a few words at the first morning session of the conference, more than intimated that the churches of a city have no right to surrender their privilege of caring for the poor. Organized charity is inevitable and the community as such should bear the burden of a pauperism which far too often is the result of conditions which itself imposes. A scientific charity is required, but an irreligious or non-religious charity is a misnomer. The federated churches in any city, or in any district of a city, in proper co-ordination with the public authorities and special societies, should afford the truest agencies for ministration to the poor. The strength of churches among communities of destitution is that they "care for" the poor and are houses of help for all people; and, conceding all that may be claimed for organized charity, the salvation of such communities is that there are Christian churches which accept the duty and understand the art of ministration. A united church should be able so to order its work, so to establish its relations to its community, that its humaneness may be felt even before its Christianity is accepted.

The second area is created by foreign immigration. The present practice is to leave the vast body of immigrants who settle in sections of our cities to the educative influences of an un-American and, most generally, a debased environment of secular agencies, civic and political, and, so far as the children are concerned, to the public school. It is only recently that any worthy attempt has been made to understand the people who from half a hundred different nations or communities enter the teeming life of our American cities. They begin in ignorance, easily and often inevitably absorb false ideas of law and privilege, receive no adequate idea of the meaning of the church or of America's interpretation of the Gospel, and end in indifference, in prejudice and sometimes in hatred. Whose is the fault? What serious organized effort has the Christian church in any American city ever made to forestall this prejudice, or to offset the influence of this environment? What real ground have these people for banking upon Christian friendliness? What means have they of knowing that the church has a heart and a message? What if our young people's societies, which in many places are utterly ineffective by reason of lack of incentive and occupation, should intelligently study the origins of these people, realize their splendid ancestry, their romantic history, their fine essential quality, befriend them in their homes, not by patronage, but by service; teach their young people the real meaning of our institutions and our faith, learn from them the meaning of that strange, fascinating life in the lands from which they come across the sea, and make with them common cause in all things that bear on the common life of sympathy and of mutual service; might not some of the grave questions which vex our statesmen and bewilder our churchmen be put in the way of a speedy and satisfying answer? Now this is a field not for a sect or for a single church, but for the united church. It is a ministry of the highest order. It demands statesmanship and consecration. The cities will never understand the Gospel until the church is ready to give it such practical intrepretation as this care of the stranger will involve.

And there is a third area. The child life of our cities is becoming pagan while the church looks on. The unique plea of Dr. G. U. Wenner, of New York, that the authorities should give the children of our churches release from the public schools, without detriment, on Wednesday afternoons, that they may receive religious instruction in their own churches, is undoubtedly to have a wide consideration, and is worthy of it. This, however, does not make provision for the religious education of the multitudes of children who are not allied to any church. The centers of influence do not touch them religiously. From the majority of homes religion is an outcast. Tens of thousands of children never cross the Sunday-school's threshold. The direct teaching of even the essentials of the Christian faith is largely excluded from our public schools. The simple fact remains that in unreckoned numbers the children of our cities are coming up into maturity with scant appreciation of morals and no spiritual motive or sanction for conduct.

Has the church—the united church—here no function? This is no matter for sectarian zeal. Individual parishes overlapping upon the same field will duplicate service for the few while the many are left untouched. But if, by strong interdenominational purpose and combined resources, a well-ordered system of centers for recreation and study were devised—centers where the art of play might be taught and the law of kindness illustrated, where the conventions of ecclesiasticism might be omitted and the essence of the gospel retained, where the good things might be put up as attractively as are the bad, and the truths that are not now even suspected might be the current coin of the realm—if, in a word, methods which from the social and philanthropic impulse are being employed with growing power by those to whom Christ is not the center and source of life, why may not a united church, by skill of invention and concentration of its combined forces, greatly succeed? May not a federated church get into the child heart of a dense community and become the creator of its ideals and its guide?

Naturally many will say, these are dreams. These are three areas of service, but it is not the church's business. But it is the King's business! What does he say?

*New York.*

BACK TO NATURE

Natural Food for the Old Dame's Use.

"For 8 months Grape-Nuts was my almost sole food," writes a New York City woman.

"I had become a complete wreck, so to speak, had no appetite or relish for any kind of food, lost flesh, dreaded the simplest daily tasks and was dragging out a most wretched existence.

"The Grape-Nuts food took hold of me at once, renewing all the vigor of my nature, and my work became a pleasure to me instead of a hardship. This was 4 years ago, and this happy condition has remained, except when, at times, I have left off Grape-Nuts. Whenever I did so, Nature speedily brought me back to the health-giving diet—back to Grape-Nuts and the joy of renewed health." Name given by Postum Co., Battle Creek, Mich.

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# FEDERATION — A Symposium

## Some Questions on Federation.

**The following letter was sent out by the Editors to a number of brethren, and we continue in this issue the publication of their replies.**

*In view of the discussion which has been in progress among us for some time on the question of the federation of the churches,* The Christian-Evangelist *desires to publish a symposium on the subject, for the benefit of its readers, and with the purpose of molding public sentiment rightly on this important issue which now confronts us. Will you kindly, therefore, favor us with brief answers to the following questions which seem to us to embrace the points in discussion:*

*1. Defining church federation as an agreed-upon method of co-operation in those things which the co-operating churches hold in common, and in which each co-operating Christian body has full freedom to be true to its convictions of truth and duty, are we not, as advocates of Christian union, logically committed to the federation movement as the next practicable step in the direction of the fulfillment of Christ's prayer for the unity of his disciples, and as a practical manifestation of the degree of unity which already exists?*

*2. Do you approve of the Basis of Federation submitted to the evangelical churches of America for their approval, by the late Inter-Church Conference in New York City, as presenting a practicable plan for such co-operation?*

### By J. C. Mason.

Replying to question 1, I unhesitatingly say that as I see it, our very plea commits to this movement for a closer relation to all Christian workers. I can not see how one acquainted with "our position" can think otherwise, if he approves the plea of the *restoration* of the New Testament church. I have watched the controversy carefully anent church federation, and believe that the opposition to it is based upon ignorance of the above definition, in that all are to have "full freedom to be true to convictions of truth and duty." I note that the writers do not seem to see that point in their efforts to condemn "federation."

There is another class. I was present at the Omaha convention when the opposition arose and thought then, and have seen no reason to change my mind since then, that it was the most glaring and cheapest piece of demagoguery that I ever witnessed in a convention called Christian.

2. I do, but strictly within the above definition. Where no one is called upon to sacrifice conscientious convictions of truth and duty, we ought to be the first, the most earnest, advocates of such federation.

*Dallas, Texas.*

* * *

### By W. C. Bower.

1. I approve of the federation of churches, as defined in the first proposition, as a movement toward the union of the people of God. As Disciples of Christ, whose appeal to the world for the last century has been for the reunion of the church, it seems to me that we stand logically committed to this movement as a means toward that end, and as a step in that direction. Of all the people of God, none should hail with greater joy such a movement, or be more willing to unite in it, than the Disciples of Christ.

Most certainly I do not believe that the federation of the churches is the final thing to be desired. Our plea will be satisfied with nothing short of vital and organic union. Nor do I believe that this tendency, so graciously manifesting itself throughout the religious world, will be satisfied with anything short of its consummation in the organic union of the churches. But that federation is a movement in that direction, and a means toward that end, can scarcely be questioned. The most immediate way toward unity is through intimate fellowship and, above all, through co-operation in the work which is common to all. Logic and controversy alone will not nearly so quickly break down the prejudices and divisive tendencies. The federation movement emphasizes the things that are held in common, while minimizing the things that divide, which are, after all, inconsiderable when measured by the things we hold in common.

Occupying our position as pleading for the simple teachings and practices of the New Testament and the apostolic church, we have absolutely nothing to lose, and everything to gain, by uniting in such a movement. Of all religious bodies, our people have the least to fear from entering into such a relation. We have no written creed or complex ecclesiastical organization to be imperiled. The degree of the strength of our plea to solve this problem is the degree of the guarantee of our safety in entering this federation movement.

Should the Disciples withhold from this movement, it would seem to nullify, in the eyes of our religious neighbors, the force of our plea for unity. Clearly there are two elements in the problem of Christian union: the first, the desire for union; the second, the discovery of the proper and effective method. With the first of these elements we are in perfect accord. To create the spirit of unity has been the effort of the Disciples for nearly a century. Shall we not rejoice that this spirit, from whatever means, is now possessing the hearts of the greater part of the Lord's people? The first end, for which we have so earnestly prayed and labored, is being rapidly achieved, no matter by what agencies. With regard to the second element, even if all of our religious neighbors do not yet see eye to eye with us as to the method, ought we not, uniting ourselves with these seekers after unity, to lift our voice in favor of what seems to us to be the only true and final solution to the question which, let us gladly confess, no longer burdens us alone, as it did at the beginning and the middle of the present century? By refusing to identify ourselves with a movement manifestly seeking in an earnest spirit the solution of this question, we would utterly qualify, if not destroy, our plea for unity upon the New Testament basis.

It must also be remembered that in the great fundamentals there already exists a large degree of unity which, under the present conditions, does not appear to the non-Christian world. That which most appeals to the world is the divided condition of the church. Manifestly this does not truly represent the actual degree of unity already attained. Federation would give a large degree of evidence to this untiy.

These great movements toward union seem to me to be the evident signs of the working of the Spirit of the Lord in the hearts of his people. May we not trust to the leading of the same divine Spirit to guide his people into the right solution of the problems which will arise in the course of the attempt to arrive at the will of the Master in regard to the unity of his church?

2. I approve of the basis of federation submitted by the Inter-Church Conference as a practicable plan for co-operation.

*N. Tonawanda, N. Y.*

* * *

### By G. A. Peckham.

1. With our constant profession of an earnest desire for the union of all Christians we are logically committed to church federation as defined by you. If we refuse to take part in such federation, we have no right to complain when others charge us with a lack of sincerity in our pleadings for unity.

2. I approve of the basis of federation submitted, because it grants perfect freedom of conscience to all who are working for the kingdom of Christ. If we are to insist upon agreement at every point before we can federate upon the great truths of the Gospel, then federation, to say nothing of unity, is an impossibility.

The proposed federation is a step in the right direction because it is an effort "to bring the Christian bodies of America into united service for Christ and the world." The purpose of the movement is "to promote the application of the law of Christ in every relation of human life," and so make him Lord over all. Divided Christendom in our country is to make an honest attempt to co-operate in doing the work of the Master. The various bodies represented are to meet as "the churches of Christ in America," leaving all party names behind. The effect of all this will be to call the attention away from what is of minor importance and fix it upon Jesus and his gracious purpose of salvation. When this is done, a long step has been taken toward answering our Savior's prayer for the unity of his church; for history confirms the statement that all divisions in the body of Christ have sprung up because men have lost sight of the real spirit of God's revelation, having their vision obscured by matters of comparatively little consequence.

There were Christians in Corinth who could overlook the vital truth in the preaching of their inspired teachers and so, noting unimportant differences, divide themselves up into wrangling sects. A little party under the lead of Peter imagined that it was more important to escape defilement as Jews from eating with Gentiles than to preserve the unity of the church, and as a result Paul found there two bodies of Christians who thought that they could not federate.

There seems to be much misapprehension in certain quarters on the subject of federation. It is thought by some to be a violation of New Testament teaching and a sinful recognition of party names.

All opposition thus far appearing against the federation rests upon the quiet assumption that ours are the only Christian congregations and all others must be put into another class. Therefore, we can not enter a federation with them to do the Master's work, although they desire it simply as "churches of Christ," not as Presbyterians, Lutherans or Baptists. Surely they do not baptize in these names, relying upon them for salvation, but in the name of Jesus as the only name given among men whereby we must be saved. Do they not use them much as we use Disciples spelled with a big D to distinguish ourselves from Christ's other disciples? They do not ask us to take on any of these names, so we need have no trouble on that score. Nor do they ask us to give up a single thing that the Scriptures require. The one thing that they do ask, however, is that we co-operate with them in giving visible unity to Christ's kingdom on earth and in advancing his cause among men.

*Hiram, O.*

# As Seen From the Dome

### By F. D. Power

We leave Cadiz and Seville with a new idea of the Spanish people. We stood by the tomb of Columbus in the great cathedral at Seville, to which the ashes of the discoverer were removed after the Cuban war from their resting place in Havana, 1899, and gazed with wonder upon the masterpieces of their great artist Murillo and reveled in the beauties of their Moorish architecture. We studied the people on the streets and in the shops, parks and market places and were admitted to some of their richest and most beautiful homes with gracious and elegant courtesy, and we come away with a cordial appreciation of their genius and their possibilities. As the gorgeous sunset gilded the white towers and roofs of the city and tinted and glorified the soft fleecy clouds in the sky above Cadiz, and deepened the blue of the sea, the whole scene looked to us like one of the marvelous pictures of the "Painter of Conceptions." The sunny land was left behind and we steamed away toward the Pillars of Hercules. In the early morning—

> "In the dimmest northeast distance
> Dawned Gibraltar, grand and gray."

Here is a simple rock, like a lion couchant, rising out of the sea, about two miles north and south and two-thirds of a mile east and west, and would give one a seven-mile walk to go around it. It looks peaceful enough. It is familiar to every one in the announcements of the Prudential Insurance Company. It has three summits, the highest, Europa Point, 1,430 feet, overlooks two continents and two seas. It has a story going back to Phenicians and Romans, Goths and Vandals and Moors. It suffered 14 sieges before Spain took it in 1309 and in 1704 in three days Spain lost to the English what she had taken three centuries to gain. In 1779 Spain and France entered upon a three years' siege to get this rock, but failed, and the British flag still flies over the greatest fortification on the globe. The Portals of the Ancient World—one views this and its opposite point with a sort of awe. As in the Homeric era, the Pillars of Hercules form the gateway of a world of wonder, only for us within, and not without, these portals, the world of wonder lies, the Atlantic and the Mediterranean have changed places. To the Greek on the bosom of the wide-winding river Oceanus lay the Islands of the Blest, where "the life of mortals is most easy," and "there is neither snow nor winter, nor much rain, but ocean is ever sending the breezes of Zephyrus to refresh man," but we look eastward to storied cities and venerable ruins, to a region forever sacred in history "where dead but sceptered sovereigns rule our spirits from their urns." We see the Pharos of Tarifa, the pirates' nest of other times, and wonder what congress may be doing with the tariff laws. We behold the great hills of the African coast and think of Augustine, and a great story of a dead civilization, and another of great wrongs.

The rock has been compared to a lion asleep, with his head turned toward Africa, "as if with a dreamy and steadfast attention," and again, "with head turned toward Spain, as if in defiance of his former master, every feature having the character of leonine majesty and power!" A dog will answer as well, or you may fancy Grover Cleveland lying on his back. We see ships here from every quarter — warships and merchantmen; and people that are a mixture of every race and clime. Tommy Atkins reigns everywhere, but there are tall, stately, slow-pacing Moors, white-turbaned Turks, thick-lipped and woolly-headed Africans, quick-eyed, gesticulating Greeks, gabardined Jews, Spanish smugglers and sailors, "rock scorpions," and back of all the beetling, lowering, giant rock which commands everything. Said an English sailor to me, as I stood viewing it for the first time: "Hit don't look like nawthin'; but my! the stuff hits got hin hit!" One certainly sees at first very little indication of a fortress. The galleries which are tunneled in tiers along the north front of the rock are from two to three miles in extent. At one extremity they widen out into a spacious crypt known as the Hall of St. George, where Nelson was feasted.

The rock is honeycombed with tunnels, from whose portals gunners may pour deadly fire while completely protected. Two 100-ton guns will throw a ball eight miles, that is, across the strait and two miles beyond into Africa. The Windsor Gallery is half a mile long. Visitors are shown only the lower or union gallery, which pierces the rock about 600 feet above the sea, where the guns are out of date, but one gets an excellent view of the fortifications. These galleries are about 8 feet by 8, and every little way is a space for a cannon and an opening looking down upon the sea. The chief batteries are away up on the height. Between 6,000 and 7,000 men are kept here and everywhere martial law prevails. Our kodak fiends were not allowed much liberty. The rock is provisioned for a seven years' siege. From every point are splendid views. To the north the mountains of Ronda, east the Sierra of the Snows that looks down on Granada; at your feet, town and bay, batteries with tiny ordnance and the harbor with its plaything ships, and farther on, Ceuta, the African Pillar of Hercules.

Curious how some of our intelligent Americans fit themselves for an experience like this cruise. One after several days out of New York discovered that he was going to Jerusalem! I showed one of the ladies a 5 peseto piece and remarked: "Here are the Pillars of Hercules." "What are they?" she innocently asked. I explained and said: "We have them in our dollar sign." "And why should they take them from us?" was the next question. Another in the same company said to me: "What kind of carriage do they use in this country—a caleche?" "Oh," said the first lady, "a calabash is a vegetable!" But she would talk.

England captured this rock—1704, a sort of diversion on the part of their fleet of 45 battleships, when 150 men were stationed here to man 100 guns. George I. was ready to give it up, and all England looked upon it as "a barren rock, an insignificant fort and a useless charge." Even now it is questioned whether or not the thing is a good investment. They say while it could withstand a terrific and prolonged siege, it is valueless as a naval base. Ships could not coal or undergo repairs, nor could men or provisions be landed under fire from the Spanish lines. They declare it

* *

"COFFEE JAGS"

The Doctor Named Them Correctly.

Some one said "Coffee never hurts anyone." Enquire of your friends and note their experiences.

A Phila. woman says:

"During the last 2 or 3 years I became subject to what the doctor called 'coffee jags' and felt like I have heard men say they feel who have drank too much rum. It nauseated me, and I felt as though there was nothing but coffee flowing through my veins.

"Coffee agreed well enough for a time, but for a number of years I have known that it was doing me great harm, but, like the rum toper, I thought I could not get along without it. It made me nervous, disordered my digestion, destroyed my sleep and brought on frequent and very distressing headaches.

"When I got what the doctor called a 'coffee jag' on, I would give up drinking it for a few days till my stomach regained a little strength, but I was always fretful and worried and nervous till I was able to resume the use of the drug.

"About a year ago I was persuaded to try Postum, but as I got it in restaurants it was nothing but a sloppy mess, sometimes cold, and always weak, and of course I didn't like it. Finally I prepared some myself, at home, following the directions carefully, and found it delicious. I persevered in its use, quitting the old coffee entirely, and feeling better and better each day, till I found at last, to my great joy, that my ailments had all disappeared and my longing for coffee had come to an end.

"I have heretofore suffered intensely from utter exhaustion, besides the other ailments and troubles, but this summer, using Postum, I have felt fine." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Restaurant cooks rarely prepare Postum Coffee properly. They do not let it boil long enough.

costs too much, $250,000,000 having been spent on the defenses and $1,000,000 a year in time of peace being necessary to keep it up, and $20,000,000 required to build the new harbor; but Burke declared, "Gibraltar made England invaluable to its friends and dreadful to its enemies," and the average son of John Bull believes it. Some one asked a German ambassador whether, in his opinion, Von Moltke could take the fortress. The cynical reply was, Von Moltke would not consider it worth taking.

A sandy strip separates the rock from the Spanish lines at Linea, which is called "the neutral ground." Beyond is Algeciras, where the Moroccan conference is now in session, and still farther away to the east is Trafalgar, where Nelson won the victory which cost him his life, Oct. 21, 1805. Linea, the Spanish town of 30,000, is a dirty, uninteresting place. A traveler went into one of their schools and found the teacher and his class of 40 boys all smoking cigarettes. But Gibraltar seems little better. The people are largely Spanish, but one sees every nation under heaven represented, and bad smells, filth, ignorance and poverty are here also, while millions go for guns and men to shoot them. Four religious bodies are at work. Catholic is the prevailing faith. There is an English "cathedral" for the garrison; a Wesleyan mission, which has about 50 communicants; a Free church of Scotland, with 60 members, mainly from the Scotch regiments; but altogether there is a woeful lack of religious work and a great call for "the March offering." The apes from Africa among the rocks are said to be very intelligent creatures. The natives say they can speak, but hide the fact lest they should be made to work. They are respected, like the storks in Holland or the pigeons in Venice. Some one suggests they would afford a fine field for Positivist missionaries!

The market here is a study. One sees Barbary Moors, with snow-white turbans selling chickens and baskets, and Arabs with bare legs and yellow slippers disposing of their wares, and Spanish dealers displaying oranges, lemons and other fruits. They will give you fine, sweet oranges for a cent apiece and a curious native basket to carry them in. Fans and postal cards are on every hand, and all of our party have the postal craze. It is interesting to see a tall clerical-looking man, whose record is 666 churches dedicated and 666 church debts paid, climbing these galleries and talking Spanish familiarly with these Dons, and hobnobbing with Moors and Arabs; and another younger university pastor, in Spanish shoes and with red guide book, getting everywhere, taking in everything, questioning everybody; and brimming over with enthusiasm as he is having the time of his life; and still another preacher with white hear and beard, looking down on the Orient from the Rockies, and greeted at every turn as "Father," his beard a source of never-ending interest to the natives, and the admiring exclamation, "He so very old!" from the boys on the street. We are all taking in the scenes and the sun of this southern clime and find constant surprises and sources of instruction and amusement. Hester chats with priests and people and has already a dozen lectures shaping themselves; and the Lexington teacher is gathering matter for the instruction of half a dozen generations of blue grass beauties, while Haddock swims familiarly and complacently in every sea. We spent Washington's birthday at Gibraltar, saw the Kilpatrick and McClellan here on the way to Manila and felt at home.

# The "Whys" of Its Success

The Independence Boulevard Christian Bible school of Kansas City, Mo., is the school that gave $1,240 to missions last June. This is the school in which 225 young people have made the good confession during the last year. This is the school that had the high average attendance of 729 during the winter months of this year. This is the school that is working for an average attendance of 1,000.

Two years ago, that is, January, 1904, this school had an average attendance of 285; an average collection of $6.57. During the month of January, 1906, the average attendance was 729; the average collection, $25.74.

The Sunday-school management has learned the lesson which many of our schools have still to learn—that is, they have kept pace with the progress of the times. The failure of much Christian zeal and religious effort is because of conservatism. Often, if we do not follow the exact line of our ancestors in methods of religious work, we are branded "heretic," and even in this day there is still a strong desire to hold to "the good old ways." This school is not found behind the spirit of the times.

One year ago last September the building of the Sixth and Prospect Christian Church was burned. Their new church home on Independence boulevard had not yet been finished, thus the Bible school of this church was compelled to seek temporary quarters. Through the courtesy of the Independence Avenue Methodist Church they occupied that building from September until January, being compelled to meet in the afternoon (which is a very unpopular hour for Bible schools in Kansas City). During all of these months the activities of the church were necessarily dissipated, and yet through this great trial the school rose from an average attendance of 262 to 468.

If this article is to prove valuable to the reader, some of the "Whys" that have brought about such success must needs be outlined. After we have studied the work of the school, it seems to us that first of all in importance stand the clean-cut business methods of this school.

The entire work of the school is outlined by the executive committee, this executive committee being composed of the superintendent and his three assistant superintendents. These four people often differ widely, but after the pros and cons of the question have been thoroughly discussed they come before the teachers with a unanimous recommendation, and coming before their large force of teachers in this way stamps the entire school with that "pull all together spirit."

Second, but of equal importance, is the high standard of character of the teaching force. It is clearly understood that no one committed to the things of this world will be called to teach in this school. It has come to be considered an honor to be an officer or teacher in the school. Out of a force of almost 100 teachers and officers there is never an absentee unless that person be out of town or too sick to come. Every teacher is required to care for his own absentees, and to call on new pupils the week they are placed in his class.

Following closely in importance is the fact that the social side of the school is well taken care of. Banquets are held for the teachers and officers. At these banquets the best and most helpful speakers are used; if need be, men of prominence in Bible school work are called from outside of the city. The teachers entertain their own pupils in their own homes. The different departments of the school are entertained in the church building as often as the management of the school deems best. No amount of work is considered too great, no reasonable expenditure of money considered too much, to the end that these entertainments be made "worth the while." To know and care for the one who sits next to you during class session, in short, to be made to "feel at home," has much to do with the splendid average attendance of this school. This side of the Bible school work is often neglected.

"Be ye therefore perfect" is the high standard of activity raised by our Master. Perfect standards as regards lesson study, regular attendance, etc., are constantly held before the pupils of this school. The rally cry of "Come every Sunday, rain or shine," has become so much a part of the life of the boys and girls, young men and young women, that the larger proportion of them feel it to be a disgrace to remain at home when it is possible to come.

It is the policy of the school that the name of a pupil shall never be removed from the roll as long as there is any possibility of bringing that pupil back as a regular attendant. To this end, no stone is left unturned by teachers, by officers, or by pastor's assistant.

The young men's department of this school has been recently organized. The present enrollment of this department is 125. During the first sixty days the attendance of this department increased from 16 to 55. This department is well organized. It meets in two divisions on Sunday morning, being taught by two splendid, active business men. This department has its regular monthly meetings, sometimes of a literary nature, sometimes purely social.

The pastor of this school is George Hamilton Combs; the pastor's assistant is Miss Eva Lemert. So thoroughly has the importance of the work of this school been recognized by the pastor, and by the official board of the church, that they have directed Miss Lemert to give all of her time to the work of the school during the last two years. The superintendent of the school is Mr. Herman F. Branstetter, a man who gives his whole heart to the work, and even though he is one of the busiest business men in Kansas City, because of his great love for the work, has given much of his time and talent to the development of what has come to be the largest Bible school in Kansas City. The superintendent of the primary department is Mrs. A. A. Buxton, a woman of national reputation among primary workers, a woman so well qualified for this particular line of activity that she is already known to a large number of our readers. The assistant superintendents are Mr. R. B. Jones and Mr. J. W. Harvey, also busy men, who take time to work in the school. To these two men of unusual sweetness of spirit and of high spiritual life belongs not a little of the success of the school.

So many are the good things to tell about this school, so full of sunshine and sweetness is its atmosphere, so wonderfully has God blessed it in additions to the church, and everything that speaks for its spiritual welfare, that it would, indeed, be a delight to more fully outline its methods and work. It is often said that a large school can not be a spiritual school, and yet we are wont to believe that a school will always be as large as it is good.

In speaking with the management of this school we learned that when the school was small it was almost impossible to find competent teachers, but now that the school is large and prosperous it is not only easier to find teachers, but the quality of the teaching force is superior to what it used to be. As Bible school workers, we have yet to learn not a few lessons on this line.

# Our Budget

—The Missouri Lectureship!

—Home Missions must now come to the front.

—The evangelization of America is a magnificent enterprise in which we must bear our full share.

—Contributors to the discussion of federation must be patient. We will use the contributions as fast as we can, but it would require a paper double our present size to accommodate all who wish to be heard.

—More than a page of editorial matter has been crowded out this week, along with many contributed articles. We have received several inquiries for the New York Basis of Federation. This is a healthy sign. It shows that there is a desire to get back to the original subject. We will try to find room to reprint it.

—Our readers seem to be as much in the "mood" for Christian union as they ever were, and while uniting with us in pushing home missions to the front, have an eye to that wider co-operation and unification of Christian forces, to promote which gives us our only excuse for being, as a religious movement.

—You will not fail to see the red subscription blank in this issue; we urge every friend of this restoration movement to make the use of it intended. If each of these is returned to us with at least one new reader our endeavor for a constituency of 100,000 is practically won, and its significance will be such a victory for the cause of apostolic Christianity as will bring great joy to every true soldier of the cross. We call on our friends to return these blanks with the names of new readers of The Christian-Evangelist.

—W. W. Dowling leaves St. Louis tonight for a brief holiday.

—R. L. McHatton is holding a meeting for B. C. Stephens and the church at Williams, Cal.

—L. T. Faulders has just entered upon the pastorate at Wellington, Kan., having removed from Arcola, Ill.

—W. E. Harlan will remain at Rushville, Ill., in answer to a unanimous call from his members to do this.

—James N. Crutcher has resumed work with the church at Chillicothe, Mo., after a rest on a farm near Belton. He will probably continue at Chillicothe, as it now seems unnecessary that he seek a change of climate.

—Dr. Herbert L. Willett has just given a week of lectures on the Bondurant Foundation at Normal, Ill.

—The church at Hamilton, O., Wesley Hatcher, minister, will raise $300 this year for foreign missions. This is a very decided advance.

—L. E. Christian reports that another unity conference will soon take place between some of the Scandinavian preachers in the northwest.

—A new work has just been organized at Graham, near Maitland, Mo. A good house has been secured in which to hold the services this year.

—There is now a membership of over two hundred in our church at Mobile, Ala., where Claude E. Hill is in a meeting, following the Chapman meeting.

—J. Murray Taylor made a stop at Saginaw, Mich., on his way to begin a meeting at Louisville, Ky., and reports progress along all lines in our church there.

—W. D. Cunningham, of Tokio, Japan, has just baptized an officer of the emperer's bodyguard. Brother Cunningham is doing famine relief work.

—C. E. Benlehr, missionary of the foreign society at Damoh, India, reports very successful work. There were twenty-seven boys and young men recently baptized in one day.

—W. T. Brooks and his brother have just concluded a fine meeting at Bloomington, Ind., with 579 additions. We hope to publish fuller particulars of this meeting.

—See the program of the Kansas Ministerial Institute which meets at Emporia, April 10-12. The Kansas brethren hope to reach the high-water mark in their institute work this year.

—S. G. Fisher, who is the pastor of our new church in Detroit, some account of which appears on another page, is a young man of about 30 years of age, who came from Adel, Ia.

—Mrs. J. G. Creason writes that her husband is still quite sick with typhoid fever, and has been in bed now 47 days. The church employed a trained nurse, who is still with him.

—The present building at Independence, Kan., is inadequate for the needs of the congregation, and efforts are being made to secure a larger and more modern plant.

—The foreign society received another gift on the annuity plan from a friend in Nebraska. This is his fifth gift on this plan. The number of the last bond issue is 266.

**Pimples and Blotches**

Are not the only signs that a blood-cleansing, tonic medicine is needed. Tired, languid feelings, loss of appetite and general debility are other signs, and they may be worse signs.

The best blood-cleansing, tonic medicine is Hood's Sarsaparilla, which acts directly and peculiarly on the blood, ridding it of all foreign matters and building up the whole system. This statement is verified by the experience of thousands radically cured.

Over forty thousand testimonials received in two years, by actual count.

Accept no substitute for

**Hood's Sarsaparilla**

Insist on having Hood's. Get it today. In liquid or tablet form. 100 Doses $1.

—The brethren at Saybrook, Ill., where James N. Thomas is minister, entered upon another year's work full of hope. Their foreign society offering this March was almost double that of last year.

—Mrs. S. M. Bernard, wife of our minister at Boulder, Col., has concluded an extended visit to friends and relations in Kentucky, during which time she served on several C. W. B. M. programs.

—A. C. Yocum writes from Bynumville, Mo., that he has just returned from western Nebraska, after organizing a church at Danbury with nineteen members and having had five additions by baptism.

—G. L. Cook, a senior in Hiram College, has accepted an invitation to minister to the church at Monongahela, Pa., the coming year. Until the end of the school year he will fill the pulpit each Sunday.

—Sixty dollars for foreign missions last year, apportionment $75 this year and a collection of over $100 is the record for our church at Charleston, Ill., where George H. Brown is minister.

—The new auditorium erected by the brethren at Elmira, N. Y., where C. C. Crawford has done such fine work, was opened March 11. We shall give further particulars of this and the meeting just held.

—You should not fail to write to the American Christian Missionary Society at

## IN THE INTERESTS OF HOME MISSIONS.—A WORD TO THE MINISTERS.

Dear Brethren: As is well known the campaign for the Home Missionary offering is limited to four weeks, or at most, six weeks. We are daily in receipt of letters from preachers throughout the country asking to be excused from duty at rallies, to have dates changed and have engagements postponed on account of the Congress of the Disciples, the Missouri Lectureship, the Illinois Ministerial Alliance, the district and county conventions in Indiana, Kentucky and Missouri. Sunday-school rallies in several states which contemplate special sermons throughout the month of April, special Easter services with offerings for the National Benevolent Association, commencement addresses, and so on, to a discouraging extent. In view of these facts we feel like calling upon our loyal ministers everywhere to redouble their energies this year to enable us to secure not only a *good* offering, but the *largest* offering that we have ever yet received. Our campaign will amount to little more than an occasional fusillade if our ministers will allow everything to sidetrack home missions. We do not wish to be understood as complaining or finding fault, we are only stating conditions. We are in hearty sympathy with all these other movements which engage the attention of our preachers and people. It is unfortunate that so many varied interests crowd together upon our attention at the same time. The facts present the strongest reason why emphasis, sharp and strong, though all too brief, should be laid upon the necessities of the home mission field this year.

The work moves along encouragingly. The gain this year from October 1 to March 1, was $12,000 over the receipts of last year in the same period. Interest seems to be widespread among the preachers and churches. The correspondence in the office was never more encouraging. The whole brotherhood seems thrilled with a determination to do tremendous things this year. We bespeak the prayers and the help of every loyal Disciple in bringing our offering up to the $200,000 this year. Scores of fields are anxiously awaiting the outcome of the May offering. We are looking forward to the Centennial with the battle cry upon our lips, "Millions for Missions." We must begin this year with the $200,000 if we are to have our plans realized by 1909. Let us join hands and hearts for a great offering May 6.

W. J. Wright, Acting Corresponding Secretary.
George B. Ranshaw, Field Secretary.

once for copies of their new leaflets, "Information and Inspiration"; "$200,000; How to Obtain It"; "Why the Hens Don't Lay," and others.

—C. V. Allison has just closed a year's work at Cozad, Neb., during which time there were fourteen accessions, $675 were raised for missions, and $130 spent on improvements. He has just entered upon work at Mound City, Mo.

—C. A. Lowe reports that all the congregations in St. Joseph, Mo., are growing. We now have six congregations all housed and under ministerial leadership. The Frederick Avenue tabernacle has just been dedicated by C. M. Chilton.

—The members of the First Church, Joliet, Ill., had a surprise party on their minister, Benjamin N. Mitchell, and his wife, a few evenings since. The church here is in a prosperous condition and its outlook is very encouraging.

—"Thoroughly Furnished" was the title of an address before the Business Men's Bible class of the North Park Church, Indianapolis, where Austin Hunter ministers, just delivered by the Hon. Hugh Miller, lieutenant-governor of Indiana.

—J. V. Updike, we regret to learn, is suffering from nervous prostration at his home in Salina, O., and this fact releases his singer, James E. Hawes, of Ada, O., for meetings until such time as Brother Updike is again able for service.

—The congregation at Warsaw, Ind., where M. G. Long is minister, is now free from debt. For seventeen years the church has carried a burden incurred by building. The free-will offering just taken will more than meet the mortgage and some other old debts.

—Joseph Armistead has been preaching a series of sermons on the characteristics of the early church. The foreign society offering of his church at Norwood, Ohio, amounted to $236, which was a splendid contribution for a comparatively small and new church.

—A. W. Pasley has been appointed evangelist of the Christian churches in Boone county, Mo., and will visit the membership of the different churches to create an interest in the convention which is to be held at Red Top, Hallsville, in August.

—The church at Morganfield, Ky., will become a living link in the Foreign Society, supporting Mrs. Maude Madden, of Sendai, Japan. Bro. T. T. Roberts writes that there is a membership of 224 and nearly all are giving to missions and rejoicing in the opportunity.

—We are glad to learn that a debt of nearly $1,000, which has been crippling the work of the brethren at Lind, Wash., has been raised through the earnest efforts put forth by Brother Harris, of Ritzville. There is general rejoicing over the burning of the notes held against the church.

—What a splendid thing it would be if 6,000 ministers of Christ should see to it that the 11,000 churches respond to the call, May 6, for the greatest offering for home missions we have ever made! Two hundred thousand dollars is a trifle from as large a membership as ours.

—The congregation at Harrodsburg, Ky., has agreed to become a living link in home missions. This was the result of a visit from John A. Stevens and wife, who are visiting among the churches in Kentucky in the interest of home missions in preparation for the May offering.

—We begin this week the publication of the first of a series of articles on "Work for a United Church To Do" These will show some of the steps that can be taken when the churches are federated in the working out of problems that are beyond the reach of individual denominations.

—In consequence of the very bad weather during March many churches are somewhat late in sending their offerings for foreign missions. There should be a widespread advance in this matter during the month of April. Let every church come forward at once with its due proportion.

—Baxter Waters desires to turn the attention of members of Christian churches toward Duluth, Minn., which is a rapidly growing city, with fine opportunities for work. Especially are there good openings for teachers. Applications should be made to Supt. R. E. Denfeld.

—O. A. Bartholomew preached his anniversary sermon—the eighteenth anniversary of his arrival in St. Louis—in S. B. Moore's pulpit in the Hammett Place Church on Lord's day. W. H. Pinkerton, of Paducah, Ky., will occupy this pulpit on Easter Sunday morning.

—F. A. Mayhall, of St. Louis, has just returned from his old home in New London, Mo., where he delivered a lecture in the Christian church on the Bible. The brethren speak very highly of his effort, and express the wish that the lecture could be delivered in all of our churches throughout the state.

—"I have read with very much pleasure 'The Plea of the Disciples of Christ.' It is the most clear and helpful work I have ever read on our plea. It has set my mind at rest, for I was wondering if my place is in the brotherhood, from the many things I have heard and read of late."—Edward Owers.

—The effect of more frequent preaching on an offering is seen in the case of the church at Greenfield, Mo., where but $11 were given in 1904, with quarter-time preaching, and $30 when there were preaching services every Sunday in 1906; and this is just a small church. Samuel I. Smith is the pastor.

—J. E. Rains, of Downs, Kan., has been called as successor of D. B. Titus, in the pastorate at Lexington, Neb., and will begin his work April 15. Brother Titus, who entered upon the pastorate at Longmont, Col., April 1, asks the sixty-two other applicants to kindly take this notice as an answer to their applications.

—We are sorry to learn that J. T. Boone, pastor of the Christian church at Jacksonville, Fla., has been seriously ill with typhoid fever. Though he is almost well now, he is still too weak to attend church. His illness occurred during the state convention, and in the midst of a meeting conducted by S. M. Martin.

—We are asked by the secretaries of the American Christian Missionary Society to announce that the "American Home Missionary" for March and April will be unusually attractive and helpful. Extra editions of both issues will be published for the use of ministers who are preparing for the May offering. Copies may be had in any quantity.

—E. S. Muckley, pastor of the First Christian Church, Portland, Ore., writes: "Brother Garrison's address on federation at the Des Moines congress, which I have just read, is by far the best and safest thing I have seen on the subject." The Christian Publishing Company will supply this address at 15 cents per copy, or 60 cents per dozen.

—Remember that the Bible school campaign is intended to get more churches and scholars interested in aggressive work, to bring the Sunday-school membership to equal the church membership, to have each preacher talk on Sunday-school work during April, to insure a better class of teaching in our schools, and to prepare the way through our Sunday-schools for a great ingathering.

—The home missionary rally of the churches in St. Louis will be held at the Compton Heights Christian Church on April 16, when it is hoped a very large number of the members of our churches in the city and vicinity will be present. Among the speakers will be W. H. Pinker-

Home Missions have the Right of Way throughout April and May. Sidetrack for Nothing!

ton, of Paducah, Ky. Brother Pinkerton is well known for his platform ability and we can promise those who come to hear him a treat.

—The Christian Endeavorers at Plainville, Kan., are doing some practical work, having provided ten dozen chairs and song books for the new church, toward which they have paid $50, and pledged $100 more. They are now considering the question of providing a new organ.

—The work at the Magnolia Avenue Christian Church, Los Angeles, under Jesse P. McKnight, is going forward. We note that the men's league at that church is succeeding well. The Sunday-school has increased in attendance, and with 234 members an offering of $10.65 has been reported, which is far in advance of the average Sunday-school collection for such a number of attendants.

—"La Via de Paz," the little newspaper published by our mission at Monterey, Mexico, says: "Every one is pleased with the new hymnal, Gloria in Excelsis. It was used for the first time last Sunday. The Christian Endeavor meeting ran half an hour over time and then was reluctantly adjourned, each was so anxious to sing just one more of the good old songs that we used to sing at home."

—Prof. Frank H. Marshall and wife, of Texas Christian University, have just been appointed missionaries to Christiania, Norway, by the Foreign Christian Missionary Society, and will go to their new field about September next. He will devote himself chiefly to preparing young Norwegians for evangelistic service. This is one of the most important steps recently taken by the foreign society

—A "stop-the-press!" message from E. B. Redd, of the Masonic Home, St. Louis, announces the advent of another son in his home. Brother Redd writes: "I have not had much chance to interview him yet, but he is favorable to The Christian-Evangelist—if not in favor of federation." There are a great many people who are like this child—they cry without having yet learned what federation is.

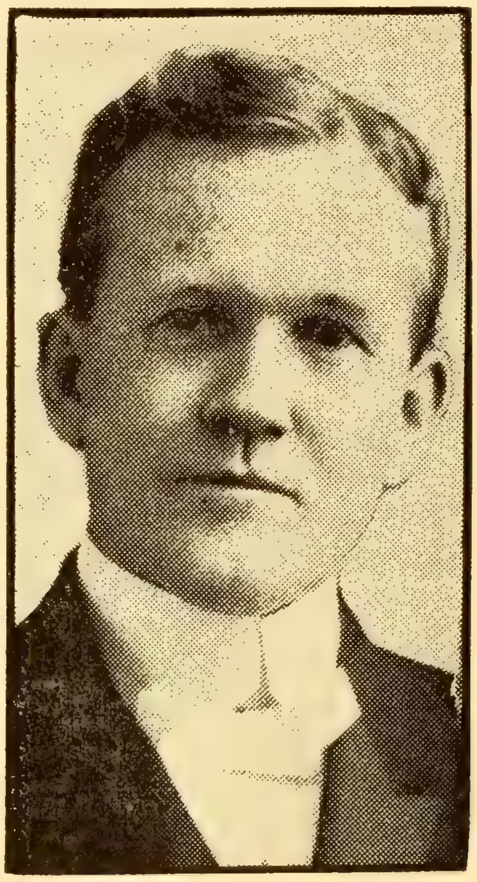
—There are hundreds of our churches which could easily support a man upon the home field which have not manifested a very commendable interest in the work at home. It takes but $300 to keep a man on the home field, and every man on the home field is a worker in the interest of foreign missions, church extension, benevolence, and every other feature of our co-operative work, so that it is easily seen that home missions lie at the base of everything.

—Our last letter from Brother Power was written from Jerusalem, under date of March 16. He says: "We are all well. Tyler, Carpenter, Medbury and the rest are full to overflowing. Saw Lockhart and another brother from Des Moines here, who are traveling independently. Shall spend two weeks in England, returning about May 5." We can promise our readers some very interesting letters of travel from Brother Power.

—An officers' and teachers' union of the Christian Bible schools of St. Louis, has just been organized, with J. A. Gardner, chairman, and J. E. Winterton, secretary. The executive board, consisting of the superintendents of all the schools, had a meeting in the assembly room of the Christian Publishing Company on Tuesday, when details were perfected for the first regular meeting, which is set for the evening of Tuesday, April 17, at the Compton Heights Christian Church.

—We regret that the banquet of the St. Louis chapters of the Business Men's Association occurred at too late an hour for us to publish any report in this issue. It was a most delightful occasion, a promise of closer fellowship and better work in the future. Mr. J. W. Henry, who has been appointed to the secretaryship, was introduced and Dr. E. L. Powell, Mr. G. S. Johns, managing editor of "The Post-Dispatch," R. H. Stockton and J. H. Garrison were the speakers, with Mr. Breckenridge Jones as the competent toastmaster.

—J. H. Mohorter has resigned the pastorate of the Central Christian Church, Pueblo, Col., to become secretary of the National Benevolent Association. Brother Mohorter has done a fine work in the Colorado city, and it is with the greatest regret that the church there has released him. We bespeak for him the cordial co-operation of the churches everywhere as he takes up the work of so sacred a cause as that of the orphans and old people. He may be expected to be located in St. Louis not later than May 1. George L. Snively has been giving a great deal of his time since his resignation of the secretaryship to the work of the Benevolent Association until his successor could be definitely chosen to take up the active work of the office.



—Bro. W. F. Richardson, pastor of the First Christian Church, Kansas City, who went with a committee of the C. W. B. M., at the request of that organization, to Jamaica to look into the condition of our missions there, will not return until about the middle of April. In his absence, Bro. Barclay Meador, who has been called to be assistant pastor to Brother Richardson, has been looking after the pastoral work of the church with great satisfaction, while Bro. George W. Muckley has been filling the pulpit.

—Will J. Slater, who ministers to a little congregation of 48 members at Stilwell, in the Cherokee Nation, in the eastern part of the Indian Territory, writes us that they have no church building yet, but he believes they will have one in the near future. The town numbers 1,200 and is growing rapidly. Our brethren support their minister for full time, and give liberally to all missionary enterprises. Brother Slater says there is a fine opening for a good tailor, a good jeweler, or a general merchant, who is a member of the Christian Church.

—We learn that D. W. Moore has resigned the pastorate of the South Street Christian Church, Springfield, Mo. This is one of our best churches in the state and Brother Moore is one of our most beloved pastors. Last year the receipts were over $5,600, and the amount given to missions $1,016. There were 71 additions to the church, while the pastor had 50 additions in outside meetings. During his eight years' pastorate of this church 714 have been added. All departments of the work were at high-water mark during the year just closed. Brother Moore is ready to consider work in another field and should find it at once.

—R. E. McKnight has resurrected the work at Bakersfield, Cal., where he took charge Dec. 1. The brethren had ceased to meet, but there was a little Sunday-school. An Endeavor was organized and now numbers 40; the prayer-meeting was started, and the Sunday-school has more than trebled in numbers, while the attendance at the preaching services is now the largest in the city. There have been 19 additions. Appreciation of the minister and his family has been shown in many ways, among others by the raising of his salary.

—The following changes, or additions, have been made in the program of the Disciples' Congress, which meets at Indianapolis April 25-27: E. M. Todd will conduct the Bible study on Wednesday morning; Hill M. Bell will be the chairman on Wednesday evening; E. P. Wiles will conduct the Bible study on Thursday. On Thursday evening A. B. Philputt will be the chairman, and addresses will be given by Scott Butler, A. R. Benton and C. B. Coleman on the subject, "The Educational Expression of a Religious Movement." We shall publish a full program later.

—The foreign missionary offering of the church at South Bend, Ind., will be nearly $200. This church pays half the salary of R. R. Eldred, at Bolengi Africa, among its other work. P. J. Rice has just celebrated his sixth anniversary as its minister. He took occasion to talk about some of the duties of his office, and hoped that he might have the same liberty to preach and teach what he conceived to be the truth, and to follow the vision that he had always enjoyed. The daily papers speak very highly of his work in South Bend. The church membership is now 763.

—Morton H. Wood, who has been engaged in evangelistic work in the state of Washington for the past two years, will enter the evangelistic field in the south, and will be open for engagements with any of the churches during the months of April, May and June. His home will be Pryor Creek, Indian Territory. He has arranged to have associated with him as singer and co-worker, Thomas Elmore Lucey, who has been working under the direction of the Chicago Lyceum Bureau. Brother Wood refers brethren to whom he is not known to the state board of east Washington.

—A post card informs us of the safe arrival of T. J. Arnold and family in California. Brother Anrold, who has been one of our valued workers in China, recently broke down in health, and has come for a year's rest and recuperation. He will spend part of this, at least, in southern California. He is one of the band of missionary workers who were trained under Dr. W. T. Moore, in London, and with whom the Assistant Editor of this paper was associated in slum work in that great city. W. R. Hunt is now the sole representative in China, two of the number—"Ted" Hearnden and Bert Saw—having given their lives on that field.

—In a recent letter from Evangelist Herbert Yeuell he was about starting to New Hampshire to arrange for the meeting to be held in June in one of the principal cities of the state. The preliminary arrangements, such as procuring material for a tabernacle, and doing some necessary advertising, will require an immediate out-

DEVOTE APRIL TO THE MAY OFFERING.

REMEMBER
We have practically only one month in which to prepare.

DON'T NEGLECT HOME MISSIONS.

Help us to an offering of
$200,000
THIS YEAR.

WRIGHT & RANSHAW,
FOR THE
AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Y. M. C. A. BUILDING,
CINCINNATI, OHIO.

lay of money. We must remind our friends once more that this home missionary enterprise requires immediate assistance from those who would like to have our cause represented in this New England state. A few hundred dollars are needed at once to make the necessary preparations for a successful meeting. May we not hope to hear at once from the friends of this enterprise with such donations as they may feel able to make in its behalf?

—It comes to us from different quarters that certain of our beloved brethren, whose newspaper is not large enough to contain all they wish to say by way of warning, have issued circular letters which they are scattering broadcast to warn the brethren against efforts that are being made in "certain quarters" to subvert the minds of the faithful and lead them astray! Such zeal for righteousness has not been excelled since the days when the Judaizers went out from Jerusalem in the track of Paul, and warned his converts not to be seduced by that great apostle of liberty into disobedience of the law. We are trusting to the good, hard sense of those who receive this circular to feel about it, as did "an old retired farmer" who reads only the paper which sends out the circular, who said, "Do they think we do not understand this thing? Of course they understand it. It is a mistake to go on the supposition, nowadays, that people can be deceived by a little cheap claptrap put out for the purpose of enlarging the subscription list!"

## The Missouri Lectureship.

It is well worth a journey to Canton to enjoy the view from the college where the Missouri lectureship will hold its sessions April 9-11. Standing on the steps of the beautiful building, one sees the "Father of Waters," and beyond the rich farming country in Illinois, dotted with thriving villages. The people of Canton are very hospitable, and complete free entertainment will be given to all who attend. This will be, perhaps, the best lectureship ever held in the state. Prof. Shailer Mathews, of Chicago, who will give two of the chief addresses, is a distinguished Bible scholar, and editor of a widely circulated magazine. George A. Campbell, of Austin, Ill., is one of the bright men of our brotherhood. He is to give two popular addresses. Quite a number of Missouri's best men, including the worthy Editor of The Christian-Evangelist, will also have place on the program. No preacher within reasonable distance can afford to miss this intellectual and spiritual feast. Books are very valuable, but we need, also, the penetrating and illuminating power of the voice from incarnated truth to fix this thoroughly in the mind and heart.

Levi Marshall.

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## Missouri Lectureship Program.

The lectureship convenes at Canton, April 9-11. Professor Shailer Mathews, of Chicago University, will give us, on Monday night, "The Method of Jesus," and the next morning "The Message of Jesus." Informal discussion will follow. George A. Campbell, of Chicago, will give us "The Common Man's Religion," and will be reviewed by H. A. Denton, while his "Fiction and Character" will be reviewed by A. W. Kokendoffer. Professor R. G. Sears will give us "The Geographic and Historic Setting of the Old Testament." The review will be by Dr. W. T. Moore. Professor C. M. Sharpe will give us "New Testament Criticism and the Historic Christ," which will be reviewed by Dr. Albert Buxton. M. A. Hart's lecture will be on "The Training of the Child in the Bible School," and his reviewer will be C. H. Winders. The closing lecture will be by J. H. Garrison on "The Present Phase of the Christian Union Problem."

Dr. Albert Buxton, dean of the Bible College, Christian University, and pastor of the church, authorizes us to say that "entertainment for supper, lodging and breakfast is offered free to all." Professor Ben Cleaver is chairman of the entertainment committee and all names should be sent to him.

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## Does This Mean Your Church?

### Heavy Loss During March

The weather was very unfavorable during the whole month of March. In consequence we have suffered the worst loss for foreign missions in our history. There has been a loss of 193 contributing churches. And the loss from the churches as churches amounted to $4,278. The aggregate loss on all receipts amounted to $2,783. We gained $2,850 from annuities. We believe the churches will more than recover the loss during April. If not, our work for the year is seriously threatened.

We give the friends of world-wide missions the facts that they may act accordingly. May God overrule seeming defeat to the furtherance of his cause.

Please send promptly to

F. M. Rains, Sec.,
Box 884, Cincinnati, O.

[Surely the brethren are not going to permit bad weather to defeat our purpose to make the March offering for 1906 the largest in our history. We urge the churches that have not attended to this duty to do so at once. One neglected duty blocks the way for attending to all others. —Editor.]

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## Central Illinois Ministerial Institute.

The institute meets with the Champaign church April 10 and 11. Our people herewith extend a cordial invitation to all who can find it possible to attend this good meeting, both preachers and members of our churches. The program promises to be of unusual helpfulness; great emphasis is being laid upon the evangelistic phase of our work, and church problems are to be dealt with. Stephen E. Fisher, Pastor.

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## Warning.

I have been informed that some one is soliciting money from Disciples to build a church at Lancaster, Ohio. The church here, which is a mission of the O. C. M. S., is not going to build at present, and has not authorized any one to solicit building funds.

George F. Crites, State Evangelist.
*Lancaster, Ohio.*

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## To Establish Church in New Hamsphire.

W. J. Wright says that $1,000 ought to be raised for this undertaking. We have received:

| | |
|---|---|
| Already acknowledged | $20 10 |
| M. S. Sutliff | 1 00 |
| Arthur Evans | 1 00 |
| Total | $22 10 |

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## PICTURE OF WAR ENGINE "GENERAL."

A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the Nashville, Chattanooga & St. Louis Ry.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. Danley, Gen'l. Pass. Agent, Nashville, Tenn.

GET READY FOR
CHILDREN'S DAY
FOR HEATHEN MISSIONS
SUNDAY, JUNE 3d.

The Foreign Christian Missionary Society will furnish Children's Day Supplies FREE, to those Sunday-schools observing the day in the interest of Heathen Missions.

SUPPLIES.

1. **"Arise, Shine."** The beautiful new Children's Day exercise by P. H. Duncan. Sixteen pages of sunshine. The songs, recitations, dialogues, and drills are beaming with happiness. It is a high-class exercise, yet simple enough for the smallest school.

2. **Missionary Boxes.** These are unique. Illustrated to please the children. Entirely new design.

3. **The Missionary Voice.** The Children's Day number is especially for children. Some striking stories of heathen boys and girls. An issue brimful of interest.

ORDER AT ONCE.

Give local name of each school and average attendance. Address

STEPHEN J. COREY, Sec.,
Box 884, Cincinnati, O.

# NEWS FROM MANY FIELDS

## Minnesota.

The Minnesota Ministerial Institute convened at Portland Avenue Church, Minneapolis. This was the first meeting in several years. Most of the pastors of the state were present and took part. This is hereafter to be an annual affair. S. J. Corey and Dr. Drummond conducted a rally the last day.——E. O. Orr, of Mankato, will soon remove to Fargo, N. D., and enter business. He will serve the church at that place. Brother Orr has held two pastorates in this state, and we are sorry he is leaving us, yet glad to know that he will be near enough to drop in on us occasionally.——W. S. Cash is leaving Cleveland. We understand he will leave the ministry and take up farming in Canada. We are sorry to hear this. Brother Cash is well equipped and such men as he are needed in the ministry.——Brother Ainsworth, of South Dakota, has returned to the state and taken up work at Truman and Louisville.——The state has gained another good man in J. H. Bicknell, who has taken up the work at the Central Church, St. Paul. Brother Bicknell will become our corresponding secretary. The knowledge of the state gained while he was state evangelist especially fits him for this place. The Central Church and state are fortunate in securing the services of this consecrated man.——In January I held a three weeks' meeting at Garden City, B. V. Black, pastor. Everything was in readiness for the evangelist. There were 32 additions—26 by baptism. With such a pastor and church to work with success was assured from the beginning. The Garden City church is well established and one of the best in the state. We followed this with a two weeks' meeting at Ceresco, eight miles in the country. We organized a church with 20 members (12 by baptism, 8 by statement); they will co-operate with Willow Creek. They are able to pay $600 to the right man.——I am in a meeting here at Pleasant Grove, one of the oldest churches in the state. This is our first week; attendance large and interest good; 1 added.——Three or four good men are needed in this state. We want men with clean records. The work has suffered too long from unworthy preachers. Men coming up here must be well recommended.—C. R. Neel, State Evangelist.

*37 Irving Park, St. Paul.*

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## North Carolina.

Our corresponding secretary for North Carolina, J. B. Jones, writes encouragingly of the prospects for the work in the old north state this year. He says, "We have planned to do the largest work in our history this year. There are a large number of ripe fields in the state, and we hope to establish quite a number of new churches this year. We have secured W. G. Walker, of Lexington, Ky., to become state evangelist. Brother Walker has been a success both as pastor and evangelist. He has held some fine meetings." Brother Walker has already held a meeting at Macclesfield in Edgecombe county. He reports that they had good interest, and hope to report a church building. Macclesfield is midway between Tarboro and Farmville, the two terminal points of the East Carolina Railroad. It has 400 or 500 inhabitants, three saloons and no church. There are two other small towns on this road in which there is no church. He says, "This certainly seems like a mission field. We want to see churches in all three of these towns before the end of the year. When we come in contact with such conditions we can but wish we were a dozen men."——Atlantic Christian College at Wilson gives an encouraging report. Three young men, C. M. Morton, A. M. Windhorst and J. F. Moore, have given up paying positions that they might prepare to preach the Word.——J. W. McReynolds has started well at Dunn and Wilson's Mills. Our next state convention will be at Dunn in October. J. T. Moore has resigned in the Mill Creek district, and will preach for Macclesfield, Farmville and Dover. C. F. Outlaw will succeed Brother Moore. P. B. Hall reports every department of the church at Kinston in good condition. R. H. Jones has returned from Virginia to the state of his birth. He is with the Ayden and Grifton churches.——At Winston we have increased attendance at the Bible school and prayer-meeting. We feel the time is fast drawing near for our meeting in May with Herbert Yeuell. We made another small payment Feb. 1, and now have reduced our debt to $600.—J. A. Hopkins.

*Winston-Salem, N. C.*

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## Indian Territory Letter.

The second convention of the northern district of Indian Territory was a success in every way. I visited Haskell and arranged for D. M. Harris, of Wagoner, to hold that mission a meeting. We have just arranged for A. M. Harrol, of Sapulpa, to hold a meeting at Kelleyville. At Ramona I arranged for R. E. Rosenstine, of Bartlesville, to hold a mission meeting at that new and thriving town; also arranged a meeting at Collinsville. In the meantime I spent a part of a Lord's day at Tulsa, a Sunday night at Sapulpa and divided a Lord's day between Bartlesville and another point.

At Tulsa we asked for $100 for Indian Territory missions; raised in cash and pledges $108. We asked for $25 at Sapulpa and raised $60.05. At Bartlesville we asked for $50 and raised $76.02. Sapulpa has not a church property as yet, though they are preparing to build in the spring. Both Tulsa and Bartlesville are inadequately housed, but notwithstanding the fact that these missions are thus in debt and other large obligations are pending, they responded nobly to the appeal for missions in the Indian Territory.

Bro. F. D. Wharton has taken the work at Ada. We welcome Brother Wharton to the Indian Territory. We have few, if any, better towns in this country than Ada, and with it one of the brightest outlooks. Brother Rosenstine has another of our best fields. Bartlesville is in the midst of what is now being confessed to be the greatest oil field in the United States. At Bartlesville I counted 124 oil and gas wells without moving out of my tracks, and was in a valley, also had my vision greatly obstructed by the buildings of the city. There are between 700 and 800 wells in the Osage Nation alone. I mention this because of numerous inquiries concerning the Indian Territory and its resources. If any of my readers are looking to this country and wish to find a city full of life, with fine schools, a growing and wide-awake church, and with a future to it, it would be well to look to Bartlesville and Tulsa.—S. R. Hawkins, Corresponding Secretary.

*McAlester, I. T.*

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## Oregon.

Fine meetings have been held. At Portland First, 111; Cottage Grove, 111; Hepner, 68; Grant's Pass, 68; Richland, 51; Stayton, 44, and Carlton, 9. Total accessions, 462. Other promising meetings were begun at Pendleton, La Grande, Halfway and Halsey. We regret the resignation of George C. Ritchey, who for three years has been the efficient and beloved minister of the Roseburg church, and goes to do evangelistic work in southern Idaho. Brother Ritchey is a successful pastor and evangelist. It is hoped that he has just been loaned to our sister state for a season in her need.——Grant's Pass has sent in her state offering and has received credit to date for $35.75. Other churches formerly reported have increased their credits. May we not hear from others in a like strain? If all pledges to state work were paid to date and all the churches had responded to the need, as some have done, we could now be out of debt and have no difficulty in meeting current expenses. Brother, are you willing for your church to be on the delinquent list? It will be printed about May 1.——Oregon is in need of about four good recruits to its preaching force. We want only such as have succeeded in their present fields and can furnish recent letters of commendation from the corresponding secretary of the state in which they are now serving. Salaries range from $600 to $1,000.——The work on our mission fields is doing splendidly as a rule, yet there is no field without its problems to solve. Bower is gaining a great victory at Grant's Pass. The writer had the privilege of serving as evangelist for 22 days in the recent meeting there, which had been begun by Brother Bower, and ended with the above-named results and the entering of some 37 to 40 new homes. Bower says little, but makes up for it in work.——Last year 43 churches gave for foreign missions and 15 were on the roll of honor.—F. E. Billington, Corresponding Secretary.

*Cottage Grove, Ore.*

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## Evolution of the Bell.

Bells, in one form and another, have been known and used from time immemorial. Evolution, however, has made many changes in them, from the tinkling bells of gold and silver—mentioned in the Bible—to the deep-toned resonant and practical bells of to-day.

Since the fifteenth century an alloy of tin and copper, called "bell metal," has been used in all bell-making but it has remained for the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, to discover a still better "bell-metal" than tin and copper. The combination is their secret, but we know that an extra quality of fine steel plays an important part. This company makes what is known as the "Blymyer" Bell—and a better, or more musical and resonant bell it would be difficult to find. The cost, too, is far below that of the tin and copper bell, and, therefore, a great inducement to small churches.

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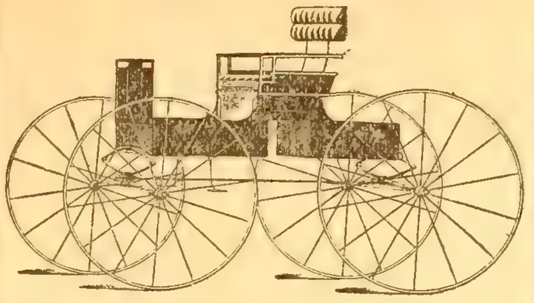

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### C. W. B. M. in Missouri.

Let every auxiliary make arrangements for observing the week of prayer during the week preceding Easter Sunday, on April 15. Distribute blessing boxes, which you may have for the asking, free, and induce each one to make thank offerings for the blessed Easter tide. Do not hesitate to place these boxes in the hands of sisters not members of the auxiliary, for there are many tender hearts that will gladly give to his work a thank offering at this season of sacrifice, and will give it through our board. Call these boxes blessing boxes, for they are intended for thank offerings.

Auxiliaries, officers and sisters, are you looking after the Juniors in your church? Are you proving yourself true mothers to them? Or are you, like some worldly mothers, leaving their spiritual instruction to some "other woman"? Would you miss this privilege of teaching and helping the Juniors to larger things, by failure to visit, to suggest, and to relieve the often disheartened Junior superintendents? Do not neglect so great a duty, my auxiliary sisters, lest your candle be removed and the oversight of these little children be given to more careful hands. Help your Junior superintendent in her preparation for the Easter self-denial offering. The children are always ready to co-operate in anything that is suggested to them. See that their energies are directed toward things that develop and strengthen them in their faith in him. Visit thoughtless mothers and tell them of the work for the children —only you must first be posted on it yourself. Study the "Junior Builders" and the "Tidings" and you may go armed.—Mrs. L. G. Bantz, St. Louis.

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### Congregationalists Commend Our Meeting.

In our meeting at Pittsfield, Ill., H. A. Davis preached. We were crowded to the utmost, except on stormy nights. Friends were made on every hand. Never has an evangelist so generally enlisted the admiration and love of this community. Members of nearly every church in town were working and praying for the success of the Gospel. Genuine regret was expressed by many Christians of other churches and by non-Christians that the meetings were closing, yet the almost impassable roads made it wise to close. We were assisted during the first two weeks by Sister Brice of Barry, Ill., who is an exceptionally fine soloist. There were 110 who united with us—86 by conversion and 24 by letter or statement. Brother Davis did not invade the Bible school. His appeal was to the mature mind. Seventy-one of the converts were adults; 34 were men. Hundreds all over the country heard by telephone, and the good influences are far reaching. At a farewell service representatives of the different departments of the church work spoke of the "open doors" for the service of the 110 new members. Among them, Mr. Goodrich, a deacon in the Congregational church, spoke as follows: "In behalf of the Congregational church, I would say we are glad to be with you and to praise God with you, and to rejoice with you over the success which has resulted from these meetings, and we most heartily thank Brothers Davis and Spicer for their earnest and untiring labors. These meetings have certainly been a great blessing to this entire community and a benefit and uplift to all who have attended these soul-stirring services. I feel that I voice the sentiment of the Congregational church in saying we truly rejoice with you. In the absence of a pastor for the past six months Brother Spicer has been very helpful to us, uniting with us in the prayer-meetings, and also his church services have been helpful. We would be remiss indeed did we not express our gratitude to him now. In a letter received the past week, Rev. Kent, our coming pastor, wrote he was very glad to hear of the good work going on in this church and he hoped it would reach our church. Surely we should feel deeply interested in each other, 'for one is our Master, even Christ and all we are brethren.' We pray God's blessing may attend Brother Davis wherever he goes. He will be thrice welcome should he again return to Pittsfield." These words indicate the good feeling prevailing here.—W. E. Spicer, Minister.

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### A Good Meeting in Colorado.

What Leonard G. Thompson calls the greatest meeting with "home forces" ever held in Colorado has just come to an end. It was held in Pueblo by the combined efforts of the Central and Broadway churches and their pastors, J. A. Shoptaugh and the writer. It was to have continued six weeks, three in each church, but it ran through seven weeks. The writer did all the preaching; Brother Shoptaugh did the general work; each church furnished its own music, aided by the other. In the Central Church section we had two choruses of 30 voices, one of adults and one of children, with orchestra. Mrs. Walter Green, for years Brother Harlow's singer, was leader of music. She is a master hand in both solo and chorus work. In the Broadway section Mrs. McCormack, a talented woman of God, had charge of the music. The attendance was fine throughout. Pueblo was stirred as it has seldom been; 145 were added at the Central, the Sunday-school was nearly doubled, the Endeavor Societies, three in number, moved forward with a bound and the finances were greatly improved. L. G. Thompson, state secretary, and E. F. Harris, of Longmont, were present to share the pleasure in the reception of new members. Each person received was presented with a copy of the New Testament. The Central is now the largest church, numerically, in the city and the largest among our people in the state. The membership is 600. The meeting was transferred to the Broadway Church without a break. It was the best in the history of the church. It would have yielded much larger results had not the preacher been called away by critical illness in his family. This was manifest by the addition of 10 at the reception for new members held a week after the meeting closed. The Broadway section brought in fifty-five new members, nearly doubled the membership of the Sunday-school, more than doubled the Christian Endeavor Society, raised the preacher's salary $200 per year and inaugurated a new financial system. The Broadway Church now has about 275 members. It is in position to do a great work. Pastor Shoptaugh is a self-sacrificing, tireless worker. He intends to develop a strong church on the South Side. He will do it. There have been nearly 100 additions to this church since he took the work, nine months ago. We have given the community a sample of what the Lord will do when his people unite in seeking the salvation of men through the Gospel. Not the least among the results of this meeting is the beautiful harmony existing between our churches in the city, the strengthening of the bonds of love between the pastors and the increased respect of the community for our plea and people. Ours was a case of true federation. We thank God and take courage for larger things.—J. H. Mohorter.

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### Minnesota Ministerial Institute.

The recent meeting of the Minnesota Ministerial Association was held at the Portland Avenue Church, Minneapolis, and was of unusual interest. E. A. Orr gave Bible lectures at each session which were very stimulating, and showed extensive study and research. C. R. Neal, state evangelist, read a good paper on "Growth by Evangelism and Nurture." B. V. Block discussed the intellectual phases of the preacher's work. Baxter Waters read a paper on the church and society. Mrs. A. D. Harmon gave a splendid address, "A Study in Co-Operative Religions." Prof. E. W. Van Akin, of Parker College, a Free Baptist school, was present and gave a lecture, and his genial presence was a great inspiration. One special feature of the institute was an address by Dr. Crandall, pastor of Trinity Baptist Church of Minneapolis, on "Why the Baptists and Disciples Ought to Unite." This address was remarkable for its breadth of spirit, its keen insight into the mission and plea of the Disciples and the relations the two bodies sustain to each other. This contribution was received with great interest and pleasure by representatives from both churches.

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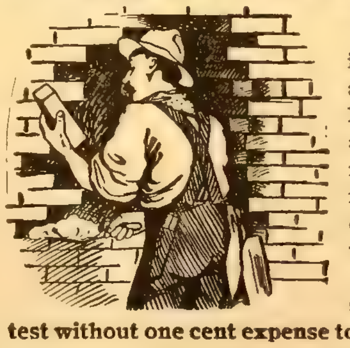
### Changes.

Allison, C. V.—Cozad, Neb., to Mound City, Mo.
Faulders, L. T.—Arcola, Ill., to Wellington, Kan.
Keltch, Henry F.—Dayton, to Wadsworth, O.
Martin, A. I.—Webster City, to box 7, University Place Station, Des Moines, Ia.
Sanderson, C. F.—Forest Grove, Ore., to Albion, Washington.
Titus, D. B.—Lexington, Neb., to Longmont, Col.



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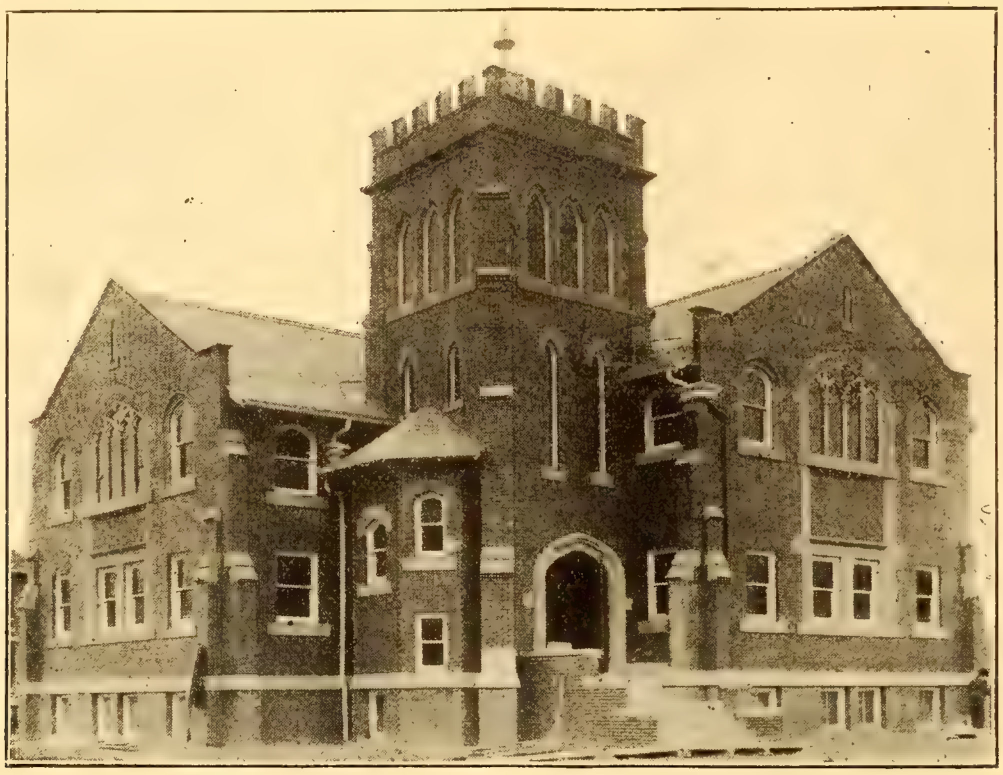
# Dedications.

## Detroit, Mich.

On March 11 occurred the dedicatory service of the chapel of the Woodward Avenue Christian Church, at the corner of Woodward and Josephine avenues. This event marked the close and climax of two years' planning, praying and working on the part of the Central Christian Church of Detroit, under the leadership of C. J. Tannar. In February, 1904, Brother Tannar offered a resolution calling for the election of a committee to investigate the planting of a new church and Sunday-school. The committee reported in favor of North Detroit. A little later Mrs. E. L. Ford and her daughters, Misses Nell B. and Stella, offered to pay for the lot, provided steps were taken soon, looking toward the early establishment of the work. The lot selected at the junction of Josephine avenue with Woodward avenue, the principal street of Detroit, and corresponding to Euclid avenue of Cleveland, has a frontage of 104 feet on Woodward avenue and of 200 feet on Josephine. It can scarcely be imagined how the committee could have made a wiser choice, for the location is in the very heart of what is rapidly becoming the best residence district of Detroit. The cost of this lot was $6,250. At first a $10,000 chapel was planned for, but as the possibilities of the work became more and more apparent, these plans were later changed to call for the expenditure of at least $20,000 on the building. C. J. Tannar conducted the dedicatory exercises and preached the sermon. The plant cost $26,611.33, of which $19,070.35 had already been paid in cash, leaving a balance to be raised of $7,540.98. It was hardly expected that more than one half of this would be provided for, but when the day was over it was found that only $1,283.59 remained, and there is little doubt that this will all be covered in the next 60 days. Thus the young congregation will be able to start off without any debt whatever to hamper it. The day was a triumph for the Disciples in Detroit, and has opened the eyes of Detroiters once more to the great work being done by the Central Church.



**Woodward Avenue Christian Church, Detroit.**

The building is of dark red brick, with stone trimmings. It has a deep, roomy, well-lighted basement, containing a kitchen and dining room thoroughly equipped for the future. The main floor consists of an auditorium seating 150 persons, class rooms on either side, and, together with the galleries above, all fitted with sliding doors, the building has a seating capacity of 450. The interior finish is in weathered oak, the furniture all being finished in harmony. A beautiful baptistry opens back of the platform, while the choir loft is at the right. The building is lighted by electricity and heated by steam.

The membership, which will be about 40 at the start, is drawn very largely from the Central congregation and, with the minister, S. G. Fisher, enters into the work with the highest hopes for a long and successful service for God and humanity.

S. G. F.

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## Sioux City, Ia.

For three years the Christian church in Sioux City has been expecting to build a new edifice. The enterprise was begun when W. T. Hilton was called from North Omaha; the old property was sold when he commenced his pastorate, and the congregation met in the Y. M. C. A. auditorium. Brother Muckley assisted the congregation to select a building site in a desirable part of town and lots 71x150 feet were purchased in the central part of the main city, about three-quarters of a mile from the business blocks, and a mile and a half from the edge of the best residence section in the other three directions.

The lots cost the church $5,200, and when the present pastor was called, Feb. 1, 1905, this was all paid but $2,000. This remaining indebtedness was paid during the past year, and a building was erected at a cost of $7,000, which was dedicated by F. M. Rains, March 25. At the morning service nearly $3,800 was pledged, and in the evening enough more was paid and pledged to make the total amount $4,100 even. The weather was very unpleasant. At the afternoon fellowship meeting pastors of the local central churches spoke. B. S. Denny was present and brought a message of good cheer.

The outlook in Sioux City is very good now, and the church expects to enter into an aggressive campaign. It is thought it will grow rapidly; at any rate it is past the experimental stage; it has been a cause of much apprehension to the Iowa Missionary Board. The church will become self-supporting from this time. It has enjoyed an increase in membership of 25 per cent during the past year.—J. K. Ballou.

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## Streator, Ill.

A very handsome building has just been erected at Streator, and was to have been dedicated on March 11, by Brother F. M. Rains. Unfortunately the weather was exceedingly stormy. Notwithstanding this, however, quite a number of people came from distant points on a special train, and Dean Haggard, of Des Moines, explained the situation, and impressed upon the people the necessity of meeting the obligation of about $11,000 which was still an encumbrance on the building. Some $6,000 were raised, and the Church Extension loan of $5,000 secured. The entire cost of the property has been about $18,000. The dedication itself was postponed for a few weeks. A number of out of town ministers took part in an afternoon service, and at night Evangelists Lockhart and Garmong began a special meeting. The new building is a very different one from that in which the congregation has been worshiping for the past thirty-five years. Charles D. Hougham, who has been the pastor but a short time, imbued his flock with the spirit of progress, and obtained their cordial support in the erection of a new building. The seating capacity of the main auditorium is about 500. There is also a lecture room, pastor's study, two rooms for special Sunday-school classes and two robing rooms. A fine piece of fresco work represents the River Jordan. There are four special stained windows, the others being of opalescent and cathedral glass.

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## Lyons, Kan.

The new $14,000 church property was dedicated March 18 by F. M. Rains. The call was made for $5,000 to clear the church of debt, and we received $5,423. George E. Lyon, the minister, is serving in his fourth year. The movement to build a larger church was started during the Hamilton and Wilkinson revival a year ago, which resulted in 226 accessions. The first church F. M. Rains ever dedicated was the one out of which we move. He has dedicated over 600 in the 20 years between those two dedications. The prospects are very bright for our cause in Lyons.

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## Waitsburg, Wash.

The new Christian church at this place was dedicated by D. C. Kellems, of Eugene, Ore. The building is a frame, 100 feet by 62 feet, and will comfortably seat 650 people, but on dedication day there were fully 1,000 people present. The entire cost of the building will be about $13,000. We were successful in raising $3,500 on dedication day, more than enough to free us from debt. It is a splendid structure and the people of Waitsburg are proud of it. The main auditorium will seat about 350 people, has a bowled floor and fine art glass windows. But we are especially proud of the Sunday-school room, which has also a bowled floor and circular pews. It has a gallery, which is partitioned into class rooms. There are seven class rooms on the gallery floor, two robing rooms and pastor's study on main floor. These can also be used for class rooms, making ten rooms available for classes. By rolling partitions one large auditorium can be made. There is a large kitchen and social room in the basement. The present pastorate began about two and a half years ago, and besides the fine building just completed, there have been over 100 additions to the church. Evangelists D. C. Kellems and A. W. Shaffer are assisting us in revival meetings with excellent prospects for a large ingathering.—W. T. Adams, Pastor.

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## Santa Clara, Ore.

The brethren of Santa Clara, four miles north of Eugene, Ore., have just dedicated their new church building, on which they have been at work since last May. E. C. Sanderson, Dean of the Eugene Divinity School, preached the sermon, after which he raised $220 in a few minutes. This, with $350 from the Board of Church Extension, will leave a small balance. The church was organized in the school house last May, after a very successful meeting held by E. R. Moon, with 40 charter members. Steps were taken at once to

**New Christian Church at Santa Clara, Oregon.**

secure a church home, $350 being subscribed on the day of organization. The building complete cost a little over $1,200. The congregation feel under obligations to Y. D. Hensill, the architect, who not only donated the plans and specifications, but much valuable time spent in the general supervision of construction. The building is of a modernized Colonial style, shingled down to a concrete foundation, and makes a very pleasing effect. It is 30x46, with an alcove built for the choir loft, and pastor's retiring room. A pastor is needed who could buy a small place and locate permanently in the neighborhood. To such a one the congregation would make liberal terms.—C. J. Hurd, Clerk.

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## Program of the Kansas Christian Ministerial Institute.

Emporia, Kan., April 10-12.

Tuesday, 7:30 p. m.—Devotional services, G. W. Burch; greetings, W. A. Parker; response, W. A. Morrison; president's address, Melancthon Moore; lecture, "The Divine Plea," I. J. Spencer.

Wednesday, 9 a. m.—Praise service, C. A. Polson; address, "The Jew in History," Luther Moore; discussion, led by George E. Lyon; lecture, "Shepherding the Flock," I. J. Spencer.

Wednesday, 2 p. m.—Praise service, S. W. Nay; address, "The Divine Enterprise," W. T. Hilton; discussion, led by G. W. Kitchen; address, "Some Conditions of Successful Evangelism," W. F. Turner; discussion, led by Otho C. Moomaw.

Wednesday, 7:30 p. m.—Praise service, O. N. Roth; lecture, "Elements of Ministerial Success," I. J. Spencer.

Thursday, 9:00 a. m.—Praise service, Lee H. Barnum; address, "The Needs of Kansas," F. W. Emerson; discussion, led by D. Y. Donaldson; business, reports of committees, etc.; lecture, "Experiences in the Ministry," I. J. Spencer.

Melancthon Moore, president, Garnett; C. F. Stevens, vice-president, Wichita; F. E. Mallory, secretary, Topeka. Executive Committee—C. A. Finch, Topeka; W. S. Lowe, Topeka; W. C. Payne, Lawrence.

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## Program of the Central Illinois Christian Ministerial Institute.

Champaign, Ill., April 10, 11.

Tuesday, 2:30 p. m.—Introductory service, Robert Newton; "First Principle Preaching in Revivals," J. R. Golden; "The Power and Place of Personal Work," Finis Idleman; "Children and the Revival Method," Andrew Scott; "Union Revivals; How Far Helpful?" Charles Bloom.

Tuesday, 7:30 p. m.—Introductory service, J. A. Barnett; "The Social Gospel and the Next Revival," A. W. Taylor.

Wednesday, 8:30 a. m.—Introductory service, E. O. Sharp; "The Church and Its Money," L. E. Chase; devotional service, E. O. Sharp; "Early Days of Illinois Disciples," T. T. Holton; "Enlargement," President R. E. Hieronymus.

Wednesday, 2 p. m.—Introductory service, M. L. Pontius; "The Supreme Mission of the Church," W. H. Harding; "The Twentieth Century Church," H. F. Burns; "The Enrichment of Public Worship in Our Churches," Z. Moore; "The Opportunities of the Christian Ministry of To-Day," L. I. Mercer.

Wednesday, 7:30 p. m.—Introductory service, C. A. Burton; "The Book Our Mothers Read," J. H. O. Smith, Valparaiso, Ind.

Stephen E. Fisher, pastor University Place Christian Church, Champaign, writes that lodging and breakfast will be furnished free. The members of the institute will please remember the annual dues of $1. A large attendance is expected.

The Illinois Central furnishes good connections from the north and south. The Big Four and Wabash furnish excellent transportation from the east and west. There are interurban facilities between Danville and Champaign.

J. H. Smart, president; C. A. Burton, vice-president; H. H. Peters, secretary-treasurer.

Champaign, Ill., April 10, 11.

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## Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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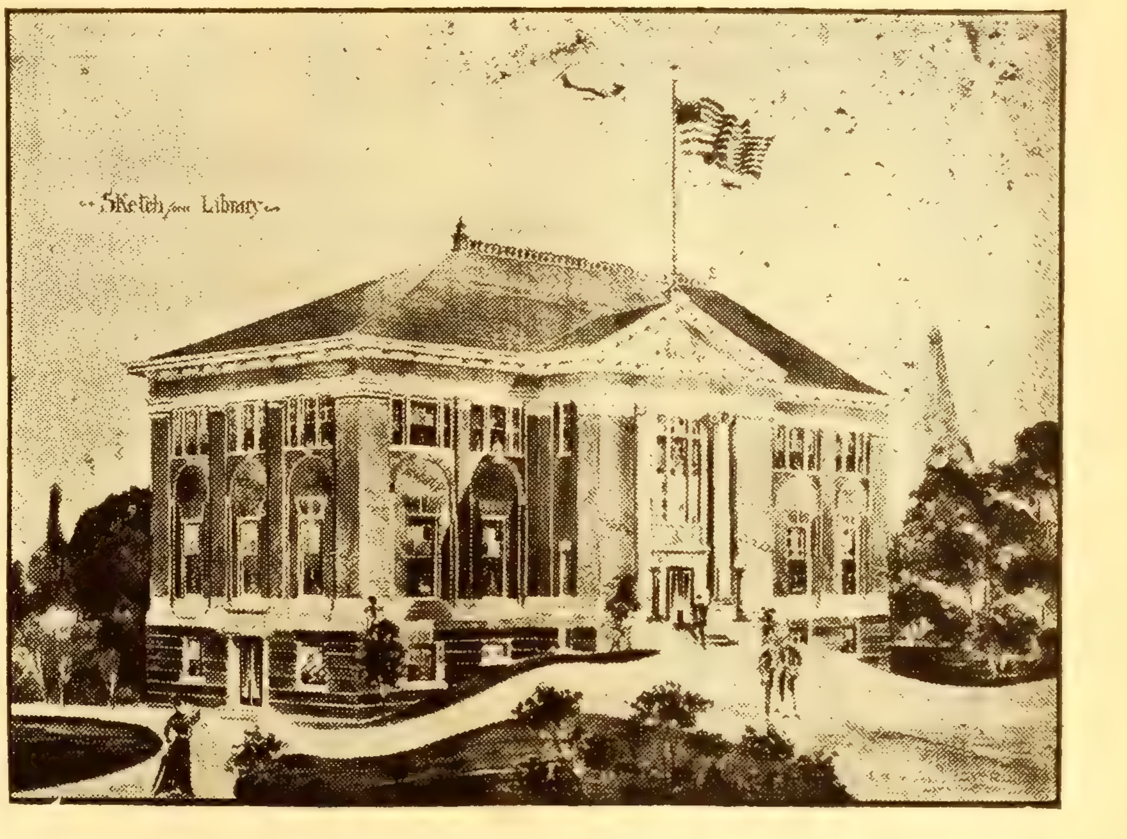
# Bethany's New Library



We present herewith an illustration of the new library which Mr. Andrew Carnegie's gift of $20,000 has made possible for Bethany College. That gift was conditioned on the trustees raising an equal amount to be added to the general endowment of the college. Enough money has been raised in cash and good pledges to make it reasonably certain that Mr. Carnegie's promise will be entirely fulfilled. The millionaire will hand out his check for $5,000 at a time, according to the requirements of the college authorities. The building will be constructed of brown pressed brick with stone trimmings. The face brick will be made in Toronto, O. It is proposed to make the other brick in Bethany, within a few feet of the site of the library. All the brick used—constructing the college building and Phillips Hall—were made from the clay excavated from the foundations. The library will be 95 feet long and 45 feet wide. There will also be in the back of the building an 18 foot circular extension, to form a part of the book or stock room. The first floor will be made into a large auditorium or banquet room. It will have connected with it a well equipped kitchen. The auditorium will have a seating capacity equal to the former "Commencement Hall." On the second floor, which will be entered on a level with the ground in front of Phillips Hall, there will be a stack room, large enough to hold 50,000 volumes. There will be in front of this stack room a lobby 18x24 feet and on either side of this a reading room. These reading rooms will be 45x35 feet. The third floor, reached by stairs from a second loboy in front of the first, will be divided into four splendid lecture or class rooms. The building is to be finished in oak throughout, and in all respects will be highly ornamental, as well as serviceable. It will be located about 200 feet in front of Phillips Hall, and will be conspicuous from the pike and all the surrounding country. Our illustration gives a fairly good idea of the exterior of the building. Work will begin in the spring, as soon as the weather will permit, and it is expected that it will be completed in September in time for the opening of next session.

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## Kentucky Christian Conventions.

1. Parkland, Louisville, April 10-11.*
9. Broadway, Lexington, April 12*-13.
6. LaGrange, April 17*-18.
8. Cynthiana, April 26*-27.
2. Hodgenville, May 9-10.*
4. Burkesville, May 25*-27.*
7. Central, Newport, May, 31-June 1.*
12. Mill Creek, June 13-14.*
5. Waddy, June 20*-21.*
10. Hustonville, June 28-29.*
11. Pineville, July 3-4.*
13. Jackson, July 5-6.*

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*Bible school days.

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## The Litchfield Meeting.

R. H. Fife has been with us 25 days in a meeting which has just closed, with 122 additions; one at the lecture Monday night and two at a baptism service Tuesday night, make 125 since March 1. On the last day of the meeting $3,000 were pledged in a few minutes to remodel and enlarge the church building. This amount will be raised easily to $4,000. The pastor's salary was increased $150 per annum. I have had, at various times and places, the assistance of some of our strongest men; but for complete, all around evangelistic work I have never found a better helper than Brother Fife. The church has been strengthened numerically, spiritually, financially and in every other way. With good weather, good roads and more room for the people the results might have been much greater. Much of the credit for this splendid meeting is due to our singers and our loyal band of workers. The church was active, prayerful and expectant. We will begin work on our new building at once.—M. S. Johnson, Pastor.

*Litchfield, Ill.*

## Ministerial Exchange.

The church at Chandler, Okla., desires a minister; good salary. Address J. H. Johnston.

The church at Wakefield, Neb., desires a minister for full time; married man preferred; salary, $550 and parsonage. Address, with references, Thomas Rawlings.

M. S. Johnson, Litchfield, Ill., can put churches in correspondence with a minister who is desirable in every respect.

C. H. Altheide, singing evangelist, has open dates for May and June. Address him at Bloomfield, Ia.

The brethren at Winona, Mo., desire to hold a meeting, beginning about April 21, and wish to enter into correspondence with a good evangelist and singer. Address S. E. Atkisson.

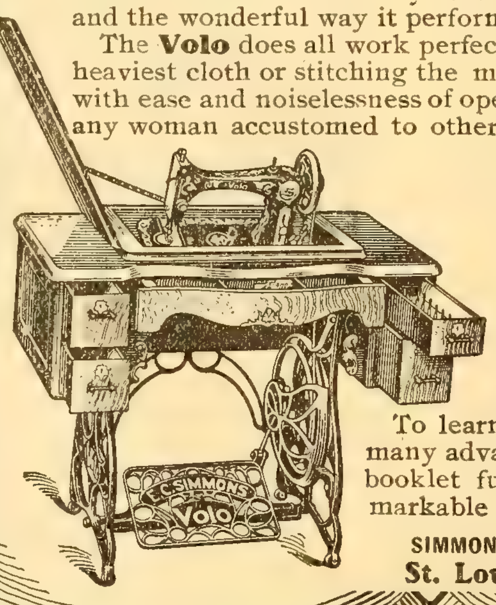
C. O. Burton can hold meetings in July and September. Address him at Scottsburg, Ind.

The church at Junction City, Kan., desires a singing evangelist to assist in a six weeks' meeting during the early summer. Address R. L. Ready.

✻ ✻

## Three Wonderful Books!

I announce to all preachers and scholars that I have ready for delivery three of the most remarkable books of modern times. The first is called "The Blue and The Gray," written in argumentative verse, to give the true cause of the war, to show the negro is under a curse, and that giving him the franchise was an infringement of the Bible. The other two books are "Sermons" written to show that original Christianity is the only true religion. To trace God's church from Jerusalem to the present day. To explain and identify all the "beasts" and "harlots" of the Rev. of John. To show that life is the result of organism and begins with a birth in nature and in grace. Many other difficult subjects explained. These books are called: "Diamonds of truth from beginning to end." The author is aware they will do a world of good and is selling the three for $1. No preacher, no scholar, in fact no one, should fail to send for these three books. Address J. A. Cunningham, Tupelo, Miss. References to churches given when wanted.



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# *Evangelistic*

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to THE CHRISTIAN-EVANGELIST.

Connersville, Ind., April 2.—Meeting continues; fifty-six added yesterday; six hundred and two in thirty-one days.—Scoville and Kendall, Evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Owensboro, Ky., April 2.—Greatest meeting and crowds in our history. The Martin family are the evangelists. One hundred added already, twenty-three yesterday, with five thousand present; meeting continues; Governor Beckham heartily commends Christian union sermon by Evangelist Richard Martin.—R. H. Crossfield.

Special to THE CHRISTIAN-EVANGELIST.

Lafayette, Ind., April 1.—Closed at Bloomington with 579 additions—36 to start with in this most difficult field. Lafayette is a city I have long desired to lay siege to. Our time is limited.—W. T. Brooks.

Special to THE CHRISTIAN-EVANGELIST.

Greenville, Ill., April 1.—Meeting closed to-night; 140 added; membership more than doubled; greatest meeting ever held in Greenville; hundreds turned away from largest auditorium in the city. Brother Violett is a powerful preacher. We have called him for another meeting. —Tallie Debrees, Pastor.

Special to THE CHRISTIAN-EVANGELIST.

Hutchinson, Kan., April 2.—One hundred added in 15 days; continue with great interest and prospects. Elmer Ward Cole greatly beloved.—James Small.

### Alabama.

Mobile, March 23.—Thirty additions in eight nights—20 by baptism, 10 by letter and statement; interest good. Claude E. Hill, the pastor, is doing the preaching, assisted by L. D. Sprague, of Indiana, as song leader.—J. W. Henry.

### Arizona.

Bisbee, March 26.—One addition.—D. B. Titus.

### Arkansas.

Bentonville, March 26.—Two confessions at the regular service yesterday.—J. W. Ellis.

### Colorado.

Lamar, March 23.—One addition.—Wesley I. Houston.

### Florida.

Gary, March 26.—I began a meeting here March 19; four confessions.—D. M. Breaker.

Jacksonville, March 27.—S. M. Martin is with us in a meeting; 43 additions; we continue.

### Georgia.

Fitzgerald, March 20.—One addition Sunday—a minister in the Methodist church for 15 years. We have received two ministers during the past year, Earl Ward Pierce being the other.—N. G Buckley.

### Idaho.

Weiser, March 27.—Eight additions recently.—G. M. Read.

### Illinois.

Greenville, March 26.—We have had 113 additions; will continue indefinitely.—E. E. Violett, Evangelist.

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**DR. W. O. COFFEE, 950 Century Bldg., Des Moines, Iowa**

Joliet, March 26.—One added by letter at First Church yesterday.—Ben N. Mitchell.

Pekin, March 26.—Six additions yesterday—1 by baptism, 4 by statement, 1 reclaimed; 17 additions since Jan. 1.—J. A. Barnett.

Urbana, March 22.—Three additions at my regular appointment at Chrisman recently; 9 at appointment last month; 6 added in a short meeting at Camargo.—J. A. Lytle.

Winchester, March 26.—I have just closed a short meeting with E. O. Sharpe, resulting in 8 accessions. I sing next at Weatherford, Tex.—Charles E. McVay.

McLeansboro, March 28.—Great crowds; bright prospects; 57 added to date; continue.—Frank Thompson.

Niantic, March 29.—Eight additions since I took charge—7 by confession, 1 by letter.—J. Will Walters.

Urbana, March 31.—I closed at Chrisman last night with 19 additions—13 by confession, 1 by relation and 5 from other organizations. This makes 31 additions at Chrisman during the past two months.—J. A. Lytle.

### Indiana.

Anderson, March 26.—Eight additions by confession at regular services yesterday; 1,264 accessions to the Central Church since Jan. 1.—T. W. Grafton.

Holton, March 23.—I preached this afternoon, resulting in 4 additions—2 by confession and 2 by letter. This church is in splendid condition.—Charles W. Mahin, Evangelist.

Kokomo, March 26.—Seventeen additions in two weeks at Lawrenceburg, where R. W. Abberley did the preaching. J. D. Garrison is the pastor. They will continue the meeting another week. I begin here to-night with J. H. MacNeill, of the Main Street Church.—H. K. Shields, Singing Evangelist.

Osgood, March 21.—I have just closed a three weeks' meeting, with 30 additions—24 by confession, 6 from other religious bodies. I go to North Vernon, Ind., next.—Charles W. Mahin, Evangelist.

Indianapolis, March 26.—One addition at our last appointment at the Palestine Christian Church. —Willis M. Cunningham.

Scottsburg, March 29.—I have just closed a three weeks' meeting with the Austin church, resulting in 10 additions—6 by baptism; 50 have been added to the three congregations with whom I labor since Jan. 5.—C. O. Burton.

### Kansas.

Manhattan, March 26.—One added by baptism yesterday.—W. T. McLain.

Arkansas City, March 23.—I have just closed a five weeks' meeting with home forces, resulting in 36 additions—20 by confession, 15 by letter and statement and 1 from the Baptists; 100 at prayer-meeting this week and 1 addition from the Methodist church.—E. E. Lowe, Minister.

Junction City, March 21.—A week's meeting, conducted by J. P. Childs, of Fairmont, Minn., closed with 3 additions—1 by confession and 2 by statement.—R. L. Ready.

Zeandale, March 27.—Our meeting has just closed, with 31 accessions; church revived; Sunday-school reorganized and community trans-

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**A small sample bottle of Ec-zine will be sent free to every reader of THE CHRISTIAN-EVANGELIST who is suffering with any kind of skin disease or eruption—Eczema, Blind or Bleeding Piles, Blood Poison, Fever Sores, Milkleg, Cancer, Rheumatic Pains, or any other Germ or Virous disease or sore of any name or nature.**

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MISSOURI KANSAS & TEXAS RY.

"SOUTHWEST"

formed. My next meeting is at Tonganoxie.—J. M. Lowe.

### Kentucky.

Owensboro.—In the "Martin family" meeting there have been 60 additions. Large crowds have attended. There were 1,000 men at the theater service.

### Missouri.

Maitland, March 26.—We have just closed a two weeks' meeting at Graham, where we had no organization. We now have a membership of 36, all adults.—B. F. Baker, Pastor.

Worland, March 26.—Closed a three weeks' meeting at Mt. Zion, near this place, with 5 confessions, and 1 added by statement. This was my first meeting. I go to Butler, Mo.—H. E. Comer, Foster, Mo.

St. Joseph, March 23.—Sixteen additions to the Mitchell Park congregation since last report.—C. A. Lowe.

Sarcoxie, March 21.—Just began a meeting here; 1 confession.—J. P. Haner.

Marceline, March 27.—Two added since last report; all departments of work taking on new life.—Arthur Stout.

Shelbyville, March 29.—Our four weeks' meeting, conducted by Lawrence Wright, of Des Moines, Ia., closed with 14 additions—11 by confession, 2 by letter and 1 from another religious body.—Clarence E. Wagner, Minister.

### Maryland.

Baltimore, March 30.—Two additions since last report.—C. M. Kreidler.

### New York.

New York City, March 26.—Began our meeting at the Lenox Avenue Union Church yesterday; splendid audience and 8 additions. DeLoss Smith is here and Charles Reign Scoville will arrive in a few days. I will preach until he comes.—J. P. Lichtenberger.

### North Carolina.

Spray, March 26.—Meeting here 11 days old, with 19 additions; good interest. B. T. Bitting is the minister and is doing good work.—W. G. Walker, State Evangelist.

### Ohio.

Norwood, March 26.—Three additions by letter recently.—Joseph Armistead.

Lisbon, March 25.—Closed a two weeks' meeting with home forces, resulting in 37 additions—29 by confession; interest good; church is in fine shape.—C. M. Yocum.

Wellsville, March 22.—We had 32 additions in a 19 days' meeting with home forces, assisted by Miss Ruth Hall of Wheeling, W. Va., as singer. There were 24 baptisms.—W. O. Prewitt, Minister.

Sabina, March 27.—We recently closed a three weeks' meeting with home forces, which resulted in 10 additions; 20 have been added since Jan. 1—17 by baptism. There were 5 added by baptism last year which have not been reported.—Hubert S. Snyder, Minister.

Coshocton, March 9.—Our 17 days' meeting, conducted by L. N. D. Wells, of Wilkinsburg, Pa., closed with 52 additions—38 by baptism, 13 by letter and statement, 1 reinstated. Under the leadership of F. C. W. Trott as superintendent, our Sunday-school has trebled in the past two months. Every department of the church has taken on new life.—J. N. Johnston, Pastor.

### Ontario.

St. Thomas, March 19.—One added by statement since last report.—James Egbert, Pastor.

### Philippine Islands.

Vigan, Feb. 11.—Augustin Bilisario reports 3 baptized in Sinait; 11 in Cabugao.—Hermon P. Williams.

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## *Midweek Prayer-Meeting*

*April 11, 1906.*

### THE WALK TO EMMAUS.— Luke 24:13-35.

Scriptural Settings: The bruised lower nature, Gen. 3:14-16; The vicarious sufferer, Is. 53; Zaccheus seeking Jesus in the way, Lu. 19:1-10; Entertaining angels unawares, Lu. 24:29-31, 1 Ki. 17:8-24; Saul of Tarsus saw Jesus from the roadside, Acts 9:1-19.

The walk to Emmaus is one of the romantic incidents of sacred story inspiring us to a closer walk with Jesus, that our hearts may also thrill with joy as the final purposes of God are made known to us. And we, too, would commune and pray with him that our eyes might be opened and we should see him as he is.

Every gift of God is an invitation to a greater. He gave those disciples the companionship of Jesus along the highway, and when they claimed it, he gave them his Son to be their guest, to break bread and pray with them. So will it be unto us all—seeking, we shall find ever increasing spiritual gifts and blessedness.

Jesus does not obtrude himself upon us. He walked with those disciples along the highway but would not have presumed upon their hospitality unless they had constrained him. So with us. We meet him in art and literature, in sociology and philanthropy, in human need and the noblest idealism and he is gracious, but he never comes into our inner lives and abides with us in sanctifying presence and power unless we in sincerity invite him and prepare for him.

Some men discourse on the Scriptures and we see battlefields with gleaming blades and garments rolled in blood; others speak with forensic eloquence, and compel admiration of their acumen; some make the Bible the most beautiful piece in the mosaic of the world's sacred literature, but none of them make our hearts burn within us with kindling hopes and fervent love. Jesus doubtless told of the consummation of his earthly ministry, of a world redeemed unto God and the leading home of ransomed hosts who would go no more out forever.

"And beginning from Moses and from all the prophets he interpreted to them in all the Scriptures the things concerning himself," reveals one of the secrets of Christ's endurance of all that a world's guilt heaped upon him. He saw his career portrayed in the Bible of his day, and knew that following wilderness trials would be angel ministries, after Gethsemane Pentecost must be, and that being rejected of men only preceded universal coronation. He taught those disciples and us in the fuller Bible of our day to locate ourselves in shadows and in sunlight, to recognize our proper sacrifices and our privileges, how to take our spiritual latitude and longitude, and realize at last the destiny our Father hath ordained for us.

The disciples were as greatly in error as the rabbis concerning the effect of Jesus' death upon his mission. Both thought it the refutation of his divinity. That error, though short-lived, was a source of fiendish delight to the Jews and of infinite gloom to his followers. How pathetic the plaint of Cleopas, "But we trusted that it had been he which should have redeemed Israel!" In this naive confession of disappointment and despair, however, we have convincing evidence of the sincerity and truthfulness of the disciples and biographies of our Lord that justifies their faith's being subjected to this ordeal. Such expressions would not have been admitted into a cunningly devised fable. But we now recognize them as the necessary shadows to the lights of true pictures of those marvelous days, and are as thankful for the doubts as for the faith of the early believers.

100 for $3 Gospel Song Book. 88 songs with music. Sample 5 cents in stamps. E. A. K. Hackett, Pub. Ft. Wayne, Ind.

## *Christian Endeavor*

***By GEO. L. SNIVELY***

*April 15, 1906.*

### CHRIST'S LIFE LESSONS FROM HIS RESURRECTION MIRACLES.—John 11:1-46; Luke 7:11-17; 8:41,49-56.

(Easter Meeting.)

DAILY READINGS.

| | | |
|---|---|---|
| M. | Christ Victor. | 1 Cor. 15:51-58. |
| T. | He Will Redeem Our Bodies. | Rom. 8:19-23. |
| W. | He Will Raise Our Dead. | 1 Thess. 4:14-18. |
| T. | Through the Father. | John 5:21-26. |
| F. | By Faith. | John 6:39-44. |
| S. | The Indwelling Spirit. | Rom. 8:10-17. |
| S. | Topic. | |

The pessimist may say, "Because others have died, I, too, will die." Only Jesus can say, "Because I live, ye shall live also," and point to many wrested from the embrace of death as proof of the potency of his commands, "Awake thou that sleepest!"

Love light flashed from angel eyes toward the eternal throne is neither so bright nor inspirational as Jesus' tears wept by the grave of Lazarus. Let us bottle them in our hearts that, weeping with those that weep, we may bring to them somewhat of the comfort Jesus brought to Mary and Martha of old.

The resurrection of the dead was not the supreme test of our Savior's might. If it be lawful to speak of expressions of omnipotence as differing in degree, we would say that enduing the withered and almost dead souls of men with the power and glory of an endless life was a more signal and splendid achievement.

The Christ does better by us. Around those he raised from the fatal slumber while he was on earth gathered other mourners and they themselves recoiled again in horror from uncanny death. But when he speaks our spirits into the new life neither death nor anything else can ever make us fearful or our friends sorrowful. We are alive forever more.

As Theseus, the Athenian prince, went to Crete on the ship bearing tribute of youths and maidens for the Cretan monster, but went before them into the Labyrinth and destroyed him and freed his countrymen from most galling bondage, so Jesus, our celestial Prince, came to us and went into the labyrinth of the grave and there destroyed "him that had the power of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage."

Jesus awakened the ruler's daughter, just fallen asleep; restored the widow's son, being borne to the cemetery; and called Lazarus from the grave in which he had been captive four days, and from which all hope had fled. This illustrates his power in resurrecting us from death in trespasses and sins. He comes to us in our first transgressions with pardon and life; thou, too, who have gone far into desolation, can hear his voice and be guided home; and there are not lacking trophies of his love and power that have been wrested from deep graves where society and even the Church thought were only the utterly incorrigible and utterly doomed. So long as Jesus reigns there is love for the sinner and a power to save.

Nature is very economical; notwithstanding the storms and conflagrations of 6,000 years, nothing has been absolutely lost. The earth weighs as much now as at the beginning. By her own marvelous alchemy she converts the ashes of one fabric into the glow of another. The dead lamb lives again in grass and flower rising above its little grave. Our bodies, likewise, are woven into various forms. But would divine economy so husband our bodies and waste our spirits? Would God thus be "penny wise and pound foolish"? As the painter is greater than the picture, as the song is more valuable than the paper on which it is written, so is the soul more precious than the body and will more surely be saved from annihilation.

Catarrh Cured at Home.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.

## *Sunday-School*

*April 15, 1906.*

### JESUS' POWER OVER DISEASE AND DEATH.- Luke 7:1-17.

Memory Verses, 14, 15.

Golden Text.—Jesus said unto her, I am the resurrection and the life.—John 11:25.

After setting forth, in the Sermon on the Mount, the fundamental principles of that kingdom of righteousness and spiritual religion which he had come to establish, Jesus, with his recently called disciples and certain others who were attracted by his teaching or grateful for relief through his healing power (Luke 8:1-3) went on another preaching tour through the cities and villages of Galilee. The starting point for this journey was Capernaum. It was apparently quite an extensive tour, as indicated in Luke 8:1, but only a few incidents are reported for us. They are: The healing of the centurion's servant; the raising of the son of the widow of Nain; the inquiry from John the Baptist in prison, and the subsequent discourse suggested by that message, and the anointing of Jesus by the sinful woman in the house of Simon the Pharisee.

The healing of the centurion's servant is remarkable for four things: That it was done at the request of a Gentile; that this Gentile exhibited such unusual humility and faith; that there was no evidence of faith on the part of the principal beneficiary of the miracle, and that the cure was wrought at a distance.

Jesus generally confined his ministry to the Jews. His every utterance shows freedom from narrow Jewish prejudices, and there is abundant evidence that the world-wide spread of the gospel was no afterthought of Paul or any other apostle, but an integral part of his conception of the divine purpose. But as a matter of method, he dealt chiefly with the Jews. The exceptions are rare—the woman of Samaria, the Syrophenician woman, this centurion, few if any others. But the centurion, though a Roman, had learned from the Jews faith in Jehovah and had built a synagogue.

It is notable that this Gentile approached the Master with deep humility and profound faith. He knew himself a sinful man. He put no trust in his official dignity or social position. In the presence of sinlessness he thought only of his own unworthiness. And his faith was equal to his humility, for he believed that the Lord could heal his servant even without coming under his unworthy roof. Humility and faith are companion virtues. They seldom flourish apart.

Usually Jesus required faith on the part of the one who was to be healed. If he had always done so it would be remotely conceivable that the cures could be brought within some naturalistic explanation, for every one now realizes that a strong expectation of cure is often more efficacious than medicine. But vicarious faith lends itself to no such explanation, and there are enough such cases to stand as proof that Jesus' healing power was no ordinary "mind cure," but a truly divine power over nature.

On the next day, as some of the ancient authorities say, or at any rate soon after this incident, Jesus was in Nain, saw the funeral procession and the weeping mother, and gave her back her son. Why should this one broken-hearted mother be chosen for comfort? Did not Jesus know that daily some mother's son goes to the grave, and had he compassion only on this one because he happened to see her? That would have been but a shortsighted and sentimental use of his power. The charity which takes account only of such poverty as happens to confront us individually is a poor and weak charity.

No, Jesus had compassion on all the bereaved mothers of all time, though he does not stop all the funeral processions. He did better than that. He showed us a new meaning of death. He took from it the sting of hopelessness and finality. He showed it to be but an incident of life. He has done for all not less but infinitely more than he did for the widow at Nain in this tender and considerate act.

❖ ❖

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So rife have these pernicious conditions become that the State Legislatures of New York and Illinois have enacted laws which make it an offence punishable by heavy fine, or imprisonment, or both, to sell any medicinal extract containing *Wood Alcohol* (poison) or *Formaldehyde* (poison) unless the bottle containing same be labeled *POISON*, and other States throughout the Union are taking steps one after another, to the same protective end.

In order, therefore, that the public may be secured against the danger of poisoning by the use of such witch hazels, we are impelled to publish the following

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POND'S EXTRACT

It costs more, but it is worth the difference.

POND'S EXTRACT COMPANY
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# People's Forum

### To Consider the Subject.

To the Editor of The Christian-Evangelist:

I was much interested in an editorial of the issue of March 22, entitled, "Our Conventions and Our Missionary Societies." I like the suggestion that we have a separate meeting some time during the general convention for the purpose of considering the subject of church federation. If this does not seem to be the best time (though it does seem to me, for several reasons, to be the very best time), then at some other time and place; but certainly before the close of 1906. There are not a few who desire an opportunity to freely represent their own views on this subject, having long since grown tired of being misrepresented by the belligerent spirit of certain papers. By all means let us have the meeting and see where we stand. And what is, perhaps, quite as important, let the world know where we stand. I do not see why this should not be made a part of the proceedings of the home society, for nothing more vitally concerns the welfare of all our work than that for which church federation stands. But let us in no way embarrass any of our missionary interests. And if there is the slightest probability that the consideration of this matter by the American Christian Missionary Society will do this, then let us have a separate meeting.

*Columbia, Mo.* C. H. Winders.

* * *

### Apply the Test.

To the Editor of The Christian-Evangelist:

I am almost compelled to say a word about church federation. Certainly these are strenuous times with The Christian-Evangelist, and "The Christian Standard." I think I have read about all that has been written in both of these papers on federation. The thought that I mentioned at the beginning of this discussion has been steadily growing with each successive issue of these two papers, and that is that there is a disagreement as to the meaning of terms. Until there can be an agreement as to what "church federation" really is, I don't see how its discussion can be carried on profitably in these two papers, which are supposed to be exponents of New Testament Christianity.

I find very much to commend in the attitude that The Christian-Evangelist has taken, and then I can't help but concur in many positions that have been taken by "The Standard."

I have seen some things in both of these very excellent papers that had better been left out entirely. We don't want to forget to grow in grace during this discussion. If church federation guarantees perfect freedom of action to the co-operating bodies to be true to what each believes to be its providential mission; and if it will serve to combine their influence and strength in behalf of social and moral reforms; and if it will economize resources by the avoidance of unnecessary overlapping, and care for the neglected and ungospeled masses of our great cities; and by so doing, if it will secure and give visible expression to the Christian unity which already exists, and thus promote in the most practicable way the fulfillment of Christ's prayer for the unity of his followers—then pray tell me, who they are among the Disciples of Christ who are opposed to church federation? I am no prophet, nor yet the son of a prophet, but I will venture to affirm that if the above conditions are all to be met and fulfilled, and if this is to be an authoritative statement of the real nature of church federation—then we will all, "The Christian Standard" included, go in for church federation.

The question still occurs to my stubborn mind, Who shall deliver the goods?

We can not act in this matter all together as the denominations do, owing to the peculiar character of our church organization.

After all, will it not remain for every church to act independently and for each individual Disciple to do as he pleases, in regard to it?

Let us have discussion, but let us be sure that we understand our terms, so that the *odium theologicum* of having fought a straw man may not be found resting upon our shoulders. L. A. Chapman.

*Mechanicsburg, Ill.*

[What Brother Chapman says about the use of the word *federation* in different senses by the two papers mentioned, is obviously true, but there is no excuse whatever for such difference. There is no difference among the friends of federation who have been in its councils and who are in a position to know what its spirit and purpose are, as to its meaning. But the opponents of federation put their own arbitrary meaning into the word and oppose that. They are determined to oppose federation, and hence they must make it mean something they *can* oppose. This we say of those who have the means of knowing better. No doubt many well-meaning brethren have been deceived on the subject. Brother Chapman says: "If federation means," thus and so, quoting from our statement of what the New York basis actually proposes, "then we will all, 'The Christian Standard' included, go in for church federation." Well, that matter can easily be determined. Let that statement of ours appearing on the first page of The Christian-Evangelist of March 15 be submitted to the executive committee of the national federation movement, for its decision as to whether it is a fair statement of church federation. Will the opponents of federation agree to that? Let Brother Chapman apply the test and see.—Editor.]

* * *

### A Methodist Minister Approves.

To the Editor of The Christian-Evangelist:

Your attitude of broad charity toward all who make up the family of the Lord Jesus Christ is certainly commendable. I congratulate you upon a clearness of vision deplorably lacking in many quarters of your Zion. On the mode, the design and the subjects of baptism, you and I differ most decidedly; and yet I do not doubt that you and I love the Lord, and seek fully to know his holy will, and to unhesitatingly follow the teachings of the revealed Word, and there are several hundred ways in which we are each, in loyal fealty to the Redeemer, building up his cause, notwithstanding our differences, due, no doubt, to circumstances somewhat beyond our control, and to our mutual fallibility of judgment. May God bless you.

Daniel B. Turney,
Polemic Methodist Protestant Church.
*Effingham, Ill.*

[We thank Brother Turney for his kind expression of approval of at least the spirit of The Christian-Evangelist. We would no doubt differ, as he says, on the subjects he mentions and these differences, as he suggests, are due in part "to circumstances somewhat beyond our control, and to our mutual fallibility of judgment." One of these circumstances, which has kept us from seeing alike, has been the wall of separation, which has kept us apart. Perhaps if we had been working together and praying together and talking over the matters of the kingdom together, studying how to unite Christians and convert the world, we might have seen eye to eye. Brother Turney is, as he signs himself, a "polemic," but we think he will rejoice with us that we are passing out of the age of polemics into that of irenics, and the latter, we have no doubt, will prove more promotive of union than the former. Meanwhile, we are glad to have the confidence and approval of good men in all religious bodies.—Editor.]

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**306-308 Broadway, Milwaukee, Wis.**

* * *

### "Gunner Have It."

To the Editor of The Christian-Evangelist:

I have read Bro. J. H. Garrison's book on "The Holy Spirit" with interest and benefit. I have also been interested in the discussion it has brought out. This discussion will be profitable to us. I thought I had a pretty clear sermon on the subject. It has caused me to review my sermon, to look up Campbell in the discussion with Rice and Richardson, and given me a determination to study the Scriptural teaching more carefully. Let the discussion go on in the right way, but I would exhort our critics to leave out the personalities and discuss the subject.

The discussion over church federation reminds me of a story:

"One day while Senator Pettus was strolling around the plantation of a friend in Alabama, he chanced upon one of the field hands engaged in a violent altercation with his wife.

"'Come, come!' exclaimed he. 'This won't do—this quarrel must cease right away! Tell me the cause of your dispute; I may be able to settle it for you.'

"The dusky husband, awkwardly doffing his cap to the Senator, replied:

"'Dis ain't no dispute, Senator!'

"'No dispute?' reiterated Mr. Pettus, perplexed.

"'No, sah!' rejoined the husband, convincingly. 'It ain't no dispute! It's jest dis way: I's jest been paid off an' has ten dollahs. My wife here thinks she ain't gunner git it, and I knows she ain't. No dispute at all, sah.'"

That's about the way; the editor of the "Christian Standard" thinks "we're gunner have" federation, and the Editor of The Christian-Evangelist *knows* we are! "No dispute at all, sah!" And why not leave it that way? All intelligent Disciples co-operate with other religious bodies, some more than others. Many congregations adopted Christian Endeavor, and it has been recognized as the young people's meeting of our churches, but not all congregations adopted it, and those that did were recognized and fellowshiped in other good works. If we carry out our motto, "in opinion liberty," we will let those who want to federate do so, and those who do not will have the privilege of their convictions. Any other position will defeat the very spirit of our plea, when other religious bodies seem to be coming to it.

*Winston-Salem.* J. A. Hopkins.

* * *

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## OBITUARIES.

[Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

### CORRELL.

Elder Lannes J. Correll was born at Williamsville, N. Y., Oct. 18, 1822, and died at Arnold, Neb., Jan. 22, 1906. In his 18th year he began to wield the "sword of the Spirit." This he did incessantly, uncompromisingly and effectively for 66 years. No less than 3,000 souls were led into the kingdom through his efforts. It was through him that I was rescued from skepticism and induced to enter the ministry. He leaves a wife, two sons and a daughter. He located at Arnold in 1883. He preached the first funeral sermon in that community. He preached his last sermon on his 83d birthday, having for his theme "Can An Old Man Be Useful?" He was a descendant of the French Huguenots on his father's side and of Jean Lannes, Bonaparte's favorite general, on his mother's side. From one ancestry he received the elements of leadership, fortitude and bravery in aggressive fights for cherished principles, yet this military spirit was tempered and modified by the other inherited characteristics of gentleness, humility, kindness and Christian fortitude. Only such a nature could combat and overcome pioneer obstacles and construct a monument of living Christian ideals in the lives of other pioneers. The funeral service was held in the Christian Church at Arnold and was attended by a large concourse of people, the writer conducting the services.

*Plattsmouth, Neb.* D. A. YOUTZY.

### EAKIN.

Sarah Ann Eakin was born Oct. 22, 1830, was married to Thomas C. Clark, April 12, 1849, and died Feb. 13, 1906, at Republic, Kan. She was a member of the Church of Christ for 63 years.

### McCASH.

Mrs. Martha Ann McCash, born near Cincinnati, O., Aug. 4, 1833; died at Hazel Dell, Ill., Feb. 22, 1906. These two dates measure the earth life of mother—82 years, 6 months and 18 days. She was the oldest daughter of Ruben and Eliza Van Zandt, a cousin on her mother's side of Secretary Seward, and a relative of Governor Van Zandt, of Minnesota. She was married to Isaac S. McCash, April 4, 1840, and confessed Christ in the same year at Carthage, O., under the preaching of Walter Scott. She and father were among the first Disciples in that part of Ohio in the movement to restore the unity of the Church of Christ. Pioneer preachers who visited Ohio in earlier days of the Restoration, and later Indiana and Illinois, found the McCash home a welcome retreat. Among those best known who were entertained were: Walter Scott, the Campbells, Alexander Hall, E. S. Burnett, Love Jameson and Banjamin Franklin. The marital relation of nearly 66 years, always happy, though cumbered with family cares, was blessed of God. She was the mother of 11 children, 7 sons and 4 daughters. One son died in infancy, and the oldest daughter in matured life. In the family mother was the patient, quiet, God-loving queen. She was the embodiment of that love which seeketh not its own. All her children surviving her are followers of the Christ she loved. Father and five sons are ministers of the Word. Their lives and labors are recognized with approval by a large part of the brotherhood. Her children are her contribution to this generation. Mother lived a simple, unpretentious life of faith, with no desire for public notoriety. Her ambition was to rear and educate her family. To this end she suffered pioneer life in Illinois without complaint and deprived herself of comforts to further her aim. She saw the travail of her soul, and felt the joys of satisfaction. Her visible presence is no longer with us; yet that sweet age-chastened face and those gentle eyes will not cease to be real to us as they watch for the heavenly home-coming of loved ones. Children and great-grandchildren have risen up to call her blessed. Near the old home at Hazel Dell, Ill., after a simple, tender funeral service, her body was laid to rest. Blessed memory! Triumphant faith! Glorious hope! Good-by for a few days only. I. N. McCASH.

### SMITH.

Sarah A. Smith, the beloved wife of J. N. Smith, pastor of the Christian Church of East Los Angeles, Cal., was called home to her heavenly Father on the night of Wednesday, Feb. 7. Until a few years ago her health was robust. She had borne 12 children, and had lived to see them all grown. She was born in Lewis county, Ky., Jan. 20, 1846, being the oldest daughter of Dr. T. O. Mershon. On Jan. 8, 1864, she was married to J. N. Smith. They moved to Ohio in order that her husband might attend Hiram College. For 42 years she walked by the side of her husband as a faithful wife, a loving mother and a devout, though unassuming, Christian. She stayed at home "by the stuff" while her husband evangelized and did the scattered work peculiar to the minister of those early times in our brotherhood. It has not been the privilege of the writer to ever see a couple more fully one in everything. Their married life was ideal. Mother Smith filled the description of the godly mother described in the Scriptures. She was never happier than when at home with her children about her. As Brother Smith goes about his work with a heart yet bruised by the separation, he will be soothed by her blessed memory, and the sympathy of many hundreds of Christians will come up to him as a precious balm of healing. H. A. DENTON.

*Maryville, Mo.*

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# The Home Department

## Intermingled.

BY G. S. JUDD.

I kiss my loves in the morning,
  For alas, I may not say
What pitiful separations
  May come ere the close of day.

I know my way is winding,
  And I am wandering down,
That the sun for me is declining
  And the shadows are long and brown.

Sometimes when the wind is sighing,
  There are voices that come to me,
And perhaps, when the shadows thicken,
  I shall fail my loved to see.

And the silence has its voices,
  For the song of memory bells
Comes ringing from the far away,
  And a chastening message tells.

It tells of white hands folded
  O'er a quiet, pulseless breast;
Of a throbbing heart long silent
  In her peaceful, sacred rest.

And my hungry heart is yearning
  For the lovelight in her eye;
Oh, when memory bells are ringing
  How sweet 'twould be to die!

But a kiss recalls me earthward,
  For how could I say "farewell"?
Must I close my heart to the music
  Of this sad, sweet memory bell?

Thus "I halt 'tween two opinions,"
  To wander on, or to stay.
May the dear Lord choose my biding,
  And my time to "fly away."

*Everett, Wash.*

* *

## The Bronze Vase.

**By J. Breckenridge Ellis.**

**Synopsis of Preceding Chapters.**

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half brother in St. Louis having failed to answer repeated letters from Mrs. Revore. The new minister, Brother Bellfield, takes the children into his already overflowing home. Rhoda has a visit from a mysterious man named Boggs, who claims to have been sent by Mrs. Revore's half brother to find out whether the children know anything of a bronze vase. After much delay it is decided to send Rhoda to an orphan home, and Raymund to Mr. Omer's farm.]

### CHAPTER XII.

"Come in!" came Wizzen's voice. Raymund opened the disreputable looking door and Jack, who was close behind, pushed him forward. Rhoda followed the two boys into the one-room cottage. It was the first time any of the children had approached the laborer on the plane of social intercourse, and for a moment he seemed rather strange—that air of friendliness and simplicity which made of the man of thirty-five something of a child, was, for a moment, had to understand. The room, however, was too hot for sharp distinctions. A little round coal stove was charging in one corner of the square, unplastered chamber, wheezing at the dampers and roaring up the pipe. Near the stove sat an old lady of perhaps seventy-five, knitting. She seemed to take great satisfaction in the fire, though the September evening was deliciously warm and fragrant outdoors. Wizzen sat at the extreme corner of the room. They had never seen him in a coat or vest, but now they found him without his black shirt. A thin undershirt of gray stretched like tights across his muscular chest; the sleeves were rolled up above his elbows. His hair, which they now saw unadorned by the glazed cap, was damp with perspiration. In the high temperature he seemed about to burst through his blue trowsers as he squirmed uncomfortably in his chair. Of the three children Jack felt the most at home. With that high and independent spirit that conducted him through a fight per week, more or less, at the public school, he now approached the middle of the room.

The old lady looked up from her knitting, smiled at the children and said to Rhoda, "Don't leave the door open.

"No," said Wizzen, "we don't want to heat up the street, the city might complain of us."

"This is the first fire I've seen," remarked Jack Bellfield. "How do you do, Wizzen?"

"I'm a-dripping at every pore," said Wizzen, hospitably. "Take cheers, friends, all. This is quite an unexpected." Rhoda did not think he had finished the sentence, but Wizzen evidently thought he had, for he continued, "That's Mrs. Weed over there. I'd introduce you, but she's as deef as a post." He then signaled to the old lady that he had a communication to make, and the old lady, reaching down into a basket at her side, drew forth an ear-trumpet. Wizzen walked over to her and shouted at the top of his voice, "Friends of mine!" The old lady nodded to Wizzen and then smiled at the children and said: "Thomas is the best man that ever lived."

"She means me," said Wizzen, "but she gets her words mislaid and picks up the first one that comes handy." The old lady continued, "I hope you don't find it too cold in here, but Thomas knows that when I get chilly there is danger of my getting well."

"She means sick," Wizzen explained, "and she meant hot instead of cold. She knows what she means; she's all right, as bright as a dollar and never complaining. Come over into this corner, children, if you're going to visit *me*." Wizzen retreated to that corner which offered the greatest distance from the stove, and the others followed him.

"Is Mrs. Weed your grandmother?" inquired Jack, who was always interested in his surroundings, and nearly always able to make himself comfortable among them. Rhoda and Raymund full of the plan of running away were excited and timid about broaching the all important theme.

"Nuck," said Wizzen. "she ain't no kin of mine. Notice how this room is laid off? I say room; but it is three rooms. That bed next to the stove is hern. That's Mrs. Weed's bedroom. See the carpet comes out from under the bed far enough for the old lady to step on before she puts on her stockings. The old lady is desperately fond of heat, and if she don't have it all the time she goes into a bad cold, which I am afraid will at some time develop into a case of grippe, which there is nothing worse. I don't pretend to sit here with the old lady continual, but she gets lonesome and I can stand it a spell and she likes to have me. The old lady is fond of me. This corner where we're sitting, it is my particular corner, though it is but fair to say that the only thing it is particular about is which it is as far from the stove as a corner of this room can be. I put down this oilcloth on my corner that it might be a-cooling of me. Between the two corners is the middle room, with the cook stove, you see, and the dining table and the library." The library was a string of almanacs and papers swinging from a nail in the wall.

Rhoda started to ask him if he couldn't help them run away, but her heart throbbed so violently that she said in a tremulous voice. "Where do you sleep, Wizzen?"

"Out in my wagon," said Wizzen. "When it gets colder I put up the canvas top and there's a place for a stove if I care for to light it, which it is enough, generally, to toast myself here, and then I run and give a dive through the tent-flap and roll up in my blanket and sleep like a king."

"Ah!" said Raymund, sympathetically. "That is what I should like! Oh, Wizzen, I should like that *so* much! I—" Then he, too, checked himself.

Jack, who was determined not to open the object of their visit, said, "But who is Mrs. Weed, Wizzen? Where did you find her? I never knew anything about her."

"You haven't been in Crawley but about three weeks, have you?" Wizzen returned.

"No," said the minister's son, "but already I know about everybody in the place."

"Mrs. Weed is my mother-in-law," said Wizzen abruptly.

"Oh, Wizzen!" cried Rhoda. "And we

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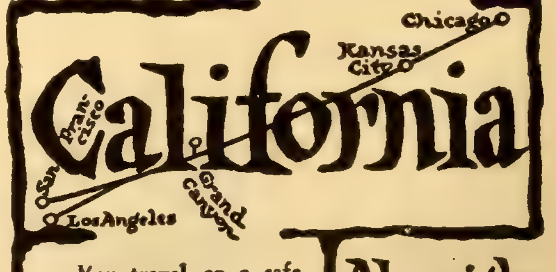

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never knew that you were married."

"Well," said Wizzen, decidedly, "I was!"

This brought a lull in the conversation which the deaf old lady, appearing to divine, filled with the words, spoken in a hearty, motherly voice, "If I do say it myself, there is no better man than Wizzen. Look how he cares for me and does for me, never thinking about his own comfort. Whenever I get well he has the lawyer come so kind and prompt and every medicine he writes down is sent for immediate."

"She means the doctor," Wizzen explained, "and she means sick. Mighty spry old lady for 75."

Rhoda asked gently, "Did your wife die, Wizzen?"

"I never knowed," said Wizzen, "but knowing her as well as I do, I would say such would not be my opinion. To be candid, children, and to be done with the subject, my wife throwed herself away."

Rhoda was unable to resist another question; "Do you mean in the river, Wizzen?"

"I don't know, Rhoda, which it was, the river or on dry land. It was wherever *she* was, that I'll go bond for! If she was on the river, *it* was there; if she was on dry land, it was *there*. Wherever found, it was there that she throwed herself away."

Rhoda was greatly puzzled, and although she saw the subject was distinctly unpleasant to Wizzen, she found it altogether impossible to restrain one more question: "What did you do, Wizzen?"

"I moved," said Wizzen. "I just hitched up my two hosses and put out; which, if you will excuse me, Rhoda, it is only fair that I should now like to do, for to get away from a subject that makes me welcome a hot stove in preference."

"Oh, Wizzen," cried Raymund, "that is what *we* want to do; to move; to have your two horses hitched up to-morrow night to carry us away in the night-time! That's what we came here for. They are going to send Rhoda to the orphan home and they are going to take me out to Mr. Omer's farm to work. Oh, Wizzen, we won't be together any more!"

"Oh, Wizzen," cried Rhoda, her reserve gone, "what do you think of *that?* Raymund and I won't be together by night or day—never—never any more!"

"That's what we're here for," said Jack, in a businesslike tone. "These two want to run off, and I am here to do what I can for them."

Wizzen screwed his eyes, lowered his head and looked at Rhoda just as if he had on his cap, and were trying to see from under the brim. "Just you are going to an orphan home by yourself?" he said.

"All by myself!" said Rhoda, clasping her hands. "Won't you help us, Wizzen? There's nobody else we can go to, to help us away."

"Nobody at all!" Raymund corroborated.

"Now," said Jack Bellfield, "why can't you cover your wagon, and have your horses hitched here to-morrow night, say about midnight? I'll bring Raymund and Rhoda here. You'll take 'em in the wagon and crack your whip. I reckon those two horses of yours can pull it?" he added with a sudden check to his enthusiasm.

Wizzen crossed his legs and slowly rubbed the upper one. "Where'll you go?"

"We want to go out into the world," said Raymund.

"It strikes me," said Wizzen, "that you are already out in the world. What you need to do is to come out of it!"

"What we want," said Rhoda, who did not make much out of Wizzen's remark, though he evidently considered it of much pith, for he rubbed his leg with increased satisfaction, even slapping it several times, "is to go and seek our fortune."

"Oh," said Wizzen; "I never heerd that you had to find one! Are you sure there's one anywhere for you to find? If they is, I don't blame you for wanting to go to seek it. But young people, *I* can't take you. Look at Mrs. Weed. Can I leave her?"

"Couldn't somebody else take care of her?" Raymund asked dejectedly.

"Nuck. Why, her own daughter throwed her off! Who do you reckon would take her to keep? Now you two twins have had some experience of the willingness of people for to take charge of other people's people. What do you think, yourself? Do you think it likely? No sir-ee! They ain't nobody but me to take keer of the old lady. And I mean to do it, if I melt in the doing of it. The old lady couldn't travel in my wagon; you couldn't keep it hot enough. It would catch afire and that would like enough scare the horses, to say nothing of burning *us* up. The old lady is cold-blooded. That is what I call it; that is my expression for Mrs. Weed, as to say her blood and flesh, and not meaning her intentions, for her heart is as warm as that husky little stove she's a-neighboring."

"Then there's nothing we can do—nothing!" cried Rhoda in despair. "Oh, Wizzen, it's awful to feel that you can't do *anything!*"

"I know it," said Wizzen, "I've felt that way myself. There was a time when there wasn't nothing I could do, to make myself satisfied. But here I am to-day, sorter willing to live and move along. It will be that way with you, Rhoda. A dozen years from now, all this trouble of yours won't matter. You'll be married, like enough, and in a big fine house of your own, and maybe me a-whitewashing your fence. Take heart, friends, when you can't move yourself, old Father Time will get you forrids somehow."

(TO BE CONTINUED.)

* *

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## When Mother is Away.

The house is such a dreary place when mother is away;
There isn't fun in anything; no matter what you play.
The dolls just sit as stupid, and act so still and queer—
They always say such funny things when mother's by to hear.

The little china tea set looks so lonesome waiting there;
There's no fun playing party and eating only air!
It isn't like the lovely things you most believe you see
Upon the plates and saucers, when mother comes to tea.

There's no use doing up your hair and dressing up in style,
You know it's just pretending, and you're Betty all the while;
You never hear a whisper from the chairs against the wall:
"Dear me, what splendid lady now is coming here to call!"

The pictures in the picture books are never half so fine;
The stories won't come out and talk for any pains of mine;
An hour goes by so slowly, it's almost like a day—
The house is such a lonesome place when mother is away.

—*Rubie T. Weyburn, in Good Housekeeping.*

## Advance Society Letters.

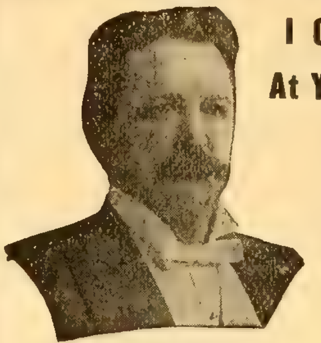
BY J. BRECKENRIDGE ELLIS.

Well, I don't know whether this will turn out to be an interesting article, this week, or not. We are moving. I am seated at my typewriter on a sort of island, a very small island of order, in the midst of a sea of carpet-beating, dust-raising, furniture-lifting and voice-hubbub. Felix crouches with me upon my island of rug. He won't purr. I have stroked him in all his favorite places, but his big eyes stare straight before him, and his ears stick back like they do when he comes in out of the rain. He remembers when we moved from Plattsburg, and he knows another hegira (if you will excuse that hard word I won't do it any more—is at hand. Not being a reasoning creature, he doesn't understand we are going into our own house—which is not finished, of course—but he knows we are going somewhere. Little as he has liked this rented house we are about to leave, I expect he'll want to stay here in preference to a new house. We'll have to box him up. If he breaks loose and if any of our readers see him cutting across country—an old gold cat with a tiny nick in his left ear—don't stop him, for he's going back to Missouri.

Goldie Delarnette, Sedalia, Mo., is one of many who is interested in the old-gold captain: "How is Felix since he came to the new climate? I am interested in the Av. S. work. I am an orphan, 12 years old. I send 10 cents for Charlie. I have five brothers. My mother sends 10 cents. She reads The Christian-Evangelist." (Now, they are taking down the stove.) G. Melvin Ledden, Ospur, Ill.: "I am one of the oldest members of the Advance Society. I haven't kept the rules for two or three years, but I am going to begin keeping the rules again to-day." (Splendid example for other old members. It's like old times to have Melvin Ledden back with us. Felix started outdoors, saw the men beating the carpet, and has entreated me to let him go down into the cellar. There he is, skulking, but he won't go near any of the boxes. He remembers the cage in which he came to Bentonville. I don't believe he would go near a box if he knew a nest of mice was in it!) "I wish the members would write of their pets, their Av. S. clubs, their picnics, and what they are doing. I have two particular pets. The cat is a Maltese and lives in the hay-mow. His name is Tom. When he hears me beginning to milk, he comes down from his bed and sits behind the cow, as solemn as a judge. When I am done he runs for his pan of milk. The dog is Teddy" (is he a Rough Rider?) "brown and yellow, and the biggest coward you ever saw. He will bark and growl as if he were as big as a house, until Tom comes up, then he will run as fast as he can." (Good for Tom!) "He sheds his hair on your lap, or under the stove." (No, not on *my* lap! No shedder ever gets on *my* lap, Felix or otherwise. I like Felix, but I like him as a cat and not as a nursling babe.) "I would like to see some of the old members write as they used to."

All right, here is one—Donnie Swift, Billings, Mo.: "Vacation has come and I have plenty of time for my Av. S. work. Look out for a fine report before long! I am sorry I didn't begin again on Feb. 11, but I was preparing for our box supper for the close of school. I hope it won't take me 26 weeks to get on the Honor List, as it did Edna Bear. There is a new railroad being built half a mile from our house. The blasting is just awful." (I hope it will blow up the price of your land.) "Are the Av. S. colors blue and old gold?" They are. And now they are dragging something downstairs that sounds heavy and big. I can't imagine what we had upstairs that reminds me so of a dead man being pulled down the staircase in his boots. It's a good thing this page is made up of other people's letters. I know *I* couldn't think up anything smart in the midst of all this moving. Here is another old faithful guardsman, Ruth Sampsel, Warrensburg, Mo. What kind of a guardsman, you ask? Why, the Av. S. members are guarding their minds from the weak and stunting result of reading nothing but stories, by observing the regular reading of history, poetry and the Bible. She writes: "Here I come with my thirteenth quarterly report. After all, there is nothing in the 'unlucky thirteen' belief. I mean to try for some of the prizes this year. Are they all for the same thing?" (Yes, for the three best kept and most regularly sent or kept reports. Adnah is offered, though if you have already received Adnah, I may send you another book. There! I think something broke that time!) "I don't blame you one bit for not wanting to write over the last chapter of 'A Week With the Woodneys,' on account of the negligence of the editor or some of his assistants." (I hope the editor or some of his assistants will see this and feel as mean as they ought to feel. For fear they overlook the remark, won't some kind friend call it to their attention? Tell them that somebody said they were negligent. And if they ask quickly, "Now, *who said so?*"—for you know that's usually the kind of a retort you get—tell 'em who. We don't care!) "I like Mace Woodney especially. And I often wonder if Mrs. G. C. D. Woodney accepted Mace's offer to each Jennie how to play the piano at $1.50 a lesson. I hope Grace Winders and James O'Brien won't say anything more about my dear Whitefoot, and how roughly I play with him. If I was not always as kind to him as I might have been, I don't like to think of it." (What an odd name for your little brother, but rather attractive, too!) "He was nearly 3 years old, of a light gray color with a white face and white feet and weighed between 9 and 12 pounds." (I remember all about Whitefoot, now. He was the pet cat.) "He had a loving disposition and we were never angry with each other." (He is evidently dead, children, for the only people who never were angry, are in obituaries.) "He lived at the barn and did not snoop about the house, but was very tame." *(Snoop?)* "Every evening after supper he went out hunting, but was seldom too late for his breakfast. He has not been seen since Christmas, and as there were a number of hunters out that day, I am afraid some sportsman made a target of him. Our school had to suspend awhile on account of bad weather." (Felix sends his sincerest regrets at the disappearance of Whitefoot.)

Here is a letter from Gerald Dever's mother, North Platte, Neb.: "Perhaps I should remind you that Gerald and I used to belong to the Av. S." (Indeed, we have never forgotten it.) "We keep in touch with the Av. S. by reading the dear, good Christian-Evangelist. Gerald is doing well for a boy of sixteen. He is stock clerk in the general passenger office of the Frisco system at Fort Smith. He was not old enough to give bond, so the superintendent bonded himself for Gerald. He is with my brother and his wife. It is a trial to be separated from my son, but our daily letters keep us close together. My son will soon make glad orphan Charlie's heart by sending him the magazine, 'The American Boy,' for one year, at least. I enclose $1 for Charlie's fund, and $1 for Drusie. It is still my desire to give Gerald a finished education, but don't know that I can; am grateful that he is doing so well." Flossie Davis, Des Moines, Ia.: "I received Adnah as a prize for best Av. S. reports, and thank you ever so much. It is certainly a



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prize worth working for." (Now, you all hear that?) "I have just finished making out my last report. We received The Christian-Evangelist yesterday, and, as usual, I read our part of it first. That Mrs. Omer reminds me of some people I know, and they are very disgusting, indeed. In my opinion 'The Bronze Vase' is the most interesting story we have had since the 'Red Box Clew.' But I don't think you ought to tantalize us as you did when you left Rhoda with the wicked man staring at her. I didn't see how I could possibly wait a week to find out if he kidnaped her. But I survived."

Here is a note from W. R. Warren, Pittsburg, Pa., who wrote me that circular letter asking me if I didn't feel like doing something for missionaries, and if I wouldn't do something: "Good! Maybe I *have not* 'invested enough time in the perusal of the Advance Society letters,' but I am not convinced that you are incapable of advancing in your work for missions; and I know you agree with me, for if not, you would change the name of the Av. S. I thank you for introducing me to its membership, and feel that I am thereby a sort of dishonorable, honorary member. Possibly I will improve in its good company, as I am a genuine Missourian of the third generation. Heartily yours." (I, too, am a genuine article on a foreign soil. How is your climate up there? It's raining here, and it isn't doing it in any half-hearted, accidental way, either. Rains mighty hard in Arkansas; that's why there are so many rocks. You are quite right about our work for missions. Of course we can advance, and must. Lead on the march! I have just sent a new $5 draft to Drusie from the Av. S. I wish, Mr. Warren, that behind every circular letter that comes my way, I could find as warm and Christian a heart as evidently beats behind yours! What's the matter with Brother McLean? Does he know the Av. S. is in existence? He is always telling us about his missionary work, and we are right in with him, Endeavor Society, Sunday-school and all. Why can't he drop us a line of encouragement to show that he knows the Av. S. is on the earth?)

New Honor List: Flossie Davis, Des Moines (7th quarter, with her mite for our missionary and orphan sewed up in it); Ruth A. Sampsel, Warrensburg, Mo. (13th quarter); Earl R. Brown, Medaryville, Ind. (3rd); Dorothy Brown, (4th); Myrtle M. Brown, (2nd); Mrs. W. A. Mason, Nevada, Mo. (10th, with her periodical mites for Drusie and Charlie); Fern Moore, Cable, Wis.; John Denny, Reede, Mich. (1st, 2nd and 3rd); Lillie Fisher, Dunlap, Mo. (4th); Grace Everest, Oklahoma City (5th). It is now nearly dinner time, but not a sign of dinner, and if I don't get it I don't know who will, as my mother is over at the other house overseeing the putting down of the carpets, my father is upstairs studying up for his sermon, and Felix is in the cellar. I will crowd in one more letter; it is from Mrs. V. L. Gallaher, Danville, Ill.: "I think The Christian-Evangelist the best paper published by our brethren. I have taken good laughs over some of the Av. S. letters." (There comes my mother, so I won't have to get dinner, after all—but pray excuse my mind for wandering.) "I am reading 'The Bronze Vase.' Any one who keeps the rules of the Av. S. would be greatly benefited. I pray God's blessings on both Drusie and Charlie. I send $1.25, the contents of the missionary box of my Sunday-school class. I wish it were three or four times as much. I hope Felix will be better contented when he moves into his *own* home." Yes, I hope he will not snoop round the house. Two weeks from to-day I have letters of exceptional interest to publish; one tells how an Av. S. of nine neighbor children has just been organized, and another tells how one, after trying in vain to get some friends to join, has taken up the work alone. Also, we have a little more money to report for Drusie and Charlie. In one case an envelope contained more than a dollar. I will tell you, also, if you care to know, what Felix thinks of the new place, and about some music sent by an unsigned friend, whose name, however, I believe I can guess.

*Bentonville, Ark.*

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## NO SUCH STOVE SOLD IN STORES—UNLIKE ANYTHING YOU'VE SEEN OR HEARD OF.

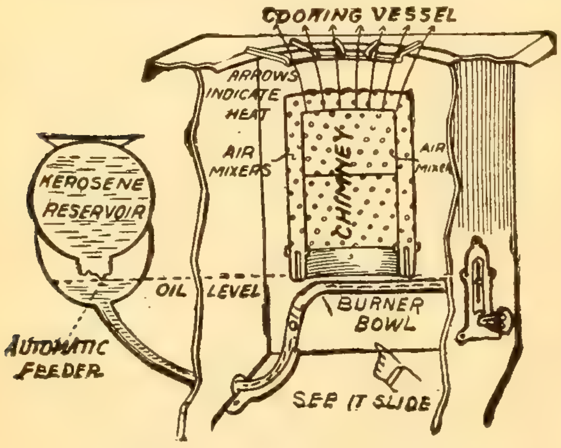
Because air is the only free fuel and no trust in control inventors have tried for years to find a way by which properties could be drawn from the atmosphere and used as fuel for general household purposes, thus producing the cheapest fuel obtainable.

To a Cincinnati genius heretofore unknown to fame must go the credit of solving this great question. Understand, you cannot burn air absolutely alone, but this new air generator actually takes its fuel almost entirely from the atmosphere, so much so as to take in 395 barrels of air while consuming one gallon of oil.

The time has come at last when our readers are no longer compelled to continually drudge in hot, fiery kitchens with coal and wood fires so ruinous to health and looks for every family who desires can cook, bake and heat with oil and air gas, the wonderful new fuel which frequently saves from ⅓ to ½ on fuel bills. What a blessing this is to women folks who for the first time in their lives can say, no more coal or wood, nor deadly gasoline to burn and kill, nor smoky oil wick and valve stoves.

### *Thousands a Week.*

Upon calling at the factory we find that this invention has caused a remarkable excitement all over the U. S.—that the factory is already rushed with thousands of orders, and the Company's representatives and agents are making big profits, as they offer splendid inducements.



SECTIONAL CUT OF GENERATOR.

As will be noticed from the engravings, this oil-gas and air generator is entirely different from any other stove—although its construction is very simple—and durable—last for years—no wick—not even a valve, yet heat is under perfect control—no leaks, nothing to close or clog up.

Your hand upon a knob—a turn to right or left, the oil is automatically fed to a small steel burner bowl or open trough, when it is instantly changed into gas, which is drawn upwards between two red-hot perforated steel chimneys, all the while drawing in about one barrel of air to every large spoonful of oil consumed, making quick, intense heat, which is condensed into a small space for cooking or distributed through oven for baking.

Every drop of fuel consumed—goes into heat—making hottest gas fire—nothing wasted—requires no pipes or flue connections—use it anywhere about the house, office, or store—move it about as often as you like.

This invention has been fully Protected in the U S. Patent Office, and is known as the Harrison Valveless, Wickless, Automatic Oil Gas and Air Generator, the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of kerosene oil that is needed to produce so large a volume of gas makes it, we believe, the most economical fuel on earth, and the reason for the great success of this generator is based on the well-known fact of the enormous expansiveness of oil gas when mixed with common air.

Kerosene oil from which oil-gas is made is sold by all grocers—buy as consumed—as you would for a lamp—gallon lots or two—let pennies do the work of dollars and save the difference. At last humanity is blessed with a cheap fuel that makes no dirt, ashes, soot—removing forever the greatest nuisance that women folks ever suffered.

What a pleasure to just turn the knob—touch a match—a beautiful gas flame appears—hottest fire—always ready—day or night—on or off at will—self-regulating—no more attention—could anything be more perfect?

It generates the gas only as needed—simple, handsome, durable, easily operated, and another feature is its perfect safety.

### *Not Dangerous Like Gasoline*

Which is liable to explode at any moment, causing fire, loss of life and property. This stove is so absolutely safe it won't explode and if a match were dropped in the oil tank it would go out.

This Oil-Gas and Air Generator does any kind of cooking that a coal or gas range will do—invaluable for kitchen, laundry, summer cottage, washing, ironing, canning, picnics, camping, and by placing an oven over the burner splendid baking or roasting can be done.

### *Combination Cooking & Heating Stove*

Another important feature is the invention of a small Radiator which placed over the burner makes a desirable heating stove for cold weather, so that it is adapted for any time of the year, and many people do away with the ordinary stoves entirely by using this stove with radiator for both heating and cooking.

While at the factory in Cincinnati, the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment, but a positive success and giving splendid satisfaction, and as a few extracts may be interesting to the readers, we reproduce them:

L. S Norris, of Vt., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least 50 to 75 per cent over wood and coal."

Mr H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly a blessing to human kind."

Mr. E. D. Arnold, of Neb., writes: **"That he saved $4.25 a month for fuel** by using the Harrison Oil-Gas Stove; that his gas range cost him $5.50 per month, and the Harrison only $1.25 per month."

J. A. Shaffer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove. Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is a beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton, writes: "Am delighted—Oil-Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, can not explode."

Hon. Ira Eble, J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."

Charles L Bendeke, of N. Y., writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove—no coal yard, plumbing, ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke no dirt—simply turn it off and expense ceases. For cheapness it has no equal."

### *Agents Are Doing Fine—Making Big Money*

### WONDERFUL QUICK SELLER.

Head & Frazer, of Tex., write: "Received stoves yesterday and have already disposed of them. Enclose order for $81.00. Rush—we need them now. Sell like hot cakes. Prospects very bright. Sold 50 stoves in our own town."

J. H. Halman, of Tenn., writes: "Already have 70 orders."

C. W. Workman, of Ohio, writes: "Sold 15 to 18 stoves the last week."

J. C. Waterstraw, of N. Y., writes: "Am having wonderful success getting orders. Been at it 4 days and received 33 orders."

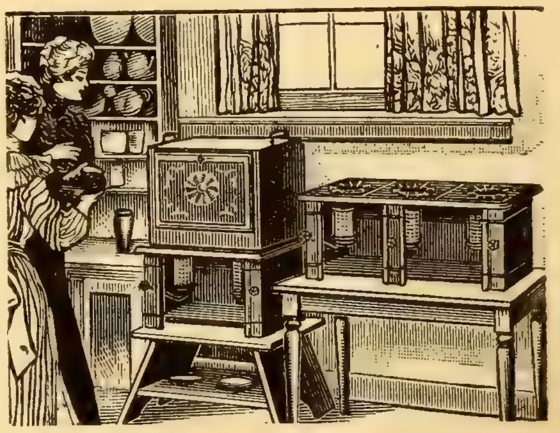
B. L. Huested, of Mich., writes: "Been out one day and sold 11 stoves. They sell themselves."

This is certainly a good chance for the readers to make money.

Thousands of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw the Oil Gas Stoves in operation—in fact, uses one in his own home—is delighted with its working and after a thorough investigation, can say to the readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes, 1, 2 or 3 generators to a stove. They are made of steel throughout, thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings, and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user, and the makers fully guarantee them.



### *HOW TO GET ONE.*

All the lady readers who want to enjoy the pleasure of a gas stove—the cheapest, cleanest and safest fuel—save ⅓ to ½ on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, **The World Mfg. Co., 7053 World Bldg., Cincinnati, Ohio,** and ask for their illustrated pamphlet describing this invention, and also letters from hundreds of delighted users, you will receive much valuable information.

The price of these Stoves is remarkably low, only $3.00 up. And it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

### DON'T FAIL TO WRITE TO-DAY

For full information regarding this splendid invention.

The World Mfg. Co., is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital $100.000.00 and will do just as they agree. The stoves are just as represented and fully warranted and sent to any address.

Don't fail to write for Catalogue.

### *$40 00 Weekly and Expenses.*

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position, paying big wage , by writing them at once and mentioning this paper.

A wonderful wave of excitement has swept over the country, for where shown, these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that the sales of these Stoves last month were enormous and the factory is rushed with thousands of orders.

Many of the readers have spare time, or are out of employment, and others are not making a great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 people and you will excite their curiosity and should be able to sell 5 or 8 and make $10.00 to $15.00 a day. Why should people live in penury or suffer hardships for the want of plenty of money when an opportunity of this sort is open?

THE

# CHRISTIAN-EVANGELIST

EASTER 1906 NUMBER

"He is not here; he is risen"

H. Pritchard

**The Christian-Evangelist.**

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F. D. POWER,
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**The Disciples of Christ**, by ERRETT GATES, author of "The Early Relation and Separation of Baptists and Disciples." It is a popular edition of the history from the Campbells until now. It is a fit companion of books like Grafton's "Campbell," "Men of Yesterday," and such like, and like them is handsomely bound in silk cloth, but is held at the price, postpaid, $1.10.

**Thoughts of Thirty Years**, by F. D. POWER, is meriting consideration by all those admiring the oratory and high thinking of F. D. Power. The book is issued by the Young People's Society of Washington, D. C., and for the purpose of celebrating the thirtieth anniversary of the author's pastorate, to offer a tribute of love and honor to the pastor, and to place in convenient form the very best he has said and written. You will want it for your study, for your minister and for your friend. $1.00.

**The Plea and the Pioneers in Virginia**, by FREDERICK A. HODGE, is a brief history of the origin of the Disciples of Christ in Virginia, of their struggles and progress in the Old Dominion. It also contains biographical sketches of the men who "prepared the way" for those now "entering in." Brother Hodge has done a good service, and many of the Disciples in the state, and many of their descendants, will be thankful for this permanent form of the many incidents they have heard their parents relate. $1.00.

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THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLIII. April 12, 1906 No. 15

## 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

Among other good works to be accomplished to a noteworthy extent by Disciples before our Centennial are the burning of hundreds of church mortgages and the building of even more new church homes. Jacksonville, Ill., where R. F. Thrapp ministers to one of our oldest, largest and most fruitful congregations, will, on April 29, dedicate a beautiful house of worship erected at a cost of $65,000. Imposing church edifices are not so often evidences of ecclesiastical pride as dilapidated ones are proofs of religious indifference. The world believes we would not enshrine our God, whom we sincerely love, in a structure discreditable to our resources. Give the Jacksonville idea wide currency; let us fill pages with reports of new houses dedicated and church debts liquidated before 1909.

* * *

### Grand Old Missouri.

There are more churches of the New Testament type in Missouri than in any other state of the Union. It is one of the few states having more congregations known simply as churches of Christ or Christian churches than are designated by any one denominational name. It is one of the great strongholds of this Restoration movement with which we are identified, and should be a source of great inspiration to Disciples everywhere.

An earnest effort is being made by the State Board of Missions to secure a permanent endowment fund of $15,000. One generous brother will give one-third of this sum provided the remaining $10,000 are secured by the time of our next state convention. The Christian-Evangelist earnestly hopes that announcement of this sum's being placed at the disposal of our State Board may be made at the Hannibal gathering of our people.

Notwithstanding our comparative strength in this state, there are hundreds of thousands of our citizens who ought to be taught the way of the Lord more perfectly. But how can they be taught without a preacher? We have no more right to ask a preacher than any other Disciple to donate his services to this ministry. They must be sent, and to assure the necessary persistency of effort for the evangelization of this state there should be a permanent fund of such an amount that from its income we might pay the salary of our state corresponding secretary and the expenses of the State Mission Board, so that every dollar contributed to Missouri state missions would go directly to the support of the missionary to the untaught masses of our state. The Christian-Evangelist urges its thousands of Missouri readers to make generous contributions to this permanent fund. Let it be one of the state's contributions to the history of our first century soon to be concluded and fitly celebrated at Pittsburg.

Send to Bro. T. A. Abbott, Kansas City, Mo., a gift or a pledge. It will be gladly acknowledged in these columns. Other states are watching us, and our success will be multiplied in the great pre-centennial money harvest of our brotherhood.

* * *

### Our Cenntenial League.

Your splendid paper is a great help in our work.—Andrew J. Jones (Minister), Poteau, I. T.

I wish I was able to send The Christian-Evangelist to 500 new readers. God bless the work it is doing.—E. F. Powell, Norfolk, Va.

Please continue The Christian-Evangelist—can not do without it. The Father of Peace be with you.—J. F. Moody (Minister), Malta, O.

I believe The Christian-Evangelist to be of such importance that I can not do without it. Count me your firm friend.—J. E. Chase (Minister), Valparaiso, Neb.

The Christian-Evangelist is a great help to me. The young people borrow it to get the Christian Endeavor topics.—S. J. Ellis, Payson, Ill.

The Christian-Evangelist grows better. The spirit is the kind that must predominate in all our Christian service. Yours for 100,000 by 1909.—Arthur Stout, Marceline, Mo.

I am a preacher and pastor of the church at this place. Am anxious for a spiritual teaching paper. Give it to us and we will help you.—J. Stuart Miller (Minister), Edison, Neb.

I will do what I can to help you get 100,000 subscribers and I hope you will succeed. I think The Christian-Evangelist is worth double the price—Candace Jay, Blakesburg, Iowa.

The Christian-Evangelist is "the paper." Hope to send more names soon. We are preparing for a simultaneous revival here soon.—Jewell Howard (Minister), Amarillo, Texas.

It seems wrong to do without The Christian-Evangelist. Send it along and notify me when my time is up. Long may you live to work for God and humanity.—W. W. Reid, Marion, Ill.

Thanks for your forbearance. I thank God for the spirit of The Christian-Evangelist. May our Lord always keep you as humble and childlike, is my prayer.—Julia Herrall, Ashland, Ill.

Enclosed find $1.50 for my Christian-Evangelist. It is a necessity in my home that I can not well dispense with. It is a great incentive to spiritual growth.—Mrs. A. H. Bedford, Hobart, Okla.

I have been a constant reader of The Christian-Evangelist for twenty-three years. It grows better all the time. I hope you may have all you are asking for.—J. M. Vawter (Minister), Mackinaw, Ill.

I would not like to try to get along without The Christian-Evangelist. Do not stop it until I direct you to. I am grateful for your patience. If thanking you will be worth anything, you have my heartfelt thanks.—Robert G. White.

I thank you for continuing my paper when I failed to renew at date of expiration. The Christian-Evangelist is all right. I trust and pray that Brother Garrison will be spared many years to the brotherhood.—Annie T. Smith, Howard, Kan.

I would not be without The Christian-Evangelist. Its sweet spirit, its loyalty to the "plea," its candor and splendid equipoise and broad magnanimity should be greatly appreciated and admired, and are, by J. Will Walters, (Minister), Niantic, Ill.

Enclosed find $1.50 for my Christian-Evangelist. My little girl calls it The Christian-Evangel, and a Christian evangel it really is. I thank you for your kind words about President Harper. I assure you they were well deserved.—Wm. C. Gunnerson, St. Louis.

Enclosed find $1.50 for The Christian-Evangelist—the best paper in the world. May the Editor and his staff of contributors live many years to cheer, comfort and delight their readers and friends. I should feel lost without it and will expect it to follow me wherever I go.—Lydia Hodler, Bloomington, Ill.

I will do all I can to increase the circulation of The Christian-Evangelist. I would sincerely like to have it in each of the homes of our members, as I fully realize its intrinsic worth and the value of its assistance to me in my work. I will do all in my power to assist in the circulation of your excellent paper, which is improving very much.—C. W. Musgrove (Minister), Mulhall, Okla.

I am glad you are with The Christian-Evangelist. It must be a great pleasure to you to be associated with a paper which honors the brotherhood as The Christian-Evangelist. I wish it were in every home of this congregation. I am going to do my best to get all our members to subscribe for it. I believe The Christian-Evangelist is loyal to the spirit of the Gospel of Christ.—Richard Wallace (Minister), Valdosta, Ga.

I have been a constant reader of The Christian-Evangelist for more than twenty-five years, and believe it to be the best paper published by the brotherhood. I expect to continue to take it as long as I am able to read. The Easy Chair is worth to me more than the price of the paper. May our heavenly Father permit Brother Garrison to occupy the Easy Chair many, many years to come. I will try to increase our list.—W. T. Carrithers, Saunemin, Ill.

# *Current Events*

### The Downfall of Dowie.

John Alexander Dowie is down and out. He has been deposed from his high position as general overseer of Zion, and even excommunicated from the fold. His downfall is the result of a singularly unanimous uprising of his former supporters and lieutenants, headed by W. G. Voliva, whom Dowie made acting general overseer before leaving on a long trip for his health. Voliva and several other high officials of Zion joined in a long telegram to Dowie in Mexico, charging him with hypocrisy, extravagance, misuse of funds, teaching polygamy and other high crimes and misdemeanors. He is warned to "retire quietly," since all the people are on the side of the new administration. Armed with Dowie's power of attorney, Voliva has had transferred to himself, indirectly, all of Dowie's real estate and even the personal property which he left behind. Retiring quietly is not one of the things which the late general overseer of Zion knows how to do, so far as experience up to date would indicate. He never does anything quietly and he never retires at all. Before these lines are in print he will be back in Chicago, and if he surrenders this time without a fight, it will arouse a lively suspicion that he has made off with a few millions for the support of his old age, and that his apparently enforced retirement and excommunication are in reality the result of collusion between him and his successors. It is strangely significant that the stanchest of his former friends, including his wife and son, are among the insurgents. Dowie is, in his way, as remarkable a man as Brigham Young was. He is a very prince among religious fakirs, an original and creative artist. If his excommunication is not a mere trick to which he is a party, we shall see more fireworks before the final occurrence of what the neswpapers will call "the passing of Dowie."

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* * *

### The Church and Labor.

The Presbyterian churches in several cities have been appointing fraternal delegates to attend the meetings of the various organizations of union labor. This step is taken a the invitation of the unions, many of which feel, as most church people do, that there is not enough cordiality and mutual understanding between the church and that part of the laboring world which is commonly and technically called "labor." Rev. Charles Stelzle, of St. Louis, has been a leader in this movement, and at his suggestion the Presbyterian churches of that city recently appointed such a delegate. Some objection was raised on the ground that the church ought not to appear to be taking sides in the contest between capital and labor, but should maintain a neutral position. The answer to this objection is two fold: First, the church ought to take sides if right is on one side and wrong is on the other. The church does not exist for the encouragement of right in the abstract. Its chief hindrance for centuries has been the supposed necessity of maintaining neutral positions. Second, this action is not to be construed as "taking sides" with labor against capital. The saner unionists will deny that their organizations exist for the purpose of waging war upon capital, though, of course, they sometimes feel compelled to do so. But the church's fraternal delegate is only a means of getting information at first hand and coming in sympathetic touch with what is, for good or evil, one of the powerful movements of our time. The church ought also to be willing to send a fraternal delegate to Mr. Parry's Employers' Association, if invited to do so. Such delegates may or may not be able to do much good, but they certainly can not do much harm.

* * *

### Freight Rebates.

The New York Central Railroad and the American Sugar Refining Company (that is, the sugar trust) have been indicted, respectively, for giving and for receiving secret rebates on freight shipments. The indictments were brought about as the result of investigation following a complaint by Mr. W. R. Hearst. Other prominent eastern roads are also involved and there will probably be more indictments. The disguises which the New York Central and the sugar trust employed to conceal the illicit concessions which were being offered and received, were numerous. The rebates were charged up to trucking and transfer allowances, overcharge returns and payment of claims for alleged damages. All of these subterfuges involve false bookkeeping. One does not like to believe that a road of such standing as the New York Central has descended to such practices as falsifying its own accounts in order to conceal its own illegal acts. Such revelations furnish a strong argument for government ownership and operation of railroads. We can not believe that it is to the advantage of the public for the great concerns to crowd out all of the smaller ones. The survival of the biggest is not always the survival of the best. The big concern has advantage enough over its smaller competitors without the forbidden advantage of cheaper transportation charges. We are still tolerably sure that even the fattest of the trusts must pay 2 cents for every 2-cent postage stamp. The government gives no wholesale rate on postage. Doubtless freight rates would be equally uniform to large and small shippers alike if the government controlled the railroads. This would counterbalance some of the real or fancied disadvantages of government ownership.

* * *

### The Six-Days' Race.

It used to be the six-days' bicycle race. Now it is the six-days' roller-skate race. Thus does one folly abate only to be succeeded by another. The six-days' race is theoretically a test of endurance. Since endurance is an admirable quality, well worth encouraging and developing, it is shallowly assumed that an endurance test is a good thing. This is not necessarily so, for such a contest may be, and generally is, a test of folly as well. It is folly for a man to injure himself needlessly. It is folly to pay for any victory a higher price than it is worth, and the terrific strain and the accompanying danger of a six-days' race is too high a price to pay for the prize. No one can claim that such a contest is in itself pleasant to the contestants. It is a painful ordeal. The fact that it tests and exhibits one manly quality does not justify it. A contest to see who could hold his hand longest in a flaming torch would also exhibit the manly quality of self-control in suffering, but it would be a poor sort of sport. Still, if the prize were high enough there would doubtless be contestants and there would certainly be eager witnesses. We need some new ideals of sport. One fair and wholesome test of anything that professes to be a legitimate sport is this: Take away the prize, even the intangible prize of the honor of winning, and see whether the game would still attract players. The six-days' race will not stand this test.

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### The President's Private Car.

A bill was recently introduced in the House of Representatives to appropriate $100,000 for the purchase of a private car for the use of the President of the United States on his official and private journeys. The bill was set aside on a point of order, but may come up again. Such an expenditure will doubtless be objected to by the advocates of Jeffersonian simplicity, but there is much to be said in favor of it. We expect the President to ride on a private car when he travels. Most of us feel that it is not in keeping with the dignity of the nation for its executive head to take his chances of getting an upper berth in an ordinary sleeper, and yet it is financially impossible for the President on his present salary to pay the schedule rate which the railroads charge for private cars. A salary of $50,000 looks like infinity to some of us who have to get along on considerably less, but we have it on the most reliable testimony that that sum is wholly inadequate to meet the expenses of living on the scale which we demand of the President. The present practice is for the President to travel in a private car at the expense of the railroads. This is itself a concession to the notorious inadequacy of the salary, as the ministerial half-rate is an admission of the underpaid condition of the clergy. It would certainly be more dignified for the government either to increase the President's salary to such a point that he can pay his own traveling expenses, or else make provision for meeting them by special appropriation, than to have them paid by the railroads. The government puts a yacht at the disposal of the President for his personal use and provides for its maintenance. Why not a car?

## Christian Union: A Historical Study.

### IV. THE PROTESTANT ERA.

*1. From Ecclesiastical Despotism to Religious Liberty.*

As the darkest hour is said to be just before day, so it proved in this case. In the darkest hour of an apostate church there dawned the morning of a brighter day. There had been intimations of the approaching day for a long time. Here and there a morning star shone out in the darkness and heralded the coming dawn. It is a part of the divine philosophy of things that falsehood and error, reaching a climax of badness, hasten their own downfall. There is an inherent weakness and source of decay in all false and corrupt systems. The moral sentiment of the best men of the world had been rising in revolt against the abuses of the Roman Catholic hierarchy and its corrupt teaching. The spirit of protest was in the air. It needed only a strong personality, imbued with the spirit of reform, to focalize the best religious sentiment of the times, rally about it the elements of reform which had long been in preparation, to introduce the new era. Then came Luther, who proved to be the virile and inspiring personality needed to concentrate the forces of reform and hurl them with tremendous energy against the abuses and errors, both in doctrine and life, of the corrupt church. His coming was no accident. The reform of which he was the leader was inevitable. It was not born out of due time. Like all God's great movements it came "in the fulness of time"—came because it *had* to come if God's purposes were to be fulfilled in the world.

Protestantism, under Luther's titanic blows, was the dawn of religious liberty after the long night of ecclesiastical despotism. While the iron-hearted reformer refuted many errors in doctrine and denounced with great boldness the moral corruptions which had disgraced the church, his most important contribution to religious reformation was his vigorous assertion of the rights of conscience and the liberty of each believer to think for himself and to act in harmony with his own convictions of duty, holding himself directly accountable to God, and not to priest, bishop, or pope. True, Luther was not always consistent with this principle of individual liberty in allowing to others the same right which he claimed for himself, but when he had suceeded in breaking off the shackles of Rome and in sowing the seeds of religious liberty in the minds and hearts of the people, no inconsistent act of his could prevent the exercise of the sovereign right of freedom of thought and action of an emancipated people. As often happens, this newly-found liberty was abused. Individualism ran to an extreme. On the sacred altar of liberty unity was sacrificed. Better, a thousand times, religious liberty, with its resulting divisions, than the unity of despotism in which human thought was bound in fetters, and in which corruption prevailed.

But one can but regret that Luther saw no way by which liberty and unity could both be conserved. It is not given to any one man, however, be he ever so great, to compass with his finite mind the whole truth as it is revealed in Jesus Christ. "We know in part, and we prophesy in part." Luther never escaped the prevalent idea of the time concerning the union of church and state. He did not hesitate to use force in carrying forward his reformation. He practiced the shrewdest diplomacy in winning the adhesion of kings and potentates to his cause. He did not object to the Romish creed on the principle that it was a usurpation of authority in binding men where God had left them free, but only on the ground that it contained errors which he believed should be eliminated. He felt it, therefore, perfectly consistent with his reformation to assist in fomulating a new creed which in its turn should become a bond of union and a test of fellowship. If only he had been tall enough to see clear over the heads of popes and councils and all the bloody pages of ecclesiastical history, back to the apostolic age, and to urge the kind of union that prevailed in that period, how many confusing chapters of denominational strifes and divisions might have been avoided! But perhaps the world was not ready at that time to return to New Testament Christianity. Other reformers and reformations must come after Luther to prepare even the lovers of Christ to return to the simplicity and unity of the early church. But let us not fail to give Luther credit for the great and heroic work which has left its impress upon all subsequent ages. His aim, let us not doubt, was to build the church in conformity with the Scriptures, to which he constantly made his appeal. It is easy for us, living in the light of a brighter and better day, to see imperfections in the work of the great reformers whom God has used as instruments for the accomplishment of needed reformations in their day. But we do well to remember that we are not only the "heirs of all the ages," but we are the heirs, also, of the religious light and liberty which have come through the self-sacrificing labors and toils of these mighty men of God.

Once the banner of religious liberty was lifted to the breeze and men felt that they could express their convictions without fear of incarceration in prison, or death, all kinds of men began to give expression to all kinds of opinions concerning subjects religious and ecclesiastical, and, strange to say, to urge these opinions and speculations with all the dogmatism and air of infallibility that had marked the utterances of the popes themselves! The student of ecclesiastical history will recall the various types of Anabaptists and anti-pedobaptists which promulgated their peculiar doctrines, and made converts, and the differences which arose bewteen Luther and many of his coadjutors, and a host of theological champions who arose in that time to advocate their respective theories which they regarded as of primary importance. All this, and much else that followed in later years was the inevitable result of placing the emphasis on the intellectual side of Christianity, and the failing to make the proper distinction between faith and theology. It was all a vain effort to make men think alike on speculative questions which had nothing to do with the life or character of men. With all of Luther's intellectual power, he never saw this distinction, so vital to the unity and welfare of the church. Nor did he ever see clearly that the state had one realm and the church another, and that these were to be kept distinct and separate; and that force had no legitimate place in the religion of him who was "meek and lowly in heart," and whose life and doctrine were directly opposed to any such method of extending his kingdom.

But, again, we must remind ourselves that it was not given to Luther, nor to the men of his time, to bring the church all the way from its Babylonish captivity to its ancient and apostolic heritage of freedom and unity. Enough for him and his coadjutors that, with clear vision and heroic courage, they were able to unchain the Bible, reassert the principle of Christian liberty, and inaugurate a movement which others, in after years, should take up and carry forward to a goal that is not even yet realized.

## Brother Dungan on Federation.

In another column we print a statement from Dr. D. R. Dungan, of the Bible department of Drake University. We asked Professor Dungan to express himself on this subject, because we think it is due to the brethren to know how their leaders feel about a question that has provoked so much discussion. We regret that Brother Dungan did not address himself to the only questions there are before the brotherhood in relation to federation, namely: Ought we not to co-operate with our brethren of the evangelical Protestant churches, in those things in which we agree, if the way be open to do so with perfect freedom to be true to our own plea and mission? And, does the basis of federation submitted for our consideration by the New York brethren, offer such opportunity for co-operation? In vain have we tried to hold the brethren to these questions. It is wholly unprofitable to be opposing a kind of federation that no one, certainly no one among us, proposes. Unfortunately Brother Dungan has written with a presupposition in his mind as to what the federation proposed is, which has biased his conclusions, just exactly as Professor Foster and other recent writers have written their conclusions about Christianity with the presupposition that the supernatural must be eliminated.

Brother Dungan thinks our churches can not enter into federation with other churches because we have no "synods" or "conferences" to control us. Is it the special prerogative of churches having synods and conferences to express their sentiments on Christian union? If so that was a great omission of the Campbells in launching their movement for Christian union! The fact is, Congregationalists, Free Baptists, Baptists, and other bodies of congregational autonomy, are just as zealous for the kind of co-operation proposed as any other of the religious bodies. They, like the Disciples of Christ, have general gatherings by which they voice the sentiment of their respective bodies, but such expression binds no church or individual. Brother Dungan is quite right in saying that no church or member can be made to federate that does not want to, and that none can be hindered from doing so who want to federate. This fact, however, should be remembered: If any representative assembly of the Disciples of Christ should disapprove the plan of co-operation submitted by the New York conference, it would deprive us of any representation in the council of the Protestant churches of America convened to promote Christian union. If the brethren want to put themselves in that attitude toward the present widespread movement for the fulfillment of Christ's prayer for unity, they can do so, but in doing it, they would be doing what they could to defeat the very object for which we came into existence.

In saying that if the "field-parceling" idea be left out there would be nothing left of federation but "social duck-nodding," Brother Dungan of course loses sight of the vast influence of the leaders of the various religious bodies meeting to pray and consider how we may fulfill our Lord's prayer for unity; and he forgets the darkness of paganism, the neglected and unevangelized masses in our great cities, the problem of the poor, the abominations which curse our civilization, all of which problems await the action of the united churches of America. May the Lord give his divided church a wider vision of the world's need that it may realize the necessity for united action!

Very truly does Brother Dungan say, "The more freely we can associate with the religious world, the better for them and us." This is specially true, however, if we associate with them in *Christian work,* ministering to the world's needs, rather than in mere "social duck-nodding." Brother Dungan wants to be left "free to use any opportunity granted to teach the whole counsel of God." But is he peculiar in that? Does he not think that those of us who feel it our duty as well as our privilege to join hands with other Christians to do things that can not be done by separate action, believe in "teaching the whole counsel of God," and being true to our convictions of truth? Would there not be a hundred opportunities for impressing our religious convictions on others in brotherly co-operation to where there is one in hostile isolation?

We know Brother Dungan well enough to know that when he has a chance to do good by federation, and remain free while doing it, he will federate. But he will not otherwise. No more will we. So there we are, right together!

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IT IS the salvation of very many of us that faith may be mighty, though but as a grain of mustard seed.

## "Raised With Christ!"

We have come again to the blessed Easter-tide—the season that stands forever associated with the resurrection of Christ. We stand again in the presence of the open sepulchre and hear the angel saying, "He is not here; He is risen." We catch a vision once more of hurrying disciples, running hither and thither, with the strange, glad message, "He is risen!" Shining angels hover about the scene and become visible to eyes pure enough to see them. Jesus, himself, living and radiant, appears to his disciples, again and again, here and there, singly and in groups, calming their fears, banishing their doubts, and quickening their faith, until one day, on the slope of the Mount of Olives, he was caught up from them as he ascended to his Father, and to our Father, to complete the work of redemption which had brought him to the earth.

It is a glorious scene. It is a magnificent and fundamental fact of our Christian faith. But if it stood alone it would be shorn very largely of its significance and value. It does not stand alone. He rose that we might rise with him in newness of life. "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your minds on the things that are above, not on the things that are upon the earth." This is Paul's interpretation of the meaning of Christ's resurrection. In vain did Christ rise from the dead, so far as we are concerned, if we have not been raised with him into that life which is spiritual and therefore eternal. The proof of our having been raised with Christ is in the fact that we are seeking those things that are above, that is, spiritual and enduring things. What are some of these "things that are above"?

To hunger and thirst after righteousness; to seek the kingdom of God—its complete reign within us and over us until God's will shall be done in us as it is done in heaven; to possess the mind and Spirit of Christ; to be willing to suffer with Christ for his truth's sake; to prefer the approval of God to the praise of men; to look not upon our own things only, but also on the things of others; to be willing to be "of no reputation" if by this humiliation we may advance God's kingdom in the world—these are some of the evidences that we have been raised with Christ and have become partakers of the divine nature.

The message from the risen Christ comes with great clearness just now to those of us who are pleading for a united church on the basis mentioned by Paul, when he said, "Other foundation can no man lay than that which is laid, which is Jesus Christ." We have been charged, in God's providence, with carrying this gospel of unity and of brotherly love to all the church and to all the world. For this we believe God has raised us up. We are to bear this testimony of Christ's desire and prayer for the unity of believers to the whole world—to the religious and to the irreligious. We have organized in this United States a co-operative movement among the churches of this Reformation to bear this testimony, faithfully and fraternally, to all parts of this great country. This co-operative movement, known as the American Christian Missionary Society, makes its call once a year on all the churches the first Lord's day in May, to present an offering for this work.

If, indeed, we be risen with Christ; if we believe we have a divine message for this age and generation, what better evidence can we give to the world of our faith, and of our loyalty to this great plea, than by responding to this appeal of an organization that has proved faithful to every trust committed to it for funds with which to carry out this mission in our own land, which must be the base of supplies for all our wider movements? We appeal to all the churches, and to all the brethren whithersoever THE CHRISTIAN-EVANGELIST circulates, to lay this duty upon their hearts and consciences, and to make such response as shall enable our home board to greatly widen its operations and to cultivate many neglected fields now calling for laborers. A risen Christ means an aggressive campaign for the extension of his reign among men.

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## Notes and Comments.

In an address at a banquet in New York City recently, District Attorney Jerome said:

> "Public opinion goes hither and thither, like a ship, but in the long course of time, it is sweet and sane and sound, and will make its port. But it lies on you to see to it that its tacks are no longer than they ought to be."

So we believe. Public opinion among us has always gotten into port, sooner or later, on the questions which have disturbed us; but sometimes the "tack" for some of us has been longer than it needed to have been, and we have remained longer "at sea" than was good for us. Leaders who can help public opinion to "make its port" in a "sweet and sane and sound" condition with the least possible loss of time are gifts from God.

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> Beyond a doubt, Satan is the father of that federation scheme, and it seems among the Amercian Christian Missionary Convention advocates, J. H. Garrison is his chief lieutenant.—*The Christian Leader and The Way.*

"Woe unto you when all men speak well of you."—*Jesus.*

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> We, too, believe that the grand men mentioned by Brother Moore would have rejoiced in an opportunity to appear upon the platform of the New York Conference to present the principles of our plea, and they would have been willing to travel many miles to avail themselves of such a privilege; but no such privilege seems to have been allowed. —*Christian Weekly.*

That is pretty hard on F. D. Power, H. L. Willett and J. H. Garrison, all of whom addressed the conference. If they failed to "present the principles of our plea" the conference was not to blame for that. But this is in perfect harmony with the misinformation that prevails among the anti-federationists.

## Editor's Easy Chair.

"Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you falsely, for my sake: rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you." These words of the Master had occurred in the evening lesson. There was a pause after the reading, and one remarked, "It is easy enough to see that it is one's duty to suffer reproach and calumny for Christ's sake, but whence its blessedness?" The reader replied, "The reason is given: 'for great is your reward in heaven.' But it might be well to ask why the reward in heaven for those who encounter and endure reproaches for Christ's sake? There is really the root of the matter. There is always spiritual enlargement to one who is true to the light which God had given him, just as there is spiritual shrinkage and barrenness to the man who refuses to walk in the light which he has received. No one can suffer reproach, realizing that it is because he has said or done what Christ would have him say or do, without feeling a new sense of Christ's nearness and of his greatness." "But the reward is to come in heaven," said another listener. "But one does not have to wait until some *future* heaven for the reward, for heaven, like eternal life, begins here on earth. The very experience of entering into the fellowship of Christ's suffering prepares the soul for its larger reward and brings it. It is the blessedness of spiritual enlargement which comes from knowing Christ by suffering reproaches for his name's sake."

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"Why were the prophets persecuted?" It was a childish voice that asked the question. "It was given to them to see truth more as God sees it than most men of their times. God laid it on their hearts as a 'burden,' to declare the truth which they saw. It was not popular with people who had attained a less spiritual vision of religion. It was exceedingly unpopular with those who were guilty of the very sins which they were moved to denounce—hence these prophets were made to suffer for their loyalty to God. There were *false* prophets also who prophesied smooth things to please the people, but these were not persecuted. But in time the false prophets were known to be false, and the descendants of those who had persecuted God's true prophets builded their sepulchers. Sooner or later things come to their proper level. It was not the honor, however, that came to the prophets after they were dead that constituted their true reward, but the consciousness, while living, that they were speaking God's truth and doing his will. It was this knowledge which Jesus had that what he did was well pleasing to the Father, that caused him to bear up under the bitter opposition that came upon him. It is no wonder that he uttered a beatitude for those who suffer reproach for his sake. Jesus was willing to make himself 'of no reputation' in order to save men, because he could not speak the truth and be honored by the religious leaders of his time. He expects his followers to imitate his example in this respect."

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The "Easy Chair" has been thinking over the evils of isolation. As our readers know, we like occasionally to get away from the busy haunts of men, and draw a little closer to the heart of Nature, and this we believe is helpful. But this is far different from living away from contact with men, and refusing to associate with our fellows. The man who does this soon develops into a "crank." Mountain ranges used to separate people, and those who lived on its opposite sides were enemies. We have often wondered what would have been the fate of this Reformation if it had not been for the unifying influences of our conventions, where the members from different sections of the country meet together, exchange views, sing and pray together and have their hearts drawn out toward the same great aims and objects. Now, one great objection to denominationalism is that it erects barriers, more or less difficult to pass over, between the children of a common father and believers in a common Lord. This has prevented their free intermingling and their mutual assimilation. In later years, these barriers have been more or less disregarded and there has been a freer intermingling of people of different names and creeds. The result is manifest in the removal of a vast amount of prejudice and misunderstanding, and the bringing of Christians much closer together in thought and feeling. Any movement, therefore, that looks to a freer intermingling and closer co-operation of Christians inevitably tends to a destruction of sectarian bitterness and the promotion of that unity for which we plead. It would help mightily to unite all our own churches in closer bonds of unity, if they would join hands in the May offering.

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We have long been convinced that isolation is to-day the chief enemy of Christian union. Whatever breaks down isolation builds up Christian union. It is simply impossible for us to meet and mingle with other followers of Christ, and feel the touch of kindred spirits, and realize that they love and serve the same Lord that we do, and are seeking to do his will just as we are seeking to do it, and are as true to their convictions of duty as we are true to ours, and to learn from such contact what we had not realized before, that the things in which we agree are of infinitely more value in the sight of God than the things in which we differ, without recognizing our common kinship and rejoicing in this wider fellowship. Many of us can remember when, in our boyhood, the little neck of the woods in which we lived seemed to be the favored spot of all the world, and we wondered how people lived contentedly elsewhere, but when we became older and traveled about the world a little, we found there were many other regions of the country even more highly favored than ours, and that the sun, and the moon, and stars shone as brightly, and the blue heavens bent as tenderly over other lands as over our own. Our hearts, perhaps, will never cease to beat a little more warmly for that fair spot of childhood than for any other, but it is no longer a mystery to us that very intelligent people may live contentedly elsewhere. Travel and mingling with other peoples, destroyed our provincialism.

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But there is one kind of people none of us ever like. They are the over-traveled globe-trotters, who have crossed the ocean so often that they hardly know on which side of it they belong. They deem it a weakness to claim any special love for one flag or country over another. We like better a man who, if he be an American in name, is one in spirit, and believes the American flag to be the most glorious banner that ever floated in the heavens! Nor do we like any better the man who travels about from one church to another so much that he comes to feel and to say that "one church is as good as another." When a man reaches that mental attitude he is not good for much in any church, and if the conversion of the world depended on this class of people it would never be converted. But surely one can love his own family best, and have a deep interest in the welfare of all the families of the neighborhood; and he may love his own country best, and yet not be indifferent to the progress of all other nations. So one ought to love, and will love best, if he be honest, the religious body with which he is identified and the position which it occupies, and yet, at the same time, cultivate unity and fraternity with all others of "like precious faith," and of the same living and abiding hope. This is our Master's will. So let us do.

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The federation which is now to the front and which is most pressing in its claims, is the hearty co-operation of all the churches of this reformation in the May offering for home missions. Is there any dissenting vote to this kind of federation? Not among the readers of The Christian-Evangelist, we imagine. Theoretically we are all committed to that principle. Many, however, hold it as a theory merely, and fail to unite with their sister churches in this great work of evangelizing America. But let them make an exception, this year, and put their principle of co-operation into effect. What does our union amount to if we do not co-operate in carrying on the work of the Lord? Effective work in evangelization is the end toward which Christian union looks, according to the prayer of Jesus. The best illustration we can give to the religious world of the benefits of union is for our churches to co-operate with one accord in the evangelization of America and of the world. We have reason to expect that all who believe in the wider co-operation of Christian people, will join in this family co-operation in the May offering for home missions.

# What Is the Soul?

### By Clerin Zumwalt

The attempts of specialists to define the nature of the soul remind us of the old story of the blind men and the elephant. Their view was limited to the part their fingers touched and therefore the one who felt the tail thought the beast "very like a rope," while the one who touched the leg declared that he was like a tree, and the man who grasped the ear came to the conclusion that there was a decided resemblance between the elephant and a fan.

A similar dispute is being waged to-day among the students and workers who have made a speciality of some one line of knowledge, and seek by means of this to define the human soul. The physicist pleads for his "cell-soul," a soul of matter and force which perishes with the disorganization of the body at death. The orthodox Christian minister pleads for a soul created in heaven and coming, pure and spotless, from the hand of God to the body of the newborn babe. The specialist, whether he be physicist, psychologist, or bishop, is, because of his narrow view of life, totally unfit to give a true definition of the soul. We of the multitude, who have no pet theory of our own to defend, are perhaps best fitted to act as impartial judges, or rather as men of the jury.

To the man of the multitude contradictory beliefs are but the results of differing view points. It is by studying the contradictions of authority that we hope to arrive at a more complete truth. Each is an artist, painting what he can see of the great angel of truth and it is only by piecing together these fragmentary visions that we may see the great whole.

Some of the greatest of physical authorities tell us that the soul is physical—that it develops, or evolves, in the embryo babe and in the growing child; that just as father and mother contribute the germs of your physical body so they also contribute the germs of your soul. Your soul is not a spirit from the hand of God, but is a growth, from the impregnated cell to the complex character of your manhood. You inherit your love of music and art, your taste for literature, and your religious trend, as truly as you do the color of your hair or the shape of your mouth or nose.

Psysically no man is a new or special creation. My friend John Smith is a compound of his father, his mother, and their ancestors. They were white and therefore he is white. Physically he can possess nothing which his ancestors have not given to him. His father has bequeathed to him red hair and he must go through life with red hair in spite of his wishes to the contrary. He can not change the shape of his ears, the size of his teeth, or even the lines upon his thumb.

Spiritual characteristics are as surely inherited as physical. John Smith has inherited with his red hair a fiery temper, with his grandfather's square chin an iron will, and with his mother's smiling eyes a kindly nature, and these characteristics are so well marked that there is no doubt in our minds that they are all inherited. This being true, that small germ cell which was your father's contribution to your physical being, possessed not alone the power of determining the color of your hair or eyes, but the far greater power of determining mental and moral characteristics. The soul of the newborn babe is not sent down from the throne of God, but has been touched and molded by the hands of a thousand thousand ancestors, who have lived and struggled in the long forgotten past, and bequeathed to this new being the crown of their victories and the curse of their defeats. It seems to us, we of the multitude, that the student of the physical and the student of the spiritual have each caught but a partial vision of the great eternal truth. By combining the two we get a fuller view of the soul of man, and find that God the creator dwells with us and in us, and the function of father and mother in the creation of the child rises from the physical plane to the realms of the eternal world. To man is given the power to create an immortal soul, and father and mother walk hand in hand with God. It is fitting that the halo of love should shine around the mated pair, and that the new home should glow with light from the glory-world, for Eden's morn is dawning again to sweet new souls—souls that are born of man and also born of God.

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Habit is the physical basis of character. We inherit a tendency to certain habits, others are caused directly by our environment, and still others are acquired by an effort of will. The nature of my habits determines the nature of my character. When I have once formed good habits they are hard to break and my character is comparatively safe. My nerve discharge has formed for itself physical channels in my body. Were all the substance of my body as absolutely elastic as ether is supposed to be I could form no habits for the nerve discharges would have to cut each time for themselves new channels and no form of action would tend to repeat itself. Each time I walked I should have to learn to walk anew, and each time I talked I should have to learn to talk anew. As it is I do not talk; my physical organs talk. My mind does nothing but furnish the thoughts and my trained servants, the vocal organs, do the talking.

Habit is due to physical form. It resides in physical form. But mental habits are as real as habits in the body. The habit of thinking slowly, of getting angry, of loving deeply, may be formed as truly as the habit of snapping the fingers or standing erect. If the soul forms habits it would seem to be physical. A bundle of good habits forms a good character, a bundle of bad habits, a bad character. If goodness and badness is due to habit and habit is due to physical conditions in the human body, then goodness and badness are a matter of physical form. Professor James says: "One has only to consider how quickly consciousness may be (so far as we know) abolished by a blow on the head, by a rapid loss of blood, by an epileptic discharge, by a full dose of alcohol, opium, ether, or nitrous oxide, * * * to see how at the mercy of bodily happenings our spirit is. A little stoppage of the gall duct, a swallow of cathartic medicine, a cup of strong coffee at the proper moment, will entirely overturn for a time a man's views of life, our moods and resolutions are more determined by the condition of our circulation than by our logical grounds. * * * Taking all such facts together, the simple and radical conception dawns upon the mind that mental action may be uniformly and absolutely a function of brain-action, varying as the latter varies, and being to brain-action as effect to cause."

Thus, in the eyes of many of the best physicists, the soul is forever bound to the physical, and because this is so many would tell us that the soul must die with the body and that the artist's inspiring dream and the mother's sacrificial love must perish in the dust and darkness of the tomb; that the victories of the soul are to be lost forever more, and the song of man to become an endless hymn to death. The bishop hurls his anathemas at the physicist and declares his truth to be a lie, and as we listen to the endless discussion we are reminded again of the old story of the blind men and the elephant. It seems to us, we of the multitude, that both bishop and physicist have seen the truth, but that each has seen it only in part. Follow the physical to its limits and you are lost in the eternal, the spiritual. The physicist of to-day, with his radium and his electrons, has found that in an ultimate analysis even solid metals dissolve into mystery. Haeckel tells us that even the simplest cell of the body seems to possess some of the powers of soul, and from this he draws the conclusion that there can be no spirit, while to us the same fact proves that there can be no physical without the supervision of spirit. How, without the supervision of soul, can simple cells develop into the complete man? How, unless the soul is in and through all, can the love of music cross the mighty chasm between father and son? How can the soul wrench the body with grief, convulse it with laughter and mark its brow with care? Every expression of the face is proof of the unity of body and soul. At death all that gave the body its form is gone. The soul has fled, not from some mysterious seat in the brain, but from feet and fingers; from eys, and lips, and brow. The man is gone and nothing is left but his house of clay, which shall soon be powdered and molded again into the form of grass and tree and flower, while the man himself carries the experience of this life into a world of greater opportunity. If the molecule is all there is of life and love, then molecules are but fleeting forms of which life and soul are the substance. We of the multitude still feel the presence of the spirit world and after the physicist has found what matter is, and psychic research has opened the last forbidden door, they will wonder why it was that it took them so long to learn what we have known these many years, and why they did not long ago realize that spirit and substance are one and that matter is but a fleeting phase of boundless and eternal life.

*Topeka, Kansas.*

# The Empty Tomb

By W. A. Bellamy

I have often thought the most wonderful promise in the Bible is contained in these words: "We shall be like him." Like him, the peerless one, the matchless one, the one altogether lovely, the Counselor, the Prince of peace, the Savior, the Redeemer; like him, he who was indeed the Son of God, the only perfect one who ever lived among men, the highest ideal, the only perfect model even given among men. No wonder then it is said that when we awake in his likeness, we shall be satisfied. Yet, Christian friends, glorious and precious and full of meaning as this promise is, it depends upon the truth of these words, "He is risen."

Risen or not risen, that is the question of the hour. Upon it Christianity stands or falls. Everything hinges upon the resurrection of Christ. If Christ be not risen, then is his character a wreck, his church without foundation, his kingdom a failure. If Christ be not risen, our faith is groundless, our hope a fancy, our preaching vain, our message a mockery. If Christ be not risen the 400,000,000 Christians on the globe to-day have been propagating a monstrous lie and following a mere delusion, a baseless fiction, a cruel deception. If Christ be not risen we are yet in our sins, we have been mocked in our hope, the grave has still its own, death has lost nothing of its sting and terror, Christ becomes the greatest fabrication of the world's invention and we are of all men most miserable. If Christ be not risen we have a base impostor to deal with, a meaningless Bible to explain away and a purposeless ministry that might as well end right now.

If Christ be risen, what then?

Then Christianity is true; Christ is what he claimed to be, redemption on Calvary is a glorious reality and the life beyond the grave is a glorious fact. If Christ be risen, Christ's miracles, Christ's character, Christ's intellect, Christ's divinity are made clear and explainable. He is then indeed the divine Son of God, for upon the divinity of Christ the whole superstructure of our religion is built. But the divinity of Christ is proven by the one stupendous fact of his resurrection.

If Christ be risen, then this is the gladdest time in all the year. As we tread upon earth's green carpet, watch the swelling buds and hear the first songs, we are reminded of the Easter message which is a message of victory over death. This glorious springtime, speaking of life, full, free, rich, throbbing, pulsating and smiling at every genial gleam from the golden sun, brings to mind the precious truth that the soul will have an awakening equally glorious and beautiful. All Nature emerging from the dreary sepulcher of winter, points to the empty tomb of Christ. God, through Nature, is enforcing the message of the angel on that glad first Easter morn when he said, "He is not here; he is risen."

If Christ be risen, it becomes a fact of overwhelming importance and should enlist our most thoughtful attention, for around this truth clusters all that is most dear to the human heart—heaven, everlasting life, the soul's immortality, the future existence of our loved ones.

The empty tomb of Christ must be accounted for. We are told he showed himself alive by many infallible proofs. We want to investigate these proofs. We want our faith strengthened. We want our belief in the resurrection of Jesus Christ from the dead confirmed and established and vitalized. If he be risen, we will rise. This hope will purify and inspire and lead us to seek those things which are above. If there be no resurrection, the strongest incentive to righteous living is taken away.

An honest explanation of the empty tomb brings us to the conclusion he had risen. All the power of the Roman empire had been called forth to keep that tomb from becoming empty. It was sealed with Cesar's seal and protected by a Roman guard.

How apparent is the lie of the chief priests that the disciples came and stole the body while they slept! These disciples gave their lives on the ground of their faith in Christ's resurrection. No man will give his life for what he knows to be a falsehood. Paul had good reason for saying, "If in this life only we have hope, we are of all men most miserable," for Paul in this life suffered persecution on account of his faith. He was beaten and stoned and shipwrecked, cast into prison, hated by his own countrymen, endured hardships beyond description. If Christ did not arise, why uphold this faith at so great a cost? They had nothing to gain by lying. But Paul lived during the very time of this marvelous event and could substantiate his faith by the testimony of eyewitnesses. He knew in whom he believed. If this life be all, let us eat, drink and be merry. If the dead rise not, what avail all this persecution, suffering and hardship? It is profitless and foolish. Only the risen, living Christ can account for all this courageous martyrdom of the early disciples.

Then again, to account for the empty tomb in any other way than that Christ arose, brings before the skeptics insuperable difficulties. They must give an adequate cause for the existence of the Christian church, with its 400,000,000 believers. They must explain the Christian Sabbath which has existed during all these centuries from the time of that first Easter morning. They must explain the writings of the New Testament with its messages of love and hope and good cheer.

David Gregg puts it thus: "Skeptics, this is our challenge: Here is the empty tomb. How came it to be empty? Produce your theory that will account for the sufferings of the disciples and the wonderful progress of Christianity."

Given a risen, exalted Christ, and from inspired pens will flow a beautiful, thrilling life of Christ; from his empty tomb will be evolved the glorious doctrine of justification and eternal life and glorified souls and resurrected bodies and mansions of light. You can no more get a New Testament out of a dead Christ than you can get these brilliant floral beauties out of a dead and exhausted sun. Men with only a crucified Christ would writhe in agony of despair. There might be a hell in it, but no heaven, no infinite love of God, no immortality of life brought to light. It would be a New Testament of lamentations, of imprecations and denunciations.

Then, again, we can explain Christ's empty tomb as did Mary, "He is indeed risen," because it is not beyond God's power to raise the dead. Why should it be thought a thing incredible that God should raise the dead? God in nature is doing just as marvelous and incomprehensible things as raising the body and giving it a transfigured glory. With the infinite God back of the resurrection its possibility ought never to be questioned by man.

*Grand Rapids, Mich.*

DECAYED STARCH
A Food Problem.

An Asheville man tells how right food did that which medicines had failed to accomplish:

"For more than 15 years," he says, "I was afflicted with stomach trouble and intestinal indigestion, gas forming in stomach and bowels and giving me great distress. These conditions were undoubtedly due to the starchy food I ate, white bread, potatoes, etc., and didn't digest. I grew worse with time, till, 2 years ago, I had an attack which the doctors diagnosed as appendicitis. When the surgeon operated on me, however, it was found that my trouble was ulcer of the pancreas, instead of appendicitis.

"Since that time I have had several such attacks, suffering death, almost. The last attack was about 3 months ago, and I endured untold agonies.

"The doctor then said that I would have to eat less starchy stuff, so I began the use of Grape-Nuts food for I knew it to be pre-digested, and have continued same with most gratifving results. It has built me up wonderfully. I gained 10 pounds in the first 8 weeks that I used Grape-Nuts, my general health is better than ever before, my brain is clearer and my nerves stronger.

"For breakfast and dinner, each, I take 4 teaspoonfuls of Grape-Nuts with cream, a small slice of dry toast, an egg soft boiled and a cup of Postum; and I make the evening meal on Grape-Nuts and cream alone—this gives me a good night's rest and I am well again." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# THE EVANGELIZATION OF THE WORLD IN THIS GENERATION.

There were just three laughs until the convention was half over.

Can you imagine that in a gathering of over three thousand students that came together from seven hundred colleges and institutes of higher learning? College flags waved and college yells were heard all the way from Montana and California and far away Canada, as train after train picked up a car here, or crowded in another delegation there on the road to Nashville, Tenn. But when the International Student Volunteer Convention was in session there was a seriousness and a quietude that I had never seen in any other large convention and I have had a wide experience. What is the explanation? I can not tell, unless it be that the keynote was struck at the very start. "The possibilities of this convention are limitless," said John R. Mott, austere of face, incisive in manner, and a master of men, as he stepped forward from the platform crowd of one hundred and forty-four missionaries from twenty-six foreign countries, and the one hundred and forty-nine official representatives of ninety-five mission boards and societies, and then he added: "Men and women in forty nations are praying every hour for it. One thing alone can defeat the realization of all for which they pray—sin!" Right in tune with Mr. Mott's really fine plea for the devoted heart and the clean life came Robert E. Speer's analysis of the opportunity of the convention, urging a deliberate cutting loose from all hindrances to yield to the leadership of Christ. Mr. Speer, manly in his inches and breadth of shoulders, is one of the finest speakers in the ranks of the Christian forces to-day. He does not often tell stories, but on this occasion he thrilled his auditors with one that made it hard for any of them to sing again, "Onward, Christian Soldiers!" without a pulling at the heart strings to answer the call made by the convention of missionary secretaries whose meeting occurred just prior to that of the students, for one thousand missionaries annually until twenty-five thousand more have gone into the field. And this would be but one missionary to each twenty-five thousand of the heathen world.

It was in the days of the war. The principal of the school had volunteered and was anxious for some of his pupils to go with him to the front. A little girls learned of this, and pleaded with her brother not to go.

"Harry, are you going to enlist? she asked.

"Yes."

"But you can't. You are only sixteen, and papa will not let you."

In the village church the citizens were assembled. The principal of the school was there, and he called the roll of the pupils. Down the list he went, and boy after boy stepped out to save the Union.

"Keller, Harry!" said the teacher.

"Ready!" came her brother's reply.

"Hundreds of thousands answered this call in the north and in the south," said Mr. Speer, as he drove deep the application with tears in his voice. "There is a call for volunteers for a holy war; are you willing to answer 'Ready' ?"

This was the method—if method it can be called—of developing enthusiasm. There was no claptrap, no funny "asides," no waving of banners, no singing before the sessions, no applause. Yet hundreds of people sat throughout sessions where they could hear nothing but intermittent words. There was a respect for the speaker and a respect for those who could hear him, and there was no running in and out. Only those having tickets could get in till a few moments before the hour for beginning the session, when unoccupied space was quickly filled by many eager applicants. Possibly two thousand students from all over the country had to be refused places at this convention, owing to the limitations of the hall, the actual tickets issued being something over four thousand. When the doors were closed they were not opened for gadabouts. Those folk who merely want to hear a part of some special speech, and then go off to sightsee or to gossip were not present at this convention, as I have seen them at some of the gatherings in our own brotherhood. Even the editors—there were forty-four of them present—were in attendance at every session. So far as I could learn, I was the only representative of the papers published by the Disciples of Christ who was present, and I deplore this fact because I believe some of them need to learn that there are thousands of men and women in the churches who are not the "only Christians" but who have just as great a passion to fight sin and win this world for Christ—even though they do not always see the true and the best way—as many among "us" who would plant "our" flag on a high hill with a big wall around it. Even the son of his father has seemingly forgotten that that father once wrote, "If I understood our position to un-Christianize the whole pedobaptist world I would be compelled to withdraw from my position in the brotherhood with utter disgust." Isaac Errett's memory is very dear to me. He preached my mother's funeral, he buried my only sister.

**Some Leaders of the Student Volunteers.**

The first illustration is a portrait of S. M. Zwemer, of Arabia. In order come: Karl Fries, Stockholm, Sweden, chairman of the World's Student Federation; Robert Wilder, the first secretary; John R. Mott, chairman of the executive committee; Fennel P. Turner, general secretary; T. H. Sailer, special mission study secretary; Harlan P. Beach, educational secretary; Miss Susie Little and Miss Bertha Conde, of the executive committee, are the ladies.

The narrowest partisan, the bitterest bigot, must surely have been broadened by coming into touch with the devotional spirit and the fraternal regard of these young men and women who have come to realize that the finest offering a man can give to the world is a life copied after Christ and that the life of every Christian must be adjusted to the fact that it is the church's supreme business to make Jesus Christ known to all the world. Were these young people in earnest? It took them just ten minutes by the clock to pledge—not for their churches or organizations, but for their individual selves, and many of them poor students—over eighty thousand dollars to carry on the work of a missionary propaganda among students, while ten thousand dollars additional were subscribed before the convention closed.

And while the secretaries of our Foreign Christian Missionary Society are crying for men to go to the field, and there is hardly any response, two hundred and fifty of these Student Volun-

(Continued on Page 472.)

# If All Christians Were Christians* By George L. Bush

(Continued from Last Week.)

Every reason that constrained our Lord in placing Judea and Samaria before the rest of the world, constrains us in placing America before all other countries in our program to-day. America is our Judea in its accessibility and in the preparedness of the people for our message. This is our base of supplies for the world's evangelization. The gospel light has always shined out of the east upon the west. Westward the divine empire takes its way until the whole earth shall become subject to our king. The gospel no less than the constitution follows the flag of our country. The growing greatness of our country makes the plea for "Home Missions" stronger with each setting sun. America will surely dominate the world, and when the church converts America the conversion of the world is assured. Josiah Strong has well said, "He does most to make the world Christian who does most to make America Christian."

All souls are precious in the sight of God, and should be with us, but the conversion of a typical American is worth more to the church at the present time than that of a man from any other nation. His possibilities and opportunities are greater, he develops faster and can give the better service. The neglect of "Home Missions" is an open violation of the plainest maxims of economy in the administration of a most sacred trust. This is the ripest field in the world. Last year our home missionaries averaged sixty-six additions each, a record without parallel in modern evangelism. The most of this great field is mission ground for us. Let us look toward the north, the east, the south and the west, and see the fields white already unto harvest. From the mountain tops of state conventions in every quarter of this homeland our secretaries have viewed this promised Canaan. This is why they come to us with appeals so insistent and so urgent to help "Home Missions to the front." Our missionaries have gone through the land and gathered a few clusters of grapes from the various fields for our inspection and approval. They bring no evil report against the people of the land; they are united in urging us to go up and possess these states and territories for Christ. They report many of the walls very low and the giants not so warlike as in the days of our fathers. Whether it be in Portland, Maine; Monroe, La.; Mobile, Ala.; Battle Creek Mich., or Beaumont, Texas, success ever crowns the efforts of our faithful workers. With such an inviting field, and with the assured results of sixty and one hundred fold, our duty is plain, urgent and imperative. No wonder that our leaders are grieved over the church's lack of vision and slowness of heart to believe their report!

Do we still love our country and our flag? Do we value aright our civil and religious liberties? The only hope for the perpetuation of these precious emblems and ideals is in the triumph of the gospel of Christ. The future of our country is in the hands of its citizens; and the character of this citizenship depends upon the fidelity of the church. No man who loves his country and desires its welfare can be indifferent to this work.

We must show unfaltering loyalty to and untiring zeal in the propagation of the plea of our fathers. I am still profoundly impressed with the idea that we have a two fold message, one to the world, and a second message to a divided church. There is a tendency in some quarters to vaporize about "a spiritual and invisible union," and to excuse existing external divisions. Some ministers seem to have no definite message, and go from one pulpit to another with perfect ease and ready adaptation. They deal in meaningless platitudes and glittering generalities. They substitute modern ethics for the ancient gospel. They plead for an indefinite "larger hope," and are content in seeking to build up an invisible "Holy Catholic Church, of which every loyal believer in his personality is considered a visible representative." A noted bishop thinks, "it would be vastly better to have two or three new denominations organized," than to have "the union of all denominations in one great visible church, called by the same name, subject to the same government." Under such conditions it is hardly time for us to abandon our plea for Christian union. The time is ripe for calling the attention of the apologists for denominationalism to Paul's prayer for the saints in Corinth, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." This looks very much like a plea for "visible and external union." Paul unsparingly rebuked their divisions over Cephas, Apollos, and himself. Such divisions should still be rebuked. Denominationalism is a sin against the word of God, it disturbs the peace of the church, it is a stumbling-block at home, and causes confusion abroad. Our Savior's prayer for the union of all those who believe in him, must be "beaten in and burned into the conscience" of every adherent of every denomination. The entire income of this board could be wisely expended for several years in a great crusade for Christian union. This plea should be carried into the strongholds of the denominational churches by men whose ability will compel attention and whose spirit will win acceptance. The army of God divided into warring camps, wearing party names, teaching conflicting doctrines, and administering the ordinances differently, is an appeal that ought to mightily move those who have the grandest plea since the times of the apostles!

Next to the indifference of the church, come the divisions in the body of Christ as a barrier to the world's evangelization. It is an inexcusable waste of men and money. The Master recognized the necessity of the unity of all who believe on him, as a condition of the world's conversion. The world will not believe in the face of a divided church. This opens up for us a great field for strenuous endeavor. Our country has some 80,000,000 souls. About 28,000,000 are members of our more than three hundred denominations. Only 1,230,000 stand for

> "No book but the Bible,
> No creed but the Christ,
> No plea but the Gospel,
> No name but the Divine."

This great plea of the fathers needs no revision, but tireless, enthusiastic, widespread reiteration. The doors stand open in every direction to its evangel, and it is winning many recruits wherever it is properly presented. Its victories have mightily stirred denominational waters. Thousands of the people are weary of its yoke and ready to cast off its bonds and cords. They are only waiting for some one to lead them into the one fold and to the one Shepherd. It is no time for us to stammer and to falter, but to speak clearly and act promptly. The prospect of union among the various branches of some of the great denominations, should encourage us to press on more vigorously for real and universal Christian union.

What this plea has won in Ohio, Indiana, Illinois, Missouri, Kentucky and Iowa, it can and will win in New England, in the new south, in the great north and in the mighty west, if we will only give the "Home Board" the money with which to push it. This board believes in this plea, and these missionaries preach it; but can we hope that 350 workers will do the work that needs to be done? These 350 missionaries did organize 165 churches, and added nearly 17,000 persons to our membership last year. Could we reasonably expect more from these few workers? The board must depend upon the liberality of the churches for the enlargement of this work. "How shall they hear without a preacher? and how shall they preach except they be *sent?*" A few years ago, a church in one of our western towns advertised for a minister that could "live on air and ride a stick horse"; there was no application for such a pulpit. The ravens do not feed our modern Elijahs. The church must furnish wings upon which the gospel may fly, and feet upon which it may go. The board can not lengthen the cords until the churches strengthen the stakes.

Of all that I have tried to say this is the sum: The overshadowing need of the hour is the Christianization of the church. All other needs wait upon the realization of this fundamental one. When all professed Christians become consistent Christians, they will be missionary Christians. When all church members are spiritualized they will be liberalized.

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*An address, slightly abbreviated, delivered at the San Francisco convention.

# FEDERATION — A Symposium

## Some Questions on Federation.

**The following letter was sent out by the Editors to a number of brethren, and we continue in this issue the publication of their replies.**

*In view of the discussion which has been in progress among us for some time on the question of the federation of the churches,* The Christian-Evangelist *desires to publish a symposium on the subject, for the benefit of its readers, and with the purpose of molding public sentiment rightly on this important issue which now confronts us. Will you kindly, therefore, favor us with brief answers to the following questions which seem to us to embrace the points in discussion:*

*1. Defining church federation as an agreed-upon method of co-operation in those things which the co-operating churches hold in common, and in which each co-operating Christian body has full freedom to be true to its convictions of truth and duty, are we not, as advocates of Christian union, logically committed to the federation movement as the next practicable step in the direction of the fulfillment of Christ's prayer for the unity of his disciples, and as a practical manifestation of the degree of unity which already exists?*

*2. Do you approve of the Basis of Federation submitted to the evangelical churches of America for their approval, by the late Inter-Church Conference in New York City, as presenting a practicable plan for such co-operation?*

* * *

### By President Hill M. Bell.

I am thoroughly in sympathy with the method of co-operation agreed upon in the Inter-Church Conference in New York city in November. I believe that the Church of Christ is committed to this movement logically, and I am in thorough sympathy with every step that has been taken, so far. I can hardly understand how we are to be faithful to our own movement, if we should reject this basis of federation which has been submitted to the evangelical churches of America for their approval.

*Drake University, Des Moines, Iowa.*

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### By I. H. Fuller.

Allow me to heartily congratulate you on the question of federation. I heard the proposition when submitted at the Omaha convention. I was in favor of it then and am still in favor of it. It is the only logical position we, as a people, have. I write my hearty approval of the basis of federation submitted at the New York conference. I believe the best of the churches of Christ see it thus. May God keep our selfish sectarian spirits out of the way.

*La Monte, Mo.*

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### By J. W. Lanham.

Yes, and yes, to your questions, and amen to nearly the whole of your symposium. I stand squarely with The Christian-Evangelist, Isaac Errett and the Campbells. The "Declaration and Address" of the Campbells admitted the Christianity of the people to whom the document was addressed. They were supposed to be Christians; otherwise there could have been no Christian union.

But it is said that we should not indorse their sectarianism. Nor should we indorse the sectarianism of some among ourselves, which is not less odious and disgusting than that of others. Let us bear a steady testimony against all sectarianism; among ourselves as well as others. In both cases we can fight it better at short range; the less formal division we have the better.

A distinction is often made between the individual and the organization to which he belongs. It is asserted that persons may be Christians and at the same time belong to sectarian bodies. Then why look altogether at the sectarian element in the churches around us, and not see the elements of goodness, truth and a holy life in these churches? Do not these spiritual treasures far outweigh the mistakes in organization? Do not the Methodist, the Episcopal and even the Catholic churches have a greater amount of good than evil in them? Then, possibly, some of the good brethren who so zealously oppose federation may not be themselves perfectly immaculate.

*Madison, Ind.*

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### By D. R. Dungan.

I have been invited to say something on the federation that is occupying so much space in the papers at the present time. But I am certainly not the man to say much on such a theme. As a religious body the Christian church can never enter into it. Bodies which are controlled by a synod or conference may do this, but we are not. Whatever any man may do in this matter it must be regarded as his own affair. If in what he shall do there is no compromise of the Gospel or its claims, he has a right to do so. He may not plan for the best, but he can not be adjudged as evil when he has followed his convictions of truth and duty. Most of us fail in many respects of making the best of our time and influence, but we are not to be peremptorily dismissed from the house of God on that account. If I shall find a man casting out demons in the name of Christ, I shall not forbid his doing so, because he is not following with us. On the other hand, it will be my duty to show him where his influence ought to be used. On the one hand, I must not hinder him from any good he may accomplish, and on the other, I must not fail to show him the good and the right way of the Lord.

If any brother wants to federate just let him federate, but if he does not see that he can accomplish the most good in that way there is no authority to force him into such an arrangement. Paul did not federate with the spirit that caused that damsel at Philippi to announce a great truth. After he would be gone from there he would have left all the disciples largely under the control of that spirit of divination. Missionary boards may parcel off territory between them. But they can not shut any one else out who shall feel that he can do more good there than anywhere else. So, after all, the federation will not amount to much. The field-parceling feature of it might work well if all were regarded as having all the Gospel needed for the salvation and best spiritual development of the people. But all are not so regarded. I will be told that I am talking on another subject, that the field-parceling is no feature of it. If so, I see but little left but a social duck-nodding, rendered more delightful by neighborly religious smiles sprinkled with cologne water. If it is this latter, don't understand me to object to it; I positively like it. Anything, not sinful in itself, that will make religious people more forbearing, and more willing to work together in all things in which they are agreed, will be attended with good results. Under its influence the bitterness that prevents, many times, a hearing of the truth, will be removed. The more freely we can associate with the religious world, the better for them and us.

But just here there is difficulty and danger. Some will feel that the only way to extend the hand to one who has added human philosophy to the simple Gospel, is to shut it up tight first and then extend it with rapid movement. There are others who feel that it is glorious that we are about to be taken into the great sisterhood of churches. I am not in fellowship with either of these classes in their particular views. Please let me love all men, and especially those who are trying to serve the Lord Christ. But leave me free to use any opportunity granted to teach them the whole counsel of God. *There!*

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### By Jesse B. Haston.

I am not able to see how a Disciple can consistently answer these two questions otherwise than somewhat as follows:

1. We are. If the preachers of the Disciples of Christ had "met this thing in the road," as it were, the plan having been suggested to each one by some man of his own sort, and appearing, as it actually is, simply as a plan for the cultivation of a better understanding and more effective work with other churches along practical lines, scarcely a public teacher among us would have taken fright on his own motion—so perfectly is the movement in accord with our own animating purposes. Provincialism, narrowness of view and sympathy, is the chief enemy of the Christian spirit. This is likewise the chief opponent of federation.

We have a great message to bear to this modern age of a divided church. We are not getting this message before the Christian world as we might, and ought. In order to teach effectively there must be acquaintance and sympathy between teachers and pupils. Our people as a whole have not been cultivating the necessary acquaintance and sympathy with religious neighbors as such. Federation would, at least, bring us into needed touch with our neighbors.

It is striking to note that, alongside of this movement toward inter-church co-operation, there proceed our own strenuous endeavors toward bringing about "a practical manifestation of the degree of unity which already exists" among ourselves! The two efforts are one at the bottom. The man who lives in the spirit of Christly federation with the brethren of his own communion, will have little difficulty in federating with others. Our "non-progressive," non-missionary contingent naturally oppose federation.

It is unfortunate that any live and sympathetic young minister should give a direction to his career by opposing such a valuable movement, because it can not perhaps be endorsed in all its present details, and so shut himself off from the wealth of association, comprehensiveness of outlook and largeness of influence to which he is so freely entitled by his connection with a vast movement for the union of God's people.

2. I do. This basis for present co-operation is not perfect, but its straightforwardness, marvelously well chosen terms and adaptability to the moment's conditions are more than we could well have hoped.

*Colorado Springs.*

# Irenics and Polemics

By William Durban

### Prelude.

This article must, for once, commence with a personal note. Once more I am anticipating the joy of touching the American shore. On April 24 I and my wife sail by the "Carmania" from Liverpool for New York, hoping to remain for about six weeks on American soil. If any of our eastern churches would like a sermon or lecture from an English Disciple, I might be able to serve in that way during May or June. My address will be, "Care of Mr. Hudson Maxim, 698 St. Marks avenue, Brooklyn, N. Y."

### Our Bard.

I have to-day received a note of most cheering character from Daniel Hughes, our new minister at the Church of Christ, Liverpool, who is successor to Bro. Ben Mitchell, now in America, formerly a missionary, as was Sister Mitchell, also, in India. D. Hughes is a very remarkable man. I am personally the more attached to him because some of his experiences are closely akin to my own. He was one of my successors at the Baptist church which, many years ago, I had the honor of founding in the beautiful Chester on the banks of the Dee. Just as during my Chester Baptist ministry I learned to know and comprehend the work and principles of the Disciples of Christ, so it has now recently happened in the case of Daniel Hughes. He is no longer a pastor in the Baptist denomination. He is a brilliant preacher, for wherever he has been a Baptist pastor he has drawn great audiences. I have myself sat with delighted appreciation at his feet when visiting Chester. He is a pulpit poet, a typical Welsh orator, a perfect bilingual speaker, preaching with equal facility in both languages, and has won three bardic chairs. This last distinction is a wonderful proof of poetic genius, for such prizes are won only at the Cambrian Eisteddfoddiau by competitors of real genius. Brother Hughes is new to the work in Liverpool, and it is too early to know what may be the result of his undertaking the charge of the work in that magnificent city. But he has on his heart his beloved Wales, and our executive and his church have encouraged him to undertake occasional mission campaigns in the principality. He is there at this moment and writes that large numbers are coming to the meetings. Moreover he has translated for us a tract to begin with, and some thousands of these are being circulated in connection with the campaign. We should go to work in Wales, Scotland and Ireland.

### The New Irenics.

I now come to the main topic. There are some new and significant departures in religion and literature, and these affect both America and England. In talking of irenics or policies of peace, I am simply referring to the religious and theological aspects of life. I make no allusion here to the political animus illustrated in this or that international *entente cordiale*. It is well that certain nations are cultivating mutual amity. I wish all Americans and all Britishers alike would seek to understand each other amicably. I have, after long years of observation, to speak honestly and frankly, come to the conclusion that the British understand and appreciate America far better than Americans understand or appreciate the United Kingdom and its inhabitants. I was once more shocked to read a brutal letter in the literary supplement of "The New York Sun" weekly edition, from a correspondent who, while saying that he was of British descent, and saying so in ostentatious terms, added that he "deeply hated the English." I am grieved to say that this sentiment is too prevalent, and I think that better-minded Americans should protest against it. This, however, is an interlude. I suppose that, as it is published by Putnams, the new volume of Irenic Theology, by Charles Marsh Mead, Ph.D., D.D., will come widely under the notice of readers on both sides of the Atlantic. It is indicative of that important tendency of our time which has a reassuring side, although there is also another side to the question. I note that some critics declare that polemic theology is played out. That is certainly a very rash or very premature judgment. I should not have imagined by the tenacity, for instance, of high churchmen, the recklessness of broad churchmen, the persistence of Socinians, the sustained bigotry of Romanists, the ardent cleaving of Methodism to Wesley's peculiar tenets, the expulsion of Dr. Beet from his professional chair at Richmond College for his liberal views, the disagreement of Canon Henson with Bishop Gore, the deprivation of Mr. Fillingham of his living as rector of Hexton for his active association with Nonconformists, and the appalling passive resistance movement in my own country, that polemic theology was anywhere near being played out. I do not know just what Dr. Mead means. What I seem to perceive is that the polemical drifts and currents are changing their channels. Human thought in every age shifts its channels like the great Hoang Ho river, "China's Sorrow." But in my humble opinion theologians are as polemical in opinion as ever. They are fighting fiercely, for instance, over criticism. Formerly they were in conflict over utterly different subjects of controversy. In my own land we are in for a parliamentary session of fiery politico-religious polemics which will convulse society.

And yet I most gladly admit that at last the irenic spirit is beginning to tell on the old polemical disposition which was truly heartbreaking. The men of peace and good will are more in the front to-day. In past days they have been relegated, or quietly retreated, to the back seats or shady corners of the public arena. But those who advocate federation, who try to bring about union by uniting where this is possible or desirable without unworthy compromise, who will try to see Christianity in those who differ from them conscientiously or mistakenly, are taking many positions in the front rank. The masses of the people have only recently begun to discover that men and women who love peace rather than war, life rather than loud profession, consistent character rather than unscrupulous ability, are of more value to the community than the obtrusive pulpit pugilists, the wild writers about schemes which the writers themselves make no self-denying attempt to carry out, and the brilliant talkers who never do anything. The polemic idiosyncrasy when I was young was fashionable and was admired. Accordingly, many churches discovered that they had chosen miserably incompetent pastors simply on the promise of a few powerful, brilliant, or masterly sermons. Even now this kind of collective folly is not extinct and churches are suffering for it.

### Is Theology Impossible.

Dr. Mead holds an extreme view which I would fain hope may not spread. He claims that it is useless to try to compose a complete scheme of theology, because the materials for it are not in existence. He holds that it is disastrous. It has simply given men occasion to call each other fools, the Arminian the Calvinist, and the Calvinist the Arminian. Just there I think very many of us will cordially agree with Dr. Mead. I for one am in fullest sympathy with his idea so far. For I was for many years kept confined in the small Calvinistic tank. In it I swam round and

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INSOMNIA

Leads to Madness, if not Remedied in Time.

"Experiments satisfied me, some 5 years ago," writes a Topeka woman, "that coffee was the direct cause of the insomnia from which I suffered terribly, as well as the extreme nervousness and acute dyspepsia which made life a most painful thing for me.

"I had been a coffee drinker since childhood, and did not like to think that the beverage was doing me all this harm. But it was, and the time came when I had to face the fact and protect myself. I therefore gave it up, abruptly and absolutely, and adopted Postum Food Coffee for my hot drink at meals.

"I began to note improvement in my condition very soon after I took on Postum. The change proceeded gradually, but surely, and it was a matter of only a few weeks before I found myself entirely relieved—the nervousness passed away, my digestive apparatus was restored to normal efficiency, and I began to sleep, restfully and peacefully.

"These happy conditions have continued during all of the 5 years, and I am safe in saying that I owe them entirely to Postum Food Coffee, for when I began to drink it I ceased to use medicines." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# As Seen From the Dome

### By F. D. Power

Cadiz, our first sight of Spain, is built on the extremity of a tongue of land projecting five miles into the sea, and is surrounded by a wall with five gates, one of which communicates with the isthmus. Seen from a distance off the coast it presents a magnificent display of snow-white turrets rising majestically from the sea. No city, not even Naples, is so attractive as one views it from the deck of his steamer. Every house annually receives its coat of whitewash; and as we approach it we see its most characteristic feature, the marine promenades bringing the city all around between the ramparts and the sea. It has been compared to Venice, the Queen of the Adriatic.

Cadiz is the old Roman Gades. It has ranked among the great commercial cities in days gone by. It goes back to 1150 B. C. and was a Phenician colony, regarded then as the limit of the world. It continued in the hands of the Carthaginians till after the Punic wars, when Spain became a Roman province. Julius Cesar conferred the *civitas* of Rome on all its citizens 49 B. C., and its citizens under Augustus ranked next to those of the imperial city. Its period of greatest commercial prosperity was in the 17th and 18th centuries, when it was the focus of intercourse between Spain and her colonies, and had the monopoly of traffic with South America. With its 70,000 people it is still an important city, several thousand vessels annually entering the port, and its shipments of Xeres wines alone running up into the millions. In 1868 Cadiz was the center of the revolution that dethroned Isabella.

The city has beautiful squares, promenades and gardens. The Plaza de San Antonia, surrounded by handsome houses, shaded with trees, and with seats of marble, is the principal square, and communicating with it is the principal street, on which are the exchange and homes of the nobles. These houses have open central courts and flat roofs in Moorish style. The Alameda is the favorite resort. One of the most interesting features of every city is its people. Moors and negroes, sailors and soldiers, beggars and priests, beautiful women and proud hidalgos, all sorts and conditions, may be seen in fair Cadiz. Here they make fans and mantillas, gloves, guitars and sweetmeats, and our ladies enjoyed their first shopping in Spain.

The principal public buildings are the two cathedrals, one built in the thirteenth and the other in the eighteenth century; the hospital, Casa de Misericordia; the bull ring, accommodating 12,000; the custom house and the light house of San Sabastian, rising 172 feet from the rock on which it stands. In the Church of the Capuchins, formerly a monastery, is an unfinished picture, Murillo's "Marriage of St. Catherine," the last effort of the great artist, as he met his death by falling from the scaffolding on which he was painting. Murillo is by all odds Spain's greatest painter. Born in Seville in 1617 of very humble parents, at an early age he began to sketch the ragged sunburnt children in the streets and paint pictures from low Spanish life In 1643 he studied in Madrid, and returning to Seville painted his most important pictures for the convent of San Francisco in the first of his styles, "frio," dark with decided outlines. Soult, the French marshal, who, like his master, the Corsican butcher, laid hands on everything in sight, stole these paintings in 1810. After his marriage in 1648 Murillo adopted his "calido," or second style, warm with improved coloring. His "St. Anthony" is an example. This is his most famous, and is in the cathedral at Seville. It is a large canvas, containing many life-size figures. The saint is represented in an attitude of prayer, kneeling with hands outstretched, as if to receive the infant Jesus, who is floating in the air, surrounded by cherubs and angels. The artist has invested the child with a sort of divinity that impresses the beholder with feelings of devotion, as in Raphael's great "Sistine Madonna." The coloring is unique, the shadows transparent, the whole picture flooded with an atmosphere which Murillo alone could paint, and the charm of loveliness and warmth about it is felt, but can not be described. The hands show the mastery of the artist, as in all works of Murillo. On the night of Nov. 4, 1874, a Spaniard cut out the figure of the saint from the canvas and sold it to a German in New York for $250. The Spanish government recovered it in 1875 and restored it to the picture The Duke of Wellington offered $200,000 for that work of the Spanish master.

Murillo in 1660 founded the Academy of Art in Seville and adopted his third style, "vaporosa," misty, vaporous and blending, in which he painted the most magnificent of his pictures. A series of his greatest works was executed for an almshouse outside of the walls of Seville, five of which were stolen by Soult, one of which the French government afterward purchased for $123,000. It is the "Immaculate Conception" in the Louvre. Murillo's greatest subjects were virgins and children. He was called "the painter of conceptions." His greatest example is that picture in the Louvre Gallery. When you go to Paris you want to see three things: the "Madaleine," the "Venus de Milo" and the "Immaculate Conception." It is the embodiment of deep religious mystery and dogma. It is painted with inimitable tenderness and sweetness. Rising in a state of ecstatic beatitude, borne aloft in a golden ether to heaven by a multitude of cherubs, amid clouds, her feet upon the crescent moon, after John's vision on Patmos, the virgin has a holy and ethereal beauty, everything that is lovable and lovely.

About those pictures in the convent the story goes that the artist's wife was a lady of lively temper and elocutionary gifts, for whose weakness in our land the common law once provided in a gallant way a hydropathic remedy. Suspicious of her husband, she determined to make it warm for him by telling the priest. Hearing of her kind intention, he forestalled her by asking of the monks permission to retreat to their cloisters for prayer and meditation. The good fathers welcomed the penitent and during the retreat he was employed with his brush. So shrews may sometimes serve good ends, and some day we shall learn the purpose of flies, mosquitoes and snakes.

Murillo's "Virgin of the Napkin" was painted for the reverend cook of the Capuchins. When about to leave, his majesty called attention to his many favors, for which the artist had made no return. 'Give me a canvas and I will return you a painting," said Murillo. The cook seized a napkin and handed it to him. A few days after he found the charming half-length picture in his cell which is now one of the pearls of Andalusia. The mother is a celestial beauty, the child, with one hand on her bosom, seems pressing himself out of the canvas. Involuntarily you stretch out your hands toward him. The padre on receiving it asked: "Why did you paint the child leaning so far out of the picture?" "He must needs be on the watch, father, if he sees you all observe your vows,"

But Seville is the scene of Murillo's pictures represents a priest with a sleek spaniel at his feet which has been known to call forth a snarl from a living dog as he approached it.

But Seville is the scene of Murillo's triumph. Seville is the capital of the province of Seville, one of the provinces of Andalusia, which was one of the Moorish kingdoms. The Guadalquiver runs through it. It is a region of wine and oil, of oranges and olives. We took a train at Cadiz and passing through this paradisaical land came to the old Moorish capital. It is 62 miles northeast of Cadiz and 355 southwest of Madrid. As Italians say, "See Naples and die," the Spaniards declare, "He that has missed seeing Seville has missed seeing a marvel"; and even the Germans declare, "God gives his favorites a house in Seville." It has from the earliest times been a port and the chief outlet for the wealth of Spain. It was a favorite resort for the wealthy Romans and was Cesar's "Little Rome." Hadrian, Trojan and Theodosius were all born near here. The chief existing Roman monument is the aqueduct on 410 arches, by which water was supplied to the city. Seville is the

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# Rise Liars,
# And Salute Your Queen

## Ho, All Ye Faithful Followers of Ananias
## GIVE EAR!

### A Young Girl said to a Cooking School Teacher in New York: "If You make One Statement as False as That, All You have said about Foods is Absolutely Unreliable."

This burst of true American girl indignation was caused by the teacher saying that Grape-Nuts, the popular pre-digested food, was made of stale bread shipped in and sweetened.

The teacher colored up and changed the subject.

There is quite an assortment of traveling and stay-at-home members of the tribe of Ananias who tell their falsehoods for a variety of reasons.

In the spring it is the custom on a cattle ranch to have a "round up," and brand the cattle, so we are going to have a "round up," and brand these cattle and place them in their proper pastures.

### FIRST PASTURE.

Cooking school teachers—this includes "teachers" who have applied to us for a weekly pay if they would say "something nice" about Grape-Nuts and Postum, and when we have declined to hire them to do this they get waspy and show their true colors.

This also includes "demonstrators" and "lecturers" sent out by a certain Sanitarium to sell foods made there, and these people instructed by the small-be-whiskered-doctor—the head of the institution—to tell these prevarications (you can speak the stronger word if you like). This same little doctor conducts a small magazine in which there is a department of "answers to correspondents," many of the questions as well as the answers being written by the aforesaid doctor.

In this column sometime ago appeared the statement: "No, we cannot recommend the use of Grape-Nuts for it is nothing but bread with glucose poured over it." Right then he showed his badge as a member of the tribe of Ananias. He may have been a member for some time befoee, and so he has caused these "lecturers" to descend into the ways of the tribe wherever they go.

When the young lady in New York put the "iron on" to this "teacher" and branded her right we sent $10.00 to the girl for her pluck and bravery.

### SECOND PASTURE.

Editors of "Trade" papers known as grocers' papers.

Remember, we don't put the brand on all, by any means. Only those that require it. These members of the tribe have demanded that we carry advertising in their papers and when we do not consider it advisable they institute a campaign of vituperation and slander, printing from time to time manufactured slurs on Postum or Grape-Nuts. When they go far enough we set our legal force at work and hail them to the judge to answer. If the pace has been hot enough to throw some of these "cattle" over on their backs, feet tied and "bellowing," do you think we should be blamed? They gambol around with tails held high and jump stiff legged with a very "cocky" air while they have full range, but when the rope is thrown over them "it's different."

Should we untie them because they bleat soft and low? Or should we put the iron on, so that people will know the brand?

Let's keep them in this pasture, anyhow.

### THIRD PASTURE.

Now we come to a frisky lot, the "Labor Union" editors. You know down in Texas a weed called "Loco" is sometimes eaten by a steer and produces a derangement of the brain that makes the steer "batty" or crazy. Many of these editors are "Locoed" rom hate of anyone who will not instantly obey the "demands" of a labor union and it is the universal habit of such writers to go straight into a system of personal villification, manufacturing any sort of falsehood through which to vent their spleen. We assert that the common citizen has a right to live and breathe air without asking permission of the labor trust and this has brought down on us the hate of these editors. When they go far enough with their libels, is it harsh for us to get judgment against them and have our lawyers watch for a chance to attach money due them from others? (For they are usually irresponsible.)

Keep your eye out for the "Locoed" editor.

Now let all these choice specimens take notice:

We will deposit one thousand or fifty thousand dollars to be covered by a like amount from them, or any one of them, and if there was ever one ounce of old bread or any other ingredient different than our selected wheat and barley with a little salt and yeast used in the making of Grape-Nuts, we will lose the money.

Our pure food factories are open at all times to visitors, and thousands pass through each month, inspecting every department and every process. Our factories are so clean that one could, with good relish, eat a meal from the floors.

The work people, both men and women, are of the highest grade in the state of Michigan, and according to the state labor reports, are the highest paid in the state for similar work.

Let us tell you exactly what you will see when you inspect the manufacture of Grape-Nuts. You will find tremendous elevators containing the choicest wheat and barley possible to buy. These grains are carried through long conveyers to grinding mills, and there converted into flour. Then the machines make selection of the proper quantities of this flour in the proper proportion and these parts are blended into a general flour which passes over to the big dough mixing machines, there water, salt and a little yeast are added and the dough kneaded the proper length of time.

Remember that previous to the barley having been ground it was passed through about one hundred hours of soaking in water, then placed on warm floors and slightly sprouted, developing the diastase in the barley, which changes the starch in the grain into a form of sugar.

Now after we have passed it into dough and it has been kneaded long enough, it is moulded by machinery into loaves about 18 inches long and 5 or 6 inches in diameter. It is put into this shape for convenience in second cooking.

These great loaves are sliced by machinery and the slices placed on wire trays, these trays, in turn, placed on great steel trucks, and rolled into the secondary ovens, each perhaps 75 or 80 feet long. There the food is subjected to a long low heat and the starch which has not been heretofore transformed, is turned into a form of sugar generally known as Post Sugar. It

can be seen glistening on the granules of Grape-Nuts if held toward the light, and this sugar is not poured over or put on the food as these prevaricators ignorantly assert. On the contrary the sugar exudes from the interior of each little granule during the process of manufacture, and reminds one of the little white particles of sugar that come out on the end of a hickory log after it has been sawed off and allowed to stand for a length of time.

The Post Sugar is the most digestible food known for human use. It is so perfect in its adaptability that mothers with very young infants will pour a little warm milk over two or three spoonfuls of Grape-Nuts, thus washing the sugar off from the granules and carrying it with the milk to the bottom of the dish. Then this milk charged with Post Sugar is fed to the infants producing the most satisfactory results, for the baby has food that it can digest quickly and will go off to sleep well fed and contented.

When baby gets two or three months old it is the custom of some mothers to allow the Grape-Nuts to soak in the milk a little longer and become mushy, whereupon a little of the food can be fed in addition to the milk containing the washed off sugar.

It is by no means manufactured for a baby food, but these facts are stated as an illustration of a perfectly digestible food.

It furnishes the energy and strength for the great athletes. It is in common use by physicians in their own families and among their patients, and can be seen on the table of every first-class college in the land.

We quote from the London Lancet analysis as follows:

"The basis of nomenclature of this preparation is evidently an American pleasantry, since 'Grape-Nuts' is derived solely from cereals. The preparatory process undoubtedly converts the food constituents into a much more digestible condition than in the raw cereal. This is evident from the remarkable solubility of the preparation, no less than one-half of it being soluble in cold water. The soluble part contains chiefly dextrin and no starch. In appearance 'Grape-Nuts' resembles fried breadcrumbs. The grains are brown and crisp, with a pleasant taste not unlike slightly burnt malt. According to our analysis the following is the composition of 'Grape-Nuts': Moisture, 6.02 per cent; mineral matter, 2.01 per cent; fat, 1.60 per cent; proteids, 15.00 per cent; soluble carbohydrates, &c., 49.40 per cent; and unaltered carbohydrates (insoluble), 25.97 per cent. The features worthy of note in this analysis are the excellent proportion of proteid, mineral matters, and soluble carbohydrates per cent. The mineral matter was rich in phosphoric acid. 'Grape-Nuts' is described as a brain and nerve food, whatever that may be. Our analysis, at any rate, shows that it is a nutritive of a high order, since it contains the constituents of a complete food in very satisfactory and rich proportion and in an easily assimilable state."

An analysis made by the Canadian Government some time ago shows that Grape-Nuts contains nearly ten times the digestible elements contained in ordinary cereals, and foods, and nearly twice the amount contained in any other food analyzed.

The analysis is familiar to practically every successful physician in America and London.

We print this statement in order that the public may know the exact facts upon which we stake our honor and will back it with any amount of money that any person or corporation will put up.

We propose to follow some of these choice specimens of the tribe of Ananias.

When you hear a cooking school teacher or any other person assert that either Postum or Grape-Nuts are made of any other ingredients than those printed on the packages and as we say they are made, send us the name and address, also name of two or three witnesses, and if the evidence is clear enough to get a judgment we will right that wrong quickly.

Our business has always been conducted on as high a grade of human intelligence as we are capable of, and we propose to clear the deck of these prevaricators and liars whenever and wherever they can be found.

Attention is again called to the general and broad invitation to visitors to go through our works, where they will be shown the most minute process and device in order that they may understand how pure and clean and wholesome Grape-Nuts and Postum are.

There is an old saying among business men that there is some chance to train a fool, but there is no room for a liar, for you never can tell where you are, and we hereby serve notice on all the members of this ancient tribe of Ananias that they may follow their calling in other lines, but when they put forth their lies about Grape-Nuts and Postum, we propose to give them an opportunity to answer to the proper authorities.

The New York girl wisely said that if a person would lie about one item, it brands the whole discourse as absolutely unreliable.

Keep your iron ready and brand these "mavericks" whenever you find them running loose.

## As Seen From the Dome.

(Continued from Page 462.)

native ground of the bull fight and breeder of the best bulls, and its bull ring accommodates 18,000 spectators. It is a city of squalor and splendor, of beggars and hidalgos. It has the characteristic types of Andalusia, the favored land, where the ancients placed the Elysian fields and gardens of Hesperides, and which we sailed over Atlantis and the Fortunate Isles to behold Its bull fights are the greatest and bloodiest, its women the wittiest and most beautiful, its religious festivals the most expensive and splendid in the world. It has the Gitanos in their glory, and their gypsy dances and fortune telling, love potions and horse trading, fleas and dirt, lying and theft, in perfection.

The aspect of the city is essentially Moorish, the narrow, tortuous streets, fine inner courtyards and many of its buildings. From 711 to 1248 it was in the hands of the Moors and attained great splendor and a population of 300,000. The Giralda Alcazar and Tower of Gold are splendid Moorish memorials, the Alcazar being a rival of the Alhambra. The Giralda stands at the northeast corner of the cathedral. It is a bell tower of ancient origin, 275 feet high, formerly the chief muezzin tower of the mosque that stood upon this site, formerly occupied by the Temple of Astarte. The ascent is by inclined planes like St. Mark's in Venice. It is the finest specimen of the kind in Europe. The vane is a 2,500 weight bronze woman which turns from point to point at the slightest veering of the wind.

Chief among the buildings of Seville is the cathedral. It ranks next in size to St. Peter's, 415 feet long, 298 wide and 150 high to the roof of the nave. It is surrounded by a hundred shafts of columns from the mosque which it succeeded, and is of Spanish pointed gothic. The exterior is disappointing, but the interior is magnificent, a parallelogram with a central dome, 32 immense clustered columns, 93 windows of finest glass by Flemish artists, and a profusion of art and riches on every side, producing an unsurpassed effect of magnificence and grandeur. At the west end of the nave is the grave of Ferdinand, son of Columbus, and at the east end the body of St. Ferdinand, the conqueror of the Moors, which is exposed three times a year. Here in the royal chapel is also a curious life-size statue of the Virgin of carved wood, with movable arms, seated on a silver throne, with hair of spun gold. The organ is one of the largest in the world, with 5,300 pipes. A curious and unique ritual here is a solemn dance by a choir of boys before the altar at the festival of Corpus Christi and of the Immaculate Conception. The architecture and art of Spain are worthy of a great people. It seems to us a decadent nation, but it has a great history, after all, and the world owes it a debt. We have been agreeably impressed with the people. They have been polite and hospitable and friendly in every way. Instead of being unfriendly toward Americans because of the late unpleasantness the people are grateful to us for relieving them of some perplexing and troublesome conditions. The approaching marriage of the young king to Eva of Battenburg is evidently giving them much to think about, and they are not worrying over Cuba and the Philippines. If they only had the right sort of religion this rich peninsula would blossom as the rose. Think of less than 1,000 Protestants in all Portugal and 5,000 in all Spain! This may be read after the March offering, but if it has not been taken in your church take it at once and send it in to open a mission in some Roman Catholic country in which we have not a single mission to-day.

*Cadiz, Spain, Feb. 2, 1906.*

* * *

Death is life, just as our daily or momentarily dying body is none the less alive, and ever recruiting new forces is our crape-like, church-yardy word for change, for growth, there could be no prolongation of that which we call life. For myself, I deny death as an end of anything. Never say of me that I am dead.—*Robert Browning.*

* * *

"Uncharitable thoughts will deface the most charitable actions."

## *Our Budget*

—Home Missions May 6.

—Bible **School Rally all through April.**

—But Bible School rallies and home mission rallies can run right along together.

—There are special reasons why preachers and church officials should lay themselves out to make this May offering the largest we have ever made.

—*"But now hath Christ been raised from the dead, the first fruits of them that are asleep."*

—A thousand open doors await us where the people are hungering for the gospel of a risen Christ—the gospel of power and of hope.

—It is not a question of our being permitted to go where we wish with the gospel message, but of going where we are wanted and have not been able to go, for lack of men and means.

—*"He is not here: he is risen."*

—Look not for Christ in the graveyards. He is among the living. He is out in the mission fields. He is wherever men are struggling to redeem their fellow men from sin. He will be with and bless the church that makes sacrifices to send his gospel into destitute fields.

—*"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."*

—S. W. Crutcher's address is now Braymer, Mo.

—The tenth district Indiana convention will be held at Connersville, April 30 and May 1.

—We regret to learn that Bro. Owen Livengood is sick in a hospital at Columbus, O.

—The new building at Okmulgee, I. T., was dedicated April 1. We hope to give fuller particulars.

—The southwest Missouri convention and ministerial institute will be held at Marionville, May 7-10.

—The church at Garland, Tex., has purchased a fine property for the home of C. A. Chasteen, the pastor.

—W. A. Baldwin, Nebraska state secretary, has changed his address to 541 North Twenty-eighth street, Lincoln.

—The conference for education in the south—a very important meeting—will take place at Lexington, Ky., May 2, 3, 4.

—The convention of the sixth district, Kansas, will be held at Smith Center, April 17-19, for which a fine program has been arranged.

—The letter appearing this week under the title, "As Seen From the Dome," ought to have preceded in order the one that appeared last week.

—Under the leadership of Lee Tinsley the church at Olney, Ill., has taken on new life, the audiences almost filling the capacity of the building.

—D. S. Domer, our preacher at Beaver City, Neb., has just been elected mayor on a temperance and reform platform by a handsome majority.

—Prof. Charles T. Paul finds his health will not permit him to remain as a missionary in China, and he will return to his work as professor of modern languages in Hiram College.

—Failing to secure a permanent pastor, the church at San Antonio, Tex., has recalled D. D. Boyle, who will remain with them for some weeks. J. C. Mason, the state evangelist, has just visited the church.

—It is probable that M. B. Ingle, of Harper, Kan., and H. E. Easton, of Chicago, Ill., who begin a meeting at Kinsley, Kan., April 15, will continue together in evangelistic work.

—The National Benevolent Association has received $100 on the annuity plan from Sister Mary Byram, of California, and a direct gift of $100 from A. W. Jeffress, of Illinois.

—George L. Snively is to dedicate at Keyesport, Ill., the third Lord's day in May. Brother Snively will be glad to undertake this office for other congregations intending to dedicate.

—George A. Miller has just entered upon his 13th year as pastor of the First Christian Church, Covington, Ky. The last year was the best of his ministry. There were 123 additions and over $8,000 were raised.

—The Foreign Society has received another gift of $200 on the annuity plan. This plan appeals especially to those 50 years of age or older. Write to F. M. Rains, secretary, Cincinnati, O., for full information.

—Messrs. Chapman and Chapman, architects, who have made a specialty of church building, are now better equipped than ever to servé all requiring their services. They have just taken new offices at 613 Caxton building, Cleveland, Ohio.

—The Park Church, Newcastle, Pa., W. L. Fisher, minister, becomes a living link in the Foreign Society, and will in the future support its own representative on the foreign field. This is the seventh church in Pennsylvania that has taken this step.

—One of our ministers writes: "Poor Zaccheus! How sad to leave him up a tree!" That was in a "spurious" gospel. But, alas! How many Zaccheuses there are up trees longing for a look at the Savior who is hidden from their view by our divisions and strifes!

—The Central Church, Peoria, Ill., joins the ranks of living link churches and will support a missionary on the foreign field. Harry F. Burns is the minister. There have been 16 new living link churches thus far, and more are expected before the close of the missionary year.

—The church building at Kellerton, Ia., has been totally destroyed by fire. A meeting was to have been held in it by Lawrence Wright. This meeting began on Monday night in the opera house. The brethren are making an effort to rebuild. They had very little insurance on their old building.

—The missionary forces in Marshall county, W. Va., are greatly encouraged over the large gains for foreign missions. The county is the first to become a living link, and it was not thought possible until such men as W. E. Pierce, J. H. Jordan, J. W. Yoho and Percy H. Wilson determined to make it the banner county of the state.

—The eightieth birthday of William Wirt, who has been a staunch and active member of the First Church of Youngstown, O., for sixty-three years, was made the occasion of a special dinner at the home of his son, Senator Wirt, a number of the men of the church participating in the celebration. Brother Wirt is one of the heroes of the faith.

—J. H. Mohorter, Pueblo, Col., writes: "The postman has just placed The Christian-Evangelist in my hand. I write now, before I read another line, to thank you from my heart for your article entitled 'What Ails Us?' How I long to see our people excited over some, or all, of the many questions to which you refer in your admirable article!"

—J. P. Lichtenberger says the Lenox Avenue Church, in New York, has just had a larger audience than it has had in two years past. This is the result of the New York campaign, to which we recently gave some space. Brother Scoville had not at that time reached the city, having been delayed to complete a fine meeting he has been holding at Connersville, Ind.

—At the close of a fine meeting held by L. N. D. Wells for the mission church at Coshocton, Ohio, the question of a new church was considered, when it was decided to undertake this at once. The building will be more centrally located, and on the main street of the city. Any outside help will be much appreciated by the struggling little band. J. N. Johnston is the pastor.

—During the past six months the attendance at the regular services of the church at Buffalo, Mo., has steadily increased, and every department of the work is in a growing condition. There were fifteen additions, $1,117 have been raised, a handsome parsonage has been erected, and other improvements made. As an appreciation of their pastor and his family, the members recently made a handsome present to them.

—The new Central Christian Church at Jacksonville, Ill., will be dedicated on the last Lord's day of this month. F. M. Rains and many old friends, members, and pastors are expected to be present. Russell F. Thrapp, the pastor, extends a cordial invitation to churches and preachers near by to spend the whole day with them. He writes: "At much sacrifice of time, money, and tears, we have erected a temple worthy of the Savior, to whom be praise forever."

—The Anderson people will not let Charles Reign Scoville go. Every time he passes near the city there is a call for him to stop. Closing another great meeting at Connersville, he was induced to make one more farewell address at Anderson on his road to Chicago. He received a great ovation, and there were 20 more additions, making 1,261 the number of actual additions while Brother Scoville was present. He is now in the New York campaign.

—The Board of Church Extension has received three annuity gifts, one of $250 from Oklahoma, another of $600 from friends in Nebraska, and the third from a friend in Ohio. The last is the one hundred and sixtieth gift to the Church Extension fund on the annuity plan. The annuity fund is now nearing $200,000. This fund is used to help build up churches

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where mission congregations would be compelled to pay from eight to twelve per cent. Write G. W. Muckley, 600 Waterworks Bldg., Kansas City, Mo., for particulars.

—The southeast Missouri convention meets at Bloomfield, April 25-27. J. H. Tiller, corresponding secretary, gives a cordial invitation to all preachers and church members in the district, and to the state mission workers, to attend.

—"Incurable anti-ism." There is a lot of it raising its unlovely head just now. "If all Christians were Christians" there would be more charity and less of the prize-fighter spirit among us. Brother Bush's San Francisco convention address is very much needed just now.

—The work at Fort Collins, Col., is goin ahead under the direction of J. F. Findley, who entered upon the pastorate there the first of this year and has since then organized a ministerial association, a men's meeting, a prayer-meeting and a teachers' meeting. The ladies' aid has been resuscitated, the Sunday-school increased about 40 per cent, provision has been made to pay off the church debt of $300 and improvements on the church property have been made. The Foreign Society's offering this year was doubled.

—Our church at Fayetteville, Ark., has just celebrated the fifty-eighth anniversary of its existence. There was a very large audience, composed of members of the regular congregation and members of the Cumberland Presbyterian church who are worshiping with the Christian church during the erection of their beautiful new edifice. Brother Ragland outlined briefly the history of our church in the city, and made a thoughtful plea for missions, resulting in an offering of over $205. The evening discourse was a plea for humility of character.

—"The Baptist Argus" has changed its form to that of a magazine, and has increased the number of pages to thirty-two, and has adopted a better quality of paper. It is a decided improvement every way. We notice some of its new departments, as "Current Events" and "Notes and Comments," are copied from THE CHRISTIAN-EVANGELIST; but that only shows its good taste. We congratulate "The Argus" on its signs of prosperity. It is one of our most valued exchanges, and we wish it increased prosperity in its new and improved form.

—The report which apeared in our columns of the foreign missionary offering at Newman, Ill., may have misled some readers. It indicated that the apportionment this year was $7 more than was raised last year. This was correct, but the figures of the amount raised this year were not given, as they were not reported to us at the time. We have since learned that the amount raised this year was $42 on an apportionment of $25. Bro. O. L. Lyon is the minister.

—We just learn from a letter from J. W. Monser, of Kansas City, Mo., that his beloved wife, so widely and favorably known among the sisters of Missouri for her devotion to the Cause, is very seriously ill with cirrhosis of the liver. Everything is being done to alleviate her condition that is possible, and we are sure that those who know and love her will not fail to remember her in their prayers.

—There is one kind of letters, a few of which we have received, that we do not appreciate and we may as well be very frank about it. We have tried from the beginning of this discussion to avoid all personalities and treat all opponents with courtesy, to be perfectly fair, and to seek for the truth, the whole truth and nothing but the truth. We do not relish, therefore, letters which indiscriminately class our paper with another as creating discord among the brethren by the unkind and unbrotherly discussion that is being carried on. We are willing to stand responsible for our own sins, but we are unwilling to be charged with the sins of others.

—A minister writes: "In conversation with several of our good people here this afternoon, I was asked to write to you, expressing our regret at the unholy and unseemly controversy in the columns of the ——. If it will bring to your heart a moment of joy and happiness, then I shall be glad I have written you to say that we rejoice with you in the freedom wherewith Christ has made us free, and from our hearts we thank you for the uplifting and inspiring pages of THE CHRISTIAN-EVANGELIST. The unwillingness of your contemporary to state the federation issue as it really is, is to our simple minds base and cruel." We can not quote a tithe of such messages of confidence and cheer that are pouring in upon us from our readers. We can assure them, however, that they are duly appreciated, not alone nor chiefly for any personal vindication, but for the assurance which they give us that at the core our brethren are sound, and desire truth and justice and fidelity to the great object for which we came into existence.

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## An Ohio State-Wide Evangelistic Campaign.

This is the period of great things in evangelism, and the board of managers of the Ohio Christian Missionary Society, with the advice and approval of W. J. Wright, national secretary of evangelism, has launched the plan of the largest simultaneous evangelistic campaign yet undertaken, which is to be no less than a state-wide simultaneous campaign among all the churches in Ohio, more than 500 in number. It will require all the evangelists of the brotherhood, and many pastors as well, to carry out this campaign successfully. The date has been set for Nov. 15, 1907, to Feb. 1, 1908. This is far enough in the future to give time for thorough preparation and to make it possible to secure the services of practically all the evangelists of the brotherhood, and they will all be needed. The date makes it possible for churches that want a fall meting to have it, and those that want a meeting in January, which is the rule in northern Ohio at least, to have meetings within the specified period, one before and one after the holidays. Churches will be able to lend their pastors for a meeting besides the one held in their own church. If this meeting is held before the holidays he can return and have two or three weeks in which to organize his forces for the meeting to be held at home, and if after the holidays he can organize the new converts and set them to work before going away to hold a meeting in another field.

It ought to be possible to add 10,000 to the Ohio forces in a campaign like this and to lend an impetus to evangelistic work that will affect for better things the Christian world. A permanent committee to have charge of this movement will be appointed at the state convention, in all probability to have its headquarters in the office of the Ohio Christian Missionary Society in Cleveland. Subcommittees will need to be organized in all our principal cities throughout the state. Thousands of dollars will be needed to help weak and struggling churches and to send evangelists into new and desert fields. The committee on management ought to be made the clearing house for securing and employing evangelists and the churches should nominate to the committee the evangelist which they wish to secure. This will simplify correspondence and greatly facilitate the work.

Ohio was the principal field of labor of that indefatigable and enthusiastic evangelist, Walter Scott, and thus in the early days set the pace in the progress of our people. We trust that this new movement will be a record breaker in the accomplishment of great things in the saving of men.

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### The Business Men's Association of the Christian Church.

The latent interest and enthusiastic participation of two hundred thousand men who are nominal church members, must be thoroughly and permanently aroused and strongly enlisted in the Master's service, if we would reach the goal of our hopes by 1909.

The plans of the Business Men's Association for organization and work in all our church activities among this listless class of men, are now clearly defined and fully set forth in the literature which will be furnished on application to the corresponding secretary.

The executive committee has recently selected an efficient man for this work, who will devote all his time, talent and energies to the establishment of local chapters of the association in all the larger congregations of the brotherhood, and he is now ready to address congregations that are interested and to attend our state conventions in advocacy of this new ministry to the men of the churches.

Under the new conditions and with the support from the consecrated brotherhood that this great work so richly deserves, the Business Men's Association is destined to become one of the leading factors in the upbuilding of the great benevolent, educational and missionary interests of the church, and we earnestly commend the new corresponding secretary and his mission to our great brotherhood.

J. W. Henry, the newly elected corresponding secretary, is a son of that lamented pioneer preacher of the south, Dr. A. C. Henry, of Alabama. He has been an active participant in the work of the church since his boyhood, and his efforts in establishing the cause in his home city, Mobile, have met with marked success. "Obligation comes with opportunity, and inaction is the great license giver to evil"—has been adopted by him as a motto. His office and headquarters are at 773 Aubert avenue, St. Louis, Mo.

### The St. Louis Banquet.

As Mr. J. Breckenridge Jones, toastmaster, said, Brother Burns and Brother Carson, who were present at the banquet of the Business Men's Association of the St. Louis church, held at the Planters Hotel last week, had never seen anything like this occasion, although they have been longer identified with the work in St. Louis than almost any one else. It was something of a novelty; a little demonstration, as the chairman put it, that it is consistent to be a good churchman and a "good fellow." So enjoyable was the occasion that Mr. Jones' prophecy will no doubt be fulfilled. He predicted that seeds had been planted that will produce an annual flower, and that the business men, "the ambitiously good and the good ambitious men" of the churches, will meet again in much larger numbers next year in a similar evening of fellowship.

Dr. E. L. Powell, who has cultivated the banquet idea in his church at Louisville so successfully, was the chief speaker of the evening, his theme being "Good Fellowship." He did more than "Worm it along." The elements of good fellowship he found to be democracy and enjoyment. Men, he held, would answer any kind of an appeal that met them simply as brothermen. The chance to grasp their hands as churchmen might follow. Religion, he believed, has to do with our amusements no less than with our church life. Christian men are entitled to all the fun that other people are entitled to. Whatever ministers in a natural, normal way, that will help a man to lay aside the burdens of life is a good thing, but for successful good fellowship each must enter into the atmosphere of the occasion and make his personal contribution to the good time. Dr. Powell went on to speak of good citizenship as a part of religion. A good citizen ought to be a good Christian, but a good Christian must be a good citizen, he declared. Every churchman ought to be active in political affairs was his belief. God could use politics and would use politics for the fulfillment of his purposes. Following a strong plea for the majesty of the law, Brother Powell said that optimism was another element in good citizenship. He believed that our nation is to have its ideals more and more realized until Americanism will be identified with the ideals of the wide, wide world.

J. W. Henry, New Corresponding Secretary of the Business Men's Association of the Christian Church.

Mr. R. H. Stockton made a short talk, expressing his delight at the success of the banquet and his belief that it would accomplish a great deal of good for the churches of this city.

Mr. G. F. Johns, the editor of "The Post-Dispatch," who had, as he averred, been asked to give a ten-minutes' "jolly"—"somewhat diabolical way of limiting the freedom of the press," he regarded it—made a humorous and at the same time a very serious speech. There are so many brands of churches, he declared, that the newspaper man does not know, sometimes, which to choose, but he believed that while the attitude of the press to the churches is not what the churches would perhaps like, seeing that the public "swallows a scandal and only nibbles at a sermon," yet the newspaper men are trying, he believed, to educate the public up to the sermon. The press, he declared, would like to see the churches and the Christian religion a greater power, and with this declaration he set to work to preach a sermon himself, using as a text the question, "Are you Christians first, or business men first?" We have art in the museum, and religion in the churches, he said, but both ought to be in daily life to be effective. As a nation and as individuals, we do not deserve to survive unless we decide questions on the basis of "Is it right?"

J. W. Henry, who has been appointed corresponding secretary of the National Business Men's Association, was introduced, and Dr. J. H. Garrison was called upon unexpectedly to say a few words as a preacher and editor. He answered the suggestion of the secular editor that religious papers were made for some other purpose than selling by stating that religious editors still had some conscience left, and wanted to give the people what they ought to read rather than merely the scandal and other things which they might want to read. He expressed his concurrence in the thought that a great value attached to meetings of a social character like the one they were enjoying. He also mentioned the fact that the men present on this occasion belonged to churches whose peculiar plea was to bring about that union of Christians of which Mr. Johns and other newspaper men had seen the need.

### Moving Forward by Moving Backward

The Easter call of the Benevolent Association is a call to move forward by turning backward to Christ. We have been deeply interested in the teaching of Christ and the church. Now there is a growing demand for a return to the spirit and life of the Master and the primitive church. If there is one thing that is made clear by the example and teaching of Christ it is that it is the duty and privilege of his disciples to share each other's burdens, and that they should care for each other in the misfortunes of life. He made such ministry a test of character when he said, "Inasmuch as ye have done it unto one of the

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least of these my brethren, ye have done it unto me."

The apostolic church was fully endowed with the spirit of philanthropy from its birth. In the evolution of the organic life of the church the first function for which provision was made was the work of benevolence. The choicest spirits in the infant church were chosen and set apart to carefully look after the comfort and to save Christian widows and their children from the pains of poverty. When James offered a definition of true (pure) religion, he said it was "to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world." Paul, the first great missionary, never ceased to emphasize this mission of mercy. One of the beautiful fruits of his ministry was the offering made by his Gentile converts to the poor saints in the mother church at Jerusalem. And John, the beloved, who knew the heart of the Master, urges us to "bear one another's burdens and so fulfill the law of Christ."

For a long time the church has neglected this Christlike ministry, leaving it to the secular organizations. The appeal of the suffering multitude has been made without ceasing to the church. At last she is awakening to the fact that her mission in the world is the same as her Lord's. Not since the days of the apostles has the spirit of brotherly helpfulness found such expression as it does today. Hospitals, asylums, orphanages and homes are opening their sheltering doors everywhere. This is one of the most hopeful signs on our religious horizon.

If the church of Christ is to have power in these days when values are to be determined by service, she must emphasize both hemispheres of the Gospel. It is not enough for her to teach the fatherhood of God. She must practice the brotherhood of man. It was the tender, motherly care of the church for humanity in both of its childhoods that touched the heart of the pagan world and won it to Christianity. Do the poor and needy turn to the church as to their best friend? Do friendless children and helpless, homeless old age find the consolation of a practical sympathy in the church? When these questions are answered in the affirmative, then will doubts be dissolved, criticism silenced and the church will be the most popular institution in the world. It is this grace of burden-bearing, sorrow-sharing love that gives charm and abiding worth to all others.

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* * *

### Pregram of the Iowa Ministerial Association.

East Side Church, Des Moines, Ia., April 17-19.

Tuesday, April 17, 7:30 p. m. Address, "The Effect upon Evangelism of the Modern Way," Charles Clayton Morrison, Springfield, Ill.

Wednesday, 9 a. m. "The Art of Presentation," F. L. Moffett; discussion; address, "The Content of Evangelistic Preaching," C. C. Morrison; discussion; Book Review, "The Bible; Its Origin and the Religion of the Spirit," Prof. H. G. Plum, University of Iowa; 2 p. m., "Public Worship," G. B. Van Arsdall; discussion; address, "The Criterion of Evangelistic Success," C. C. Morrison; discussion; Book Review, "The Bible; Its Origon and Nature," H. D. Williams; 7:30 p. m. Address, "Evangelism Among the Disciples, Its Distinctiveness, Its Power and Its Limitations," C. C. Morrison.

Thursday, 9 a. m. "Organization of Forces," H. O. Breeden; discussion; address, "The Modern Movement Toward Christ, Its Scope and Significance," F. W. Collins; discussion; Book Review, "Primitive Traits in Religious Revivals," D. R. Dungan; 2 p. m. "The Preacher's Relation to Civic Reform," S. H. Zendt; discussion; address, "What is the Closest Union of Religious Bodies to be Expected in the Near Future?" Dr. J. Everest Cathell; discussion; Book Review, "The Spirit of God in Biblical Literature," J. K. Ballou; 7:30 p. m. Address, "Our Centennial," W. R. Warren, Pittsburg, Pa.

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### A Suggestion for Bible Schools.

Following a rally of all the Bible schools of the Christian churches in Greater Kansas City, the officers and teachers decided to have a meeting of all the workers in the form of a dinner. Each superintendent received tickets which were sold at 25 cents each and a report was made to the chairman. A reception committee, composed of one member from each of the various Bible schools, was appointed. After a social half hour in the parlors of the church, in which all tried to get acquainted, there followed the dinner and our program, which was as follows:

Bible study, by J. H. Hardin; solo, by Miss Lulu Hayes; Qualifications for Primary Teacher, Mrs. A. A. Buxton; three-minute talks on the subject, How to Impove our School: Quantity, Quality, by the following: Dr. Kate Maginnis, superintendent, Central, Kansas City, Kan.; C. W. McKowan, assistant superintendent, South Prospect; H. H. Borgman, superintendent, Hyde Park; Guy Withers, assistant superintendent, South Side.

Following this the question was asked: "Is this the last, or shall we have future occasions like this, or similar?" It was then unanimously decided that the present committee be retained and two more members added with a view of outlining something for the future and submitting their suggestions to a future meeting. We are better acquainted as common workers in a common cause. We feel that there are other teachers and officers who are facing the same questions we are trying to answer and we feel stronger for this touch of fellowship in the Master's cause.

D. P. Gribben,
Chairman of Committee.

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### "The Victory of Faith."

This is the first sermon in a volume of 20 sermons by E. L. Powell, of Louisville, Ky. I have read them all with great interest; first, because of my high personal esteem for the author and preacher; second, because the church for which he preaches was the religious home of my grandparents and other relatives for many years; third, I had heard that the preacher was a little shaky on "hell" and some other fiery questions. Indeed, I had heard that he was on the borderland of infidelity, and, according to his critics, a deserving subject for the "fire and brimstone" which he had spurned. But I have been glad to find, on examination, that he is "essentially orthodox." He believes there is a hell; he preaches against hell; he pleads with men "to escape the damnation of hell"; but he does not "believe in a material hell." He does not think the Scriptures teach that hell is literally or materially a lake of brimstone, a fiery furnace, a bottomless pit, outer darkness, or any such thing. But no matter whether he agrees with the dogmatic theologians who would consign him to "outer darkness" if he does not hold with them, his hell is bad enough to satisfy the most of people, both as to its Scripturalness and severity.

There are 20 sermons in the volume and 19 of them are on other questions, more delightful, if not more interesting, than the one referred to. All the sermons bear the marks of thought and all of them are felicitous in expression. But, like all published sermons, they can not convey, except by personal memory, the flash of the eye, the ring of the voice or the illustrating and emphatic gesture. They are strong enough to give pleasure to study, simple enough to be easily understood and palatable enough for the most of religious appetites. Such sermons can not fail to do good to the real lover of earnest, honest and faithful teaching.

F. M. Green.
*Akron, O.*

* * *

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# NEWS FROM MANY FIELDS

## Indian Territory.

Three good men have just been added to our Indian Territory forces, namely, J. W. Crow, Checotah; W. J. Fears, Bokchito, and A. B. Carpenter, Atoka. In the past two years our preachers have increased in the Indian Territory nearly four fold. Several good meetings have recently been held, the weather and other conditions considered: At Wilburton, by J. C. Mullens and Frank Brain; at Wynnewood, by O. M. Thomason; at Sulphur, by K. A. Williams, and at Haskell, by D. M. Harris, all under the auspices of our board of missions. L. B. Grogan has closed a meeting at Marlow, another mission. J. W. Ferrell, of Independence, Kan., recently closed a helpful meeting at Purcell, resulting in reviving that work. O. M. Thomason has been in a meeting with home forces at Davis.

The Church Extension has recently made loans to Muskogee, where George H. Farley ministers, and to Tulsa. Muskogee will rebuild. Tulsa will enlarge their building. The new buildings at Okmulgee and Pauls Valley are nearly ready for dedication. Will J. Slater writes that work has begun on a church building at Stilwell, to cost $1,500. The newly organized church at Claremore is also beginning a building.

T. F. Richardson sends in a good report from Ninnekah and Duncan, where he ministers. He will begin a meeting at Duncan April 25. The work at Hartshorn, under the excellent leadership of J. C. Mullens, is taking on new life, and the outlook is exceptionally good. This is also a mission under the auspices of our Indian Territory mission board, as are Tishomingo and a number of other points.—S. R. Hawkins, Cor. Sec.

*South McAlester.*

## The Greenville Meeting.

Our city has always been a stronghold of sectarianism. With a population of 3,500, it supports eight of these churches, demanding the ablest pulpit help of each denomination. It is the home of Greenville College, the single university of the Free Methodist Church, where are supposed to be found the brightest scholars, and where her ministry is educated.

The credit for the ingathering of 140 souls is due to the evangelist, E. E. Violett. Our church has been without a resident pastor for many years; we were even without an organization, the work of the church devolving upon the faithful few, who, determined that the work should not die, remained faithful to the trust committed to them. Moreover our plea has not been held before the people as it should have been; in some instances it has been compromised.

Grasping the situation within a few days, Brother Violett began a series of sermons on "The Plea of the Christian Church," "The Bible Terms of Pardon" and "Godly Living." Within a week the interest was so great that it was found necessary to move to the circuit court room, and yet from this, the largest auditorium in the city, hundreds were turned away nightly Brother Violett's sermons turned the town upside down. Some of the outstanding characteristics met in the religious world by our forefathers had to be met here, and every inch of the way had to be fought. Many anonymous letters were written to Brother Violett, showing him the so-called error of his way, but these he took into the pulpit and handled in such a manner that people could find no escape from the terms of pardon so clearly outlined in the New Testament. Brother Violett's familiarity with the Bible was one of the chief attractions of the meeting.

The membership of our church is more than doubled. We did not get the riffraff, but the very strongest, wealthiest and best people of the city. Brother Violett leaves us with the church organized with a board of four elders and ten deacons made up of the most representative men in the community. In our humble way we upheld Brother Violett's hands and worked with him side by side. The meeting goes into history, considering all the adverse circumstances, as one of the greatest held in our brotherhood.

Tallie Defrees, pastor.

## Illinois.

Although these notes have been silent for some time, the work of our Master in Illinois has been moving forward with unusual vigor. Excellent meetings have been held in Camp Point, Clayton, Literberry, Hamilton, LaHarpe, Canton, Petersburg, Monmouth, Gibson City, Pekin, Lincoln, Cisne, Lake Fork, Versailles, Rantoul, Farmer City, Decatur, Walnut, New Bedford, Yorktown, Abingdon, Catlin, Minier, Danville, Pittsfield, Carthage, Elkville, Duquoin, Loraine, Hillsboro, Arcola and in many other places, while others are in promising progress, and others planning for meetings later.

New houses of worship are being erected or have been recently finished at Streator, Pontiac, Armington, Blue Mound, Minier, Bethany, Cairo, Carmi, Keensburg, New Boston, Plymouth, Forrest, Springfield Third Church and Jacksonville. The latter will have the best house in the state, at least of our people. During their erection evangelistic work and engagement in the great enterprises of the church for the most part goes steadily forward. It is right for a church to thoroughly equip itself for work. But a church building is a means, not an end. If the spiritual house does not keep pace with the material house; if spiritual growth and enlarged enterprise does not come with enlarged material equipment, something is wrong.

The following brethren are just getting well into their work in their new fields: E. O. Sharpe, at Winchester; M. S. Metzler, at Bethany; J. G. McNutt, at Sullivan; C. B. Dabney, at Barry; A. L. West, at Carlinville; O. L. Lyon, at Newman; J. L. Thompson, at Decatur; S. E. Sines, at Loami; G. J. Ellis, at Payson; H. S. Mavity, at Old Bedford; Charles Coleman, at Chandlerville; F. L. Peters, at Grayville; C. D. Haskell, at Williamsville; Walter Cline, at Lewiston, and R. L. Newton, at Normal. We trust all these are the beginnings of long pastorates. When a preacher and people agree to work together for the salvation of the people they should treat each other so well that neither would desire a change, but desire to make it a lifetime partnership, and should plan to this end. Long, enterprising, public spirited pastorates make strong churches.

We most cordially welcome to our ministry in Illinois: F. L. Peters, O. L. Lyon and J. W. Kilburn, A. L. West, J. L. Thompson and G. S. McGaughey. We regret to be called upon to give up from our state and from its great work L. T. Faulders, who goes to Wellington, Kan.; L. H. Stine, who goes to Tipton, Ind.; W. R. Lloyd, who returns to Kentucky; Harry E. Tucker, who has taken up the work in Platte City, Mo., and T. L. Young, who has gone to Nebraska. May the Lord bless their labors in their new fields and make them a blessing to many weary souls, and help them to build up great churches. Our loss is the gain of our five neighbor states, to which these men have gone. We pray, not that our great men should not be called into the regions beyond, but that the Lord of the harvest may send more laborers into his harvest. We are dependent upon the Lord for everything, yet he brings his gifts by human hands.

So we have been working hard to build up the college in Illinois, which trains the men for the Christian ministry, as well as training our other children for larger spiritual usefulness in other vocations. Not a day of its past history has been in vain. The Lord has honored and blessed its men, and many thousands have been turned to righteousness through the men it has trained. There is now a splendid student body in college who, under the wise and devoted training of such men as R. E. Hieronymus, B. J. Radford and Silas Jones, must go forth to be mighty men of God, worthy to join the honored alumni of former years.

But the work, the facilities and the student body must be enlarged. To this end during the fall 24 educational conferences were held in various parts of the state. These included two sessions each. The afternoon meeting was informal, followed by an evening address on "Christian Education." We are grateful for the co-operation which was everywhere accorded and to the lecturers who gave such splendid addresses. Those who appreciate the value and necessity of an educated ministry, and especially the necessity for more ministers, we believe will co-operate in the enlargement of Eureka College. This spirit of fellowship and co-operation to this end is growing.

Every church in the state that we could reach in person or by mail was urged to observe Education day. This ought to be a great factor in solving the educational problem. One hundred and fifty preachers promised to see that the day was observed in their congregations. All have not reported yet, but the reports that are in are very encouraging. Some say they found some opposition in their congregations, but missions and benevolences have their opposers. The true and aggressive can not wait until everybody is ready, or no move would ever be made. Some declined to observe Education day because the church was poor, or small, or in debt, or building, or had plenty to do at home. Is this the wise and true spirit to cultivate? Jesus said, "My meat is to do." Nothing makes churches strong more rapidly than to be doing things, especially if they are reaching the ends of the earth by what they do. To have a part in training 50 or 75 preachers of the Gospel who are soon to be scattered around the world proclaiming the unsearchable riches of Christ is an inspiration to any church.—J. G. Waggoner.

*Eureka.*

## C. W. B. M. in Missouri.

The attendance at the district convention held at Richmond was far below what it should be. Probably the favorite of all the addresses was made by Mrs. Carrie P. Johnson, of Perrin, on "The Day of Opportunity." J. H. Hardin opened the convention and set a high pace, which the women easily maintained all through and which was much appreciated by all. The address by Harry E. Tucker, pastor at Platte City, a new man to the state, was a fitting close to a convention that was so full to the brim of hope and encouragment to all. The splendid women at the head of the district work. Miss Mary Hord and Mrs. B. F. Dougherty, were elected to serve another year. Reports show that not one auxiliary is failing to respond to all calls of the state, and many have reached their apportionments now and have another quarter to pass them. The spirit of the meeting was one of enlargement.—Mrs. L. G. Bantz.

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### A Sunday in Jamaica.

On the morning of March 18 we were in the mission home of the Kings Gate Church. Looking out of our wide open windows, the blue mountains reared their verdant summits skyward. The little valley surrounding us was bright with blossoming trees and stately palms. In the mission house yard were beautiful roses, delicate corallines, brilliant poinsettias, the stately hibiscus, many tinted crotons and nearly a score of other varieties of blossoms. The church yard and mission house grounds are separated by a blossoming hedge. Sitting at the window, we watched the people gather quietly for the service. For 30 years we had been studying the work and people of Jamaica, and remembering them to our Father. At last, to see those we had been trying to serve meant much to us, and made the hour a sacred one. Going through the side gate by way of the vestry into the chapel, we faced a congregation of nearly 200 people. It had been arranged that Brother Richardson should give the sermon, and that Mrs. Atwater and I should speak briefly at its close. Bro. C. E. Randall, the minister, had the service in charge. Mrs. Randall presided at the organ. Miss Ethel, Mr. Frank and Mr. Aubrey assisted with the music. The singing was hearty, worshipful and musical. When the morning psalm was read responsively it seemed there was not a man, woman or child that did not take part in it. When Mr. Randall read the lesson each one opened his Bible and followed him in the reading of it. When Mr. Richardson gave his text it also was found. We faced the people as they listened to his sermon, and if he has such profound and appreciative attention in his home church he must be very happy. He gave them a message deserving the remembrance we are sure it will receive. There were two confessions, young men from the Sunday-school, and two baptisms. After these and the Lord's supper had been attended to, Mrs. Atwater and I gave our messages of greeting. The service was two hours and a half long, yet no one seemed weary or listless. The greetings were warm and hearty. As soon as dinner was over we went to Samaria, a mile to the north, where Mrs. Randall, Miss Ethel, Mr. Frank and Mr. Aubrey conduct a Sunday-school. Here we found between 60 and 70 bright-faced boys and girls gathered. Mrs. Randall called the roll and there was but one pupil absent, and this because of sickness in the family. Mrs. Atwater and I were asked to take the time usually devoted to the lesson study. In talking to the boys and girls and questioning them we were surprised at the heartiness and correctness of all answers given. Their knowledge of the Bible is most creditable to their teachers, Our drive homeward took us past noble banyan trees, lofty palms, shapely lignum-vitae, bright with beautiful blue blossoms, and mangoes, with widespreading branches and glossy green leaves. Mr. Frank Randall drove us into Kingston, which is four miles south and west of Kings Gate, for the evening service at Duke Street Church, so well known to many of our people in the homeland. Bro. J. J. Handsaker is minister of this congregation, and had arranged for Mrs. Atwater and me to give the evening addresses. The house was full, the singing, Scripture reading and prayers were inspiring. It was easy to speak to a people giving such helpful attention, so to us the service was full of encouragement. Mr. Richordson had spoken here at 9 o'clock in the morning. While we were attending to this service in the evening he was with Mr. J. E. Randall at Torrington, and the members gave us glowing reports of his sermon. The drive home to Kings Gate under the glorious stars was full of quiet joy. Our first Lord's day in Jamaica had been a busy one, but most happy as well. We had found those whom we had gone far to see instructed in the Word of God, growing familiar with its teachings, worshiping in an orderly manner, and evidently reaching forward to the better gifts and graces that ever beckon God's children onward. One of the chief joys of the day was the happy gathering about the table after the return from Kingston. There were in the circle Mr. and Mrs. Randall, Miss Ethel, Mr. Frank, Mr. Aubrey, Allan Burgess and Mrs. Atwater and I. Over a fruit lunch we discussed our happy day, each one in the company rejoicing in the Lord and counting himself happy to have had a part in it.—Helen E. Moses.

*Kings Gate, Jamaica.*

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### Bible School Echoes.

We are glad to give a few echoes from the simultaneous Bible school campaign in Kentucky:

Nicholasville.—We shall devote one service to Bible school work one Sunday in April.—H. L. Calhoun.

Owensboro.—Last Sunday we had 380 in attendance and now we are moving for 500. We have had 92 additions in the Martin family revival here.—R. H. Crossfield.

Covington, Fourth Street.—We contemplate making a special effort in our Sunday-school work during next month, especially along the lines indicated by you. In order to stimulate interest we shall probably enter into a contest with the Newport school for the month. I will preach on the work and this, with preparation for the home offering, will be our peculiar work for April.—J. W. Hagin.

Millville.—I am planning a sermon on Sunday-school work. There will be special work during the campaign.—Henry J. Lunger.

Clifton, Louisville.—We shall be in a protracted meeting during most of April with J. Murray Taylor. Our object for the campaign will be to secure additions from our Sunday-school to the church.—J. S. Hilton.

Hoods.—We can not have much Sunday-school during the month of April on account of bad roads, but we shall make a special effort to get new scholars and to visit old scholars. Our school is a "freeze-out" school, but we begin the first of April.—Miss Emma Meadows.

Baxter.—I am in favor of your suggestions in reference to the Sunday-school campaign in the state. We organized our school last Sunday and have sent for our literature. We are going to make an effort as never before in Sunday-school work.—Mrs. Sarah Howard.

Sonora.—We shall direct our energies toward a home department, new scholars and visiting absentees.—S. M. Vinson.

Gee.—We have had no Sunday-school since last December, but we are going to organize next Sunday. The objects of our campaign are to be: new scholars and more thoroughly prepared lessons.—J. M. Worford.

Latonia.—Your plan to have all the churches devote at least one service to the interest of the local Bible school is an excellent one. I am in perfect accord with you as regards this. Already I have announced that my sermons in April shall be along the lines suggested by you, at least one sermon for each church for which I preach.—P. H. Duncan.

Erlanger.—We are going to make special effort to improve the Sunday-school in every department during the month of April. I shall preach one entire sermon on the work of the Bible school in addition to more or less emphasis every Sunday morning.—L. B. Haskins.

Knoxville.—I will address my churches on the subject of the Sunday-school on the third and fourth Sundays in this month. I hope that you will receive much encouragement in this campaign and that the Sunday-school work will receive a great impetus through the efforts of all interested.—H. P. Manning.

North Pleasureville.—I am in sympathy with the Bible school campaign. Our school will try to improve in "better lessons and more new scholars." We expect to observe all the days and to fall into line.—Charles Greenwell.

Lancaster.—We will observe Bible school day with all the emphasis and earnestness of a well organized church. We have one of the best Bible schools in Kentucky.—F. M. Tinder.

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### Ministerial Exchange.

One of our strong California churches desires to employ a man who is able to sing in a high-grade quartet, conduct a chorus choir and act as assistant pastor, with special emphasis on Sunday-school work; salary, $900. Only a man of first-class attainments and genuine religious character will be considered.—Grant K. Lewis, Long Beach, Cal.

Ellis B. Harris would like to correspond with ministers of ability, who are willing to work at a sacrifice, for fields in Washington, Idaho, Oregon and Colorado. Kindly enclose postage and recommendations, which will be returned. Address him at Ritzville, Wash.

The church at Tina, Mo., wants a minister at once; young man preferred. Address Miss Lou Boley.

Miss Mayme Eisenbarger, song evangelist, has open dates for spring and summer. Write her at Bethany, Mo.

L. A. Chapman can put churches in Illinois, Indiana or Ohio in correspondence with a minister of good education and experience. Address him at Mechanicsburg, Ill.

James S. Beem, Gilead, Neb., can hold meetings during the spring and summer.

D. Miller, Bellflower, Mo., can hold a two weeks' meeting in every month. Terms: Expenses, entertainment and free-will offering.

John W. Harrison, Waterville, Kan., wishes pastoral work for one or more country churches. A living salary only is asked and an opportunity to do good.

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# The Brooks Brothers' Meeting at Bloomington, Indiana

DESCRIBED BY THE MINISTER.

The congregation of the Church of Christ, worshiping on Kirkwood avenue, was formed from members that began to meet in the earliest part of the history of the town of Bloomington, Ind. The reformatory ideas thus early took hold of the people. The reorganization took place in 1833. From this the church has grown to its present proportions. J. M. Mathes and Elijah Goodwin were among the earlier preachers. The church has had as ministers and evangelists such men as these and John C. Miller, J. H. McCollough, W. B. F. Treat, in the middle period; A. B. Philputt, W. F. Ross, L. T. Vancleave and T. J. Clark, the present minister, who has served the church for twelve years. Amzi Atwater, one of the present elders, has been with the congregation for more than forty years as minister or elder. The present house, which will hold about 700 people, was built in 1883, but was remodeled five years ago, a Carnegie organ being installed. Three great meetings have been enjoyed by the church during the last six years. One was conducted by A. P. Cobb in 1900, one by R. W. Abberley in 1904, the accessions being respectively 130 and 180.

W. T. and A. K. Brooks.

The greatest of the meetings is that of which it is my purpose now to give an account. W. T. and A. K. Brooks came to us January 27, and in a preliminary meeting on Saturday night began the great meeting which ran into the middle of the ninth week, closing with 583 accessions. At the last meeting Brethren Brooks were with us, we held two services to accommodate the crowds that had long ago outgrown our house. The first service began at 7:15 for outsiders. The house was crowded full. The sermon was short, but earnest, and the invitation was responded to by 25 persons. It closed with several baptisms. The audience was sent away and in ten minutes the house was again packed by the members who were waiting on the outside. The second service was conducted in about the same way, the invitation being responded to by 7 more persons, making 32 for the evening, the largest number for any one day. Among the converts were 140 men counting from 15 years old and upward. Of these 58 were married men. Of this number 34 were joined by their wives. In many cases whole families, including all that were old enough, came into the church. The present membership of the church is about 1,300.

The congregation is now confronted with the serious problem of providing a house equal to the demands of the work. While the old house is not strictly modern in its appointments, it is a good house and for a congregation of 500 or 600 members would be considered first-class. But, like the maiden who has outgrown her frock, we are compelled to meet the demands created by our growth. Some steps have already been taken in this direction. What the final outcome will be the future alone can reveal. Some of the unusual features of the meetings may be of interest.

Three Sunday afternoon communion services were held, to which only the members were admitted. In every case the house was packed to its utmost capacity. The evangelists said that they had never seen such meetings as these were save in connection with our national conventions. They were all deeply spiritual in tone. Another was a Sunday afternoon meeting of a patriotic character for men only, to which the fraternal orders of the city were invited, and a sermon on good citizenship was the special feature. It was a very helpful meeting in every way. A third feature that was unusual was the fact that the last four or five Sunday evening services were so large that the members and children were asked to remain away, and yet the house was packed full and many were turned away. If we had possessed a house holding 1,500 people we could have filled it.

As to the human elements that contributed to the success, I would name discreet advertising, work by the ladies in visiting the homes of the people to extend hearty invitations and to learn of available material, the free reports in the daily papers by the evangelists each day, the splendid music by the choruses and the congregation under the fine leadership of A. K. Brooks, accompanied by special solos, duets and quartets by the leader and members of the regular choir of the church. And last, the faithful preaching by W. T. Brooks, which was plain, simple, earnest, heart-searching, but always gentle; never abusive. One of the men who was brought to Christ said to me: "These men believe in the Gospel which they preach." That, I think, was a great element in their strength in winning the attention and sympathy of the people.

Thomas J. Clark.

The strongest impression from it all left on my mind is that the Gospel of Christ is still the power that God uses to save men when the minister truly believes in it and preaches it in fidelity and love.—Thomas J. Clark.

Christian Church at Bloomington, Ind.

## A Word from the Evangelist.

Some have considered southern Indiana a hard field, but I have been in four revivals in recent years on the southern end of the Monon., viz.: Jeffersonville, Salem, Bedford and Bloomington, and I do not believe there is a better field anywhere than this section of the great state. Our meeting just closed, resulting in 579 additions while the evangelists were present, was remarkable in many ways, and some deductions can be made that will be of value to those who are studying situations in successful churches.

1. Long pastorates are essential to permanent and constant growth. Brother Clark has been leading the work here for twelve years, and has a great and good influence.

2. Long meetings are the kind that count for the most good. We continued nine weeks, and there was a constant increase of interest and power each week, the last night witnessing 32 additions. The treasury had a good surplus every week and the new members pledged $1,600 to the annual current expense fund, and former members increased their pledges to the same sum, making $3,200 increase. Not only so, but the new members will give several thousand dollars to the new church. If all our churches contemplating meetings would plan for a two months' campaign they would reach thousands of adults who are never reached in a short meeting of four weeks.

3. Our people need larger and better church buildings. It will pay us from every view point. We have had to preach here to separate sections, asking all members to stay at home on Sunday nights and at the communion services asking all outsiders to remain away. Our building would not seat over 700.

The Bloomington church is a mighty spiritual force. They will build; they will grow. This revival is but a foretaste of better things to come.—W. T. Brooks.

# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to THE CHRISTIAN-EVANGELIST.

Colorado Springs, Col., April 8.—Nineteen additions at regular services to-day.—Crayton S. Brooks.

Special to THE CHRISTIAN-EVANGELIST.

Springfield, Ill., April 8.—At Sturet street church there have been 62 additions in 12 days. W. F. Shearer is preaching.—C. H. Altheide, singer.

Special to THE CHRISTIAN-EVANGELIST.

New York, April 8.—Stopped off at Anderson Monday night; twenty more added; making 1,261 total. At Lenox avenue 27 to-day; 62 to date. Lichtenberger is an earnest worker and the field is hard.—Scoville and Smith.

Special to THE CHRISTIAN-EVANGELIST.

Streator, Ill., April 6.—Evangelists William J. Lockhart and Garmong closed a splendid meeting here with one hundred and two accessions, and four hundred dollars pledged by the new converts toward the year's current expenses.—Charles D. Hougham.

Special to THE CHRISTIAN-EVANGELIST.

Marion, O., April 8.—Dedication successful; 6 additions; an all round good day; great crowd. The mayor of Marion delivered a splendid message. So did Revs. Bailey and Rourke. We will have a great revival.—Bruce Brown, evangelist; N. M. Field, singer; O. D. Maple, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Hutchinson, Kan., April 9.—James Small, evangelist, and Una Berry, singer, still continue meeting here. Twenty-two days, 125 additions. Three hundred people turned away from house last night; eight hundred heard sermon. Sunday-school high water mark; attendance three hundred sixty-three. Preaching strongest ever heard here. Church greatly strengthened.—Elmer Ward Cole.

### Arkansas.

Courtney, April 2.—Four added yesterday at regular services—1 by confession, 2 by letter, 1 by statement.—J. A. Allen, Piedmont, Mo.

Fayetteville, April 6.—Five baptisms at the First Church this week.—N. M. Ragland.

### California.

Hanford.—Five additions recently. C. W. B. M. auxiliary organized four months ago has a membership of 25 and is doing good work.—C. C. Bentley.

Pasadena, March 30.—Our four weeks' meeting, conducted by J. V. Coombs and J. Walter Wilson, closed with 32 additions—12 by baptism.—Sumner T. Martin.

Pasadena, April 4.—Five additions recently—3 by confession, 2 from another religious body.—Sumner T. Martin.

### Illinois.

Olney, April 3.—There have been 21 additions since March 11. Future outlook is bright.—Minnie M. Dailey, Clerk.

Decatur, April 5.—Six additions at the Christian Temple last Lord's day; 87 since November, 1905.—J. L. Thompson, Minister.

Irving, April 2.—Our meeting closed with 14 additions—9 by confession and 5 by letter and statement.—L. Hadaway, Pastor.

Lewiston, April 4.—Eleven additions recently—7 by confession, 3 by letter, 1 by statement.—Walter Kline.

Rock Island, April 2.—Two confessions yesterday. We enter into the union evangelistic campaign, to begin April 15, under the direction of W. E. Biederwolf. I just closed a short meeting in Moline, Ill., and organized a mission church with 14 members.—O. W. Lawrence.

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Carbondale, April 2.—One added yesterday by letter.—A. M. Growden.

Mattoon, April 2.—I have just closed a 16 days' meeting at Princeton, with 56 additions—51 by confession, 5 otherwise. The church is in good condition. C. C. Carpenter, the pastor, will continue the meeting. I have just begun my work here; 2 additions by statement yesterday.—D. N. Wetzel.

Camargo, April 6.—One addition by obedience.—J. A. Lytle, Urbana, Ill.

### Indiana.

Kendallville, April 2.—Three additions recently—2 by confession, 1 by letter; 39 added since Jan. 1. I held a short meeting at Corunna, resulting in 10 additions—7 by confession, 2 reclaimed, and one from another organization. There have been 20 added in outside meetings this year.—J. D. Hull.

Lawrenceburg, April 3.—We have just closed a three weeks' meeting, conducted by R. W. Abberley, of the Walnut Hills Church, Cincinnati, O., with 27 additions. H. K. Shields and Mrs. L. S. Miley assisted in the song service.—J. D. Garrison.

Muncie, April 1.—Began meeting yesterday with home forces; 14 additions—10 by confession. Crowded house. W. H. Allen is the minister.—E. P. Wiles.

### Indian Territory.

Sapulpa, April 4.—Two confessions since last report. Money is being raised for a new church building, which we expect to have under construction very soon.—A. M. Harral.

### Iowa.

Burlington, April 1.—Thirteen confessions last month at regular services.—F. D. Eisenhart.

Vinton, April 1.—Six additions to-day—4 by baptism and 2 by statement.—A. B. Elliott.

### Kansas.

Toronto, April 5.—We have just closed a short meeting at Mt. Pleasant school house, near here, with 15 additions. J. A. W. Brown, of Moline, conducted the meeting.—Albert Daniel.

Hoxie, April 4.—Forty-seven additions in ten days; interest increasing. N. A. Stull, of Highland, Kan., is doing the preaching.—E. H. Dolbeare.

### Kentucky.

Henderson, April 6.—Three accessions recently—2 by statement, 1 by confession.—William A. Ward.

### Minnesota.

Fairmont, April 4.—Meeting ten days old—7 additions.—J. P. Childs, Evangelist.

### Missouri.

Kansas City, April 2.—One baptism at Converse yesterday. Twelve baptisms recently not reported.—Clyde Lee Fife.

Montgomery, April 2.—Two additions by letter yesterday. I have just closed a short meeting at Louisburg, with 12 additions—9 by baptism, 2 by letter, 1 restored.—W. A. Meloan.

St. Joseph, April 2.—Two added by letter at Mitchell Park Church yesterday.—C. A. Lowe.

Kansas City, April 3.—Six additions by letter recently. Our Bible school rally was a success, there being 322 present, and an offering of $133 made for our organ fund.—Louis S. Cupp, Pastor.

### Nebraska.

Fairfield, April 1.—Five additions by confession last month.—H. C. Williams.

### New York.

New York City, April 2.—Prospects bright for a good meeting; 27 additions to date.—J. P. Lichtenberger.

Niagara Falls, April 3.—Four additions by confession recently.—J. A. Wharton.

New York, April 2.—Twenty-six confessions here. House full. Two large choruses. Results are beyond all expectations of the most sanguine Gothamite.—W. E. M. Hackleman.

### Ohio.

Akron, April 2.—Meeting two weeks old; 32 additions; home forces. C. A. McDonald, Pastor.

Norwood, April 4.—Six additions recently—5 by letter, 1 by statement.—Joseph Armistead, Minister.

### Oklahoma.

Carmen, April 4.—Fourteen additions recently.—M. B. Ingle, Harper, Kan.

Oklahoma City, April 5.—Twenty-two additions recently, making 251 since I began work here, September, 1904.—Sherman B. Moore.

### Oregon.

Halfway, March 26.—Meeting closed with 20 additions—18 by baptism, 1 reclaimed and 1 from another religious body. This congregation is greatly in need of a pastor.—Frank E. Jones, Corvallis.

### Philippine Islands.

Vigan, Feb. 17.—Five baptized.—Hermon P. Williams.

### Texas.

San Antonio, April 2.—Four additions yesterday—2 by baptism.—D. D. Boyle.

Denison, April 4.—Fourteen additions during March, making 56 in the seven months I have been here.—George W. Lee.

Austin, April 7.—Twenty additions recently at regular services—8 by confession, 2 by restoration, and the remainder by letter and statement.—J. W. Lowber.

* * *

## The Evangelization of the World in this Generation.

(Continued from Page 458.)

teers, the majority of them men, will answer the call of the churches this year. Prior to January 1, 1906, two thousand nine hundred and fifty-three of them had sailed on the King's business. What have the "rank and file" of the churches of Christ to say to this? What does it all mean? As Mr. Mott said, either a revival or a dreadful display of hypocrisy must follow this convention. It means that God is working among the choicest and brainiest of America's young manhood and womanhood. It means a closer union abroad and a closer federation at home, and an ultimate closer Christian union at home. The cry that our particular ensign is in danger will not appeal to the men and women who are going to be the forces during the oncoming years, and who see great continents neglected while the churches are painting old banners and not winning much new territory.

PAUL MOORE.

* * *

## An Introduction of Mr. Thomas Kane.

Mr. Thomas Kane, of Chicago, whose advertisement in connection with the Winona movement, so widely and favorably known, appears in this issue of THE CHRISTIAN-EVANGELIST, is a type of Christian business man whose tribe we hope to see greatly increased. While engaged in large business enterprises, Mr. Kane finds time and means to devote to public enterprises for the intellectual and moral welfare of the people. The Winona movement, under the able and wise management of some of the leading business men of the country, has had a remarkable success. We take pleasure in introducing Mr. Kane to our readers as a thoroughly reliable Christian business man, who, in addition to his work in connection with Winona, is the author of a number of tracts on the subject of giving which have had a wide circulation as coming from "A Layman." The most widely known is, "What we Owe and How to Pay It." His statements may be taken at par. We have no hesitancy in commending him to the confidence of our readers.

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## *Sunday-School*

*April 22, 1906.*

### JESUS THE SINNER'S FRIEND.—Luke 7:36-50.

Memory Verse, 47.

Golden Text.—Thy faith hath saved thee; go in peaec.—Luke 7:50.

We are indebted to Luke alone for this incident which none of the other evangelists reports. We could not well spare it from the list of our Lord's words and deeds, for it is in many ways highly characteristic of him.

Simon the Pharisee wished Jesus to dine with him. Jesus was already looked upon with suspicion by the Pharisees, but they had not altogether declared war upon him. He was a distinguished person, and even a self-righteous Pharisee perhaps felt some honor in entertaining the popular teacher. But it was a condescending and uncordial hospitality which did not even trouble itself to provide the ordinary conveniences which courtesy required of an oriental host. Perhaps the spirit of Simon's invitation was akin to that of some modern "entertaining," whose motive is not friendship, but the desire to attract attention and create favorable comment.

A sinful woman entered. In the familiar language of Scripture, the term does not at once convey to us its full force. She was an outcast, of that forbidden caste whose very presence we, like the Pharisee, righteously feel to be a contamination. She had forfeited not only virtue but respectability. Many large sinners contrive to remain respectable, and your Pharisee is never surprised or shocked at the idea of associating with a respectable sinner. But the woman was not respectable. Yet Jesus permitted her to anoint his feet, and did not count her touch pollution.

The Pharisee mentally criticised the Master; first, doubtless, because he was looking for a chance to criticise, and second because he was afflicted with the myopia of self-righteousness and perfunctory religiosity. The self-righteous and self-appointed judges of their fellow men are always shortsighted. Like this Pharisee, they see only sinners where Jesus saw people. They see only breakers of the law, where Jesus, looking deeper, saw human hearts that throbbed with real human emotions. They see the malefactor deserving only contempt, ostracism and punishment, where Jesus saw the penitent, bearing the image of God, defiled but undestroyed.

There is no more important lesson than this that we may learn from Jesus. Men are still men and women still women, even in their sins. To say that a man is a sinner may be true, but it is always an incomplete statement, for it leaves out of account the great human values which still abide in him. If a wicked man were but a personification and instrument of sin, we might better try to destroy than to redeem him. But he is also a spirit in the likeness of God with a worth which not even his sin can destroy.

This is the ground for the passion for souls which all great spirits feel, and for that love of men of which even some people who think themselves irreligious have given proof. Man has a worth, which resides not in the incidentals of his birth or fortune or even of his virtue, but in his essential and fundamental manhood. He is therefore worth saving, and worth loving.

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## *Midweek Prayer-Meeting*

*April 18, 1906.*

### BY THE SEA OF GALILEE.—John 21:1-19.

There is an air of sacred romance about sailing to far lands as heralds of the cross; there is a glory in preaching to eager thousands all would gladly enter into; but after all, the proof the Savior seeks of our love for him is that we feed his sheep and care for his lambs, and no other flocks are dearer to him than surround us day by day.

> "And when I read the thrilling lore
> Of him who walked upon the sea,
> I long, O, how I long, once more
> To follow him in Galilee!
>
> O, Galilee, sweet Galilee!
> Where Jesus loved so much to be;
> O, Galilee, blue Galilee!
> Come sing thy song again to me."

It matters not to what Jesus alluded when he asked Peter, "Lovest thou me more than these?" Men may learnedly argue whether the comparison was between lovers or between Jesus in his poverty and the world with its wealth and laurels, but to us the question comes, "Is Jesus first in your affection and ambition?" With him and the Kingdom first all things are ours, and we are his and all is well forever more.

The right side of the ship was the side on which Jesus told those fishermen to throw the net, regardless of the point of the compass. This should be our guide in all our affairs. The right thing to say and do, the right place to go, the right character to be, are all just where Jesus would have us go, just what he would have us say and do and be, and then our nets shall always be filled with treasures of some precious sort.

Said the Savior: "Go tell my brethren, that they go into Galilee, and there shall they see me." Jesus kept the appointment. And wherever he has promised to meet us, there will he be found if we keep the conditions of the appointment. He will meet the rich in the office to help sanctify their wealth; the poor in their need with assurances of love and a heaven after a while; the sinner in his penitent moods to forgive; the aspiring Christian to help him to higher altitudes of faith; the captive in his grave to liberate him and bear him aloft to the Father's house of many mansions.

Meeting Jesus: The shepherds, in wonderment (Luke 2:15-20); Simeon, in ecstasy (Luke 2:25-35); the wise men, with tribute (Matt. 2:1-11); the rabbis, in astonishment (Luke 2:41-47); the common people, with gladness (Mark 12:35-37); the true-hearted, to follow him (John 1:35-51); Zaccheus, to be converted (Luke 19:1-10); Martha and Mary, to be comforted (John 11:1-46); Nicodemus, to acknowledge his divinity (John 3:1,2); Pilate, to pronounce him innocent (Matt. 27:11-24); the disciples, in the mountain, to worship (Matt. 28:16-18); Paul, en route to Damascus (Acts 9:1-9); John, in Patmos (Rev. 1:9-20).

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Jesus was wholly void of guile, yet he knew guileful men would assail the fact of his resurrection and seek to destroy all the sweet hopes springing from his open grave. Anticipating this and wishing to thoroughly buttress the faith of his disciples he repeatedly manifested himself to them and amid a great variety of circumstances. Amidst the aroma and gustatory delight of that banquet two senses testified to a superhuman presence. There and at other times they saw and heard him and handled him so they knew he was of flesh and blood and not an apparition. All five of men's senses testify that he lived again after death, and we believe that because he lives, we shall live also.

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## *Christian Endeavor*

**By GEO. L. SNIVELY**

*April 22, 1906.*

### THE LORD'S DAY: HOW TO KEEP IT HOLY.—Luke 6:8-10; Ex. 20:8-11; Rev. 1:9-18.

**DAILY READINGS.**

| | | |
|---|---|---|
| M. | Keep Sunday by Resting. | Ex. 16:5,22-30. |
| T. | **By Worship.** | **Ps. 92:1-15.** |
| W. | Polluting the Sabbath. | Isa. 56:2-7. |
| T. | The Reward of Keeping. | Isa. 58:8-14. |
| F. | Jesus Kept the Sabbath. | Luke 13:10-17. |
| S. | Hearing and Teaching. | Acts 13:27,42-52. |
| S. | Topic. | |

There are yet Patmos revelations of love and grandeur and immortality for all of us who will truly enter into the Spirit on the Lord's day.

Now that spring is making countrysides and city parks so alluring, we Endeavorers should keep in vivid memory that part of the pledge wherein we covenant faithful attendance on all the Lord's day services of our church.

They miss the sweets of Lord's day who regard it as a period of obligation rather than of privilege. Even its prohibitions are steps lifting us up into the realms of what ought to be, where faith, hope and love prevail and joy reigns supreme.

The distinguishing characteristic of the Sabbath was rest, that of Lord's day is worship. The rest that comes to the Christian on this day is that inhering in change of employ rather than in surcease of activity. Most Christians are busier on the Lord's day than on other days, yet they return to secular duties Monday rested and nerved to splendid endeavor. In seeking the Kingdom first they find much besides.

Those of us who labor may well have wholesome fear of the "Continental Sunday." One of the surest penalties of general American godlessness would be our deprivation of this sweet day of rest; for seven days instead of six would stern necessity lash us to our tasks nor allow us greater remuneration. For the sake of tired bodies and jaded minds, if for no higher consideration, we should keep the day sacred and pitch the music of our lives to its moral tone for all the week.

None of God's laws is arbitrary. All are expressions of philosophic principles in harmony with our greatest good. In Moses is found the best system of dietetics known to science. Our physical nature demands its Sabbath rest. Infidelic France would improve (?) the Law by making every tenth day a time of rest, but the wasting vitality of her people revealed they were sinning against themselves as well as against God. Every transgression brings a recompense of reward not simply because the divine commands are violated but because our welfare and happiness are found only in harmony with every word our Lord has spoken.

What wonderful testimony the observance of the Lord's day bears to the resurrection of Jesus! In six days God made the world. He rested on the seventh day and hallowed it. For thousands of years it was the sacred day of Israel. But soon after the burial of Jesus another day takes its place in the calendar of holy days, and when one would ask of his neighbor, "Why this change?" the answer was, "It is the Lord's day." On this day he arose from the dead, and under the guidance of the Holy Spirit, men began to celebrate resurrection day as of greater consequence than the one commemorating the consummation of creation. Had this change been made ages after the alleged resurrection, its testimony had not been so striking, but it began to be made at once, when the presentation of the dead body would have stopped its progress. Skepticism can not account for this historic change of days.

❋ ❋

## Irenics and Polemics.

(Continued from Page 461.)

round thinking it was the ocean. But one day I made a leap which gave me a look over into the illimitable sea. I could rest no longer, but leaped right over into the glorious expanse of truth and have never gone back.

At the same time, Dr. Mead considers that not only are there not materials for a complete theology, but the materials which exist are contradictory. Now, this sets me wondering what Dr. Mead thinks of the Bible. It seeems to me like asserting that there is no gold in the gold mines of the world, no money in the treasuries, no wheat in a field full of wheat, no fruit on a vine loaded with grapes, no love in the heart of a fond mother. I do not like this kind of sweeping conclusion. It is one of the most dangerous forms of undogmatic assumption. It sets up a fresh phase of the old difficulty in a repellent form. It affects to avoid dogma but really renews it.

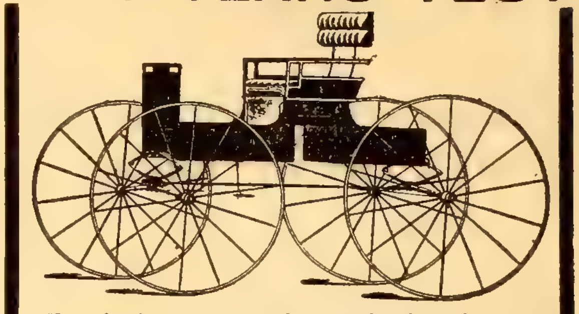
### Must We Give Up Theology?

Dr. Mead will puzzle many of his American and British readers. He carries, as I think, his pet idea too far. After telling us that we are without material for a complete scheme of theology, and that the materials which exist are contradictory, he reminds us that there are antitheses in theology, in philosophy and in life. He does not claim to have discovered these antitheses. He claims simply to set them forth impartially and unreservedly. There was a time when such an attempt would have been resented from both sides, and assailed both fiercely and successfully. But that time is past. The discovery of antitheses is one of the discoveries of our wonderful age, and a book chiefly devoted to setting them forth theologically is welcome. But I am glad to note that the accomplished editor of "The Expository Times" warns us that there is just one caution to be observed. He admonishes us that we should see to it that in setting one antithesis over against another we do not resolve the knowledge of God into nothing. It would be a poor result if Irenic Theology were to leave us without a theology at all.

### Personal.

I conclude this article, as I commenced it, with personalia that may interest some of my American friends. It delights many of us here in England beyond measure to hear that our dearly loved Bro. G. T. Walden is about to sail from Australia for a holiday visit, the first portion of which he will spend here and the latter part in the United States. He is well known in London, where he was highly esteemed as the pastor for a few years at West London tabernacle. There he won a host of friends. He was a pattern pastor, but his native Sydney called him loudly to return. He is also a favorite in certain spheres in America, where he studied for the ministry and did some ministerial work as a very young man.

TWO YEARS TEST



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# People's Forum

### "A Refreshing Restatement."

To the Editor of THE CHRISTIAN-EVANGELIST:

I have just this very morning finished reading Brother Garrison's invaluable work on the Holy Spirit, and in a very humble way wish to give myself the pleasure of complimenting the author. There is no doubt but what he has rendered our cause an inestimable service if only the book may have wide publicity. The attitude toward the Holy Spirit, hitherto largely made prominent and taught by our people, has been very disappointing. He has given this matter a most refreshing restatement and really from the Scriptural standpoint also. I shall read the book again very soon.

Please send me THE CHRISTIAN-EVANGELIST. I like your attitude on the question of union, as I was favored with some sample copies lately. F. E. LUMLEY.

*Wychwood Park, Ontario.*

### No Basis of Federation in Oregon.

To the Editor of THE CHRISTIAN-EVANGELIST:

To those unduly concerned about the situation in Oregon relative to the federation question, I desire to say that we, in Oregon, have not yet adopted any form of federation. Brother Chalmers McPherson, in THE CHRISTIAN-EVANGELIST of March 15, says: "If the constitution recently adopted by the Oregon federation of churches is a correct interpretation of that proposed by the New York conference, etc." Fearing that a number of others may have the same impression that Brother McPherson has, I feel a correction should be made in your columns. Let me say:

1. There is no such thing in existence as "The Oregon Federation of Churches." The churches of Oregon have not yet agreed on a basis of federation. So, of course, no constitution has been adopted.

2. The Maine basis of federation was proposed before a committee representing several religious bodies of the state. This basis is eight years old and therefore is not an interpretation of the basis proposed by the New York conference.

3. This Maine basis was strenuously opposed by other religious bodies, notably the Baptist, in joint committee, that our committee, of which I am a member, with Bro. J. F. Ghormley and Bro. Davis Errett, hardly needed to raise any protest. This clearly shows that others are as fearful of some forms of federation as we are.

4. While a number of our preachers in Oregon have expressed themselves to me as favoring some form of federation, there is not one that would consent to the adoption of a basis that would prevent our people in this state from preaching the gospel and planting simply churches of Christ anywhere we wanted to. And I know of no advocate of federation among us who would consent to adopt such a basis.

5. So far as Oregon is concerned, brethren, quiet down. Don't lie awake, fearing that a whole state is going to secede and join the ranks of sectarianism, either inside our own brotherhood or outside.

*Portland, Ore.* E. S. MUCKLEY.

[And yet many good brethren have almost torn out their hair over the "Oregon Basis of Federation," and have almost torn out *our* hair because we did not print the proposed basis entire, instead of pointing out its objectionable features as we did, and showing why it could not be adopted. One editor, with a genius for misrepresentation, has insisted that this "Oregon Basis" was the real interpretation of the New York basis, occurring, under it, etc. Now, it appears that it is the old Maine plan of federation, which had been in use eight years in a state where the religious people have scarcely heard of the Disciples! We have said to our critics, "Wait till the churches of Oregon adopt something and we will print it." They have not yet adopted any plan, and when they do we venture to predict it will not contain the features to which we objected. All this ought to make some people feel ashamed, but we are afraid it will not.—EDITOR.]

### Federation in France.

To the Editor of THE CHRISTIAN-EVANGELIST:

Surely I am not the only reader of THE CHRISTIAN-EVANGELIST who would wish the Assistant Editor had followed his impulse of relieving his mind on some questions, in spite of all considerations. It would have relieved their own minds, too. One feels "outre" at the way some of our leading papers—(alas, for the blind readers who do not see the heavenly light and have not the sense to quit reading!)—oppose the beautiful movement of federation and bring "opprobre" to our brotherhood. Don't they see they are putting the Disciples in contradiction with their own aim? Is it from our own brethren (?) that the false note must come in the symphony of union of God's people we are supposed to advocate and bring about? One is ashamed to make it known to others, outside the family circle.

I was so enthusiastic at the movement of federation that I sent my beloved CHRISTIAN-EVANGELIST to Christian friends in France, and continue to do so, that they might know us better—faults and all. But it makes one humble to reveal to outsiders such weakness—unscripturalness—as the article, "Are They Scriptural?" (Feb. 22, p. 242), and the note on the Kansas City preachers. Happily "A Point of Order" puts a little balm on one's ruffled feelings. Would to God all the frightened Disciples would read and understand and join the company of the rejoicing ones! The French Disciple-Baptists are bringing about a movement on the lines of the American federation. There is a splendid awakening in France now that the separation has released the bondage of the Reformed church. Federation and revival have been in the air some time past.

Of course, this is just to release the feelings of a lonely reader, and to convey sympathy and good wishes from an old acquaintance of the old world.

C. SCHWEIGHAUSER.

*Wing, Oakham, England.*

### Did Not Unite.

The Congregational church of Mankato, Minn., E. L. Heermance, pastor, invited the Christian church of the same place, the writer pastor, to appoint a committee to meet in joint session with a like committee appointed by themselves to confer with reference to a union between the two churches.

We answered their letter and announced our committee. We left to them the call of the first joint meeting. At the same time the two churches united in calling an open conference on the question of Christian union, to be held in the Y. M. C. A. building, in which all churches and Christians interested were invited to participate.

Each committee put its platform of union in writing and turned it over to the other before the first joint conference. The result was the platforms were not read in the joint committee meeting. The Congregational pastor could not wait for prayer or organization of the joint committee, but at once jumped upon the section on the ordinances and said they would not give up "the right to sprinkle and baptize infants" and that there was no use for further discussion. Our committee replied, "We are here at your invitation, and hold ourselves at your service to meet with you as often and as long as you desire." But the joint meeting thus ended.

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In the public conference on union, the Congregational pastor made an address and stated their basis of union. This was answered by an address by the Christian pastor with a statement of our basis of union. Then followed a general discussion in which many took part. Many questions were asked giving us a fine opportunity of making our position understood. This conference was presided over by the pastor of the Presbyterian church. He, all the pedobaptists and the reports in the papers belittled our differences, trying to make it appear that "the *form* of baptism" was the chasm between us.

Our committee, expressing its disappointment that the effort for union was so easily given up, asked the Congregational committee to meet with us to search the Scriptures with a determination to find a basis of union. They replied: "We do not care to discuss the teachings of the Scriptures, especially on the subject of baptism." Thus ended this effort for union. But great good was done. The spirit of the open conference, which was well attended, was all that could be asked. All the letters that passed between the two committees and the addresses of the two pastors, including the platforms offered, were published in our two daily papers; and the discussion was taken up by the papers of the adjacent counties. It was a great opportunity to get our plea before the public, and we made the best of it.

E. S. ORR.

[The foregoing report of the failure of the two churches above mentioned to unite, illustrates the fact that we have not yet gotten to a point where we can bring about a complete union on the New Testament basis. Probably the members of the Congregational church were actuated by concome so united in spirit that they will see members of the Christian church. What is needed is some method of working together that will not compromise the conscience of either church, until they can learn of each other and of Christ, and become united in spirit that they will see their way clearly to a union of organization. This is what federation proposes to do. It takes Christian sentiment where it is to-day and offers a practicable basis of co-operation, which, so far as we can see, is the best possible method of coming to a better understanding of each other and of the New Testament teaching on the subject of union.—EDITOR.]

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## *Current Literature*

### "The Plea of the Disciples of Christ".*

This little volume from the pen of W. T. Moore and the press of the Christian Century Company, Chicago, is a valuable contribution to the current literature on that subject. Dr. Moore is a vigorous thinker, and what is quite as important, he has the courage of his convictions. He has long been identified with the religious movement whose position he treats, and had the privilege in his young manhood of sitting at the feet of "the Sage of Bethany," and ought to know pretty well, if any living man does, what our religious movement stands for. In this little volume he gives the public his mature thought on the subject. It is eminently worth reading by the younger generation of Christians who stand committed to this plea.

As even the sun has spots on it, we note some things in the book that seem to us subject to criticism. The volume is hardly "unique" in that it criticises abuses and misconceptions which the Disciples have been guilty of. Every writer, so far as we know, has felt at liberty to do that. Few have done it more discriminatingly than the author of this volume. We regret the frequent use of "Disciple" as an adjective. "Disciple doctrine," "Disciple movement," "Disciple position," we believe to be inadmissible phrases. The author makes a strong defense of the name, "Disciples of Christ," which is quite proper. We would like to see the use of the term "Disciple," as a qualifying term, entirely eliminated from our literature. We believe the author's treatment of the Holy Spirit is inadequate, not so much, however, in stating what the position *has* been, as stating what it *ought* to be.

On the whole, it might be said the work is too *theological* to be a statement of our position, which has been rather non-theological. It is the author's view of the theology that is *involved* in our fundamental position, and therefore better adapted to didactic use within the body, than a popular statement of our position for those without. It is, however, on the whole, very good theology. Some of the illustrations used are very happy, as that of the boiling point of water; one at least seems to us rather unfortunate, that of the gun, in which baptism takes the place of the trigger. We hope that will be revised out of future editions. The *mechanical* idea of baptism is too prevalent now, and the author himself is far from intending to favor that view.

But these are mere spots, as we said, on the face of this new luminary, which, in spite of them, emits a steady, true light on the old paths. We welcome the volume and bespeak for it a wide reading. These little criticisms we hope will whet our readers' appetite for it.

◆

God's Choice of Men. By Rev. William R. Richards, D.D. Chas. Scribner's Sons, New York. $1.50 net.

In this book the author emphasizes the fact that God calls men; that he calls all men; that he calls them to a fruitful, willing, free, grateful, generous, personal service. The doctrine of election here presented is quite a swing from the old-fashioned Calvinism.

◆

Tarbell's Teachers' Guide to the International Sunday-school Lessons for 1906. By Martha Tarbell, Ph.D. Pages 637. The Bobbs-Merrill Company, Indianapolis. Price $1.25.

This is the first issue of what will probably be a regular annual guide prepared by the present editor. It merits a cordial reception, for in get-up and matter it is superior to anything we have yet seen in the way of a guide to the Bible-school lessons. The author shows wide reading and has culled with great discrimination from the best writers, every extract being duly credited. The original part is also excellent. Leading off with some suggestions to teachers and an explanation of the synoptic gospels, individual lessons for the year on the Life of Christ are presented, the plan being to first give some historic data and follow this with the lesson text, then the explanation of words and phrases, and suggestive thoughts from helpful writers. Light from writers on oriental life is sought, after which there follow some paragraphs on the subject of the approach the lesson, for younger and older people. Lesson thoughts and illustrations from many sources come next, while some sentence sermons bearing on the theme under consideration are wisely selected. The lesson summary is given and subjects chosen for Bible class discussion. Work to be assigned for the next lesson is then suggested and a brief summary of the things of the Biblical narrative between it and the lesson just studied is outlined. The author is scholarly and has produced a scholarly guide, but it is a practical one and ought to be a great help in Sunday-school work.

◆

Religion and Politics. By Rev. Algernon Sidney Crapsey. Thos. Whittaker, New York. $1.25 net.

A series of thirteen stimulating sermon lectures delivered to the congregation over which he is pastor, in the first nine of which are clearly set forth the relations of the church and state from the beginning of the Christian era down to the Reformation and the rise of the national churches. The last four chapters deal with "The Relation of Church and State in the United States," "The Commercialized Church in the Commercialized State," "The Present State of the Churches," and "The American Church-State." These essays, fresh and vigorous, are the product of a mind which possesses in large measure the insight essential to the treatment of such a theme. Religion and politics historically have been associated, and from the very nature of the case can not be dissociated. In fact, for the author, they are one.

◆

Ten Plagues of Modern Egypt. By Isaac Newton McCash, A.M., LL.D., superintendent Iowa Anti-Saloon League, President Iowa Children's Home Society, Des Moines, Ia. With introduction by President J. A. Beattie, A.M., LL.D. Personal Help Publishing Company, Des Moines, Ia. Price $1.

This recent volume from the pen of Dr. McCash, who has been leading the temperance forces in Iowa as superintendent of the Anti-Saloon League, is a timely contribution to the work of modern moral and social reform which is so prominent a characteristic of our times. The book is happily named. The Ten Plagues of Egypt are taken to represent as many of our modern plagues which corrupt our present civilization. The subjects treated are: "Divorce"; "Amusements"; "Municipal Misrule"; "Corrupt Journalism"; "Lynching"; "Social Impurity"; "Our City Carnival"; "Murder—Self, and Others"; "Gambling"; "Intemperance"; with a concluding chapter on the Civic Conscience. In his introduction the author says that "Many favorite gods of the Nile have lost their names, but their spirits have transmigrated and live in modern forms." A trenchant chapter is devoted to each of the subjects named. The book will be found to be an arsenal for facts and arguments in pushing forward the cause of moral and political reform.

One who makes it his business to look into the darker side of our modern life is apt to grow pessimistic, but pessimism is no part of the creed of the author. He believes these evils can be remedied, and points out the remedies. The chapter on intemperance, as might be expected, is a most important one. It should be studied be every one who loves humanity. Truly does the author say: "The liquor business in our land is one of the most alarming things that it is possible to contemplate. Considering its almost unlimited wealth, its unscrupulous methods, its power to corrupt politicians, members of legislatures, even the courts; its persistent evasions of law and order; its contempt for all law, human or divine—we may well tremble for the future stability of the government of this country."

We shall hope to make frequent quotations from this work. The author has rendered splendid service to both church and state in the production of this volume and we could wish that its circulation might reach into the hundreds of thousands.

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*"The Plea of the Disciples of Christ," by W. T. Moore, M. A., LL.D., Chicago. The Christian Century Company. Price, 35 cents.

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## OBITUARIES.

[Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

### FERGUSON.

A. J. Ferguson died at his home in Huntsville, Mo., Feb. 24, 1906. He had been a Disciple for over 60 years. The congregation loses one of its men of real merit. The entire town mourns his loss, as he was loved by all. In his long life of 78 years, there is no record of stain. He lived near the ideal life as men seldom live, and passed from earth the admiration of all. There was no phase of our work that he was not interested in. His love for the church amounted to a passion, and his work for it will live on after him. He was buried with Masonic honors from the church he had served so long. J. R. Perkins.

### MITCHELL.

Walter P. Mitchell, of Mt. Vernon, Mo., aged 76 years, 11 months and 19 days, died Feb. 20, 1906. He first suffered from la grippe, which developed into dropsy. He seemed to realize from the first that his time upon earth was short and was willing and ready to go. He was a good father and trained his children to travel in the path of truth and justice, regardless of how the world went. He had been a member of the Christian Church for nearly 40 years, and no one stood firmer in the faith. He was a great reader, and his old Bible is sacred to my memory, for it shows how he searched its pages to know the truth. He was born in Grayson county, Ky., in 1829. In 1852 he married Elizabeth W. Parrish. She died within a few years, leaving five children, four of whom are still living—Mrs. Mollie Hart and Mrs. Annie Olliver, of Cross Timbers; W. T. Mitchell, of Centerton, Ark., and Bettie, of Mt. Vernon, Mo. In 1867 he married Margaret W. Parrish, his first wife's sister, who is left a widow, with her three sons—Robert J., Frank and David, all of Mt. Vernon, Mo. In 1881 he moved to southwest Missouri and resided in Lawrence county, with the exception of 18 months spent in Barry county.

### MOTT.

A. M. Mott was born in Southport, Chemung county, N. Y., Aug. 28, 1824. In 1845 he settled in Granville, Bradford county, Pa., and on Jan. 1, 1846, he was married to Miss Cynthia Bailey, of Granville, Pa., where they spent over half a century together. On the death of his companion he went to Miami county, Kan., to make his home with his son, Dr. D. V. Mott, of Fontana. He was again married to Mrs. Anna McCluskey, of Louisburg, Kan., Aug. 13, 1903. They lived in Louisburg until March, 1904, when they removed to Fontana. He died at his home March 2, 1906, after only a few days' illness, from pneumonia, at the advanced age of 81 years. He served in the Northern army and was honorably discharged at the close of the war. He became a Christian early in life, and was ordained to the ministry of the Christian Church in 1885. He was pastor of the church at Fontana, Kan., at the time of his death. He leaves a widow, one son and one brother, A. B. Mott, of Myrtle Creek, Ore. The funeral services were held at the Christian Church in Louisburg, Kan., March 3, conducted by T. J. Saunders, of Paola.

### SCHOOLEY.

Orlando D. Schooley departed this life at his home in Clay City, Ill., Jan. 28, 1906, in his 68th year. Brother Schooley was born in Stark county, Ohio, in March, 1838. His father, William Schooley, was one of the pioneer preachers of the Western Reserve in Ohio, as well as in southern Illinois, and was an associate with the Campbells in their labors in Ohio. Brother Schooley entered the Lord's service at the age of 9 years. He enlisted in the United States army service for the preservation of the Union, in 1861, and was seriously wounded at the battle of Fort Donelson, Tenn., in 1862. The Confederates picked him up and he remained in the hospital in Nashville a prisoner for some time, and later was honorably discharged on account of the seriousness of the gunshot wound. For over 20 years preceding his death he was a great sufferer through the loss of one eye and paralysis on the right side of his face. He was a faithful elder of the church and taught the highest class in the Sunday-school for 33 years. He sought above all things to emulate Christ in his daily life. Everybody mourns the loss of this grand servant of God, who was an encyclopedia of information on the Bible and general topics. He leaves a wife, one son and two daughters. He was my boyhood uncle.

*Irvington, Cal.* J. Durham.

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# The Home Department

## The Way to Live Forever.*

BY EDITH M. BOSTAPH.

There's a way to live forever
  On this earth of pain and tears,
A way to bless each passing age
  Down the stream of fleeting years.
There's a way of never dying,
  Though this mortal flesh decay,
Though our weary souls are wafted
  By the heavenly hosts away.

There's a way to light the pathways
  To be trod by babes unborn,
On and on through generations
  Till the resurrection morn;
There's a way to brighten firesides,
  Though we sleep beneath the sod;
We're alive, our deeds are living,
  While our spirits rest with God.

Why not live this life unending?
  God has willed it so to be;
Why not serve as gleaming beacons
  Down through all eternity?
Naught to us could be more fitting,
  God's own Son has marked the way;
He will aid and bless each effort
  To bring in the perfect day.

Then, the way to live forever,
  Is to be, to say and do
Just what Christ our Lord has taught us
  All our earthly journey through.
Ever doing deeds of kindness,
  Ever breathing words of love,
Ever bearing others' burdens,
  Till we gain the courts above.

Ever shedding rays of sunshine,
  Ever wiping tears away,
Ever soothing sad hearts, broken,
  Strewing flowers where we may.
Let us then our courses finish
  Ere we soar for worlds on high,
For "to live in hearts of others"
  Is to never, never die.

*Helena Station, Ky.*

---

*Suggested by "Editor's Easy Chair" of Dec. 28, 1905.

* * *

## The Bronze Vase.

By J. Breckenridge Ellis.

### Synopsis of Preceding Chapters.

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying, tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half-brother in St. Louis having failed to answer repeated letters from Mrs. Revore. Rhoda has a visit from a mysterious man named Boggs, who claims to have been sent by Mrs. Revore's half-brother to find out whether the children know anything of a bronze vase. After much delay it is decided to send Rhoda to an orphan home, and Raymund to Mr. Omer's farm.]

### CHAPTER XIII.

When Rhoda and Raymund went back home with Jack Bellfield, all hope of flight or of resistance to the decree of Mrs. Omer was gone. In the despair of her heart Rhoda had expressed to Wizzen her miserable conviction, which was, indeed, the miserable truth: "Then there is nothing we can do—nothing!" For there was ineed nothing that the orphans could do. All things must now be done for them. Of all the good people of the town of Crawley there was not one father or one mother who was willing to receive the children into their homes; some, like Mrs. Walker, had as many children as they could care for; some, like Mrs. Grice, had married off their children, but were not strong enough to undertake the support of two children of twelve years; some, like Miss Glory Aggency, did not understand children, and did not want to understand children. The rest had reasons sufficient to themselves. There was, then, nothing to be done. Rhoda must go to the orphan home in Kansas City; Raymund must go to the Omer farm.

Saturday, the day of separation, came bright and warm, as if to mock the tortured little hearts of the orphans. It seemed that the birds had learned sweet new songs for the celebration of their departure. Many were sorry to learn of Mrs. Omer's decision in regard to the Revore children, but not sorry enough to interfere. Had it not been for Mrs. Omer, their future might still have remained undecided. Mrs. Omer had won her position of "leader," not by accident or by favor. She was a woman of action. The ladies of Crawley might have met during several months to discuss what was to be done; but the leader had done it. It was settled. The train for Kansas City left Crawley about four in the afternoon. At three the large carriage from the Omer farm drew up before Brother Bellfield's, and the horses took fright at the intermediary who was walking the fence. In the excitement that ensued, for the horses required a good deal of soothing and holding, the strain of the situation was somewhat relaxed. However much orphans must be torn from each other's arms, and taken, one to a distant city, the other to a strange farm, the first thing always to be done is to quiet two large bay horses that snort and caper at a little girl falling off a fence. Perhaps the scaring of the horses was the best thing that could have happened; for by the time they had been quieted and the sobbing intermediary had been carried to her mother, it was time for them to start to the station. Mr. Omer, it was explained, would be at the station to drive the horses home; and as it was supposed that Raymund would want to go the train, to see as much of his sister as possible, he would be driven from there to the farm. Accordingly, the orphans were placed in the back seat, where they nestled in each other's arms. Rhoda carried with her a bundle containing a new dress and some things the ladies had made for her, and at Raymund's feet were his school books, his few belongings, and the green umbrella. "Always keep the umbrella," said Rhoda, as she hugged him convulsively, "it and mamma's Bible are all we have that belonged to her." Rhoda was to take the Bible. Brother Bellfield rode with Mrs. Omer on the front seat, while Morton, looking much more melancholy than usual, and Jack who, in honor of the occasion, tried hard not to whistle, walked after the carriage to the station. At the station, they all stood together in a mournful and silent group. Mr. Omer had not yet arrived and the horses had been fastened to a tree some distance from the railroad track. Jack at one time tried to engage Raymund in a wrestling match because he liked his younger friend very much and wanted to express his feelings in the most natural way; but Raymund was too despondent over losing Rhoda to make even a faint-hearted attempt to parry the other's attack. At last, the train rumbled into sight and came snorting up to the platform.

"Rhoda," said Raymund, "you tell the others good-bye first."

"You have been mighty good to us, Brother Belllfield." said Rhoda, grasping his hand.

"Bless your heart, dear," said the minister, "I only wish I could have been of use to you."

"It was of use," said Rhoda, "that you were so kind and friendly all the time."

"Have to hurry!" warned Mrs. Omer.

"Good-bye, Rhoda," said Morton, looking darker and handsomer and more tragic than Rhoda had ever seen him. "I'm going to miss you awfully. It looks like nobody understands me but you. Good-bye, dear Rhoda," and to her surprise he suddenly bent and kissed her. It made her feel strange, and she started rather awkwardly. Morton reddened a little himself, as if he had taken himself by surprise. He added earnestly, "And there's one thing I want you to remember all the time, Rhoda; I want you to remember that you can always count on me!"

"Thank you," said Rhoda very shyly. She had never been shy with Morton before. Of course, the kiss was all right—she was only twelve, and he was quite an old man with a mustache; quite twenty-two years old in fact; but she could not help wondering vaguely how she was to count on him and how much she should count. Perhaps that was a question that would have puzzled even Mr. Merlin Aggency.

"Good-bye," called Jack, who was already retreating toward the carriage, where he meant to have out his farewell wrestling match with Raymund, when the train was gone. He feared if he lingered with the others he would have to shake hands with Rhoda, and maybe she would think that since she had kissed Morton, she ought to kiss him, too, and there would be a lot of "baby-doin's,," as Jack expressed the conventional deportment of society.

"Good-bye," called Rhoda, gazing wistfully after the lithe form and the handsome, merry face. But the next moment Raymund had his arms about her and she forgot everything else but him. They whispered together while the others looked another way, and Brother Bellfield cleared his throat and tried to look stern, and Mrs. Omer cried, "You will lose the train!" Mrs. Omer was already seated in the coach, with her bonnet thrust from the window.

Then Rhoda went on the car and, in fact, all of them boarded the train. Rhoda remembered to send her love to Mrs. Bellfield, who had been obliged to stay at home to receive Mr. Jasper's wife's father and mother, due in a few minutes; and Rhoda sent a kind word to Mr. Jasper, who would have come to the train with the others, had he not been on the eve of finding an opening in the real estate business in the heart of the town. The engine bell began to ring and all hurried out upon the platform. Rhoda stuck her head out to look at Raymund, who stood under her window. She reached down and they clasped hands once more. Then the train quivered and started slowly forward. Raymund waved his handkerchief, and turned away, for Rhoda had cautioned him not to "watch her out of sight for fear of bad luck." Overcome with a sense of desolation that was not the less overpowering on account of the proximity of Mrs. Omer, Rhoda was about to lift her hands to bury her face in them, when the car door was flung loudly open. A man staggered into the aisle, reeling from the motion of the car, and from the unaccustomed speed with which he had come to the station. He hurried to Rhoda's seat, breathing very heavily and perspiring freely from running. It was Wizzen.

Mrs. Omer glared at him in speechless

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amazement as he grasped the arm of the seat with a hand none too clean, and brushed her gown with a blue trousers-leg which showed streaks of whitewash. "Here, Rhoda," he said, pressing a box into her hand. Before she could say a word he turned and hurried out of the car, slamming the door behind him. The train was now going at a rate fast enough to give the coach a decided rock from side to side, but the laborer leaped to the ground without accident, and the next moment he was out of sight. Rhoda looked down at the box. It was of plain pasteboard, and had once, according to the red label, contained matches. It felt very heavy. She pulled the little pasteboard drawer out, and found that it contained a large silver watch with an open face.

"Oh, oh!" cried Rhoda, with something like a sob, though there was a smile on her face. There was no note in the box, nor anything written upon it. She turned the watch over, and tried to open the heavy lid. She then found that it was not fastened. It had been left purposely unsnapped. Rhoda opened the side and saw that something had been rudely cut in the silver, apparently with a pocket knife. She read, *"For Rhody."*

"What will you ever do with it?" asked Mrs. Omer, gazing at the large object with contemptuous scorn.

"I will keep it as long as I live!" cried Rhoda. And it occurred to her that life is very strange. She had thought that as soon as the train pulled out of Crawley she would indulge in a long, long cry. And something had happened to bring smiles to her face, and warm her heart! How could she altogether despair while the great silver watch ticked so heartily and throbbed so busily? It almost seemed as if Wizzen were present, trying in his awkward way to comfort her. Thus one of the darkest hours in Rhoda's life was lightened by the generous kindness of a humble friend.

❀ ❀

## A Lily and a Dream.

### For Easter Tide.

By Mrs. Harriet A. Cheever.

Mr. Hiram Burrows was walking dreamily homeward, when his attention was arrested by a bed of crocuses that were blooming away as if almost conscious of their fresh and welcome young lives.

The April day had been uncomfortably warm, and the feeling of lassitude so common in the spring had caused the business man to walk with footsteps that fairly lagged, now that the day's duties were over.

He paused with his overcoat over his arm to gaze for a moment at the cherry blossoms that had caught his eye, and as he did so a swift memory overtook him, making his eyes more dreamy still as he bent them toward the glowing crocus bed.

It is said that to the thoughtful mind something of sadness inheres in the atmosphere and spirit of the spring. Alas, it is doubtless the power of contrast. Life of itself needs cheering; the springtide does not mock at the sterner months just past, but in a subtle way it breathes pensively over—what? Days less bright, perhaps; joys that no springtide ever can recall; hopes that her blossoms can not renew.

As Mr. Burrows regarded the yellow, white and purple blooms, he said softly to himself:

"How mother loved her flowers! How many times have I seen her bending over the straw heaped against the side of the house, where in early spring she would search for the first snowdrop My dear mother! These little flowers bring her so plainly to mind. Well"—the strong man heaved a sigh—"thank God I was able to surround her with all the comforts she could desire for several years before she passed away. Yes, I can see her so plainly bending over the snowdrop bed, then the crocuses, then the hyacinths. Three years since she left me, and it seems but yesterday. By the way"—

He paused as some other recollection suddenly forced itself. Coming from town, and also while striding through the city streets he had almost unconsciously peered at the great majestic lilies rearing their beautiful heads in the windows of the various florists. In the rush and turmoil of business hours they had been merely noticed, not dwelt upon. Now, however, they rose in stately beauty before the man's eyes, and gave him pause, as he slowly realized something of their present significance.

He had been a good son, this man, standing for a brief moment before a bed of springtime blooms, and he had been the son, moreover, of a good and godly mother. Great and perhaps unusual affection had existed between the two.

Early widowhood had thrown the entire responsibility of parentage upon the mother, and most faithfully and lovingly she had reared and cared for her son. He left but one great and fond desire of her heart unrealized. In a good-natured but persistent way he somehow failed to feel or express any leanings toward a direct Christian life.

She did not preach to him, this sagacious mother of a grown-up, intelligent son. No; she just prayed. If daily example and outspoken views on the all-important subject had failed to impress the man as she desired, no discourses or unwelcome pleas were likely to touch him. So she just prayed.

When she passed away so quickly that the man who bade her "good-night" when she retired in her usual health, was roused by the maid early in the morning to hear that "the dear mistress has gone to glory in her sleep," he refused to believe it. Even when he stood beside her, and for the first time in his life missed her dear, fond greeting, he gazed in deep-hearted grief at the beloved and placid face, and said mechanically:

"Mother, speak to me!"

And that was three years ago. "At Easter-lily-time," he soliloquized, "I remember there were those white lilies all about the room at that service we had to have. I noticed so little what was said that I can't recall a single sentence now. But I thought of mother in a pained way when I saw the lilies to-day. I think I always shall. Sunday will be Easter, day after to-morrow. To-morrow I'll buy a bunch of Easter lilies and lay them above her last resting-place, my dear mother!"

Men do not shed tears as easily as women. But Mr. Hiram Burrows really did not see the objects on which his clear eyes rested as he turned from the garden with its vari-colored blooms. The eye of the mind was too busy with its figures, seen with as much inward clearness as were outward forms with the outward eye.

The vision of a sweet-faced woman with love-light in her eyes was before him; he fancied he could hear her voice as, sighing with a sudden longing, he neared his home.

* * *

Sunday, and a typical day for Easter day. Mr. Burrows was not in the habit of going to church, so he waited until after the bells had stopped ringing and people were in their pews before going forth to the errand of the morning.

On the mantel, in a tall crystal vase, stood a bunch of rare Easter lilies. They were perfect throughout. The tallest one, of unusual size, was surrounded by its leaves of glossy green, while just below it clustered its sister lilies, pure, shapely and spotless. Through the glass shone the thick green stalks in fine contrast with the flowers.

They looked very sweet, and hopeful in a way, Mr Burrows thougtht, as he placed them on the mound a half hour later. There was an iron chair in the lot, and, the day being warm again for the season, he sat down, and looked around, thinking how beautiful the lilies were, how friendly were the robins, caroling away as if the world were filled only with gladness. Then his eyes rested on the lilies again, and he fell to thinking of his mother.

"She would have been in church at this time," he murmured, "poor mother, she was so devoted to the church, and"—he smiled at the recollection—"she used to throw out so many little hints about how glad she would be if I only attended more regularly. I really used to go quite often to please her. Long time since I've been now," he added, indifferently.

He sat some time longer, then arose and turned away. As he did so, he cast a long, lingering look at the mound and at the lilies resting on it. A deep sigh escaped him as he said softly:

"I hope to meet my mother again; these partings with which earth is full are sad and bitter things, but I hope to meet my dear mother again."

He strolled about for a while, then returned to his home. Naturally, his mother was much in his mind during the day, and more than once he saw in his mind's eye the flowers resting where he had placed them.

The calm day brought a night of calm repose. Somewhere in the solemn night Mr. Burrows thought himself on a most beautiful road. It sloped upward, yet was easy of ascent. On either side were flowers, such beautiful flowers! They carried the idea of a kind of fadeless bloom. The roses unfolded with a grace and sweetness such as he thought he had never seen before, at least he had never noticed such faultless blooms. As he strolled up higher and higher the air became so clear that the sleeping man felt himself growing young again, and now he walked through an avenue of lilies, pure, majestic, shining lilies; white, oh, so white! Azaleas showed here and there, spotless as the snow; ah, but the lilies!

Their fragrance, delicate and delightful, perfumed all the pleasant, easy way, and the avenue up which he was wandering was surely leading to some beautiful mansion which he already could see looming in the distance.

Then, all at once, he was at the entrance to grounds which were simply celestial. Their beauties were indescribable, and in the most natural way imaginable there, just inside the fairy-like enclosure—that was all he could liken it to—stood his mother—his dear, dear mother, so beloved, so longed for! She looked young, surprisingly young, and when he sought the reason he saw that her face was without a wrinkle, without a trace of care, without a suggestion of anxiety or of anything that could possibly hurt or alarm.

With a cry of gladness he stretched out his arms and bounded toward her. But some imperceptible barrier intervened; he could not quite enter that most beautiful place. There was no thorny hedge, no showy bush with prickly edges. No, the charming border, that was all; the charming border between the flowery road and that wonderful place was made up of sunny blossoms, giving forth no hint of power or hindrance. Yet the man could not step over them. And there he stood, his mother smiling, sweet and youthful, in no way perturbed, although her son lingered outside that mysterious border.

Did she fail to understand that he could not quite compass the passage lying so placidly between them? And was the whole spirit and atmosphere of the blessed place such that nothing could grieve or pain her; that nothing could cause anxiety or disquieting wonderment?

It occurred to him to try some other portion of the border. It might be that only at one particular spot he would be kept out.

Ah, mother love was the same dear, constant thing in this perfect place, as elsewhere. For close beside him, only for that mystic border, walked his mother; the smile on her face, the glad welcome in her eyes. He must reach her; must feel the touch of her hands again!

Again he bent forward. No; he could not enter at that point. Then began a baffling, anxious, piteous search for some accessible foot of ground where he could overleap that almost maddening barrier.

Surely, surely his mother failed to comprehend the sorrow of his soul. Yes, it was the sorrow of his soul that was distressing him far beyond any mere physical pain or ailment which he had ever experienced.

Alas, what did it mean! Flowers and sweetness everywhere, and above all a mother's radiant smile, drawing, coaxing, yet all of no avail. He could not enter in!

"How can I learn the way?" he cried, in helpless perplexity. "Who will help me? Who will guide me?"

Afar he heard the church bells, something as he had heard them in the morning of that Easter day.

"Church bells," he murmured, in distress. "I might have learned much from the church, but I can not go back to that now. Having traveled these heavenly roads and reached this place of wondrous mansions and holy blooms, I can not go back to merely common scenes, nor can I leave my mother."

He fell next to wondering at the continued serenity of his mother's face, the peacefulness of her smile.

"She feels sure I will reach her some time," he told himself. "Oh, could I but find the way!"

Then the "place" slowly receded. He tried to keep his eyes upon it, but it faded and faded; the flowers mixed themselves with a vague, mazy mass of other things hard to make out; there came a sense of loneliness, disquietude and unrest; a puff of wind blew a window shade inward with a slight noise and—the man awoke.

He did not shudder nor start. At the moment of waking he knew he had been visited by a vivid dream; that was all; merely a dream; no real barrier had been between himself and his mother; what real barrier could come between them? He was no child to be troubled by a dream.

Yet, he did not sleep again. For despite his own most manly and confident assurance that a dream was but a dream, one thing haunted him.

He had seen his mother, seen her more plainly than he ever had imagined he could see her again this side of heaven. Yet, he could not reach her.

The thought haunted him all the week. On Saturday night he deliberately sat down to argue out the impression with his own soul. Then the distress of his soul recurred to him with extreme clearness, as it existed when standing on this side of the flowery border that he could not pass.

Sunday morning he went to church in answer to the calling bells. Nothing unusual came of it. But he kept on going to church, and by degrees he began to learn and to realize that Jesus Christ died, rose from the dead and went to prepare a place for his followers. For his followers!

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How simple, yet how significant. Triflers and idlers could not saunter into Paradise unprepared, easy as it had once seemed.

When another Easter day dawned Mr. Burrows went early in the morning and placed the filial loving tribute of flowers above his mother's last earthly resting place, and he felt a joyous assurance that should he come to her glorious home in Paradise, he would not find an entrance impossible for him.

He had become a follower of his crucified and risen Lord.

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## The Easter Lilies by the Reading Desk.

BY ANNIE HAMILTON DONNELL.

The minister sighed. The minister's wife held one hand and regarded the five widespread fingers soberly.

"I don't see how I can spare the other hand, Joel," she said, "and I've used up all the fingers on this one. That's the fifth sigh of size that you've sighed! I don't count the little ones.'

Then, of course, the minister smiled, but almost at once his fine, clean face grew grave again. The sixth sigh lurked behind his lips.

"What is it, Joel?"

"Oh, things, Barby, just things." He tried to answer lightly. But she knew it was the old heartaching Thing. She let her mending slide to the floor and leaned toward him till both her firm, warm palms framed his face. "Now," she said, "begin, dear. It begins with a J, doesn't it?"

"With a capital J, Barby."

"I thought so. Well, Joey—what about Joey, dear? The same ache?"

"The same ache, only it aches a little harder to-night," the minister said slowly.

Barbara Sloan's sweet face broke suddenly. This little Joey was hers, too, and the ache was hers. She rose and beckoned to the minister.

"Let's go in and see him, dear," she whispered. "He looks so sweet asleep."

Joey's small, oval face made a faint pink spot on the pollow. One little hand was flung out over the quilts, and the father and mother smiled and nodded to each other when they saw what it clutched.

"He always takes Julius Cæsar to bed," laughed Barbara, softly, through her tears.

They stood a long time looking down at the little face. The old ache ached on in their hearts.

"He looks just like other boys in his sleep, Joel," Barbara whispered. "Other boys' eyes are shut then. Suppose he opened his eyes this minute and looked at us!" she sobbed. "What would you say, Joel?"

"Let us pray," murmured the minister solemnly.

"But he never will—he never will!" the little mother sobbed in her anguish. "Joel Sloan, I call it a cruel thing that for lack of money—just money—we can't give him the one chance for his sight! Think of the people who throw away money—think of them, Joel! Your own people—think of the money your own people will spend for flowers on Easter—flowers for banking each window, costly roses and hyacinths and Easter lilies. Joel, Joel, do you know? It might save our boy's sight!"

Joel Sloan's strongly molded lips trembled like a woman's. His eyes were on the face among the pillows—and the face was so dear to him!

"Yes, Barby, I know," he said brokenly. "It was that made me sigh to-night."

"The flowers, dear?"

"The flowers—and that. To think what they might do for Joey. It is hard to think just a display of flowers could save a little child's sight—our little child's."

Barbara's gentle fingers smoothed his face. "*Perhaps* might save it, dear," she said. "Only perhaps, you know—we could not be sure. And, Joel, don't say 'just a display of flowers.' I don't like to hear you say it that way—in that tone, dear. I'm sorry I spoke as I did. They are our people, Joel."

"And he is our son," the minister answered.

Back in the bright sitting-room they talked together quietly, the wave of their sorrow calmed a little.

"The flowers are not just for display, really, Joel," Barbara persisted. "The flowers are for the day of his rising, dear—in memory of One they love."

But the minister slowly shook his head. "Barby, I'm afraid there is creeping into our church custom of trimming so profusely for Easter, more of a love for display than real love for Christ. I wish I could think it was for the day of his rising, as you say. But would not one white lily, perfect and true, do that? Does it need a profusion of the costliest flowers, when the money they cost might serve him so much better? No, no; I was not thinking then of Joey. I meant the pitiable poor, dear. A little money might save so many."

"They give away the flowers to the poor and sick after service," murmured the minister's wife, thoughtfully.

"Yes, that helps. That is beautiful. Last year they gave Tim Duggan's sick wife a glorious cluster of lilies. She died the next six months for lack of nourishing food and medicines. The doctor told me afterward."

"Oh, Joel, I never knew!"

"No, dear; I didn't until too late. I only mention it now to prove that our heart is not always in the giving. We should have found out more as to the Duggans' needs. We were too satisfied with bestowing Easter flowers."

The church over which Joel Sloan presided was not perhaps very wealthy, but on Easter there was no more magnificent display found anywhere than in the First Church. People who had little themselves, seemed to vie with one another for a rich display.

More than once the minister had questioned in his own mind this custom his people had fallen into, and more than ever was the subject brought to him when, passing along the street one year just previous to Easter, he had overheard the words from a group of children:

"You won't have near so many Easter lilies as we shall at our church!" To which had been replied, "I guess not; First Church has the most." The words lingered with the minister, and he shook his head slowly as he passed along to his home. "Flowers in profusion," he murmured, "but what of the Christ?"

Now another Easter was at hand, and the effort both the minister and his wife were making to save out of his salary enough for an expensive operation on their blind child's eyes, brougt to both still more sharply the question as to whether it was right to spend so much for flowers in a world where there was such sore need.

"Palms and ferns and roses and the perfume of Easter lilies will be around me as I break the Bread of Life to my people on Easter morning, and down in my heart and in Barby's will be the terrible longing that Joey might be given a chance for sight," he thought, and then strove to drive the subject from him.

A few days before Easter Sunday the chairman of the flower committee passed slowly up the walk to the parsonage. She would consult the minister's wife as to the flowers to be selected. In the open window, with her little blind son in her lap, the minister's wife was sitting. She did not see the one approaching, who stood ready to touch the bell, when a high, childish voice reached her.

"I can almost see Julius Cæsar, mamma—but—I—don't feel certain 'bout his eyes. You said they were black, didn't you, mamma?"

"Very black, Joey."

"An' shiny?"

"As two beads!"

"Black and shiny, but I can't see black and shiny with my fingers, mamma," and even to the listener outside, the wistfulness in the little voice was plain enough. It was too plain to the mother!

"I wish I could see black and shiny, mamma! Your eyes are blue, and so's your ribbon, but they look just the same as if they were black and shiny, when you look at 'em with the ends of your fingers. Why don't they look different, mamma? What makes 'em blue?"

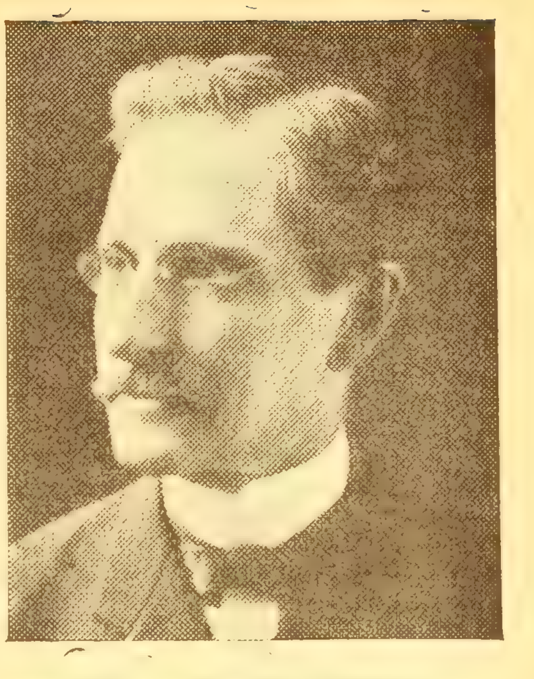
With a sudden sharp wail, the boy lifted the little knit doll on his knee, and hurled it out of the window. It fell on the grass and stared stolidly up with its shiny black eyes at the one standing with her hand on the bell.

"I can't see Julius Cæsar! I don't love him," wailed the child.

The mother caught him to her breast. He was finding out, and she had tried so hard to keep Joey from finding out what he had lost!

"Joey, Joey! You can't see mamma, but you love her, don't you?" she cried.

"Oh, yes, you, mamma! I love you. But it seems as if—seems just as if I could love you a l-i-t-t-l e harder if I could see you, mamma. Your eyes, you know—if I knew what blue was—an' the way your mouth looks when it smiles. An' the love in your



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eyes, mamma—you can't guess how I want to see how the love looks in your eyes when you bend to kiss me!"

The chairman suddenly caught her breath. She stooped and picked up the doll. She was thinking of the tiny child at home who could see her when she loved him. She thought she could feel his warm little hands against her cheeks. And it came to her as she stood thus, that there had been a rumor of the minister's family wishing to consult a specialist in the hope he could remedy their child's eyesight, but that the expense would be large. It was doubtless the lack of money that was keeping them from carrying out their wish. The clear voice of the child broke in again, and now it was a pitiable wail.

"I want to see you, mamma! I want to see my own mamma!"

What a picture the two made, the child crushed in the arms of the mother, down whose face the tears were raining! And then there came sharp words from the mother, words that told the listener that back of them was fierce agony.

"Joey, listen to mamma," she cried. "Listen hard. Somewhere, a good way off, there is a great, powerful man who can open little boy's eyes—sometimes, Joey, a little way. But you must pay him a lot of money, and papa and mamma haven't saved enough yet. Oh, no, not nearly enough, Joey! But we're doing our best, Joey. Some time we shall have saved enough, and then perhaps—just *perhaps*—he may open your eyes."

"Oh, mamma! if he should—just a little way! Just far enough to see you! If he'll only open 'em as far as that—oh, mamma!"

It terrified the one upon the step. She had come for advice as to the flowers to be selected for banking the windows and decorations for the church. But she stole quietly away, feeling that it was not a time to intrude. And Barbara, seeing her child's face, would have given much to be able to take back her words. What had she done? What if sight never came to her boy—never could come? Would he ever forget?

"Oh, Lord, *make* him forget!" she prayed inwardly, crushing the little figure closer to her. "I didn't stop to think—I was crazy. I wanted him to have something to hope for, Lord. Help me to take it back!"

Quietly in her home, the chairman of the flower committee of the church strove to still the beating of her heart. But before her was a child pleading that he might see his mother's face. Was it funds the minister and his wife were waiting for? With a sting the thought presented itself. Then came the remembrance of the Easter fund the church always appropriated for flowers. Often two hundred dollars, sometimes more, was raised. Gradually in the eyes of the one sitting there, dawned a purpose, and quickly she re-donned the hat she had thrown aside, and drew on her gloves.

"It is the time for the blossoming of hope," she murmured, and passed from the room.

When Easter Sunday came, the world was ready. Fresh and clean it welcomed the Risen One's day. At sunrise the birds sang from the tree tops, and the Easter carols poured from tiny throats until they made a jubilee song.

A few hours later, as the bells rang out from the church steeples, Mr. Sloan and his wife, Barbara, walked to church with the little blind son between them.

When, in her own pew, Barbara threw her arms reassuringly around the child whose feet they had guided to the house of God, a strange tenderness came to her, a sense of rest. And as she bowed her head, her heart went out in loving thankfulness for the risen Christ. As she lifted her head, she was conscious of a sweet simplicity in the arrangement of the church—only here and there a bit of green through which the sunshine filtered, and by the reading desk one stately stalk of Easter lilies in all their beauty.

The minister at the reading desk opened the Bible, and a white envelope lay between the leaves. Slipping out the enclosure, his wife saw him glance at a thin slip of paper, then at the words written on the white sheet enclosed with it. His face brightened, his shoulders straightened, and a wonderful look of youth clothed him as he looked out over his congregation.

"My people"—his voice was vibrant, yet tender, and it thrilled his wife to her very heart's core, as she sat with parted lips, her eyes riveted upon him. When had she seen Joel look like that? But her husband was speaking, and she leaned forward.

"My people," he said again, paused slightly, then went on: "I find here a check for five hundred dollars. And written here," and he held up the sheet of white paper, "the words, 'To help Joey see. In memory of the Christ.' God bless you all." He gave a swift glance at Barbara, and then said: "Let us pray."

* * *

Is it to be wondered at that when Joey, looking into his mother's loving face, would sometimes cry, "I see the love, mamma, right in the corner of your eyes!" and his laugh would ring out merrily, the mother should catch the boy to her and again and again shower his face with kisses and say, "Our precious Easter gift!" or that the minister, if near, should add, "From a loving people, Barbara, whose hearts held the Christ"?—*Young People's Weekly.*

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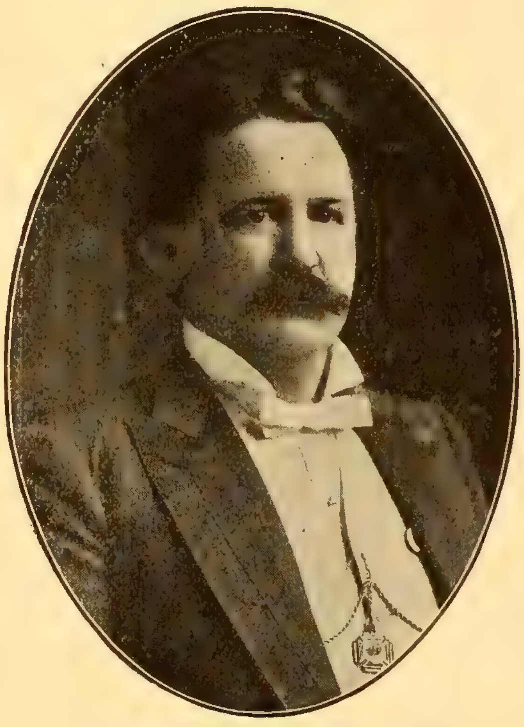

**P. CHESTER MADISON, M. D.**
**America's Master Oculist.**
(Copyrighted)

*To every reader of the* CHRISTIAN-EVANGELIST: For some time I have talked to the subscribers of this publication collectively, through the medium of advertisements. I want now to talk to you individually. While you may not be personally afflicted with your eyes yet there is no doubt whatever but that a member of your family or some dear friend or acquaintance is suffering, and in immediate need of treatment. I want to influence you, if possible, to investigate my treatment, a treatment which has saved thousands from blindness, and which has met with the unqualified endorsement of the press, the pulpit and the general public. I want to bring to your attention especially, the endorsement of Bro. H. C. Hall, president of the company which publishes the *Christian Standard, Lookout* and *Weekly,* and the testimonials of such well-known workers as Rev. Chas. A. Young, editor of the *Christian Century;* W. D. Cree, of the CHRISTIAN-EVANGELIST; Rev. Bruce Brown, Rev. John W. Allen, Rev. Lloyd Darsie, Mrs. (Rev.) S. Rohrer, Mrs. Cana Scott Willard, superintendent of the Bible Study Club, of Bethany, Neb., and numerous other persons with whom you are either personally acquainted or of whom you have heard through their great work. All of the above- named have been in a position to personally speak of the modern methods which I have employed for the treatment of the eye. Until comparatively recently, the most ordinary eye troubles were looked upon with terror and misgivings. Crude and painful methods of treatment were resorted to, and in a majority of all cases, eye surgeons demanded operations of grave danger. No doubt the knife has ruined more eyes than all other causes put together. This so impressed me when I first commenced the study of medicine, that I decided then and there to devote my entire time in an endeavor to improve upon the barbarous and unsuccessful treatments then in vogue. How successful I have been is best attested by the thousands of cured patients scattered over the entire world. Right here, however, I want to impress upon my reader the fact that any one who claims to cure every case of eye trouble, is advertising an impossibility. I claim that the treatments which I employ (the result of my life's labors), are unsurpassed, and I must even say that there are some cases beyond all human help. There are two things to which I particularly attribute my success. In the first place, every case, however trivial, receives my personal attention, and the treatment, if the case is placed in my hands, is under my direct personal supervision until pronounced as cured. The other stepping stone to my success I am quite certain has been equally important. It has been my desire in making a diagnosis of a case to give my honest opinion, and if there is no hope, I candidly say so. You need have no fear, therefore, in referring any case to me for my opinion.

Some physicians, no doubt, have natural ability far above others. The precaution to be observed by individuals contemplating submitting their eyes to treatment, is to select the particular skilled oculist whose treatment in individual cases has been most successful; on the other hand, to avoid the oculist and especially the general practitioner and optician whose plans of procedure require long periods of time in acquiring results that are even doubtful to him. To be able to select the proper course of medication and the particular modification of well-tested procedures of cure in every case presented to be cured, requires tact and special ability that comes from intelligent application, scientifically directed study, natural adaptability, abundance of perceptive capacity to take advantage of modern discoveries, and creative skill to apply them in specialty eye practice, and an unlimited practical experience of years in the management and treatment of eye diseases, together with a thorough knowledge of the general sciences of medicine and surgery. My life-long experience with eye diseases as an eye specialist certainly can not fail to assure all that they will receive most honorable and skillful attention at my hands.

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+ + + + + + + + + + + +

# P. C. MADISON, M. D.

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A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIII. No. 16. $1.50 a Year.

ST. LOUIS, APRIL 19, 1906.

**The Christian-Evangelist**

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For the love which shines in deeds,
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For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison

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THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLIII. April 19, 1906 No. 16

# 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

## Centennial Dawn.

A backward look is often necessary in order to real advancement. To change the figure but not the trend of our idea, for us Disciples to frequently review the early days of this Restoration is to the coming universal dominancy of the apostolic church what the reaper's pausing to whet his scythe is to a rich valley's being filled with shocks of golden grain—a hastening of its consummation. Read our leader from Brother Allhands in this issue. Our Pittsburg centennial will be great just to the extent of our development of the principles that were the life of the early churches of Christ, and these have nowhere received better interpretation or been given greater impetus than in the sermons and writings of the fathers of this mighty movement with which we are identified. Communion with the great spirits of our earlier days will always be helpful, but as the paper urges, let us also go forward and complete the work they have committed unto us.

## Our Special Campaign.*

BY E. S. ALLHANDS.

The dawn of the nineteenth century found the Christian world divided into warring factions, and these still dividing into parties and sects. Everywhere human speculations concerning divine things were made a condition of church fellowship.

Weary of the turmoil and the strife, a few hearts here and there were longing for the union of God's people. Ofttimes their longings were but gropings in the dark, but a few choice souls were seeing, even if but dimly, the way, and were throwing aside human names and creeds, and wearing the name of Christ, were seeking to be guided in all things by the Bible alone. That movement, which united the scattered people, molded them into one body and gave direction to their efforts, arose in Washington county, Pennsylvania, and was known as the Washington Association, of which Thomas Campbell was the moving spirit.

In 1809 Thomas Campbell drew up a statement of principles for the Washington Association known as the "Declaration and Address," in which occurs this language: "Where the Scriptures speak, we speak; where they are silent, we are silent." This sentence became the guiding principle of a great brotherhood, seeking the old paths that they might walk therein.

It threw to the winds all human authority in religious matters and made the Bible the rule of faith and practice. It was a score of years or more before this principle led our fathers out into the light and liberty in which we rejoice to-day, but it matters not how far one may be in the wilderness, if he has a compass and follows its guidance, he will come out somewhere, and this compass pointed back to Jerusalem.

After a few years the mantle of leadership slipped from the gentle shoulders of Thomas Campbell to the stalwart shoulders of his greater son, Alexander, the mightiest figure in the religious world since the apostolic period. Alexander Campbell saw clearly that the need of the world was not another reformation, but a restoration of the church, as founded by the apostles of our Lord under the inspiration of the Spirit; and he threw all his great powers into the work of such a restoration.

Almost a hundred years have passed into history since Thomas Campbell penned the "Declaration and Address," and the few feeble bands struggling toward the light have grown into a great brotherhood a million and a quarter strong, whose proclamation of the Gospel goes ringing round the world. This great brotherhood pleads for the union of the people of God on the Bible alone. We stand on common Christian ground, honoring Christ and ourselves by wearing his name, having no creed but Christ, no law but his word.

For home missions last year we gave $100,323 and added 29,093 persons to our churches; to our foreign missionaries we sent $255,922, besides $175,408 used by our C. W. B. M. at home and abroad; our National Benevolent Association secured $80,000 for the exemplification of the "Gospel of the Helping Hand" in its numerous homes and hospitals. We have established 41 colleges and 40 papers of general circulation.

"The Lord hath done great things for us, whereof we are glad" (Psalms 126:3).

"Here we raise our Ebenezer."

"Hitherto hath the Lord helped us" (1 Sam. 7:12).

What do we propose for the future? Our general convention in 1902 proposed that we celebrate our centennial in 1909 at Pittsburg. As a fitting preparation for that celebration, the brethren propose to increase our membership to 2,000,000; to increase our annual offering for missions to $1,000,000; to raise a permanent extension fund of $1,000,000; to free our churches of debt, and adequately endow our colleges.

In the Indian Territory Brother Hawkins suggests that we aim to reach a membership of 10,000, or if possible 12,000. I think this too low. In almost every village there are twenty-five or more members, and the greater part of these are as sheep without a shepherd. Our churches now organized should double their membership and the shepherdless sheep of the flock of Israel be cared for. If this be done, we will have not less than 15,000 members in the Indian Territory by October, 1909. Our centennial should find us with a good college in which to train our boys and girls, and a Christian paper to serve as a means of communication among the churches. As a means of carrying out these great aims, it is proposed to put a Christian paper into every Christian home, but the papers should be Christian in spirit as well as name. In my opinion, one of the chief hindering causes to our progress in the past has been the circulation of papers negative instead of positive in tone, whose pages were filled, not with cheering news from the field, plans for greater service, exhortations to the work, but with criticisms of brethren and the methods and means they were using to spread the Gospel. A Christian paper should be manly, true to Christ, and the great plea for the union of God's people, but "speak the truth in love" and breathe the spirit of the Master.

But what is being accomplished in this our special campaign looking toward our centennial?

I would answer an enthusiasm is being created, as wide as the brotherhood, more of our papers are being read than ever before; more than half the $1,000,000 extension fund is already raised; all our offerings for missionary and benevolent purposes are rapidly increasing; church debts are being paid; our colleges are being endowed; and the greatest revivals since the apostolic days are being held.

In this great campaign, one caution we need: beware of placing supreme emphasis on numbers and material gain. In vain all outward growth if there be no spiritual growth within.

But if we with consecrated hearts lay our lives on the altar of God's service, then shall we be used as never before to bring the people of God to that unity for which our Savior prayed, and for which we have labored for a hundred years. If day by day our hearts are filled more and more with the love of God and our lives grow more and more Christlike, then shall the name of Christ be honored, his cause be glorified, and his people blest.

*Roff, I. T.*

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## Our Centennial Propagandists.

The cause moves along here beautifully and we expect to place many copies of The Christian-Evangelist in Amarillo. It seems like every copy of the paper gets better. How do you do it? We are preparing to federate here some the latter part of this month and we do not think we will surrender the cause, either. Yours for the 100,000.—Jewell Howard (Minister), Amarillo, Texas.

I have long wished to give others an opportunity to enjoy the great spiritual feast of which I partake every time I read The Christian-Evangelist. When I found the pink subscription blank in my last number, I determined to use it at once for the benefit of another. Find money enclosed. Oh, that the spirit of antagonism and bitterness may be far removed from each professed Christian, leaving the soul filled with Christlike charity! Then and not until then will we take the world for God and win the day.—Mrs. J. W. Boles, Auxvasse, Mo.

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*Read at South Indian Territory convention at Ardmore, March 28, and published in The Christian-Evangelist by resolution passed by convention.

# Current Events

**Vesuvius.** The recent series of eruptions from Vesuvius are said by competent observers to be the most severe and destructive of modern times. The disturbance has apparently shown signs of abating, but the ultimate loss of life and property can not yet be estimated. In no other part of the world is an active volcano surrounded by such a dense population. Indeed, there are few portions of the globe more densely peopled than the rich and beautiful region in the midst of which stands Vesuvius. Only about eight miles from it is the great city of Naples, which, by reason of the slope of the land, can never be overflowed with lava streams, but which may some day be buried in storms of hot ashes and mud from the volcano, as were Pompeii and Herculaneum. The road which runs south from Naples along the coast and at the foot of Vesuvius is lined with villages, towns and small cities so close together that they almost touch, and in some cases actually do so. There are the cities of Resina and Portici, with a joint population of 25,000, occupying the site of ancient Herculaneum, lying at the very foot of the volcano and actually reaching up on its lower slopes. There are the flourishing cities of Torre del Greco, Terre del Annunziata, Bosco Trecase and several others. It is scarcely more than 20 miles from Naples at one end of this row of cities to the ruins of Pompeii at the other, and all of them are completely commanded by the volcano. In the present eruption the city of Bosco Trecase has been completely destroyed. The inhabitants had warning enough to enable them to escape. The lava stream has approached near enough to threaten Torre del Annunziata. The observatory, which occupies a protected position on the volcano and has survived many eruptions, has been destroyed. The public market building at Naples has collapsed, with loss of life and many injuries, under the weight of the ashes thrown upon it.

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**Rate Legislation.** The increasing probability of a favorable vote on the Hepburn-Tillman railroad rate regulation bill shows the wisdom of the President's policy of concentrating all the administration's influence upon one measure at a time. In the present session nothing except this one bill has been considered in the fullest sense an administration measure. Other bills were in line with suggestions in the President's message, but this alone was given the full weight of executive support. The fight on this measure has narrowed down to the question of judicial review of the orders of the commission. It might have been assumed that the constitutional right to an appeal to the courts could not be abridged or denied, even if the bill made no specific provision for it, but the demand for a definite statement on the subject became so strong that the President called a conference of certain friends of the measure two weeks ago and an amendment was agreed upon. The amendment provides that the finding of the commission in the pursuance of its rate-making function shall continue in force for a period not longer than two years, unless set aside or suspended by a United States circuit court, as the result of a suit brought against the commission. Senator Bailey has a further amendment to prevent the courts from suspending the order of the commission, by injunction or otherwise, pending the final decision of the case by the courts. The essential feature of his amendment is that the order of the commission should be in effect until a final decision shall have been rendered reversing or altering it. He delivered a long and carefully prepared speech last Tuesday in support of this amendment limiting the power of the courts, and his view has many followers.

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**The Negro Race.** Dr. Seal Harris, of the medical department of the University of Alabama, asserts that the death rate in the negro race in this country is larger than the birth rate, and that there is danger that the race will become extinct if some extraordinary steps are not taken to stop the ravages of disease. The greatest danger, he asserts, is from consumption, a disease especially encouraged by malnutrition and living in crowded and ill ventilated quarters. Both of these are very common conditions among the poorer class in cities everywhere, and in a marked degree among the negroes of the south. Dr. Harris gives this statement not simply as his personal opinion, but says that it is the common judgment of physicians throughout the south. This would be a most unfortunate solution of the negro problem. If there were no negroes there would, to be sure, be no negro problem, either socially, politically or religiously. But the removal of the race would mean the elimination of a very valuable working force from American life, to say nothing of the fact that the extinction of a race is always a lamentable and pathetic occurrence. Under the teaching of Booker Washington and others, who take his view of the negro, both races have been learning that the negro is not merely a problem and a menace, but also a value and an asset to the nation.

The 25th anniversary of the founding of Tuskegee Institute was celebrated by a notable jubilee which was attended by a large number of distinguished persons from all parts of the country. A special train took 100 men from New York to Tuskegee. Booker Washington's work needs no new appreciation on this occasion. He has combined with singular effectiveness the two sides which such a work as he has attempted must have. He has held the interest and confidence of those who are to be the direct beneficiaries of his work, the negroes themselves, and he has gained the confidence and therefore has commanded the support of the class of men who could give moral and financial backing to the enterprise.

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**Free Alcohol.** The bill now before congress to remove the tax on "denaturized alcohol"—that is, alcohol which has been so treated that it is impossible to use it in liquors—has much to commend it. Alcohol as a fuel has very large possibilities. Some of the claims which are being made for it may be exaggerated, but there is no question that, if the present high internal revenue tax upon it is removed, it can be much more widely and profitably employed. It is said that denaturized alcohol can be manufactured at thirty cents a gallon, which is only a trifle more than the price of common kerosene in some of the western states, while alcohol has a very much greater heating capacity. It can be made out of grain, potatoes, fruit and many other farm products, some of which are now of little value.

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## BREVITIES.

The Carnegie Foundation, which has charge of the ten million dollar pension fund for college professors, has secured federal incorporation so that its capitalization can be increased by the receipt of additional gifts. The amount at present held is the limit of capitalization under the state law in New York.

The Mutual Life Insurance Company has brought suit against Richard A. McCurdy, formerly president of the company, and his son Robert H. McCurdy, who was superintendent of the foreign department, to recover $1,002,841. It is charged that they conspired to defraud the company by securing for the younger McCurdy an exorbitant rate of compensation on a commission basis.

A 5 to 4 decision by the United States Supreme Court affirms the right of the Chicago city government to compel the street railway company to remove or lower its tunnels under the Chicago River. The case had its origin ten years ago in an agitation for the lowering of the tunnel which prevented the deepening of the river and thus obstructed navigation.

Springfield, Mo., is the center of the attention of the whole country. A crime against Law has been committed there in the lynching of three negroes, all of whom were suspects. The crimes with which they were charged were heinous, but they had no trial. A large mob of lawless men battered down the doors of the jail and put to death the negroes. The better element of the town, which has always borne a good reputation, is horrified. Governor Folk acted promptly and sent state troops to quell what gave promise of being a race riot. The governor—a southern man—means to blot out the disgrace by the prompt punishment of the guilty parties if they can be found.

## Christian Union: A Historical Study.

### IV. The Protestant Era.

### *2. Other Reformations.*

Following the reformation of Luther, and partly contemporaneous with it, were the reformatory movements of Zwingli, in Switzerland, and of Calvin, in Geneva. These later reformers profited, of course, by the labors of Luther, and made a still further advance in several respects toward evangelical doctrine as it is held by the best thought of to-day. They escaped some of the evils and false conceptions which continued to cleave to Luther after his break with the Roman church, but they were both more or less enslaved by the idea that the fagot and the sword were legitimate weapons with which to advance that kingdom of which it was declared by its founder that it is "not of this world," else would his subjects fight for him. Zwingli apprehended more clearly than Luther the meaning and place of the two ordinances in Christianity, and was more influenced than his great contemporary by the humanistic element growing out of the Renaissance. Calvin was undoubtedly one of the great thinkers of the church and left an indelible impress both upon its doctrine and polity His teaching proved to be the most virile and persistent form of Protestant thought springing out of that century. It spread throughout France, was transplanted thence to Scotland through the labors of John Knox, exerted a strong influence in the Reformation in England, took its place beside Lutheranism even in Germany, was puissant in the redemption of the Netherlands from the persecuting power of Roman Catholicism, and, being transplanted to the New World, has exerted a widespread and commanding influence in the religious thought and life of America. And yet it was not given to John Calvin and his brave coadjutors to grapple successfully with the problem of Christian union. The authoritative doctrinal creed has always held a high place in the religious scheme of the Reformed churches, whether in the old or the new world, and while the spirit of the times and the growth of religious liberty have made impossible the use of the fagot, the sword, and the prison, to enforce theological uniformity, the creed of Calvin, modified somewhat by the broader and sweeter spirit which now pervades the church, is still regarded by its adherents as an essential test of doctrinal soundness, and an adequate basis of ecclesiastical life.

The religious movement known in the old world as Independency, may be considered as a divergence from the Presbyterian movement or that of the Reformed churches under the leadership of John Calvin, in the matter of church government. It strongly emphasized the independence of the local congregation and the movement has come to be known, especially in this country, as Congregationalism. It had its origin in the Reformation age, and in doctrine it was in the beginning identical with the Reformed churches, that is to say, Calvinistic. In its subsequent development, however, it has greatly modified the doctrine of Calvin, and does not acknowledge the authority of any general creed, holding to the right of each congregation to formulate its own creed. It has laid great emphasis upon education, and the institutions of learning which it has planted are among the foremost in this country, and through these it has exerted a widespread influence, not only upon the thought of the church, but upon the life of the nation. While its leading representatives in modern times are favorable to the cause of Christian unity, the movement as such, has never devoted itself to the solution of the problem of unity, though it has been an important factor in preparing the way for such unification.

Before the middle of the eighteenth century the Reformation in England sadly needed reforming. When the spirit of formalism, religious apathy and worldliness prevailed to an alarming extent, and the church was losing its witnessing power to the truth of Christianity, John Wesley, who graduated from Oxford College in the year 1726, soon afterward, in connection with his brother Charles, began those religious associations from which sprang the great, widespread movement known as Methodism. This movement, like that of Luther and Calvin, was an effort to bring the church into closer conformity with the Scriptures, and to make it more like the church which the Master had established. It laid especial emphasis upon the spiritual power of Christianity, as an internal force, the direct witness of the Spirit, and holiness of life. It was an emphasis, too, that was greatly needed in those days of spiritual coldness and formality, and the necessity for it has not ceased in our own day. It, too, was transplanted into the New World and has been a mighty factor in the religious life of this country. But great and important as was the work of Wesley, and of the movement to which his labors gave birth, it was not given to him to closely grapple with the problem of Christian unity. His mission lay in another field, but it was performing an important preparatory work in its promotion of vital godliness. John Wesley was less a theological genius than he was a great practical organizer and Christian statesman, dealing with practical problems of administration and the utilization of religious forces.

## Is There Sufficient Unity to Justify Co-operation?

It has been objected by some of those opposed to church federation, which, as we have often explained, is only a method of Christian co-operation, that the religious bodies with which we propose to co-operate under the proposed basis of federation, are not worthy of recognition as "Christian bodies." It is not claimed by any of those favoring federation that these Protestant churches are without errors, more or less grave, in doctrine and practice. If this were not so there would be no need for the reformation which we are urging. It is claimed, however, that these bodies are "Christian bodies," holding enough in common with us to justify our co-operation with them. This fact is universally recognized among us in local co-operations for local purposes. There is not a principle involved in the larger co-operation proposed, that is not involved in these local co-operations. It has seemed to us worth while, in the present state of thought among us, to mention a few of the things in which these Evangelical Protestant bodies are one with the Disciples of Christ, lest we forget our unities in magnifying our differences. They believe that:

1. There is one living and true God, immanent in nature and transcendent above nature, who is revealed as Father, Son and Holy Spirit.

2. The Scriptures of the Old and New Testaments are inspired of God, and are an all-sufficient rule of faith and duty.

3. Jesus Christ, as revealed in the New Testament, is the Messiah foretold in the Old Testament, is the Son of God and the only Savior of mankind, who came into the world to save sinners.

4. By his life and teaching, by his character and deeds and pre-eminently by his death upon the cross, and his resurrection from the dead, he has opened up the way of life and salvation to all men.

5. Through faith in him, such faith as brings the soul into union with him, men are "born again," receive remission of sins, the gift of the Holy Spirit, and become partakers of the divine nature.

6. The Church is a divine institution having Christ for its Author and its living Head. All true believers in Christ are members of this Church, and should maintain godly and pious lives, according to the teachings of the New Testament, keeping the unity of the Spirit in the bond of peace.

7. Baptism and the Lord's supper are divine ordinances whose binding authority is perpetual throughout this dispensation.

8. The duty of preaching the Gospel of the grace of God to all men, as the divinely ordained means of bringing men to faith, repentance and obedience, is the perpetual duty and obligation of the Church.

9. It is through this preaching of Christ's Gospel, and its faithful application to the domestic, social, industrial and political problems of our times, that the home, society and the nation can be saved from the demoralizing and destructive influences of sin, and perpetuated as sources of blessing to mankind.

10. They believe in the sanctity of marriage, the obligation to train up children in the nurture and admonition of the Lord, in the care of the orphan and the widow, and in the relief of the manifold forms of human suffering through the tender ministry of Christian benevolence.

11. They believe in the presence of God with his people, in prayer, in maintaining good works, in opposing all the

works of darkness and in seeking to extend Christ's reign over all the world.

12. They believe in Christian growth, in the communion of saints and the life everlasting. We sing the same hymns, pray to the same God, in the name of the same Mediator, by the aid of the same Spirit, trust in the same Savior and are striving to reach the same heaven.

This list of agreements could be greatly extended, but these will suffice for our present purpose. Let the thoughtful reader put them over against the dark background of sin and unbelief, and over against all the sorrow and suffering of the world, and all the high-handed disregard of law and of justice which exists because the Church of God is a divided moral force, and over against the dark pall of paganism which covers more than half our race, and then let him ask himself on his knees before God, if we are justified, in view of all these demands for united action, in regarding these religious bodies as enemies, instead of allies, and in refusing to work together with them, as far as we can, in overthrowing the forces of evil and in sending the glorious light of the Gospel to the benighted peoples of the earth. We can not doubt what the answer will be to this question when thus considered by any devout, intelligent and conscientious believer in Christ.

## Notes and Comments.

The Missouri Christian Lectureship, which convened in Canton during the past week, proved to be intellectually stimulating, spiritually refreshing, and socially enjoyable, to a high degree. The papers were carefully prepared, and the discussions, though sometimes animated, were always fraternal. The absence of Professor Mathews, of the University of Chicago, caused by sickness, was much regretted, and was the only break in the program. The time which he was to occupy was wonderfully well used by three brethren who were drafted on short notice to make brief addresses. The special devotional half-hour, at the close of the Wednesday afternoon session, was exceedingly helpful, and we think will be a feature of subsequent lectureships. The enthusiasm reached a splendid climax on Wednesday evening at the close of the discussion of the subject of Christian union and federation. This discussion illustrated what has been shown to be true before, that when the subject of federation is presented in its true meaning and light, the brethren are practically one upon the subject. On no subject was there greater interest manifested, and at the close there was a manifestation of good feeling and fellowship resulting from a better understanding, which made a fitting close for a splendid lectureship. The only speaker on the regular program, outside the state, was Bro. G. A. Campbell, of Chicago, who gave two lectures which won for him many friends and admirers in Missouri. This and other lectures are described and characterized at greater length elsewhere in this number.

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The hospitality of the people of Canton during the lectureship was full-orbed, leaving nothing to be desired. They not only gave us free entertainment, but furnished us large audiences, especially for the evening services, and a body of appreciative students in all the sessions. President Johann, Dean Buxton, Prof. R. G. Sears and other members of the faculty gave their presence and influence to the success of the various sessions of the convention, one of which was held in the chapel of the university. The noble view of the Mississippi river and the regions beyond from University Hill, was greatly admired by the visitors. This institution is doing a quiet, but highly important work in behalf of Christian education, and especially in the way of recruiting the ranks of our ministers, which ought to have substantial recognition on the part of the brethren of the state. The next lectureship goes to Marshall, Mo., and Dr. J. M. Philputt was elected president.

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This quotation is from the write-up of last week's Sunday-school lesson in the "Record-Herald," by Dr. J. L. Withrow, Presbyterian:

"We may observe that in the New Testament initiation of the kingdom of Christ he did not annul the statute of the Sabbath. Some have asserted that Jesus did abrogate the Sabbath of the Israelites. But turn to the sacred record and find it who can, where Jesus proclaimed the repeal of the fourth commandment, any more than he did of the fifth."

Will you point out wherein the good doctor errs in his statement? —W. P. Keeler.

*Chicago.*

There is no special abrogation of the Sabbath, of course, but there is a general *transcendence* or swallowing up of the Mosaic law by the law of Christ, just as the sun abrogates the moon and stars as sources of light when it rises. See 2 Cor. 3:7-11, where that which is "written and engraven on stones" is represented as "passing away" by "reason of the glory that surpasseth." The moral teaching of the fifth and other commandments is incorporated in the New Testament and deepened. The Sabbath commandment requiring the keeping of the seventh day, is not so incorporated, but the principle of consecrating one day in seven, is taken up in the New Testament and finds expression in the Lord's day, or first day of the week, which eclipsed the seventh day by reason of the "greater glory" which it has because it commemorates Christ's resurrection from the dead. It is not to be supposed that the apostles and the early church came to observe the first day of the week without being divinely led thereto.

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It is related that during the civil war, when the Federal and Confederate armies were on opposite sides of the Rappahannock river, that the bands of the two armies had a sort of musical duel. The band in the Union army would play "The Star-spangled Banner" and the Confederate band would answer with "The Bonnie Blue Flag." The Federals would come back with "Rally Round the Flag, Boys," and the Confederates reply with "Dixie." And so the opposing bands went on for some time until one of the bands struck up "Home, Sweet Home!" The other band joined in the melody and the soldiers in each army united in the chorus:

"Home! home! Sweet, sweet home!
Be it ever so humble, there's no place like home."

May we not hope that the same sentiment of home and the homeland, as it finds expression in the call for the May offering for Home Missions, is a note that will touch a responsive chord in every heart, and that all the soldiers in our Lord's army, whether in the federation or anti-federation camp, will heartily join in the song until, from the north to the south, and from the east to the west, this grand melody shall resound, culminating in the largest home mission offering which has ever been made in our history! Perhaps such a united effort as that, with such results, would make us all willing for the widest co-operation consistent with fidelity to the cause for which we stand.

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"Brother Garrison writes: 'We can not explain how the Holy Spirit helps us in our prayers, but we know he does.' Now, can't he tell his readers how he knows that the Holy Spirit 'helps him in his prayers'? He claims 'direct intercourse with the immanent personal God.' Is he not a special favorite of God?"—*Christian Leader and Way.*

Does not Brother Bell who, we take it, writes the foregoing, know that the Holy Spirit helps him in his prayers? Does he not have "direct intercourse with the immanent personal God"? Most certainly we do not claim any special privileges with God, much less do we claim to be "a special favorite of God." Prayer is "direct intercourse" with God, and the Holy Spirit helps us in our prayers. How do we know it? Just as we know any fact in our spiritual experience. How do we know that God comforts us in our troubles? Because we experience the comfort, in harmony with his promise. How do we know that we have "passed from death unto life"? Because we "love the brethren"; that is, because we *live.* To love is to live. How do we "know him in whom we have believed"? Because we have *tested* him and he has not failed us. How did the blind man know that Jesus had opened his eyes? Because, whereas he was blind, he could now *see.* Not otherwise do we know that we are saved. A saved man loves God, loves his brethren, loves righteousness and loves to obey God. If one is not conscious of this inward experience of love and the desire to live a holy and useful life, he has no satisfying evidence of his personal salvation. To rely on external evidence, even the Word of God, without an answering witness within, is to deceive ourselves. The Spirit of God beareth witness *with* our spirit, that we are the children of God.

## Editor's Easy Chair.

One of the most profitable features of the Missouri Christian Lectureship last week was the half-hour's devotional service in which all discussions of mooted questions were laid aside, and the intellect was made the servant of the heart. Christianity does not discourage the use of the intellect; on the contrary, it inculcates the duty of thinking, and itself appeals to reason. But it is not the highest thing in Christianity. Faith is greater than reason, and love is even greater than faith. We know God through the heart much more than through the intellect. If we would only follow our hearts more, and our heads less, in matters religious, we would more seldom go wrong. The heart that has been purified by faith and in which Christ's Spirit dwells—that is the heart that sees God. It is only as we see God that we can see truth in its proper relations. It was beautiful to see how, when we had retired from the circumference, where mind clashed with mind, more or less, on things intellectual, to the center of Christianity, where heart speaks to heart, and where deep answers unto deep, all differences disappeared and we were completely one in Christ. Into this region of calm, of reverence, of face-to-face talk with God, in which we open our hearts to Him and to one another, we too seldom come for our own spiritual sanity and mental equipoise. The devotional feature of our conventions and other assemblies is altogether too incidental and formal. It should be central, and controlling in its influence.

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Suppose it were possible for the whole brotherhood to be gathered in one assembly in a devotional service; suppose we could pray together, with one heart, that God would remove far from us the spirit of strife and contention, the spirit of suspicion and rivalry, with all selfish aims and ambitions, and that He would fill us with the spirit of love, fraternity and co-operation, that we might work together for the advancement of the cause which He has committed to our hands, and for the glory of His kingdom, seeking only to please Christ and to make Him and His blessed truth known to all men—would not such a scene and such a prayer, in which all should join heartily and sincerely, work a mighty revolution in some of our feelings and methods and arguments? We can not have such a gathering, but we can have, if we desire it, such approach to God, with such petitions for ourselves and for each other, and even this could not fail to produce a most salutary change in the present condition of things among us. It was said, the other day, in a public assembly of ministers, by one of their number, that it was the belief of the brethren that the present contention in the brotherhood over the question of federation had its origin, and was being perpetuated, in a spirit of rivalry between our publishing houses. To what extent this belief prevails we are not prepared to say, but that it should exist at all is a most humiliating fact. That is, that there should be any *ground* for such a belief is the cause for humiliation. All charges of doctrinal unsoundness, or "departures from the faith," or "surrendering our plea," are as nothing compared with the sin—no milder term is admissible—of fomenting strife and preventing the co-operation of Christians, from motives of personal gain or ambition for ascendancy. We judge no other man's motives, but we are frank to say that to the extent we have been guilty of this great wrong we have forfeited the right to claim the confidence and respect of the brotherhood.

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There is one argument used freely by those who oppose that closer co-operation among Christian bodies which federation proposes, that has been a continual surprise to us. Brethren writing from different sections of the south and west have said, through some of our papers, that they are opposed to federation because the denominations in their communities are so narrow and so bitter against us. If that be an argument against the form of co-operation called federation, how much more is it an argument against Christian union! It is as if some one should oppose preaching the Gospel of Christ, in a given community, convicting of sin and offering peace and pardon to men, because the people were desperately wicked! One would think that the more sectarian the churches of any region are, the more they stand in need of that spirit of fraternity which makes co-operation possible. Without the Spirit of Christ, which is the spirit of fraternity, co-operation is impossible, and for this reason no doubt the plan of federation would be impracticable for a while in many communities. But what supreme advantage it would give our churches to put themselves on record as in favor of such co-operation, and let those who are opposed to unity reject it if they will! The very fact, however, that churches of these same bodies, in other parts of the country, are co-operating with us as brethren, would soon compel their more sectarian brethren to fall into line. If federation is not a remedy for sectarianism, then, of course, none of us should favor it. But experience teaches that sectarianism is the only serious obstacle, both to federation and to Christian union in its complete form. It is this inveterate foe that will keep federation from being practicable in many places, but is that any reason why it should not be practiced in those parts of the country where the churches have outgrown the sectarian limitations of the past, and are desirous of a larger and more Christian fellowship?

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A minister who ranks with the very ablest of our preachers, writers and thinkers, says in a personal note: "You are speaking some wholesome truths which our people need to hear. Continue to speak them. You will be heard by many now, and by all in the end." Aye, "in the end," we surely believe. Meanwhile, there are many gainsayers, and it is hard to be always saying things that we believe to be "wholesome truths which our people need to hear," but which many do not *wish* to hear and who misconceive both the message and its motives. It is not so hard to be withstood and misrepresented by enemies of the truth and of Christ, but to have the enmity and opposition of sincere and good brethren who differ from you only because they misunderstand you and have been led into such misunderstanding—that is a burden which only the grace of God can enable one to bear with patience. But it has never been otherwise in the history of the world, and never will be until the world is redeemed from sin and all its dwarfing and warping influences. After all, however, if one has the testimony of his own conscience that he is speaking the truth which God would have him speak, it is a very small thing that he should be opposed by men. At a recent banquet in this city an editor of a daily paper who was present good-naturedly twitted the Editor of The Christian-Evangelist, who was present, on the greater number of people who read the daily paper, replying to which the religious journalist said that the average religious journal had some conscience left, and published not what the people *wanted* to read, as did the dailies, but what they *ought* to read, and that this fact placed some limitations upon the number of his readers, but made his company more select. It may pay better, and it is always an easier job, to say what the people want to hear, but in the long run it is better for any paper to have high ideals and to maintain them, for the end aimed at, the public weal, will more than compensate for any personal loss.

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It is good to hear of the great in-gatherings in the churches through the evangelistic meetings, and it is good to learn of the many open doors that are inviting our laborers to enter. All this shows that America is a great, ripe harvest field, ready for the sickle of the reapers. There is a great revival going on in the political world, and this is evidence of the readiness of the people for a great religious revival if the church will do its duty. No plea which has ever been urged upon the American people has met with such a favorable reception as our simple, divine plea for the restoration of New Testament Christianity and the union of all God's people. This fact accentuates our responsibility as those to whom God has committed this trust for this age and generation. No one among us that values its heritage of truth and the impregnable basis upon which our cause rests ought to fail in its co-operation with those of "like precious faith" in spreading this Gospel throughout the length and breadth of this great nation. The first Lord's Day in May is the well-known time when our churches throughout the country make their offerings to this holy cause. Our ministers and church officials can not render more profitable service just now than by urging the importance of this offering upon their respective churches, and in making all needful preparations in order to insure its success. The board this year is striving to reach the $200,000 mark, and if we are to realize our centennial aims in respect to this department of our work we can not well afford to drop below this figure. The Christian-Evangelist, therefore, joins heartily with our Home Board in lifting up the motto of "$200,000 for Home Missions for the year 1906."

# The Statistics of the Churches of Christ

By
**G. A. Hoffmann**

When the present statistical secretary took charge of the work, he found that there were two different systems in vogue in the different states in reporting the membership. In some states the enrolled communicants only were reported, while in other states our large floating membership was also included. This latter, of course, would greatly swell the membership in those states. It has been the secretary's purpose at all times to have only enrolled membership reported. In states where a large floating membership was reported it has been difficult to get the secretaries to cut down to the point so as to report enrolled membership only. But with few exceptions, we have now reached this point. During the last year the cuts have been larger than any other, hence our growth seems to be much smaller than it really is.

The report for the last two years shows:

| | Churches. | Membership. | Ministers. |
|---|---|---|---|
| In 1904........... | 11,088 | 1,233,866 | 6,625 |
| In 1905........... | 11,120 | 1,242,690 | 6,538 |
| Gains ......... | 32 | 8,824 | Loss 87 |

This is the report as it stands. It is simply the addition of the reports from the various states. By going carefully over these reports any one can easily see what the above figures mean for 1905. In harmony with what is stated above, it will be seen that this report cut the membership in Illinois 5,000, in Arkansas 13,440 and the colored membership 8,000. In order to reach our actual gains, these cuts must be added to the above 8,824 shown in the report which gives our actual net gain for the year 1905 as 35,264. The same thing is true when it comes to a gain in church organizations. The above shows a gain of 32. To this must be added a cut of 107 colored churches, 93 in Arkansas and 22 in other states, making a real gain of 254. When we reach the loss in our number of ministers, the same thing is true. Your secretary has decided to count only those whose names are reported by the state secretaries. This cut out 121 in Arkansas, 35 in other states and 54 colored preachers, making 210. Subtracting the above loss of 87 from this number we have a gain of 123 ministers for the year.

We have two classes of writers who are not satisfied with our statistics. One of them has recently written under the heading, "Have We Been Marking Time?" This writer evidently belongs to the sensational class. It is true he quoted Dr. Carroll's statistics of the Disciples of Christ, but this same writer could have had access to the report as printed by our national society. Dr. Carroll has been getting his statistics until this year from myself, but this time some one else has furnished the statistics. Hence the mistake is not due to me.

The others belong to the 2,000,000 membership class by 1909. One of these recently stated in the journal which that illustrious man, Isaac Errett, founded, that as there were nearly 100,000 additions there must have been a net gain of 60,000 and this is what the brethren in the galleries love to hear and applaud. Nothing would be a greater delight to your present statistical secretary than to report a membership of 2,000,000 in 1909, but he is perfectly satisfied that it is impossible. Do not forget that your statistical secretary does not deal with additions but with church membership. No one is more in sympathy with the great work that our evangelists are doing than I am, but our losses are simply enormous. Two of our Missouri churches held meetings about fifteen years ago. They were good average churches. They had had some of our best ministers labor for them. One had 250 members and the other 300. In these meetings one added 325, the other 340. Five years afterward one had 275 members and the other 325. These churches added through two of our most capable evangelists 665 in the two meetings, and in addition to these, with five years of pastoral work, showed a net gain of 50. These cases may be multiplied by the hundreds all over our brotherhood. Hence, I would say, if our books show a membership of 1,400,000 by 1909 we shall certainly do well.

Additions to the church depend upon three things: First, the truth emphasized; second, the evangelistic spirit of the pastors; and third, the ability, culture and attainments of the evangelist. The growth of the church also depends upon three things: First, the truths taught to the new converts; second, the character and ability of the pastors; and third, the moral force and organizaion of the churches. We are strong when it comes to additions, in every particular, but exceedingly weak, when we reach the second and third points, in holding on to the additions. Not that our pastors are not men of character and ability but half of our churches are without scriptural pastors. It is true that they have an eldership which does what it can but which can not serve the needs of the churches in the churches' rapid gains through the work of the evangelists. It is true that a large number of these pastorless churches have preaching once a month or occasionally but not enough work is ever done in them to make any marked gains. Then we lack more under the third head than the second, in holding on to our additions. We have piety, consecration and the spirit of kindliness that challenges the world, but when it comes to moral force and congregational organizations for work, with few notable exceptions, we are ordinarily among the weakest bodies of the community. The writer has not time here to call attention further to this fact, but will simply say that we must cultivate the spirit of oneness in our local congregations more, in order that the church may be an organized moral force which will hold on to and help every man that enters it and will impress every man that is outside of it.

Now as to our growth in the last fifteen years, or since 1890, together with the growth of other religious bodies, having 100,000 or more memebrs in 1905, together with their gain per cent, we stand as follows:

| Denomination. | 1890. | 1905. | Gain per ct. |
|---|---|---|---|
| Baptist (13 bodies)..... | 3,594,053 | 4,974,040 | 38 |
| Catholic (Roman) ..... | 6,228,579 | 10,785,496 | 73 |
| Christian connection ... | 90,718 | 101,597 | 12 |
| Congregationalist ... .. | 512,771 | 687,042 | 34 |
| Disciples of Christ..... | 641,051 | 1,242,690 | 94 |
| Dunkard (4 bodies).... | 73,845 | 116,311 | 59 |
| Evangelical (2 bodies).. | 133,313 | 166,978 | 25 |
| Friend (4 bodies)...... | 107,208 | 120,415 | 12 |
| German Evang. (synod) | 187,432 | 222,002 | 19 |
| Latter-Day Saint ...... | 167,125 | 344,247 | 106 |
| Lutheran (22 bodies)... | 1,223,283 | 1,841,346 | 51 |
| Methodist (17 bodies).. | 4,588,662 | 6,429,815 | 40 |
| Presbyterian (12 bodies). | 1,278,332 | 1,728,871 | 35 |
| Protestant Episcopal ... | 532,054 | 827,847 | 55 |
| Reformed (3 bodies)... | 319,458 | 405,022 | 27 |
| United Breth. (2 bodies) | 225,158 | 274,012 | 22 |
| Unitarian ...... ...... | 67,749 | 71,000 | 6 |
| Universalist .... ...... | 49,224 | 53,641 | 8 |

As much is said about the Unitarians and the Universalists, we thought well to add them although neither have 100,000 membership. In fact this membership in 1930, seventy-five years ago, was nearly as large as it is now. The six great bodies which have over a million each show gains as follows: Disciples of Christ 94 per cent, Roman Catholic 73, Lutheran 51, Methodist 40, Baptist 38, and Presbyterian 35.

It will be noticed that there is but little difference in the growth of the three denominations, Baptist, Methodist and Presbyterian. The Disciples of Christ show more than double the gains of these bodies. The Lutherans gain more rapidly than the three mentioned above. Their gains have come largely from Germany, Denmark, Sweden and Norway. They have had but small additions from conversions. The Roman Catholics have their gains, of course, from foreign emigration. Nearly two-thirds of the emigrants who land on our shores now are Catholics. If all who had landed on the shores of the United States who were Catholics had remained such and their descendants remained in the faith, we should now have at least 30,000,000 inhabitants of that faith and possibly many more.

In regard to the statistics of the Disciples of Christ I would say that there are thousands of members outside of our church organizations and even in the church membership of denominations who were converted under the preaching of our ministry and for a time were in fellowship in one of the churches of Christ, who firmly believe with us in all essentials, but for various causes which seem sufficient to them are now worshiping with others or have become non-affiliated in church work.

The great need is more ministers to shepherd our smaller or weaker churches; men who will be willing to labor with our country and village churches. Our schools are doing well for their opportunities but their financial bases are insufficient to render aid to many young men who would cheerfullly preach the Gospel if they could secure the proper training.

# Song in Evangelism

## By Sherman Kirk

Song in evangelism is by no means a modern innovation. Paul and Silas were singing in the prison in Philippi when the earthquake loosed the bonds of all the prisoners and the evangelists were permitted to go to the jailer with joyful hearts and tell him "the old, old story of Jesus and his love," and witness the conversion of the prison keeper and his family.

The members of the church in idolatrous Ephesus were taught to sing and make melody in their hearts to the Lord (Eph. 5:19). The church in Colossae was exhorted to teach and admonish one another with "psalms and hymns and spiritual songs" (Col. 3:16). Again, in Paul's letter to the Corinthians, he commends singing with the spirit and the understanding.

This feature of the worship of the early church must have made a deep impression upon the Gentile world. The joyousness of the Christian in the midst of affliction and suffering must have filled the heathen with amazement. That songs were employed in soul winning from this early period throughout the history of the church until the present time is very evident. Augustine attributed his conversion to the singing by Saint Ambrose of one of his most beautiful hymns.

The command to go into all the world and preach the Gospel to every creature is the command to tell the story persuasively. This is the work of the Gospel singer. Thousands can date their first interest in the Christian religion to the singing of a beautiful hymn or a Gospel song. The very tones of the voice, vibrating with the pathos of an earnest, devoted soul, move mightily upon the hearts of sinful men.

What is commonly known as the Gospel song is, however, modern, and dates from 1873, when Mr. Moody was in Newcastle, England, in one of his evangelistic campaigns. In recent years great evangelists have been known in pairs, as Moody and Sankey, Major Whittle and Bliss, Torrey and Alexander, Updike and Hawes, or Updike and Easton, as it now is, and Scoville and Smith.

The history of our people is characterized by a splendid evangelism, one of the marked features of which has been evangelistic singing. The accurate historian will not fail to note the names of the men and women who have sung the Gospel with great power. One of the first of our evangelistic singers was William Hayden. Walter Scott said, in the Mahoning Association in 1828, "Brethren, give me my Bible, my head and William Hayden, and we will go out and convert the world." "William Hayden became singing evangelist to Scott, and during a ministry of 35 years he traveled 90,000 miles, fully 60,000 of which he made on horseback. He baptized with his own hands 1,207 and preached over 9,000 sermons." Knowles Shaw was perhaps the most gifted singing evangelist we have had in our ranks. He was killed in a railroad wreck in Texas, and the cause of Christ lost one of its best soul winners. He was a man of rare musical talent, a splendid preacher and composer, whose one composition alone, "Bringing in the Sheaves," is sufficient to give him undying fame. He had an excellent singing voice, and accompanied himself at the organ, of which he was a master. He sang with great fervor—the fervor of a devoted heart—and with the unction of a spirit that yearned to be used of God in the most glorious work to which men have been called, "to rally souls to the cross of Christ."

Every great evangelist recognizes the value of evangelistic singing, and it has come to be regarded as indispensable. The highest success of the preaching evangelist has come to depend very largely on the character of his yokefellow, the singing evangelist.

### The Singer.

What should be the character of the singer, the evangelist whose duty and privilege it is to sing his sermons and prepare the hearts of the people for the reception of the truth, and persuade them by the tender pleadings of song to accept the Christ? First of all, he should be one whom God has endowed with a good voice, and in whose heart there is a desire to use his voice to call sinful men to a righteous life. He should take such training as will enable him to do his work in an artistic manner and with that dignity and grace that will be well pleasing to God and to those who may be most highly gifted and cultured in the art of music. He is expected to enlist the best talent of the church and community in helping him to conduct the evangelistic praise service. He ought to know enough about music to speak intelligently on the subject, and thereby inspire confidence and command the respect of lovers of music. He should be able to organize his choir or chorus so thoroughly that they may render the most efficient service in worshipful singing. He will have to be "as wise as a serpent and as harmless as a dove" if he succeeds in managing his "war department," as the choir is so frequently dubbed. Frequent devotional services with the choir or chorus will help to secure harmony of mind and heart, as well as voices. The choir should be made to understand that they are sermon singers, and that they should guard well their actions in all things; that they should be true to him whom they serve. The evangelistic singer should be the very soul of promptness, and should expect every one who helps him to be prompt. He should meet with his singers at least five or ten minutes before the appointed hour for the beginning, and inasmuch as the song service is a part of the worship, this time should be utilized in the brief devotional service before mentioned. The preaching evangelist will be greatly helped if he feels that the leaders in the song service are singing with the spirit and the understanding. The brief devotional service which precedes the praise service will bring these leaders of song into a much better frame of mind for the worship, and the whole audience will feel the influence of these moments spent by the chorus in devotional service. The evangelist who preaches ought to feel that the singing evangelist will do his work creditably and that he himself need not be unduly concerned about the song service. He should receive a very great inspiration from his helper in song, and should look forward to the solo-sermon with eager expectancy. The leader of evangelistic music ought to select carefully the hymns and tunes for each meeting with a view of teaching the same lesson in the songs that is taught in the sermon. It is better, however, to sing good hymns and songs of a general character than poor ones which may be preferred for the theme, but there ought to be a definite purpose in the songs, as well as in the sermon; in other words, thought should be given to co-ordination.

Prof. Sherman Kirk.

### The Song Service.

The song service should harmonize with the general topic or theme to be presented, with a view to preparing the hearers for the message of the preacher. As far as possible, sing all the stanzas of a song. It is not necessary to sing them all through without any intermission, but it is too frequently the case that the teaching of the song is destroyed by leaving out a stanza. Give the author of the hymn an opportunity to preach his sermon. If the preacher should send his sermon to be read before the church, or if he should send a letter to the church, he would not feel right about it if we should read it in such a manner as to leave out the main point in it.

The songs for evangelistic services are legion, but good ones are not too numerous. Gospel songs, as a rule, are not of as high a standard as the best hymns. Some songs do not teach anything of any value; some are very unorthodox. Weed out carefully the meaningless, the insipid and the trashy songs, and use none that are lacking in that spiritual element which the Scriptures approve. Too frequently the music of the evangelistic service is lacking in dignity and in spiritual depth. The songs have not come from the deeper, purer streams of life. Sometimes the music is good and the sentiment shallow. Again, the hymn is a great one and the music inadequate. It is a difficult problem to solve, but there is great need that we give the matter our earnest attention and raise the standard of our evangelistic music as rapidly as possible.

### Congregational Singing.

Congregational singing, when it is hearty, is exceedingly helpful to the preacher and to the peopel themselves. Martin Luther was a great preacher; he was also a great singer and hymn writer. Luther made much of congregational singing. It has been my observation that the Lutherans are still among the best in this feature of their worship. There is a much closer bond of sympathy possible between the congregation that sings and the preacher than there is between the preacher and the congregation that has no part in the service of song. If one, in a song, confesses his need of Christ, it is a help toward bringing him

(Continued on Page 496.)

# How to Get New England to Hear Our Plea

## By Gilbert L. Harney

Every practical proposition has the right to a thorough test before it is denied. That the Disciples of Christ can succeed in New England is such a proposition, and a thorough test has never been given it.

The genius of our plea requires, in order to success in any locality, that the problem of hearing shall be solved before any other. This problem must be solved, and the people of New England must hear our plea, before we decide that they will not accept it.

But the problem of hearing is far more complicated, and much harder to solve, than many think. Because some do not regard it as of moment and proceed on the assumption that it is a small, or an easy matter, they attribute the inevitable failure to something else, perhaps gravely announcing that that community will not receive the Gospel. We have not solved the problem when we have not preached to a thousandth part of the people of a locality—and could not do it, by our methods, if the whole locality should show a disposition to hear. We have not solved it when our methods are adapted for but one class, whether that class be rich or poor, educated or uneducated, native or foreign. We have not solved it when we ignore the habits, customs, beliefs, systems and trends of thought, notions and idiosyncrasies of the locality. We have not solved it when we have failed to strike at the dominant thought that determines the attitude of the whole locality toward every phase of religion.

Here are some contrasts: Paul went to Ephesus, and in two and a quarter years "all they who dwelt in Asia heard the Word of the Lord"; the Disciples of Christ have been in Boston about 40 years, and scarcely a tenth of the city knows that they are here.

It is certain that the time has come for the real spirit and aim of the Disciples of Christ to be brought to the attention of New England. That it may be done in the best manner, that the ears of the people here may really be had, three forces are necessary—the American Christian Missionary Society, sufficient money and the best men. We need the first, not only that we may have the second and third, but that the real spirit of our people may be in what is done, both as to our teaching and as to meeting in all respects the real conditions in New England.

We need money—not to scatter about until it appears in small, insufficient dribs. One hundred dollars in each of 100 places will mean 100 failures; but $10,000 rightly used, in one place will mean success. And the ripest wisdom, the most aggressive Christian zeal and purpose, and most intelligent and thorough investigation, should determine the place. Above all things, the aim should be to reach New England ears.

The work of Paul in Ephesus is needed in Boston; but if we had the Paul, we have not the money. The Disciples have strong men; such we must have in every New England center—but where is the money? Send us the money, and the very best men.

# The Hour of Our Visitation

## By E. M. Waits

On a certain occasion our Lord reproved the Scribes and Pharisees because they discerned the signs of the sky, but did not discern the signs of the times. Theirs was a day of unprecedented opportunity, but they failed to know the hour of their visitation, and to-day "under the star and the crescent they cling with their lips to the few moldering stones of their ancient temple with a wail of sadness like the living child at the cold bosom of a dead mother."

What is opportunity to a man who is unprepared to meet it? Carlyle says our grand business in life is not to see what lies dimly in the distance, but to do that which lies nearest at hand. A score of years ago Josiah Strong said "that the west to-day is an infant, but shall one day be a giant, in each of whose limbs shall unite the strength of many nations." Materially, the fulfilment of that prophecy is already at hand, and religiously we must have our share in its mighty development.

But I shall confine my plea to my section, the southwest. If you take El Paso, Tex., the entrepot into Old Mexico, as a pivot, and describe a semicircle whose radius shall be 300 miles, you will circumscribe the great sunshine kingdom of the United States; a land equal in area to New England and the middle states combined; a territory equal in extent to France or Germany or Austria; a land that a quarter of a century ago was considered of little value save for its pastures, over whose bewildering distances roamed that awful scourge of our civilization—the treacherous and bloodthirsty Apache, the real Bedouin of the new world—a land which Mr. Lummis described so perspicuously a score of years ago in his "Land of Poco Tiempo" "as sun, silence and adobe." Already the awakening has come, where the Pueblo built his seven cities of Cibola that have baffled the archeologists of our day; and the Apache left his map of desolation and trail of blood, civilization has entered. The shrill cry of the locomotive breaks the awful silence and echoes among the beetling crags; cities are springing up to the music of trade and commerce; the schools and libraries are thronged with eager faces; young men and women of sterling worth are here in great numbers to embrace the unprecedented opportunities of an El Dorado that is not mythical, but real.

Back to our pivot, El Paso. The mines of this section have an output of $150,000,000 annually. Within a few hours' journey are the richest coal fields west of the Ohio, the richest copper mines in the world, the only tin deposit in the southwest. In the city there is one smelter with a pay roll of $60,000 per month itself maintaining a town of 3,500. The eight railroads that center here leave 5,000 cars of freight every month and have a local pay roll of $1,500,000 per annum. The 100 jobbing houses do a $6,000,000 bulk of business annually over a vast area. The banks of the city have $6,500,000 in resources and $5,000,000 in deposits. The United States is about to expend $7,200,000 in an irrigation project in our valley that will make 180,000 acres of land bloom like a rose; and all this where one of our college professors two years ago on a tour to Mexico, said: "I crossed the border at El Paso, an aggregation of shacks and adobes and an old church said to be 350 years old." We pardon our historian, believing he was asleep in his Pullman and using an antequated guide book.

If the material resources are great the religious opportunities are commensurate. All over this immense area are thriving and populous towns and in all not a dozen self-supporting churches. Three years ago the First Christian Church of El Paso was a ward of the American Christian Missionary Society; to-day with a membership of 350 and $30,000 worth of property, it is the best equipped in the city. It is missionary to the core, and will delight to pour back the dollars that saved its life into the lap of its foster mother, as well as give liberal help to all our missionary enterprises. What has been done in El Paso can be done in a score of towns. We must conquer by redemption and that has been the wise policy of the American Board. Moreover, there are over 100,000 Mexicans in this section. There is a good mission of promise here that needs enlargement. What has been done at Monterey with the same men and means can be done from Santa Fe to the City of Mexico. Spanish America is breaking with Rome, and today the Catholic church has less power as a state institution in Mexico than in the United States. Let us do all in our power to reach $200,000 for home missions the first Sunday in May, and so enable our board to do a more efficient work than ever before. "Cast thy bread upon the waters for it shall return unto you after many days."

*El Paso, Texas.*

# As Seen From the Dome

### By F. D. Power

We are on the Mediterranean, the *Magnum Mare* or "Great Sea" of the ancient peoples. "The grand object of all travel," said Dr. Samuel Johnson, "is to see the shores of the Mediterranean." Where indeed can one find clustered about any body of water such beauty, such romance, such unique scenes and hallowed association? I thought last night as I looked upon the deep blue waters, flecked here and there with gleams of white, and above at Jupiter and Canopus shining serenely, of Napoleon on the deck of the ship in this same sea, turning to his officers who were questioning the existence of God, and as he pointed toward the same stars, asking: "Gentlemen, who made all that?"

Gibraltar is a great place for smuggling. Spain places a high tariff on tobacco and the Spanish soldiers have a clever way of avoiding it. They starve their dogs, and shopkeepers in Gibraltar feed them. The dogs go over regularly for food and then return home and the dealer wraps them with tobacco and they pass the revenue officers. Sometimes a bullet ends the dog's career as a smuggler and the Spaniard loses both dog and weed. We leave the Pillars of Hercules and after a run of 400 miles come to Algiers, our next stopping place, of all spots on earth famous for smuggling and piracy and every wrong. It has been a very chamber of horrors, yet its old Moorish town gleams white in the sun against a deep background of green hillside, a very pearl among emeralds. At Algiers, the capital of Algeria, we first set foot on the dark continent. Algeria is a province of France with 184,000 square miles and nearly 5,000,000 people, of whom a quarter of a million are French. M. Jounart is the governor-general and he lives in the old palace of the Deys, a beautiful Arab house. Since 1830 the French have held the country. The Arabs took it in 690 and during their reign the coast of Barbary became the dread of every vessel sailing the Mediterranean. They were friends to the sea and enemies to all that sailed on it. Spain tried to rid the seas of these pirates, and Charles V. in person in 1541 with 140 ships and 30,000 men, including the Knights of Malta and the chivalry of Spain, proceeded against Algiers, but a storm wrecked the fleet destroying a hundred ships and most of the army were killed or imprisoned by the Algerines. France sought to humble Algeria and the Algerines swept the French coast with fire and sword, and Louis XIV. sent Du Quesne who, with the newly-invented bomb, laid Algiers in ashes in 1652, but piratical expeditions continued, and even America suffered from these Corsairs. An average price of $3,000 apiece was demanded for captured Americans which George Washington refused to pay. In 1795 the United States paid as much as $721,000 to these scoundrels, and even as late as 1812 gave $22,000 a year tribute in stores and ammunition. Our country was the first to throw off this degrading yoke. Decatur appeared before Algiers to notify the pirates and demand immediate release of all Americans held in slavery. The crafty Dey, recognizing that Algiers lay at the mercy of the American fleet, acceded to Decatur's demands, but asked that the United States should continue a nominal annual gift of powder, to which the commodore replied, "if the Dey took the powder he must take the balls, too," and the Dey was forced to accept the new Declaration of American Independence. In 1816 England took a hand, nearly destroyed Algiers and liberated 1,211 Christian slaves, but not until 1830 did piracy and slavery come to an end and Algeria become a French colony. The stroke of a fan produced war.

The home of the old Barbary Corsairs is a land of high mountains, deep glens and great gorges, of vast pine forests, of flowers and luxuriant growth. A thousand rills tumble down its ravines, and a thousand rivers flow through its fertile valleys. As you approach the old pirate nest from the sea you view, along the African coast, a long chain of mountains, a snowy ridge. Then a beautiful bay is disclosed and a range of green hills detaches itself from the dark mass of the Atlas. Then a white town, the city of the Deys, is before you, houses rising tier above tier, mostly Moorish in style, all whitewashed, the front rows substantial and modern, the buildings farther off Moorish and ancient, all forming terraces of dazzling white, and the emerald hills in the background and the azure sea, the fine avenues of palm, orange, plane and pepper trees, and the domes and towers and ships make a picture fair indeed to look upon. We pass the Mole, a wall which 30,000 Christian slaves were three years in building, and cast anchor, and soon are driving through the streets and back of the city to Mustapha Superieur, the beautiful residence suburb with its charming Moorish villas and floral splendors. We see at once there are two towns, one modern and western, the other ancient and Oriental. The lower town has been transformed by its French masters. Here are warehouses, broad streets, stately shops, a little bit of Paris itself, yet here Arabs, Moors and Kabyles jostle Europeans and Americans. Paris and Bagdad shake hands. One sees muffled women in loose white robes covered to the eyes, turbaned Jews who might have stepped out of the Arabian Nights, negro peddlers, cultured French people and Oriental beggars, a motley throng.

The old town is higher up. No map could reproduce it, no clue unravel it, no pen describe it. It climbs and clambers by tortuous lanes and steep stairways up the sheer side of a steep hill to the old fortress of the Deys which crowns the summit. Not a gleam of sunshine penetrates the narrow slits between the houses where two people can just pass abreast, crushing elbows against the walls, and the dirt, and the smells and the people are indescribable; yet so quaint and picturesque and interesting is it all that no one can fail to explore its sunless labyrinths. Oriental life is seen in its perfection. Veiled figures glide softly, ladies muffled to the eyes gaze at you; stately Moors emerge with stealthy tread from unseen doorways; boys play ball in little courts; pretty little girls kiss their hands to you and ask a penny; tiny shops like holes in the wall suddenly come into view; everything is dirt and mystery, gloom and shade, reviving all you ever read or fancied of Oriental life. "How would we ever begin a mission here?" one of our party asked. "Why, begin with the children," I answered. They have bright faces, these Moorish boys and girls, but they have no chance. A good school would revolutionize the old Arab town. In fact I have seen no slum conditions in my travels that Christian education would not speedily relieve. One wonders as he looks

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THANKSGIVING PSALM

A Rhythmical and Grateful Chant.

A teacher in a Terre Haute public school, joins in the chorus:

"Teaching is a business which requires a great deal of brain and nerve force. Unless this force is renewed as fast as expended the teacher is exhausted before the close of the year. Many resort to stimulating tonics for relief.

"For 3 years I struggled against this almost complete exhaustion, getting what relief I could from doctor's tonics. Then in the spring of 1903, I had an attack of la grippe and malaria which left me too weak to continue my work. Medicine failed to give me any relief, a change of climate failed. I thought I should never be able to go back in school again.

"I ate enough food, (the ordinary meals, white bread and vegetables) but was hungry after meals.

"I happened at this time to read an article giving the experience of another teacher who had been helped by Grape-Nuts food. I decided to try Grape-Nuts and cream, as an experiment. It was a delightful experience, and continues so after a year and a half of constant use.

"First, I noticed that I was not hungry after meals.

"In a few days that tired feeling left me, and I felt fresh and bright, instead of dull and sleepy.

"In three months, more than my usual strength returned, and I had gained 15 pounds in weight.

"I finished the year's work without any kind of tonics—was not absent from duty even half a day.

"Am still in the best of health, with all who know me wondering at the improvement.

"I tell them all, 'Try Grape-Nuts!'" Name given by Postum Co., Battle Creek, Mich.

There's a reason.

upon these degraded sons of the old Corsairs that their fathers less than a hundred years ago were the terrors of the civilized world. Yet these lazy, stupid and cowed Arabs of to-day are the children of the men who held the Mediterranean. Over 3,000 vessels fell into the hands of the Algerian pirates. From 1674 to 1680, in six years, England alone lost 350 ships and had 6,000 of her subjects enslaved. Cervantes, the Spanish author, was for six years a slave in Algiers. In 1793, 115 Americans were held here and Benjamin Franklin on his deathbed kept appealing for their emancipation. Less than a hundred years ago the Dey and his bloodthirsty pirates had complete sway of this great sea and it is estimated over 600,000 Christian people suffered nameless horrors and atrocities in Algerian chain gangs and prisons, not seamen only, but scientists, noblemen, women and children, captured on the high seas, few of whom were ever ransomed or ever escaped. Their descendants do not lack in the cutthroat looks of their fathers, but France has them thoroughly subdued. Even now, however, one would hardly feel safe in the old quarter at night.

Best of all in Algiers is the drive to the heights. One gets views of sea and city, gardens and vineyards, villas and palaces, which he can never forget. Through the finest of asphalt streets thronged with Arabs and Kabyles and Europeans, along the market road with its caravanserais where the weary camel deposits its bale of dates and black faces of Saharan negroes look curiously from the folds of their dirty burnous, past cafes filled with every variety of Moslem, Jew, Turk and infidel, out of the gate of the old Moorish town, and up the steep slope by sharp zigzags, the Mustapha road goes to the gleaming white summer palace of the governor-general. It is a wilderness of villas with gleaming white Moorish houses half lost in rich gardens of orange, palm, cypress and rubber trees; everywhere the Saracenic arches and tiny round domes, a dream of white marble in bowers of green and bloom. One can not describe a strawberry, nor a Moorish villa. And the views here are said to surpass anything at Naples, Sorrento, Venice or Palermo, or the panorama at Nice. It is a fairylike scene. One would wish, if he must go blind, to close his eyes on just such a vision.

Other sights there are in and about Algiers. We visited the governor's palace, an excellent example of Arab architecture, with a beautiful court and reception hall. The owner was spending the winter in Paris. The Marengo Garden and the Garden d'Essai were full of interesting plants and trees and flowers, many strange to us and peculiar to this sunny clime. The public library and museum had some interesting Moslem books and pictures, but our people who bothered to hunt around for Geronimo failed to discover the "Big Indian." Geronimo was the martyr they tell about, alive in a block of concrete, and built into the wall of the fort. The story was published in 1612 and disbelieved, but in 1853 when the walls of this particular fort were pulled down the block was found containing a perfect mold of the martyr's face and figure, showing even the cords with which his feet and hands were bound. Filling the cavity with plaster of paris the model was made. One sees here for the first time on this trip the Mosques.

There are 10,000 Protestants in Algeria, 400,000 Catholics, and the rest Mohammedans. All the religions are included in the government grants, 97,000 francs going to the Protestant pastors. The North African mission has six stations in Algeria and 50 missionaries in Algeria, Tunis, and Morocco. There is an English church in Algiers, a Presbyterian church and a mission for the propagation of the Gospel among the Jews, and a number of schools. "Africa, not Rome, gave birth to Latin Christianity." Tertullian in the second century, Cyprian in the third and Augustine in the fourth were stalwarts of the early church, and they all belong to North Africa. The oldest Latin translation of the Bible was made in Africa and Latin theology with Tertullian as its father and Augustine as its crowning glory was an African product. Read Schaff's Church History, vol. 2:26, vol. 3, 988. The success of the church in this region was a marvel. At the council of Carthage, the spot we are just passing this Sunday morning, Feb. 25, as I write, A. D. 253, there were no less than 87 bishops present and an equal number of presbyters. There were 580 sees between Syrene and the Atlantic. The last bishop of Hippo was Augustin. With the fall of that city into the hands of the vandals came the desolation of this fair garden of Christianity into a barren wilderness. Why was this permitted? Was it to give to all time an object lesson of the infinite superiority of the Christian religion? Certain it is this contrast is most striking in Algiers, and the Church of Christ should redeem its ancient possessions. Do we owe no obligation to these millions on the northern border of the dark continent? Is there no duty pressing to follow here, in all this great mysterious land, in the footsteps of Moffat, Stanley and Livingstone?

*Malta, Feb. 26, 1906.*

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## Song in Evangelism.

(Continued from Page 493.)

to make the good confession more formally and committing himself to the service of the Christ.

The evangelistic service is not the place for operatic performances. Artistic singing in evangelistic services is altogether appropriate, and trained singers can render better service than those who are untrained, but we have not yet arrived at that point where we can afford to "suspend the worship of almighty God to listen to a performance by the quartet." It is irrelevant, nay, irreverent, and detracts from the real dignity of the occasion, and introduces an element of discord that is fatal to the best results. Thoughtful and devoted men and women go to church to be inspired, and they enjoy what is conducive to spirituality. It is exceedingly distasteful to be made to feel that one, instead of being in the house of God, is in the playhouse.

Let evangelistic singing continue, for to it is certainly due no small share of our phenomenal success in winning souls. Let the music of our evangelistic meetings be conducted by men and women of blameless lives and of earnest devotion and by those fitted by nature and by culture for this most important work. Let the music of the service be inspiring, but always worshipful and dignified, and in keeping with the momentous issues of the occasion, for it is a time when souls are trembling in the balances. It were well for us to give more thought to the history of church music and to know the men and women who have written our best songs and composed our most beautiful tunes. Our zeal for evangelistic singing should be according to knowledge. We need very many trained men and women to do this work. Our singing evangelists are worthy of more than a passing notice. To them belongs much of the success of our best meetings. We need many more of them. Pray ye the Lord of the harvest that young men and women gifted with voices for sweet song may consecrate their talent to him who has inspired that which is noblest in the heaven-born art.

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### A WOMAN DOCTOR

**Was Quick to See that Coffee Poison was Doing the Mischief.**

A lady tells of a bad case of coffee poisoning and tells it in a way so simple and straightforward that literary skill could not improve it.

"I had neuralgic headaches for 12 years," she says, "and have suffered untold agony. When I first began to have them I weighed 140 pounds, but they brought me down to 110. I went to many doctors and they gave me only temporary relief. So I suffered on, till one day in 1904, a woman doctor told me to drink Postum Food Coffee. She said I looked like I was coffee poisoned.

"So I began to drink Postum and I gained 15 pounds in the first few weeks and am still gaining, but not so fast as at first. My headaches began to leave me after I had used Postum about two weeks—long enough I expect to get the coffee poison out of my system.

"Now that a few months have passed since I began to use Postum Food Coffee, I can gladly say that I never know what a neuralgic headache is like any more, and it was nothing but Postum that cured me. Before I used Postum I never went out alone; I would get bewildered and would not know which way to turn. Now I go alone and my head is as clear as a bell. My brain and nerves are stronger than they have been for years." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# FEDERATION — A Symposium

## Some Questions on Federation.

**The following questions were sent out by the Editors to a number of brethren, and we continue in this issue the publication of their replies.**

*1. Defining church federation as an agreed-upon method of co-operation in those things which the co-operating churches hold in common, and in which each co-operating Christian body has full freedom to be true to its convictions of truth and duty, are we not, as advocates of Christian union, logically committed to the federation movement as the next practicable step in the direction of the fulfillment of Christ's prayer for the unity of his disciples, and as a practical manifestation of the degree of unity which already exists?*

*2. Do you approve of the Basis of Federation submitted to the evangelical churches of America for their approval, by the late Inter-Church Conference in New York City, as presenting a practicable plan for such co-operation?*

### By James N. Crutcher.

In the present discussion of the Christian union, it seems that the word federation is made to possess a demon. The thing itself is in practical operation on mission fields, and in a number of towns and cities in this country. This is not saying that a practical agreement is reached, and the machinery is in operation, but it is true that the thing we have been hoping for, praying for, working for throughout the long, weary years, is in operation as a matter of course. It did not need a conference. In many localities as soon as "our people" were worthy of recognition by other religious bodies, they were received into active co-operation in civic, moral and spiritual matters. After preaching Christian union so long we are unworthy the least consideration by our religious neighbors, if we fail to put into practice the things we have pretended to seek. Some evangelists and others would be out of "thunder," and would have to take a new "tack," and would have to become a little more like the Christ in spirit, but we could stand that.

Can our religious friends of other communions have very great faith in our honesty if we fail to practice what we have been preaching? Have we any right to ask for enlarged missionary offerings if we fail to recognize and utilize such a victory as we have in this federation movement? We have been preaching Christian union in our conventions since their inauguration, and now what is the harm of using the conventions to put into practice the sentiment thus created?

*Chillicothe, Mo.*

### By J. E. Davis.

In your symposium on "Federation" I beg to present the following answers:

1. We are certainly committed to sympathy with the appearance of federation among the denominations, and many of us have long been practicing co-operation or federation in a way. But I must say, brethren, that we are not committed to action in a national convention, pretending to pledge our people, when we have no power to do so. Here are the reasons: The Holy Sprit and the apostles delegated all power for such action to the local church. Therefore it is the inherent power, the sovereign right of very church in our brotherhood to settle this question for itself on the local field. Any attempt to establish a side court at our missionary conventions for clearing house purposes, would be a usurpation of the powers delegated to the local churches by the Holy Spirit and the apostles, and especially will it be considered an unfriendly and hostile act by this local church here in Beatrice. We maintain that it is fair and right, that it is just and scriptural, for us to be permitted to settle federation here on the local field among our own members with all present. Now we may not be able to go to Buffalo in October as we are building, but if we do not, I want to serve this notice on those who are determined to carry this to a partial national gathering, that we will not abide by, nor be bound by, any proceedings of such meeting, and will be compelled to look upon such a meeting as an attempted usurpation of power over the churches the Lord has set free, except such meeting catalogue and name specifically what churches are represented, and enter into agreemnt, in said meeting, and by such action. If Kansas City wants to federate, or if St. Louis, St. Joseph, or Cincinnati, wants to federate, that is strictly the business of the respective churches in the city concerned, and is none of our business, out here in Beatrice, nor is it yet our business when we arrive at Buffalo. Our business is to attend to our own business, and let Kansas City, St. Joseph, St. Louis and Cincinnati do the same. Likewise it is the business of the places named to attend to their own business and not try to represent us. Roosevelt said of the Santiago fight that it was a captains' battle, and he was right. So say I in this matter; this I believe is the individual church's business, and it certainly is right. Those who want to federate, let them federate; those who do not want to federate, let them alone. You can't force them to it any quicker by such action as is proposed. I am simply crying for liberty, from both those who would force federation upon unwilling churches, and from those who are unwilling to allow churches to federate as they please. Brethren, let us attend to our own business and let other churches alone. They will settle this question locally and settle it right.

2. I do not approve of the plan of federation adopted at the New York Inter-Church Conference. Reasons: This plan is good and well in cities among our larger churches where we meet more intelligent and liberal ministers, but it would never do out in rural districts and small towns where bigotry, narrowness, and sectarian misrepresentation is still carried on in many places at high tide. Here all the denominations will be united in one thing —counseling against us. It is a pity, 'tis true, but nevertheless pity doesn't alter facts in the case. If we undertake to counsel with these people, and they unite with us, even though we are not bound to accept their decision, they would use such federation counsel as a club to destroy for years to come every attempt to enter the field of smaller towns where we have a few members crying for help to plant a Church of Christ in order that liberty can be enjoyed in worship and teaching. Therefore I approve of the plan for some churches, do not approve of it for others, but reject it as unfit for universal application. We must not cripple our frontier points. Besides, we have no right or power to pretend to represent them in such matters. I doubt if this amounts to more than a mere theory, anyhow.

*Beatrice, Neb.*

[We are glad to give Brother Davis a hearing in our columns. He makes just two points to which we call attention:

1. His idea that our churches have no right to meet in convention, through their representatives, to take any action looking to the furtherance of our general interests, is wholly untenable. Indeed, it is revolutionary. It would destroy our missionary work, both home and foreign. It would abolish our system of conventions, which have been a unifying influence among us from the beginning, and the instrument through which we have accomplished all our co-operative work. Our brother fails to see that if his theory is correct, then we have no right to meet in convention and our "anti-society" brethren are right in their contention. If he should say that in our missionary conventions we do not bind our churches to any given course of action, we have only to reply that the very same thing is true in reference to any action we might take in convention concerning Christian union or church federation. Its action is only advisory in either case. The tendency, cropping out there and there, against our conventions voicing public sentiment on any question of interest to our cause is abnormal and unhealthy, not to say undemocratic. It generally means that some newspaper boss must decide these questions for the brethren, instead of allowing the churches, in some representative assembly, to settle them for themselves.

2. The other point our correspondent makes is that federation is impracticable in certain rural districts and small towns. There is probably a measure of truth in this, but where federation is impracticable there it will not be *practiced*. That is a matter that will settle itself. As we have already said, no action taken by any convention will bind any local church, either to federate or not to federate. We are sure, however, our brother would find this to be true that, when the spirit of co-operation once gets abroad among the churches a great deal of this "bigotry, narrowness, and sectarian misrepresentation" of which he complains, will give place to a better state of feeling. The spirit of fraternity will soon spread from the cities to the smaller towns, and co-operation will take the place of strife.—Editor.]

### By John Kendrick Ballou.

1. To-day is our day of opportunity; if we fail to co-operate with the other religious bodies—to federate with them—we will not be able to convince them of our sincerity in the union Gospel we preach; they will consider it a sectarian doctrine which we preach to swell our ranks, and will they not judge rightly? We are no longer a little insignificant church, and we need not fear being swallowed up in this movement. Our position should make us the logical leaders in this movement, and we can help to give it potency and shape if we will.

Any one at all familiar with our spirit and genius ought to know that we will not be "bound"; each minister will act with freedom, whatever the decision as to federation. To stand aloof and say, "We are the Church of Christ and others must come into our fold if they wish to federate with us," is the rankest kind of sectarianism, and the best evidence of weakness and bigotry. It is not making concessions to federate; it is recognizing a Christian spirit and motive in others and a desire to become one man in Christ Jesus with them. Local churches now federate in many things, and no one thinks it is endorsing each other's denominational doctrines.

2. I approve of the basis of federation as outlined in the Inter-Church Conference, and believe it is as nearly acceptable to all as any basis we could get. There is no evidence that this scheme was originated to eliminate the Disciples of Christ from the fedration movement, as some seem to think.

We must go on record as sincere in our advocacy of Christian union, or receive the merited contempt of those who will practice union, and be branded "The most sectarian of them all."

*Sioux City, Iowa.*

# Missouri Christian Lectureship

It began with a great disappointment, and ended in a feast of real joy, for peace reigned, and not a peace purchased "at any price."

One of the features of the lectureship was the absence of quite a number of the men who are wont to be at our prominent gatherings. Especially were there absentees from the west and southwest of the state, not one of the Kansas City preachers being present. Joplin had one representative who vanished before the close of the convention. St. Joe ministers had probably a surfeit of good things in the celebration of M. M. Goode's twenty-fifth anniversary, for they, too, stayed at home. But there was a very fair attendance at the lectureship and a number of brethren from Illinois came across the river to participate in what proved a very enjoyable series of meetings. In the absence of the president, R. G. Frank, who was conducting a protracted meeting in the south, M. A. Hart, vice-president, occupied the chair most of the time.

The peculiar disappointment was the fact that Dean Mathews, of the University of Chicago, who had been invited to be the chief guest of the lectureship and was on the program for the first two addresses, was unable by reason of sickness to attend. In view of this a number of changes in the arrangement of the program were made. After the appointment of E. M. Smith, of Sedalia, as secretary of the lectureship, Prof. Charles M. Sharpe, of Columbia, read a paper which was very fitting in theme, coming just before Easter Sunday, and able in treatment. By no means was it a "waste of paper," as his little son had characterized it when he saw that it occupied thirty-four pages. His theme was

### "The Resurrection of Jesus in the Light of Modern Critical Discussion."

Professor Sharpe first sought to show the relation between the two conceptions of continued existence in the development of Old Testament belief. Then he took up the discussion of the teaching of Christ himself on the subject. A distinction, he argued, must be made between Christ's view of resurrection in general, and of his own resurrection, specifically. The resurrection in general in our Savior's teaching, he said, is spiritually conceived and does not contemplate the emptying of graves, but his teaching with respect to his own resurrection is different. For this resurrection he saw a twofold necessity. First, it was necessary as the concomitant of his Messiahship; and, second, it was necessary in order to the conviction of the world of his Messiahship. Therefore he predicted his death and resurrection not only as a fact, but as a visible, tangible fact. After thus giving the background of the alleged event, Professor Sharpe discussed the evidences of the fact and the objections filed against it. He mentioned a number of the theories and dealt at some length with that of subjective visions, which, he held, can not be successfully maintained without throwing away the evangelistic narratives, and this, he said, sober-minded New Testament criticism will not agree to. He showed that the laws of impulsive social action under which the advocates of the psychological theory would explain the successive visions of Jesus, do not apply to the evangelistic data, but rather are negatived by that data

Dr. Buxton, the reviewer, said there were just two avenues to eminence—one was to be a heretic and the other to become a heretic slayer. He needed a heretic to slay, but lo! the heretic came not. He did not find any of the essayist's conclusions wrong in themselves, but Dean Buxton was disposed to deny the cogency of so much subjective and inferential reasoning to the popular mind. He held that the age of the apostles received the resurrection without a chain of inferences but because of the direct sufficiency of the evidence. He commended the distinction made in the paper between the question of the immortality of Jesus and the resurrection of his body. The three thoughts should be kept in their proper distinctness. First, the pre-existence of Jesus as shown in John's preface and in the statements of Jesus to prove to the common reasoner his authority over Abraham and Moses; second, the post-existence of Jesus, his continued supervision to make potent the claim of his continued authority; and third, the resurrection of his body, whose evidential value was almost alone in supporting these two other claims. The last, he said, was the real subject of the discussion. He closed with an impassioned statement that the resurrection was the central thesis of the epistles, that the criticism of Hume was met by the divine measure of evidence when the witnesses gave their lives as the seal of their testimony, and that these records are so interwoven with Roman literature and life that the last four centuries of Roman history are almost a synonym for the first four centuries of Christian history. Dr. Buxton, who, at the outset had given his hearers warning that he had stopped the college bell, spoke for just half an hour without notes. His presentation of the subject was decidedly original, but for some of his hearers perhaps hard to follow.

### A Free Parliament.

An interesting discussion followed. E. M. Richmond suggested that the miracle was in the death of Christ and not so much in the resurrection, which was an imperious necessity and simply "a restoration of the natural order of things." J. H. Hardin made the point that the resurrection is involved in the great fact of all life. J. M. Philputt wanted to know what relation our resurrection has to that of Christ. E. J. Lampton said death wronged Christ, and as justice must triumph, there must be a resurrection of the dead. J. H. Garrison found the paper very refreshing after wading through Professor Foster's recent book, wherein, he said, everything in the Bible that hurts his argument is "eliminated." He believed, with Paul, that to be absent from the body is to be present with the Lord. F. N. Calvin quoted a number of passages of Scripture, and asked whether Paul did not argue that in some way the body that goes down to the grave is to be changed. Levi Marshall said there is no view that can be held by the human mind that is not vulnerable by some passage of Scripture. W. T. Moore thought Paul settled the question where he speaks of the seed germinating. He believed that in some way it would be the same body, though not the same. Professor Sharpe, in his reply, said that the common people are not particularly interested in these scholastic discussions, but he thought we needed to appreciate the consciousness of Jesus, and that was why he took up so much time in showing Christ's view.

### Fiction and Religion.

George A. Campbell, of Chicago, who was the lecturer chosen from the outside of the state, read a paper on "Religious Novels," being a portion of a general paper on "Fiction and Character." It was rather sketchy, and while interesting, it by no means convinced the hearer that the writer has mastered literature, as in a subsequently presented paper he showed he had the religion of the Chicago working man. He began with the hardly to be questioned assertion that the novel is now the dominant form of literature. After saying that books that are morally bad, or that lack proportion, are to be shunned in our discrimination, he selected the "Cloister and the Hearth" and "John Inglesant" as types of good novels. A danger to which the religious novelist is subject, he said, is that he may give out as finalities what are merely the tentative beliefs of scholars and investigators. Passing on to characterize several groups of writers who discuss the failures of Churchianity, or reflect the "new ideas," or are advocates of theism or voice agnosticism, he expressed the conviction that the great epoch-making note of reconstruction has not yet been uttered. George MacDonald. a novelist whom every preacher ought to read, he said, was one of the most typical writers of the border period, while Mr. Campbell had a good word, also, for Guy Thorne.

In the absence of the reviewer, A. W. Kokendoffer, his paper was read by Mr. Hart. It was short and well worded, but rather stressed the bad side of fiction. As to the permanency of the novel, he found this due, first, to commercialism, but a reason closely second is the universal demand. This he associated with the growing tendency for entertainment in all walks of life—"a strike at the pillars of empire." He feared that the tons of fiction are not morally persuasive enough to whet the esthetic taste or to buttress the conscience as the age needs it done. While admitting that some fiction has good qualities and that this helps, the general trend of the reviewer's paper seemed antagonistic to the cultivation of fiction. He did not favor the preacher taking the novel into the pulpit, but advocated his proffering his services to his young people in the selection of books.

There was but little discussion of the paper. In closing it Mr. Campbell seemed to take the position that the desire for entertainment is really a cry for the spiritual. One point he made is worthy of emphasis, namely, that the novelist who can picture clearly to a young girl the character of a villain often does more for her than the average parent does.

### The Old Testament and Criticism.

The session devoted to "The Geographical and Historical Setting of the Old Testament" was filled by two lengthy papers. Roland G. Sears, professor of Semitic languages and history at Christian University, presented the original paper, which it is almost impossible to attempt to summarize. In dealing with the subject he showed that Palestine was the bridge, or buffer state, between the valleys of the Euphrates and Tigris rivers on the one side and the Nile on the other. Because of this situation, the Old Testament would be more or less colored by contact with the peoples along these rivers. Many references were given to prove this. A somewhat minute description of the geographical divisions of Palestine was given, illustrated by a map and historical charts. There was nothing to take exception to in this part of the paper, which throughout showed patient investigation and a great deal of work. In discussing the historical setting Professor Sears showed how Israel and Judah had to contend with the effect of the life and religion of their neighbors. This was illustrated by references to Phenicia, Moab, Syria, Egypt, etc. Linguistic and historical reasons were advanced why the story of Jephthah's sacrificing his daughter was true to and in keeping with his times. In reference to the matter of contemporaneous history, reference was made to the Tel-el-Amarna letters and the code of Hammurabi. Professor Sears deduced arguments from this and from other finds in Assyria to show how the facts of the Bible were corroborated. He spent some time upon Aramaic, Syriac, Arabic and Assyrian words to show their relation to the Hebrew tongue, and how the study of the Semitic languages, history and geography was absolutely necessary to an understanding of the history and prophecy of the Old Testament. Lastly, he dwelt upon quotations in the New Testament from the Old, which seemed to vary to a great extent in many passages. This variation, he said, might be due to the relation of the Hebrews and the Aramens in addition to the differences brought brought about by the translation.

### A Philosophical Background.

W. T. Moore did not attempt any critical review of Professor Sears' paper, but sought to find a philosophical background in which the historical facts of the Old Testament history are set. We can mention in the limited space at our disposal but one or two of the points he touched upon in a fifty-minutes' paper. He sought to show by argument and illustration that the creation drama has been reproduced again and again in the history of the earth and of man, and out of these considerations formulated three laws which help to an understanding of the historical setting of the Old Testament Scriptures: (1) physical facts must be dealt with when we are studying the providence of God in his dealings with his creatures; (2) progress is practically impossible where life does not come into contact with new elements and where these new elements are not in some way appropriated so as to become an added force in the evolutionary processes; (3) evolution of good is often seemingly hindered by the opposition of evil, yet this opposition makes for the final highest development of the good. As regards the records of the book of Genesis, Dr. Moore's theory was that the earlier records were kept in the hands of the antediluvians and were brought over the deluge by Noah and his family, and when the confusion of languages took place at Babel these records continued in the hands of Shem and his children as the line through which the Messiah would come.

The reasonable orthodoxy of the Bible College at Columbia, Mo., being thus demonstrated by the papers of Professor Sharpe and Dr. Moore, and Canton's position being unquestioned, it was rather surprising to find Simpson Ely subsequently alleging, when he was called down by the chairman's bell, that no one who had a word to say against Higher Criticism could get a hearing. As a matter of fact, so little was said that could be construed as radical criticism that Dr. Philputt made a protest lest the lectureship should put itself on record as being wholly against the historical method. He advocated the use of common sense and open minds. One brother in attendance thought Christ settled the authorship of every portion of the book of Isaiah. J. H. Hardin was impressed by the need for preachers to get down to study, and read the new books. Professor Sears admitted he was in favor of the method of historical criticism, but the question of Isaiah's authorship was settled for him by Christ.

### "Federation."

It is only just to say that the chief interest of this lectureship centered in the meeting on Wednesday night when J. H. Garrison was programmed for a paper on "The Present Phase of the Christian Union Problem." In view of the current discussion of federation it was expected that there would be "lively times" at this session. No provision had been made for discussion, but it was tacitly assumed that this would be allowed, and indeed, several of the brethren made it apparent during the course of the previous sessions that they were itching to say some things when the Editor of THE CHRISTIAN-EVANGELIST had had his innings. But when it was all over, I could not help recalling the lines,

> "How calm and beautiful comes on
> The stilly hour when storms are gone."

The devotional service of the afternoon had its effect and all minds and hearts were prepared to listen to the message which Bro. Garrison brought. If there was any misunderstanding, any tendency to acrimony or bitter debate, it was removed by the clear-cut presentation of a living issue and the emphatic utterances of the speaker as to his present belief in the aims and principles of our restoration movement. "Peace rules the day where reason rules the mind." A fair percentage of the large audience needed no new conviction of the speaker's soundness in the faith and aims of the Campbellian movement, yet there was a large number of people present who, through lack of knowledge, misunderstanding or prejudice, were unfavorable to the supposed views of Bro. Garrison. Before the meeting was closed these were, for the most part, if not entirely convinced of the wisdom of federation, at least won over to the favorable consideration of further investigation of the subject in a fraternal spirit, and the absolute folly of supposing that the Editor of THE CHRISTIAN-EVANGELIST has any design, or even wish, to sell out at this time of his life the plea which he has advocated for so many years. I shall not attempt any consecutive outline of his address. He made a strong plea, which was loudly cheered, for liberty and union, and said that no such meeting as the New York Conference, which he described as intended to present a united church to the world, the flesh and the devil, had met since Pentecost. He mentioned a number of incidents of the conference, and thrilled his hearers by telling how there was but one solitary vote for the lowering of the banner of Christ when it was suggested that the word "divine" should be stricken out, and an immense gathering sprang to its feet to burst forth in "Crown Him Lord of All." As for himself, he did not believe that a single New Testament principle is to be sacrificed, and no union was worth anything where conscience is sacrificed, but we could not ask others to do what we ourselves refuse to do, namely, surrender honest convictions of truth for the sake of unity; hence the policy of closer co-operation is needed, and as a people we must work in the light of this fact which is not only demanded in the interests of Christian union, but by the imperative needs of the world and by the stupendous tasks which Christ has laid upon his church.

Immediately at the conclusion of the address H. A. Denton moved that speeches be limited to five minutes. W. T. Moore had already obtained the floor, and said: "I endorse the spirit and the matter of the address. It is an exact expression of the belief and purpose of the original movement in which we are engaged." He went on to say that some people misinterpret the restoration movement; that some think it will not do at all to federate or even associate with those who have not been baptized as we believe baptism ought to be administered. Then Dr. Moore, after a few words of explanation, proceeded to read from a book which he held in his hand, and which was an endorsement of the acts of one Barton Stone and some other reformers, by "Old Raccoon John Smith." "Did anybody ever say he was not sound in the faith?" asked Dr. Moore. "Did anybody ever hear that John Smith was shaky on our principles?" he continued. "If our fathers could favor a union with people who were not immersed, is it," he asked, "a sin if we federate with some people who do not see absolutely eye to eye with us on some of these questions?"

The discussion was interesting. The general trend of it was in confirmation of the orthodoxy of the Editor of THE CHRISTIAN-EVANGELIST. E. M. Richmond did not think everything had gone to ruin. E. J. Lampton, who had been with Brother Garrison when they were both beardless—without a razor, he explained—said this thing reminded him of a meeting where objection was taken to a fiddle, but none to a violin. He thought no one would oppose federation if the word "co-operation" were used.

### Why Such Opposition?

H. A. Denton said there was not a line in Bro. Garrison's statement that they would take exception to, yet he wondered what, if this had been the historic spirit of our people, was the reason for the present concern. He seemed to find this in certain unfortunate terms that had been used, and suggested that possibly rivalry as to who should be the chiefest champion had something to do with the matter. T. A. Abbott asked what was the difference between federation and co-operation, and Bro. Garrison explained that federation is co-operation methodized and made purposeful to specific ends, but there was really no new principle involved. J. H. Hardin thought that the tide of federation would rise until Christian union would be the issue. C. H. Winders said that all Christian churches are seeking the same ends, though some are accomplishing them faster than others, and that all are making an effort to get back to the original idea. C. M. Sharpe pointed out that federation is not Christian union, but it expresses unity. Dr. Buxton said it was a question of attitude—whether we will consider approaches with charity or reject them with scorn. Dr. Philputt said that we were now entering upon the second stage of federation and he pointed out that his sentiments in the first paper delivered on this subject at our congress in Cleveland four years ago were loudly applauded. Why should they be rejected now? The question of the "pious unimmersed" had no more to do with federation than the rings of Saturn. We had, in a dozen lines, been working together and there is no more sacrifice in the greater than in the smaller. H. A. Denton asked as to whether "zones" of work were to be created. A brother Green uttered a warning voice that our people were democratic and the brotherhood would not stand for a federation basis at the general convention. He said if our church was not divine he would join the Roman church. J. H. Wright thought it was a question of definitions.

Replying to Brother Denton, Dr. Garrison said: "Is it a matter of rivalry between editors? If so, I want you to hold a prayer-meeting for me to-night, for I need it." Then he went on, with all the earnestness of his power, to say that he had been actuated by a sincere desire to promote the unity of the children of God. He had been astonished that there had been any opposition. Think of any man who had come out of bondage sticking his head under a yoke again! Picture a man asking another, "What denomination do you belong to?" before he would pull him out of a ditch! As to the question of zones, there was no authority whatever that would keep us from entering any field, if, in our wisdom, we believed we ought to do this.

There will not be space in this week's CHRISTIAN-EVANGELIST to give any adequate report of the fine sessions on "The Common Man's Religion" or "The Education of the Child in the Bible School." A report of these and of the improvised Wednesday afternoon session must be deferred. Dr. J. M. Philputt was elected president, W. J. Hamann, vice president, and O. P. Shrout secretary. The next place of meeting will be Marshall.

PAUL MOORE.

# *Our Budget*

—All aboard for Indianapolis!

—This year's congress should be the best of the series. See program on page 509.

—All Butler students should visit their alma mater on this interesting celebration.

—The Sunday-schools are entering enthusiastically into the April simultaneous campaign.

—A conference will be held on April 29 in the Third Church, Louisville, Ky., for Sunday-school workers in that vicinity.

**Special to The Christian-Evangelist.**

Marion, O., April 16.—Things are very hopeful; twenty-two added, seven yesterday. It is a hard field but the Central will redeem the cause.—Bruce Brown, evangelist, O. D. Maple, pastor.

—O. E. Hamilton sails to-day for New Zealand.

—J. G. Creason, Lathrop, Mo., is still in bed and the fever shows no signs of giving way.

—The work under R. E. McKnight at Bakersfield, Cal., still goes on with great success.

—The Union Avenue Christian Endeavor Society captured the banner at the last St. Louis rally.

—Sherman Kirk, whose article appears elsewhere, is head of the department of Greek of Drake University.

—William Newcomer, of Maryland, has given the National Benevolent Association $2,500 on the annuity plan.

—L. Hadaway, pastor at Irving, Ill., reports they have just completed repairs on the building, costing nearly $600.

—G. P. Clark now gives full time to the church at Asherville, Kan. There is rejoicing over the ability of the church to do this.

—A card from L. E. Murray, of Indianapolis, announces the death of his father, who had reached the last day of his century, but did not live through it.

—Through a mistake in the make-up the poem, "The Way to Live Forever," appearing in our Home Department last week, was attributed to Edith M. Bostaph instead of to Charles L. Mayberry, who wrote it.

—A helpful reception was recently given to some of the younger members of the church at Malden, Mo. The aim of the gathering was to develop spiritual inclinations. R. S. Robertson has charge of this church.

—J. H. Bryan writes: "The best preparation for the May offering for American missions is a red hot campaign through April for the Sunday-schools—the most effective home missionary work that can be done."

—President Henry C. King, of Oberlin College, will take part in the Ohio state convention which meets at Uhrichsville, May 21-24. Among his addresses will be one on the spiritual side of Christian union.

—T. L. Noblitt occasionally occupies pulpits in various towns, while doing his regular work in the Southwestern State Normal School of Oklahoma. We regret to learn that Brother Noblitt has just lost his mother.

—There will be an excellent convention at Connersville, Ind., April 30, May 1, when the workers of the Tenth District, Indiana, have a fine program before them. W. W. Sniff is president and F. B. Thomas, of New Salem, secretary.

—J. D. Pontius, in reporting the foreign society offerings which were delayed, owing to bad weather, at Golden City and Sheldon, Mo., says these two congregations are not turning the world upside down, yet the work looks very encouraging.

—The old church is too small to accommodate the growing work at Chillicothe, Mo., where James N. Crutcher ministers, so a new building will be erected this year. A meeting is being planned for the fall, to be conducted by John W. Marshall and his singer.

—A handsome church has just been dedicated at Marion, O., where O. D. Maple is pastor. Immediately following this, Bruce Brown, pastor of the church at Mansfield, O., with N. M. Field as singer, began a short meeting which started with seven additions.

—We regret to learn of the death of Mrs. W. H. Dulany, wife of Brother Dulany, of Hannibal, Mo. We have as yet no particulars other than that Sister Dulany passed away at her home on the last day of the lectureship. Our sincere sympathies are extended to the family.

—There will be a conference of the National Christian Bible School Association at Indianapolis at the time of the congress. It will meet in the Central Christian Church at 8 a. m., April 17. W. H. McClain, president, and C. M. Fillmore, secretary, invite all who are interested in Bible school work to attend.

—Austin Hunter has begun his fifth year's ministry of the North Park Church, Indianapolis. During the past four years he has had 504 additions, 304 of them at the North Park Church and 200 in meetings elsewhere. A men's Bible class has been built up which is the largest among Christian churches of the state.

—C. B. Titus, who is one of the representatives of the foreign society at Lu Cheo Fu, China, paid a call upon The Christian-Evangelist staff while passing through St. Louis last week. Brother Titus has enjoyed his furlough and has done some work for the society while at home. He expects to return to the foreign field before long.

—W. H. Bagby, who has recently gone to Missoula, Mont., has won the help of the daily press, and in the revival meeting which he is holding "The Daily Missoulian" gives quite an extensive report each morning of the sermon delivered the night before. He is thus preaching to a very much larger audience than could get within the confines of the church building.

—The Monroe (Wisconsin) "Sentinel" reports a pleasant occasion at the home of the pastor, Bro. J. H. Berkey, of the Union Church in Christ of that place, in which about eighty members of his flock visited him with a cargo of good things, and best of all, with hearts full of love and fellowship. This, it will be remembered, is a union of the Baptist and Christian churches of Monroe.

—Arthur W. Jones, of Texas, has been selected as state organizer of the Texas Local Option Association, and has removed to Station A, Dallas. He and his brother, Granville Jones, are associated in the publication of a local option journal called "The Lance," published at Mineral Wells, Texas. These two brothers are strong men and are a great influence in building up prohibition sentiment in Texas.

—We learn that Benjamin L. Smith has removed to Cleveland, Ohio, taking membership with the Franklin Circle Church. He will do church work as opportunity presents itself and will be associated with some brethren in secular work. Just now he is in Terre Haute, Ind., where he was formerly pastor of the church. He is assisting L. E. Sellers in a thirty-day campaign for a new church building fund.

**Hood's Sarsaparilla**

**Purifies and enriches the blood and builds up the whole system.**

**It radically cures all blood diseases, from pimples to scrofula.**

**It is the best remedy for catarrh, rheumatism and dyspepsia.**

**At all times of the year it is the most widely useful medicine.**

**These statements are confirmed daily by cured men and women.**

**Over 40,000 testimonials received in two years — an unequaled record!**

**In tablets, as well as in usual liquid form. 100 Doses One Dollar.**

—A pictorial postal, with the Mosque of Omar upon it, from Jerusalem, bearing date of March 18, was received from Bro. F. D. Power, one of the pilgrims to the Holy City, who sends his greetings, saying: "Observed the Lord's supper this morning in an 'upper room,' Brother Carpenter presiding. Wish you were with us." Don't we wish it! But somebody has to "stay by the stuff" while the globe-trotters are "doing" the world.

—"A Truth Seeker" asks whether "if a man who has been baptized and has tasted of the heavenly gifts should yield to the demon drink, or any other evil habit, and then resolve not to do so any more, is there any Scriptural evidence that such a one can receive pardon for his sin?" Most certainly there is, for, "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9. See also 1 John 2:1,2.)

—Finley B. Sapp has accepted a hearty call for five years to Aberdeen, S. D., a growing little city called "The Hub of the Dakotas," and though our church there is small it is one of the strongest in either of these northwestern states. Brother Sapp enters upon his work with a proper appreciation of the value and opportunities of the field. His cordial relations with the church at Greenfield, Ind., were severed the last Lord's day in March. This church was never more healthy and prosperous. B. F. Dailey, a former pastor, resides there and, according to Brother Sapp, deserves much praise for his works' sake, and his Christian consideration for his successor.

—Bro. I. J. Spencer, of Lexington, Ky., has been out to Kansas to deliver some lectures to our ministers, and this is what he thinks of them: "My trip to Emporia, Kan., to deliver four lectures before the State Ministers' Institute, was a delightful time. Our ministers in Kansas are generally young men, but are so deeply in earnest and practical, so devout and enthusiastic in their preaching and pastoral service, so appreciative and so loyal with respect to the Gospel, that I fell in love with them, and did my best to help them in five lectures to solve their problems as ministers. I spoke on 'The Divine Plea,' 'Shepherding the Flock,' 'Ministerial Aims and Success,' 'Ministerial Support' and 'Ministerial Experiences.'"

**For Convenience**

**always have a supply of Borden's Eagle Brand Condensed Milk on hand. Suitable for all household purposes. For puddings, cake and all kinds of desserts. Send for Recipe Book, 108 Hudson Street, New York.**

—D. N. Wetzel has just entered upon the pastorate at Mattoon, Ill. He finds that Brother Kelly has left the work there in fine condition. At the board meeting it was decided to make a strong effort to double the church membership, bringing it up to 1,000 by 1909, to pay off $2,000 indebtedness, and make the church a living link in the Foreign Society. Brother Wetzel reports a bright future for the church at Princeton, Ill., where he has just held a meeting and where C. C. Carpenter is now in charge.

—Last week we gave an introduction of Bro. J. W. Henry, our new secretary for the Business Men's Association, to our readers. We are in receipt of another communication on the plans and purposes of his organization, which we hoped to give to our readers this week, but which, because of the crowd of other matter, we are compelled to hold over till next week. We congratulate the Business Men's Association on securing Brother Henry for its work, and we anticipate that it will soon begin to realize some of the ideals which it has had in view from the beginning.

—In a letter from B. B. Tyler, written from the S. S. "Arabic," March 28, he writes: "We are approaching Naples on our way home. I expect to arrive in New York April 19, and will leave there April 30 for Denver, which I expect to reach Saturday, May 5. Brothers Power and Medbury will not return to America at once, as will Brothers Hester and Haddock. All goes well. Health perfect. Expectations fully realized. I am anxious that Brother Power shall revise, if necessary, enlarge and publish in book form his letters on 'The Bible Students' Oriental Cruise, 1906.'" Brother Tyler expected to be in Rome the first Sunday in April, and he will remain in New York to preach for his old church on West Fifty-sixth street, April 22 and 29. He sends us a subscriber to THE CHRISTIAN-EVANGELIST from Jerusalem, saying: "I want you to have one subscriber, at least, in the Holy City."

—In a letter from T. N. Kincaid, Hot Springs, Ark., he says: "Altogether we have raised between $1,800 and $1,900, or $1,500 net. If we had a month more time for the rally we could have raised the whole amount." It is not too late for other friends to contribute to this good work. He adds, "The 'lid' is on at Hot Springs. All gambling houses are now closed, and many of the gamblers are leaving the city. Saloons are to be compelled to keep closed on Sunday. This is the culmination of the effort which has been carried on persistently on the part of our best citizens for several years, and the results are very gratifying, and by the help of the Lord we hope to keep the 'lid' on forever and make Hot Springs one of the most restful, delightful and desirable health resorts in America." We had noticed this revolution in Hot Springs and congratulate the people of that city and the governor of the state on their determination to enforce the law, and to make Hot Springs what it ought to be as a national, and even worldwide health resort.

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## Special Notice.

The attention of the readers of our paper is called to the advertisement of Mr. E. J. Worst, on the last page of this issue. Mr. Worst is one of our large advertisers. He and his Medicators are known practically all over the world. His offer seems fair enough and our readers need not hesitate in sending for his Spray Medicator on trial free. If it is not entirely satisfactory after 10 days' use, they are at perfect liberty to return it as stated in this special offer to our readers.

## A Loving Cup for Benjamin L. Smith.

We have received the following letter which will be of interest to our readers:

"DEAR BROTHER GARRISON—I want to acknowledge through THE CHRISTIAN-EVANGELIST the gift of a loving cup, bearing the engraving: 'To Benjamin L. Smith, from the A. C. M. S. Missionaries,' and accompanying it a true love letter saying that thus 'the missionaries wish to express their feeling of the many happy relations that existed between the secretary of the home board and the missionaries during the period of ten years.'

"It is needless to say I appreciate this beautiful gift; it would be a cold heart indeed that would not thrill at such appreciation from such a noble body of men and women as our home missionaries. Mrs. Smith and myself and our children will prize this loving cup as one of the treasures of our home and that which it symbolizes as one of the holiest treasures of our hearts.

"The friends most delightful
This earth can afford,
Are the friends of my Master,
The servants of God.

"I thank these friends, one and all, and will write them individually as soon as I get the list of names. Especially do I wish to thank John A. Stevens and wife; they planned the souvenir, collected the funds and purchased it. Mrs. Stevens planned the chaste engraving which added so much to the beauty of the cup.

"Let these poor words be my acknowledgment of a gift that I prize beyond the telling. BENJAMIN L. SMITH.

*"420 Citizens' Bldg., Cleveland, O."*

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### PICTURE OF WAR ENGINE "GENERAL."

A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the NASHVILLE, CHATTANOOGA & ST. LOUIS RY.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. DANLEY, Gen'l Pass. Agent, Nashville, Tenn.

| 1906 | | | MAY | | | 1906 |
|---|---|---|---|---|---|---|
| Sun. | Mon. | Tue. | Wed. | Thu. | Fri. | Sat. |
| | | 1<br>121 | 2<br>122 | 3<br>123 | 4<br>124 | 5<br>125 |
| 6<br>126 | 7<br>127 | 8<br>128 | 9<br>129 | 10<br>130 | 11<br>131 | 12<br>132 |
| 13<br>133 | 14<br>134 | 15<br>135 | 16<br>136 | 17<br>137 | 18<br>138 | 19<br>139 |
| 20<br>140 | 21<br>141 | 22<br>142 | 23<br>1 | 24<br>144 | 25<br>145 | 26<br>146 |
| 27<br>147 | 28<br>148 | 29<br>149 | 30<br>150 | 31<br>151 | | |
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### A Twenty-Five Years' Pastorate.

It is a rare thing among our people for a minister to spend twenty-five years in one place that it certainly is worthy of special note and commendation; so, at least, thought our brotherhood in St. Joseph, Mo., and on Sunday evening, March 25, at the old Tenth Street Church, where for seventeen years he had preached the Gospel of the Christ he loves so devotedly, the great auditorium was filled, from end to end, in spite of lightning, thunder and rain, with a most enthusiastic company of the friends and brethren of Brother and Sister M. M. Goode, gathered in honor of the silver anniversary of their work in that city. It was as mixed an audience as one will ever find under such conditions. Methodists, Presbyterians, Baptists and even the Jewish rabbi, all vied with each other in their manifestations of delight.

J. C. Wyatt, who was an officer of the only congregation that we then had in St. Joseph, presided in his quiet, yet graceful, way, and made one of the happiest speeches of the occasion. The house was handsomely decorated with flowers and smilax. On the left side of the organ was the date 1881, on the other, 1906. A chorus made up of the choirs of the Wyatt Park Church, for which Brother Goode now ministers, and that of the Tenth Street Church, where he labored so long, furnished the music, which was very fittingly made up of "ye songs of ye olden time." Mrs. Etta Heacocke, of Brookfield, Mo., Brother Goode's daughter, a woman of remarkable musical talent, sang two solos, adding very much to the pleasure of the occasion.

The program, after some musical selections, was opened with Scripture reading and prayer by C. A. Lowe, pastor of the Mitchell Park Church. Then came the address of the chairman, J. C. Wyatt, full of reminiscences of the early days of Brother Goode's ministry in St. Joseph. Letters of congratulation were read from former pastors, W. C. Rogers, of Cameron, and T. P. Haley, of Kansas City; also from Z. T. Sweeney, whom Brother Goode baptized, and F. M. Rains, a lifelong friend.

Judge C. A. Mosman, of the circuit court, a Congregationalist, and Judge B. J. Casteel, of the criminal court, a Methodist, both of whom had known Brother Goode from the beginning of his ministry in the city, made addresses full of admiration for the pastor and his most excellent wife and the splendid work they had done in St. Joseph. They claimed him as belonging to every church in the city, that he was altogether too big a proposition for any one church to have in exclusive ownership; that here was a man who, in all the twenty-five years of his ministry in that city, had always been on the right side of every public question that involved a moral issue, and whose life of probity and truth, as well as his faithful teaching, had been woven into the very fibre of the life and character of innumerable young men and women to their present and eternal betterment.

T. A. Abbott, state secretary, and R. H. Waggener, national Endeavor superintendent, followed with brief speeches in which they claimed that not only in St. Joseph, but in the state and nation, wherever the great plea of the Disciples was known, there the power of this man and woman of God had been felt and always for blessing. Brother Goode himself closed the speechmaking with a brief address, introducing to the audience Sister Shepherd, the first person on whom he called in pastoral way in St. Joseph. The chairman then sprang a surprise on the good preacher and his wife by calling for a silver offering for them on this, the silver anniversary of their work in St. Joseph, and a handsome sum was obtained; the benediction was then pronounced by Brother Goode, thus closing one of the happiest services it was ever my privilege to attend.

It certainly is a matter for profound thanksgiving, when a man has thus spent twenty-five of the best years of his life in one place, to have such abundant evidence that his labor has not been in vain. Under our brother's ministry 10,000 people have been added to the one fold—sixteen hundred of these in the Tenth Street Church, twenty-five hundred altogether in St. Joseph. When he came to the city we had one congregation with three hundred members; now there are six congregations with twenty-one hundred members, each church worshiping in its own house. He has officiated at nearly six hundred funerals, and four hundred marriages, and none but God can know how mightily the influence of such a life has worked for the blessing of men and women.

During the time of his residence in St. Joseph our people in Missouri have doubled in numbers, and nearly all these years Brother Goode has been a member of the state board of Missouri, whose splendid leadership has made this marvelous gain possible, and no member of that board has been wiser in council, more helpful in judgment or more loyal in service than has he.

I believe that I voice the sentiment of our great brotherhood, state-wide and world-wide, when to these two noble souls, pure in life, holy in purpose, loyal in service and happy in the splendid fruits of their labor of love, we extend the very heartiest congratulations. May the Lord give them many, many years of happy, fruitful earth life, and when the "sun goeth down" may the "eventide" be all radiant with the glory of God every step of the way into the eternal city. T. A. Abbott.

*Kansas City, Mo.*

* *

### What We Would Advise.

To the Editor of The Christian-Evangelist:

What would you advise doing in a case like the following, reported to the———— by one of our ministers in the Indian Territory:

> "Last week I visited a thriving little town of 1,200 population. Upon investigation I learned of some 20 members residing in the town, among them one of the most prominent and influential men in the place. It was the disposition of the members to leave it to this prominent brother whether or not they would undertake to develop the church at that place. I therefore laid the situation before the brother. He very courteously replied by saying: 'The churches of this place have federated, all except the Baptist; hence it is my opinion that there is at present no room here for *a Christian church.*' The decision was firm and decisive. We may be able to enter the town, but this *federation* nonsense is going to make it tenfold more difficult to get a firm footing there. Were we to yield to this federation scheme, it is doubtful if we would ever enter another Indian Territory town. But we do not propose to be duped by such shallow sophistry as *federation nonsense.*"

A number of readers here are interested, and I promised them your answer. Fraternally yours, John T. Magee.

*Lodi, Cal.*

[In the case reported above it does not appear that the churches federated had anything to do in preventing the evangelist from establishing a Christian church. It was the decision of a "prominent brother." The evangelist would have been justified in calling a meeting of the members, after learning the situation, and laying before them the matter of establishing a church in harmony with their convictions of truth and duty. If they were favorable to the enterprise, as they probably would have been if they were true Disciples, he should then, as a matter of courtesy, have conferred with the other churches, especially those embraced in the co-operation, and informed them of the desire of the members to organize a church of their own, and solicited their co-operation, as far as it could conscientiously be given, in the undertaking. This idea that the object of federation in any given town is to stop the building of new churches by forming a sort of religious trust, is utterly foreign to its meaning and spirit. We should say that any town having twenty Christians who believe in the principles of the Reformation we are advocating and who can not therefore identify themselves with existing churches, should go about establishing a church to represent and promulgate the cause in which they believe, and any alleged scheme of "federation" that would oppose such a move would brand itself as a spurious article.—Editor.]

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### Our Last Report.

The rally to save the lot at Hot Springs, Ark., began last December and was closed on April 11, it appearing that all offerings had been received. The net receipts for the lot were $1,500, leaving a balance of $1,500 to be raised. I have received a number of inquiries asking if it was too late to render assistance. It is not, and we will appreciate any gifts sent us. We must raise the $1,500 yet unprovided for in some way, for the conditions that necessitated the rally in the beginning have only been one-half removed, and if we would, we can not now stop. We must raise the remaining funds needed, so that we can go forward with the building of the house in the near future. The total amount raised was $1,800 in round figures. Of this amount $300 were consumed in the expense of the rally; $1,461.90 were received through correspondence, and as the result of the efforts made in our behalf by The Christian-Evangelist. There was contributed by the local congregation $338. There are several hundred dollars in unpaid pledges yet to be collected from our home people. We shall keep up the rally until the home congregation raises the $1,000 asked of it in the beginning of the rally. The largest single donor to the lot fund was the Christian Publishing Company. Over 200 aid societies gave assistance. The largest offering sent by any aid society was sent by the one at San Angelo, Tex. Of the 2,000 ministers to whom we wrote, when it became apparent that we were not going to be able to raise the whole amount, 15 ministers took the offering. We endeavored from the beginning of the rally to reach the nonco-operative churches and ministers, with the hope, since we were raising the money to pay for our lot by the plan which they call the "Lord's plan," and since they gave nothing to organized work, that many would assist us; as far as I have been able to determine we received $30 from that source. Unquestionably, this group of churches and preachers of the Gospel need more missionary enthusiasm and education. There were many reasons why those churches and brethren which co-operate with our missionary organizations should not have given assistance to a cause appealing directly to the churches, preferring, as usually is their custom, to give through the organized channels. But there was no reason why the nonco-operating churches should not have assisted us. Their failure must be due to the general lack of interest in missionary work.

We thank The Christian-Evangelist, Bro. J. H. Garrison and every brother and sister who aided us in this rally. May God bless every one of you, and may you live to see that you have assisted a most worthy cause—one of the best mission fields now appealing to our people for assistance.

With love and best wishes to all, I remain your brother in Christ,

T. N. Kincaid.

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* *

### Central Illinois Christian Ministerial Institute.

The twenty-fourth annual session of this institute was held with the University Place Christian Church, Champaign, Ill., April 10 and 11. The attendance was good and the program was above the average. The first address was given by J. R. Golden, of Gibson City, Ill., on "First Principle Preaching in Revivals." He was very happy in the presentation of his theme, demonstrating the necessity of preaching the old Gospel as Peter and Paul preached it, so that success may come in winning souls to Christ.

Finis Idleman, of Paris, gave us a most excellent paper on, "The Power and Place of Personal Work." Brother Idleman is pastor of one of our largest Illinois churches, and he spoke out of his experience in gaining the sucecss which has recently come to the Paris church. Andrew Scott, pastor of the Second Church of Christ in Danville, gave the institute much to think about on "Children and the Revival Method." Charles Bloom, of Rantoul, told us about "Union Revivals—How Far Helpful." Evangelist Sunday has recently held a union meeting in Rantoul, out of which the Christian Church there gathered a large number of converts. Brother Bloom believes such union revivals are helpful. This closed the first session, and was one of the best sessions of the Institute. It was evangelistic and was helpful to all who gave the addresses thoughtful attention. It was an afternoon session.

The address of the evening, by A. W. Taylor, of Eureka, was one of the most thoughtful and, along sociological lines, was quite helpful to those who are studying social questions and problems. His theme was, "The Social Gospel and the Next Revival."

On Wednesday, the second day of the institute, the addresses were: "Devotional Service," showing how much should be conducted, by E. O. Sharpe, of Winchester; "Early Days of Illinois Disciples," by T. T. Holton, of Lincoln; "Enlargement," by President R. E. Hieronymus, of Eureka; "The Supreme Mission of the Church," by A. P. Cobb, of Decatur; "The Twentieth Century Church," by W. H. Pinkerton, of Paducah, Ky.; "The Enrichment of Public Worship in Our Churches," by Z. Moore, of Taylorsville, and "The Opportunities of the Christian Ministry of To-day," by L. I. Mercer, of Hoopeston. All these addresses were above the average, and would have done credit even to a national convention. They were marked by thought and careful preparation. Such an institute is worth attending.

The closing address was at night and given by J. H. O. Smith, of Valparaiso, Ind., on "The Book Our Mothers Read."

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Brother Smith was at his best, and gave a cultured, helpful address. The large audience received it with marked atention and audible demonstration. It was very conservative, and yet aggressively loyal to the old book we all love so well.

J. R. Golden, of Gibson City, was elected president for the coming year; R. L. Beshers, vice president, and R. P. Newton, secretary-treasurer. The Champaign Church, with Bro. S. E. Fisher, the beloved pastor, leading, made things pleasant for all who attended.

J. H. Smart.

*Danville, Ill.*

* *

### George T. Walden.

Bro. G. T. Walden, of Enmore, N. S. W., Australia, will spend a few months in America this year, arriving about August and remaining till after the general convention. He will be glad to hold two or three protracted meetings. Brother Walden is well and favorably known to many of our American brethren. While a student in Kentucky University he proved himself to be a most acceptable preacher. After his graduation he labored very successfully in Melbourne, Australia, and later succeeded W. T. Moore at the West London Tabernacle. Under his ministry the church at Enmore, one of the principal suburbs of Sydney, has grown to be the largest and perhaps the most influential congregation among our brethren in Australia. His work continues to grow. A letter just received says: "In the last four Sunday nights we have had 55 confessions, and still there are more to follow." I can commend him without reserve to any church needing evangelistic work. He has asked me to arrange his American program for him.

Mark Collis.

*Lexington, Ky.*

* *

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# NEWS FROM MANY FIELDS

## Colorado.

A convention was recently held in Denver in the interest of "dry" farming. The system of cultivation mentioned was originated by one Mr. Campbell. The writer knows Mr. Campbell and his present experiment farm in the Texas Panhandle. To put it in a few words, his method of raising good crops in the "desert" consists simply in so cultivating the soil that the rainwater which falls upon the ground is held in the soil. Evaporation is prevented by the creation of a dust mulch on the surface. Special implements are required, of course, but by careful attention crops may be assured with only 10 or 12 inches of rainfall. The average rainfall on all parts of the plains is, I believe, more than this amount. It seems indeed true, as Chancellor E. Benjamin Andrews said the other day before the aforesaid gathering, that we shall ere long see this whole region covered with thriving farms, while the cities on the eastern slope of the mountain chain will receive a great growth and importance.

The Disciples of Colorado are true sons and daughters of the live region. We mention daughters advisedly, for in no other place have I found the women taking so large a part in affairs. This may account, in part at least, for the move the churches seem to "have upon them." It may also be said that the churches have the wisdom to thoroughly follow the leadership of Leonard G. Thompson, a live corresponding secretary. They are learning the importance of close organization. Certain wise and well-known preachers in Denver and thereabouts are no doubt also largely responsible for this effective condition of affairs. The Christian-Evangelist very naturally finds a large constituency among such people.

During a few weeks of enforced idleness, the writer has enjoyed the neighborhood of two good preachers of the Word in Colorado Springs and its neighbor, Colorado City—Cravton S. Brooks and H. M. Hale. The latter is doing a successful work in Colorado City against odds. The aggressiveness and the success of C. S. Brooks goes without saying. He is a fighter. There are additions to his services constantly.—Jesse B. Haston.

## Ohio.

M. E. Chatley has been assisted at Ravenna in a meeting by W. S. Priest, of Columbus; there were about 40 additions. Brother Chatley is doing a fine work at Ravenna; the church appreciates it and has promised to put an extra hundred in the collection basket for the preacher this year, and also gave him a purse to attend the Indianapolis congress. A church that shows that kind of a spirit will keep its pastor many years.——A. J. Sever resigned at Mentor, but the church said "nix" and he has laid hold with a firmer hand for greater things.——The Ohio preachers have entered a new state since the last Ohio letter. They are Raymond McCorkle, of Cambridge, and J. C. Archer, of Newton Falls. They did not resign, however. They entered the state of matrimony.——The congregation at Painesville has secured the services of Herbert Yeuell for an evangelistic campaign next January. We will make ample preparations.—Charles Taylor has stepped from the Sebering pulpit to Deerfield. The papers at Sebering speak very highly of his work.

It is now time for all eyes to be turned toward Uhrichsville. The state convention will assemble there May 21-24. It will be a "hummer." A fine program has been prepared. President King, of Oberlin, will give the Bible talks and make the Thursday night address. We are going to federate with Brother King for a few days. Incidentally there will be held several little conventions on the streets and in the corridors on federation. About 90 per cent of Ohio preachers are in hearty sympathy with this move toward Christian union.

The new Central Church was dedicated in Marion, April 8. The property cost about $15,000. Bruce Brown, of Mansfield, was master of ceremonies. O. D. Maple deserves great credit for the success of the work. J. H. Beard is at the old or First Church, in Marion, and is also doing things. In five months the membership has about been doubled and the house is being extensively repaired. The preacher takes confessions in the home as he goes about. Why not? Why not take confessions anywhere?

An host will rise up to call The Christian-Evangelist blessed for its stand recently taken for clean advertising. The average patent medicine and mining speculation "ad" has no place in a religious paper, according to my code of advertising ethics. By the way, The Christian-Evangelist is fast approaching the ideal religious paper all along the line. Now is the time to subscribe.

Nelsonville knows a good thing "when they hear about it," so have called Scott Cook to become the minister May 1. Brother Cook will take his B. D. degree from Oberlin in May. He has preached at Kipton while taking his course.——W. P. Murray closed the books at Southington April 1. He will spend two months visiting his parents in Prince Edward Island, after which he will take some other Ohio pulpit.

The Ohio legislature has adjourned. Some good legislation was done. Three temperance bills were made law, viz.: the search and seizure bill for dry territory law enforcement, killing blind tigers, speak-easies, etc.; the Jones city district option bill, putting out saloons by petition instead of election, and the Aiken bill, raising saloon tax from $350 to $1,000. Other bills of general interest were the dance hall bill, prohibiting any liquor in any connection with a dance hall; the repeal of the iniquitous inheritance tax law of the last legislature; the 2-cent fare bill; the anti-hazing bill. We now ride for 2c per mile in Ohio and college chumps who haze pay $200 fine if caught.

A large number of Ohio preachers will attend the Indianapolis congress.—C. A. Freer, Painesville, Ohio.

## Western Pennsylvania.

Western Pennsylvania is more than busy. We are engaged in preparation for Pittsburg, 1909. This must be made the greatest religious gathering in centuries.——Most of the Bible schools of western Pennsylvania are in the simultaneous revival for April. Many of our churches have set their mark to double the membership by our centennial. We have established a book room and general headquarters in the very business center of Pittsburg.——Crafton, under the able leadership of W. S. Rounds, is erecting a building in this growing and popular suburb.——Uniontown held a congregational meeting and determined to double the seating capacity of their church; this has long been the desire of their pastor, J. Walter Carpenter.——F. M. Gordon, of Knoxville, is enjoying a leave of absence in Yale University. T. E. Cramblet is supplying his pulpit.——Allen Gordon has recently taken the work in Beaver. J. G. Slayter, of the East End, is assisting him at present in a meeting.——Great preparation is being made for our May convention in Connellsville.——A splendid home mission rally was held in Homestead church. W. J. Wright was chairman and Brother Pinkerton, of Paducah, Ky., as well as well as many of our local brethren, participated.——I recently returned from Coshocton, O., where I assisted J. N. Johnston in a 17 days' meeting; 52 accessions and a new building under way rewarded the effort. Brother Johnston is a fine leader and enjoys the love and esteem of a most loyal people. You will hear from me monthly.—L. N. D. Wells, Pastor, Wilkinsburg, Pa.

## THE OPENING OF THE SHOSHONE RESERVATION

The land of profitable opportunity still lies open to the homesteader.

The Western frontier is rapidly disappearing, but the homesteader and settler still finds an occasional opportunity to pick up a quarter section of Government land. One of the last chances of this kind will be given by Uncle Sam when the Wind River or Shoshone Indian Reservation lands are thrown open to the homesteaders some time this summer.

This tract of something over a million acres is situated in central Wyoming, just east of the Jackson Hole country and the Yellowstone Park forest reserve.

In the mountains, elk, bear, deer and other wild game have been most abundant. It has been without railroad facilities in the past, but The Wyoming & North-Western Railway is now rapidly laying rails across Wyoming from Casper, the present terminus of the North-Western Line, to Shoshoni, the new town which has sprung up since the reservation opening has been announced and to Lander in the Lander Valley, one of the richest spots in Wyoming, where numerous small irrigated farms produce forty to forty-five bushels of wheat, two hundred bushels of potatoes, and sixty bushels oats to the acre.

This new line of railway opens up millions of acres of sheep and cattle range, where the rich buffalo grass and gramma grass make the best pasturage on earth, curing like grain, so that stock will fatten on it in the fall.

The new line passes through Wolton, one of the biggest original wool shipping points in the world, and will be completed to Shoshoni within the next sixty days or less.

Shoshoni is two and one-half miles from the reservation border, and here and at Lander the Government will probably establish land offices for registration when the Indian lands are thrown open.

The Reservation has been inhabited by a docile, law-abiding people, who are engaged in farming in a small way. The most of them have taken up land by allotment, preparatory to abandoning the reservation, and the government is encouraging the leasing of these Indian farms, which are very choice lands, to white farmers.

The State of Wyoming controls the waters of Wind River and Little Wind River, and the State engineers are making surveys and preparing for irrigation projects under State supervision, by which a large proportion of the reservation will be placed under water and thereby made very valuable. Agriculture here without irrigation is practically out of the question, and such lands as do not come under the proposed ditch will be used for grazing lands, for which purpose they are without a superior.

If the State builds the irrigating canals now proposed, it will give an opportunity for newcomers and settlers to secure work.

A large movement of people West is predicted when the rates for the Shoshone opening are placed in effect.

The fortunate settler who secures one of these quarter sections will get his land at a cost of about $1.50 per acre, payable in easy installments, covering a period of several years. This, of course, does not include cost of water rights on such lands as are to be irrigated.

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### Indian Territory Convention.

The first convention of the south district met at Ardmore, March 27-29. It was not large, but nearly all the churches were represented. J. C. Mullens, of Hartshorne, was elected temporary chairman and K. A. Williams, of Tishomingo, secretary. The usual departments of the church work were represented and discussed, and for the first time, so far as I know, the ladies' aids were on the program, and had an interesting session.

The following territory preachers were present: S. R. Hawkins, South McAlester, corresponding secretary for Indian Territory; L. B. Grogan, Lindsay; J. H. Ivey, Pauls Valley; W. J. Fears, Bokchito; S. H. Holmes, Ardmore; R. A. Williams, Tishomingo; H. F. Oliver, Mill Creek; S. D. Seymore, Marietta; J. C. Mullens, Hartshorne; A. B. Carpenter, Atoka; E. S. Allhands, Roff. S. G. Clay, of Oklahoma City; J. W. Strawn, of Moberly, Mo., representative of the Benevolent Association, and Mrs. M. A. Lucy, representing the C. W. B. M., from outside the territory, were present and added much to the profit and pleasure of the convention. It was a time of sweet counsel and fellowship to be remembered with joy by all who attended. The hospitality of the Ardmore church left nothing to be desired.

For the coming year S. H. Holmes, of Ardmore, was elected chairman and R. A. Williams, of Tishomingo, corresponding secretary.—E. S. Allhands.

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### Kansas.

Our State Ministerial Institute met with the church at Emporia, April 10-12. J. Paul Robinson, a new man in the state and in the brotherhood, is in a short meeting at Florence. We bid him welcome and hope he will soon get settled.——William A. Dawson, of Wichita, is another addition to our ministerial ranks from the M. E. church. He is a strong man, and is available for a pastorate. Write him, or this office.——J. M. Lowe has closed his meeting at Zeandale, one of our small country churches, with 22 added—21 baptisms, and a Bible school organized. The church house had been closed for months. The entire community was aroused and started on a new religious life.——I have been spending much time among our weaker churches, adjusting difficulties, introducing better business methods, locating pastors, and arranging protracted meetings. I slept at home three nights out of 36. This is the "strenuous life."——E. N. Phillips closed his meeting with the Lebo church with 7 added and the church greatly edified. Mud, rain and snow and the burning out of the pastor's home were some of the distractions. The church and community raised $400 at once to start Brother Stuckey to housekeeping again.——W. T. Hilton is planning to have C. R. Scoville in Atchison for a meeting during May.——N. A. Stull closed a good meeting at Perry with 29 additions, a Christian Endeavor Society of 27 members organized, $112 raised on the church debt and $150 on pastor's salary. Jesse Bader, a Lawrence student, is the minister. Brother Stull is now at Hoxie, where he expects to organize a new church—W. S. Lowe.

❖ ❖

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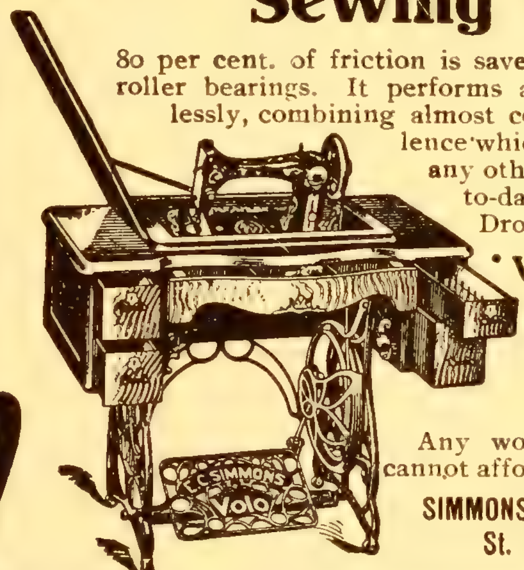

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### Virginia.

H. D. Coffey, evangelist employed by the V. C. M. S., fresh from his meeting at Fairmount with 67 accessions, began a meeting in Deerington, near Lynchburg. After three weeks, he writes: "We have put three coats of paint on the house, built a brick wall under it, repaired the roof and organized a congregation with 35 members. The work on the house was all paid for as it was done, and $33.10 were collected for Virginia missions. The meeting continues." This house had been a union house until purchased by some members of the First Church, Lynchburg, in January last. A Sunday-school was organized by our people, and the meeting above is our first in that section. Prof. J. P. Richardson has been installed as the first pastor of this youthful congregation.——J. S. Thomas preached recently for Seventh Street Church, Richmond, and the next Sunday at Third Church, Richmond. Brother Thomas should give all his time to the ministry.——J. J. Haley is taking a vacation in Florida for two or three weeks.——I filled the pulpit of Seventh Street Church, Richmond, the first Sunday in March. The offering of $354 for Virginia missions was the largest in the history of the church. It will in all probability be increased to $400. When we add to this the amount individuals subscribe to the salary of the financial secretary the total will easily reach $700.——C. E. Elmore began his pastorate in the Harrisonburg field March 1. Brother Elmore is a good preacher and a good worker. The main auditorium of the Harrisonburg church is already filled.——R. E. Elmore began with the infant church in Portsmouth, Feb. 1. He reports constantly increasing congregations and 3 accessions the first month.——Charles E. Smith, of Charleston, S. C., filled the pulpit of the Thirteenth Street Church, Newport News, March 11.——William Burleigh dedicated the Third Church in Bristol, Va., on Easter Sunday. It is the second on the Virginia side.—H. C. Combs, Financial Secretary, V. C. M. S.

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# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

**Special to The Christian-Evangelist.**

Chattanooga, Tenn., April 16.—One hundred and fifty-four additions in thirteen days in the simultaneous campaign here. Evangelists: Fife and Sanders, Clarence Mitchell, Austin, Finley, Buchanan and Gordon.—Henry W. Schwann.

**Special to The Christian-Evangelist.**

Russellville, Ky., April 16.—Two thousand attended the Christian church services yesterday at the courthouse. The Martin family are the evangelists, and there have been fourteen additions already, including the county judge, wife, son and niece.

**Special to The Christian-Evangelist.**

New York, April 15.—Twenty-one added to-day at Lenox Avenue Union Church; 97 to date. The greatest victory east of the Alleghenies for the Disciples is in sight. Twenty-seven baptisms to-day. The success of Scoville and Smith is unbroken. —J. P. Lichtenberger, pastor.

**Special to The Christian-Evangelist.**

Dallas, Tex., April 15.—Following the Chapman meetings since last Sunday, 85 to date; 40 new additions. Brother Davis is sick abed, consequently we may close Sunday; Davis is greatly beloved by this great church. Miss Hall is doing fine singing.—Herbert Yeuell, evangelist.

### California.

Bakersfield, April 9.—Sixteen additions recently—13 by confession, 1 restored, 2 by statement.—R. E. McKnight.

Williams, April 9.—Our 24 days' meeting, conducted by R. L. McHatton, has just closed with 14 additions—10 by baptism, 3 by statement, 1 from another religious body—and the Sunday-school doubled in attendance.—B. C. Stephens.

### Colorado.

Hillsboro, April 7.—Our meeting closed with 26 additions and a church organized.—Ellis B. Harris and Wife, Evangelists.

Trinidad, April 7.—Three additions recently—1 by confession, 2 by statement.—Massie Elmore.

### District of Columbia.

Washington, April 9.—Vermont Avenue (Z. T. Sweeney), 3 confessions; Whitney Avenue (Walter F. Smith), 1 reclaimed, 1 by statement, 5 confessions; Fifteenth Street (J. E. Stuart), 4 confessions and 3 by letter; H Street (A. E. Zeigler), 1 baptism; Thirty-fourth Street (Claude C. Jones), 1 reclaimed, 4 by statement and 5 baptisms. Special meetings at Fifteenth Street and Thirty-fourth Street went on successfully, in spite of rain, snow and mud. They report: Fifteenth Street (Walter F. Smith, evangelist), 27 added, strong sermons; Thirty-fourth Street (Charles E. Smith, of Charleston, S. C., evangelist), 11 added, most of these heads of families, thorough Gospel preaching. J. E. Stuart just started meeting with W. F. Smith at Whitney Avenue; 4 added in three days. W. R. Warren spoke at ministers' meeting about centennial plans.—Claude C. Jones, Secretary.

### Illinois.

Blue Mound, April 12.—Thirteen additions last month, 12 by baptism.—W. H. Harding.

McLeansboro, April 8.—We have just closed a very successful meeting, conducted by Frank Thompson, of Carmi, with 85 additions—56 by baptism, 17 by statement, 6 reclaimed, 5 from another religious body, 1 otherwise. All departments have taken on new life.—E. U. Smith, Pastor.

Sumner, April 14.—Our month's meeting closed with 17 additions. L. D. Hill was the evangelist.—W. R. Dale.

### Indiana.

Surprise, April 14.—A. W. Crabb and wife have just closed a successful meeting with 19 additions—12 by confession, 7 otherwise; good attendance. Church and Sunday-school now in good working order.—R. L. Isaacs, Seymour.

### Indian Territory.

Wagoner, April 11.—We began a meeting April 8—1 addition. We will continue indefinitely. D. M. Harris is the minister; Morton H. Wood, evangelist; T. Elmore Lucy, singer.

### Idaho.

Caldwell, April 6.—I have just closed a meeting with 21 additions.—George C. Ritchey, Roseburg, Oregon.

### Iowa.

Cherokee, April 9.—Our meeting closed with 33 additions. A minister will be needed at once.—C. L. Organ, State Evangelist.

Clinton, April 8.—Meeting with home forces two weeks old, with 9 added—7 by primary obedience. Attendance good. Outlook encouraging. Will continue indefinitely.—Victor F. Johnson.

### Kansas.

Lyons, April 9.—We closed our two weeks rally with 16 additions. O. E. Hamilton was with us the last week.—George E. Lyon.

Manhattan, April 9.—Two confessions yesterday.—W. T. McLain.

Abilene, April 9.—Fifty-four additions to date. Omer and Butler are the evangelists.—W. L. Ludwig.

### Missouri.

Herculaneum, April 9.—Our meeting, conducted by T. J. Head, of Mountain View, closed with 32 additions.

Kansas City, April 9.—One baptism yesterday at Louisburg. We are making preparations for our meeting to begin July 5.—Clyde Lee Fife.

St. Louis, April 16.—Three additions at Gillespie and 1 at Bonne Terre since last report.—J. G. M. Luttenberger.

Unionville, April 13.—Four additions last month—1 by confession and baptism.—J. B. Lockhart.

### New York.

Elmira, April 6.—We recently closed a two weeks' meeting, conducted by G. B. Townsend, of Troy, with 45 additions.—C. C. Crawford.

New York City, April 10.—House crowded; 37 confessions in 19 days; two large choruses.—S. T. Willis.

### Ohio.

Newark, April 9.—Two confessions last night.—H. Newton Miller.

Ravenna, April 13.—Our meeting closed with 38 additions—29 by confession. W. S. Priest, of Columbus, O., assisted us in the meeting. There were 15 confessions at the close of the Bible school session, March 25.—M. E. Chatley, Pastor.

### Oklahoma.

Helena, April 12.—M. B. Ingle, of Harper, Kan., preached three sermons, with 5 added to the church.

### Kentucky.

Russellville.—A splendid meeting is now under way, 15 having been added already. The "Martin family" are the evangelists, and they are being greeted with large crowds and a deep spiritual interest.

### Ontario.

St. Thomas, April 11.—One added by statement last Sunday.—James Egbert, Pastor.

### Texas.

Clarendon, April 8.—Three additions to-day. Two additions at Estelline since last report.—C. C. Bearden.

## Ministerial Exchange.

W. W. Wharton, Jacksonville, Ill., can hold a meeting in May.

The church at Dresden, Kan., wants a minister for half time; salary, $300. Address Charles Hoppas.

A young minister of experience desires to locate as pastor of a good church after May 10. Address Christian Minister, Box 157, Fredonia, Kan.

The Christian church at Goodland, Kan., is without a pastor and would like to locate some good man at once. Brethren desiring to locate, address J. E. Stevens, Goodland, Kan., enclosing testimonials and stamp.

S. W. Scott (colored) is open for meetings, or can locate as pastor. Address him at 3245 Roanoke street, Kansas City, Mo.

* * *

## Changes.

Cottrell, M. L.—Hickory, to Seymour, Wis.
Chapman, E. R.—Canton, to 11 Vienna place, Cleveland, O.
Evans, Philip—Princeton, Ill., to Virgil, Kan.
Gowen, George—Nashville, to Flat Creek, Tenn.
Harris, Ellis B.—Platteville, Col., to Ritzville, Washington.
Harter, W. B.—Greenwood, Neb., to Lead, S. D.
Hibner, A. A.—Hennessy, Okla., to Effingham, Ill.
Lee, George W.—701 Gandy street, to 715 West Owens street, Denison, Tex.
Moninger, Herbert—Washington, Pa., to box 764, Cincinnati, O.
McCully, Oliver—Berea, Ky., to Lancaster, O.
McCallon, F. C.—Rosendale, Mo., to Griswold, Ia.
McAneney, H. D.—Oakland, to 2213 Dwight Way, Berkeley, Cal.
McGhee, N. B.—Tallula, Ill., to Gage, Okla.
McKenzie, J. A.—Tabor, to Woodbine, Ia., R. F. D.
Mobley, Henry—Guthrie Center, Ia., to Iona, S. D.
Ritchey, George C.—Rosebu to Monmouth, Ore.
Reynolds, W. F.—Bartlett, to Cleburne, Tex.
Sapp, Finley B.—Greenfield, Ind., to box 277, Aberdeen, S. D.
Shullenberger, W. A.—Blockton, Ia., to Grant City, Mo.
Staley, R. A.—Raton, N. M., to box 66, Dinuba, California.
Stebbins, James E.—Plymouth, Ill., to 1107 West Silver avenue, Argentine, Kan.
Stevens, H. F.—Denver, Col., to Cozad, Neb.
Ward, A. L.—11 Copeland street, to 13 Rockland street, Roxbury, Boston, Mass.
Wright, A. K.—Monrovia, to San Jacinto, Cal.

* * *

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**WOULD you like a home amidst thousands of acres of bearing orchards, where the sun is unclouded nearly every day in the year; where the water is pure, soft and no alkali; where fuel is cheap; where oranges and lemons thrive, as well as peaches, plums, prunes, apricots, pears, grapes, almonds, cherries; where you seldom see frost, and never too hot to work outdoors in the middle of the day; where all the community is Christian, owning but one Lord; where you can have a pleasant home and an income the very first year? If so we can assist you. Some choice lots of ten acres are left.**

WE HAVE ten acre orchards of Prunes, Plums and Almonds left. The Prunes are, Sugar, Giant and Robe de Sargent; the Plums are Climax and Wickson; the Almonds are Nonpareil, Texas Prolific, Drake Seedling, and a few of Ne Plus Ultra and La Prima; all these are considered choice varieties.

Some of these ten acre lots have an assortment of fruit. Naked land adjoining these orchards has sold in the past few months for $125 per acre. It is going to double in value in a very few years. We can sell you these orchards in bearing at from $150 to $200 per acre; $300 to $500 cash, balance 5 to 8 years at 6 per cent interest. The crops under our management should meet the deferred payments, interest and taxes.

Clear title, soil and climate the very best. Ten acres will support a family by keeping a cow, chickens, growing garden and some berries and working in the orchards.

A comfortable cottage of 3 or 4 large rooms can be built for $400. We have a good church, Bible school, C. E. and midweek prayer meeting and a house of worship. We are 3 miles from R. R., 18 miles north of Stockton, 33 miles south of Sacramento and 100 miles east of the Golden Gate, San Francisco. If you have $300 or more to invest you can have a home paid for in a few years in this glorious climate. If you have $1,000 or more to invest you can come on and make your home here now and we will make it possible for you to live and pay out on your home.

We want only good Christian families who rejoice in the services of God's House.

Walter M. White, formerly minister of the West Side Christian Church of San Francisco, now secretary of Kentucky University, Lexington, Ky., and a lot owner in this Colony, writes thus:

> DR. J. P. DARGITZ, Acampo, Cal.
>
> Dear Brother Dargitz:—I have been over a good part of California and I have yet to see anything that will approach the colony for beauty of trees, lay of the land, and general appearance of the surrounding country. I look for better things than you or anyone else have yet expressed to come from this project of yours.
>
> Very sincerely yours,
> WALTER M. WHITE.

A resident says:

> "We have an ideal climate. Taking the whole 12 months of the year we doubt if there is another spot on earth that will compare with it. Hardly ten days in the year will the mercury reach 100 in the shade and that is a dry heat and not sufficient to prevent work in the open field. Only twice in forty years has it been as cold as 27 degrees above zero. We have a four acre orange grove in this colony that is fine."

We each own our own lots but we combine for harvesting and marketing our crops.

This is not a church affair but a strictly business proposition looking to the foundation of new congregations as an ultimate end. While the promoters are both Christian ministers yet we ask you to make a careful investigation and then act on your own business judgment.

Here is the way the Editor of the Christtan Philanthropist puts it:

> "California's great natural advantages of soil and sky and sea are sure to make it the habitat of ever-increasing millions, and other things being equal, we should like to see our own people congregating in the Christian communities where they may have such favorable opportunities of growing rich in grace as well as this world's goods. At least we have sufficient interest in this colonization enterprise to recommend correspondence with Brother Murphy to all our brethren intending to establish homes in the far-famed San Joaquin."

If this meets your approval and you would like to know more about this colony, write at once for circulars to

**THE CHRISTIAN COLONY CO.,**

**J. P. DARGITZ, President,**
**Acampo, Cal.**

**S. S. MURPHY, Secretary,**
**Lodi, Cal.**

## Sunday-School

*April 29, 1906.*

### THE PARABLE OF THE SOWER.—Mark 4:1-20.

Memory verse, 20.

Golden Text.—The seed is the word of God.—Luke 8:11.

Returning from his second Galilean preaching tour, Jesus paused at the Sea of Galilee, evidently his favorite locality, for a day of wonderful teaching and a day of notable miracles. The former included the warning to the Pharisees who accused him of being in league with Beelzebub, the short discourse about spiritual kinship, and, greatest of all, the wonderful group of parables about the kingdom of God, including the parables of the sower, the tares, the growing corn, the mustard seed, the leaven, the treasure found in the field, the pearl of great price, and the net cast into the sea. What a casket of jewels! There may have been many other days no less rich than this in their teaching, for the record is but fragmentary. But here we have some hint of the riches which were daily spread before those whose privilege it was to be the close companions of the great Teacher.

It is highly significant that in his parables, Jesus made such large use of vital, rather than mechanical, figures. He compared the kingdom of God to things that are alive and that grow. This was not only because the material for such similitudes lay constantly before his eyes as he spoke. It was rather because there was an inherent appropriateness in such conparisons. The operation of the spiritual forces in the life of man is a vital process. It is not formal, angular, rigid. There are those who would interpret religion as a sort of celestial mechanics. But to Jesus it was not mechanical. It found its nearest analogies in those silent and gradual processes of nature by which living organisms are nourished and strengthened by absorbing and assimilating the materials which are brought within their reach.

The parable of the sower illustrates perfectly the co-operation between God and man which is necessary for man's salvation. Good soil is fruitless without good seed. Good seed is impotent without good soil. The sower exercises no compulsion over the soil. He does not compel it to become fruitful. He only gives it the opportunity of friutfulness. The old and outward view of conversion which makes it an arbitrary and overwhelming act of divine power performed upon man without reference to his co-operation or even his desire for it, can not stand before the truth proclaimed in this parable, that the spiritual life, both in its beginning and in its progress, is the result of the co-operative working of divine grace and human effort.

No parable is intended to teach all truth, nor even all the phases of truth about any one subject. A parable is designed primarily to illustrate some one principle. One must, therefore, beware of a too literal interpretation of the details of a parable. For example, soil is not morally responsible for its own condition. The good is good and the stony is stony through no merit or fault of their own, and the poor soil may not become good by wishing or trying. The bad soils can not produce good crops even with good seed. But we can not push the parable to teach that men who do not accept the word, or, accepting it, do not keep it, are in the same way not responsible. The hearts of men are not like soil in all respects, but only, so far as the teaching of this parable is concerned, in this one respect, that the fruits which they yield are in proportion to the response which they make to the vital germs which come to them.

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Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
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The ideal of blessedness here presented is a high one. It is not happiness but fruitfulness. The great fact about the good man, as about the good, soil, is that it is productive. It becomes blessed by blessing. It can be safely taken for granted that happiness will follow as an incident if genuine fruitfulness is attained.

## Christian Endeavor

**By GEO. L. SNIVELY**

*April 29, 1906.*

### HOME MISSIONS AMONG FOREIGNERS IN AMERICA.—Eph. 2:13-19.

| | | |
|---|---|---|
| M. | Oppress not the Stranger. | Ex. 23:1-9. |
| T. | God's Care for the Oppressed. | Ps. 146:1-10. |
| W. | "Respect of Persons." | Jas. 2:1-10. |
| T. | "Angels Unawares." | Heb. 13:1-3. |
| F. | Your Nearest Neighbor. | Acts 8:5-12. |
| S. | An Early Home Missionary. | Acts 10:34-43. |
| S. | Topic. | |

If we will not love and seek to save the alien whom we have seen, what assurance have we that we long for the salvation of his brother whom we have not seen?

No play on words is intended, but our homes should be as missions to the aliens in our midst. If God were served there and one another fervently loved, the foreigner would be no serious menace to our national life.

The first Lord's day in May is the time for all Disciples to make contributions for the evangelization of our beloved America. Sacrifices we make for this cause are proofs of real patriotism and harbingers of heavenly reward.

The politicians quickly teach the emigrant what he must do to acquire the rights and privileges of American citizenship. Let us as eagerly teach him if he would attain citizenship in heaven he must cultivate faith in Jesus as the Savior, repent of his sins, before men confess the Christ to be Son of God, be baptized into the name of Father, Son and Holy Spirit, and then to the faith that hath saved him from the sins of the past add more faith, virtue, knowledge, temperance, brotherly kindness and love.

Few foreigners come here in quest of better church privileges or other spiritual opportunities. Will not American magnanimity give to the stranger within our gates more than he dare ask? He comes to escape the European taskmaker, let us release him from the satanic oppressor; he would find wealth, let us inculcate in him a passion for the true riches; he would rise socially, let us prepare him for the society of angels; he would possess himself of this world, let us give him heaven.

Abel's blood crimsoned a tongue in the young earth to truly cry out that man is his brother's keeper. Paul taught the Athenians that God made of one every nation of men, and told the Ephesians that those who were once afar off were made nigh in the blood of Christ. No matter what his color or dialect or where his ancestral seat, every man is our brother, and we are his keeper, and responsibility for his temporal and eternal welfare need not be assumed, it is thrust upon us by this relationship of brotherhood inhering in our common humanity. To seek to evade it is to brand ourselves with the mark of Cain.

America is the most cosmopolitan land on earth. In New York are more Italians than in Naples; in Philadelphia more Jews than in Jerusalem; in Chicago more Irish than in Dublin. In most of our chief cities the Gospel could be understood if preached in more languages than are inventoried in the accounts of Pentecost. The nations of earth seem to be congregating by representation on our shores to learn of Jesus and his religion as it is interpreted in the schools and pulpits and marts and homes, and lives and aspirations of American life of all degrees and under all conceivable circumstances. Let us study to be true, to sound out no false notes to these apt students gathering by millions and from everywhere.

* *

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Mothers are assured of the absolute purity and unfailing efficiency of Cuticura Soap and Cuticura Ointment, the great Skin Cure, and purest of emollients, in the preservation and purification of the skin, scalp, hair, and hands of infants and children. For baby humors, eczemas, rashes, itchings, and chafings, as a mother's remedy for annoying irritations and ulcerative weaknesses, and many sanative, antiseptic purposes which readily suggest themselves to women, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap and Ointment are priceless.

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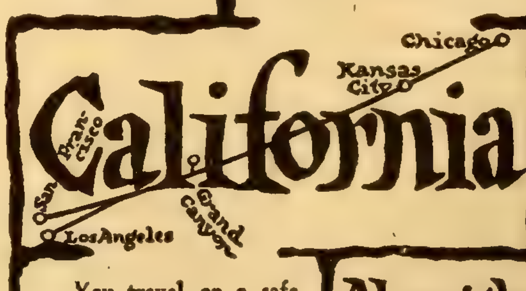

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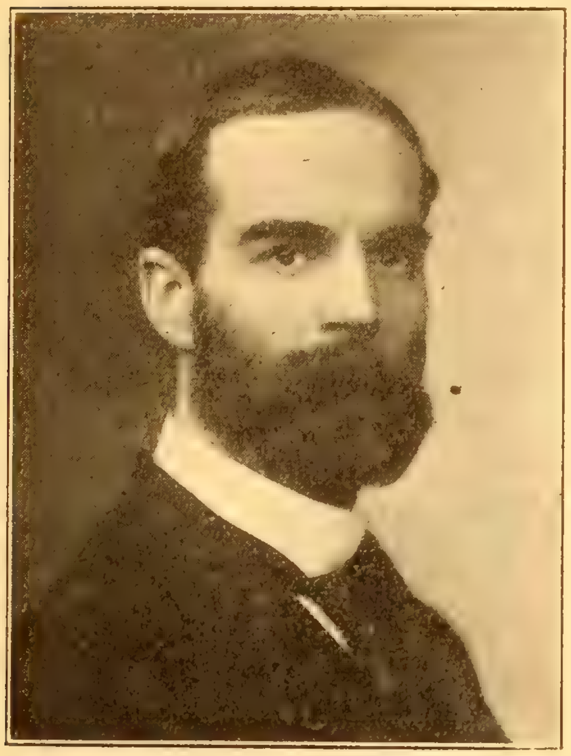
Along the historic Santa Fe Trail and to the Grand Canyon of Arizona

# Program of the Congress

### Indianapolis, April 25-27, 1906

Wednesday Morning — Bible study, E. M. Todd. Devotional address and conference, conducted by J. H. Garrison. (Bibliography—Garrison, "Helps to Faith" and "Alone with God"; Matheson, "Leaves for Quiet Hours"; Chamberlain, "The 'True Doctrine of Prayer.')


**E. Y. Mullins, D. D., President of the Southern Baptist Theological Seminary.**

Wednesday Afternoon — Chairman, S. M. Cooper. "Practical Measures for the Disciples in the Promotion of Christian Union To-Day," George A. Campbell and W. B. Craig. (Bibliography—Henson, "Godly Union and Concord"; Carpenter, "Christian Reunion"; Wells, "That They All May Be One"; Willett, "Our Plea for Union.")

Wednesday Evening—Chairman, Hill M. Bell. "The New Testament Teaching of the Relation of Baptism to Remission of Sins and the New Birth," President E. Y. Mullins, Baptist Theological Seminary, Louisville, Ky. Review by I. J. Spencer. (Bibliography—Garrison, "The Theology of Alexander Campbell"; Willett, "Basic Truths of the Christian Faith"; Moore, "The Fundamental Error of Christendom"; Aylesworth, "Moral and Spiritual Aspects of Baptism"; Jones, "The Spiritual Side of Our Plea.")

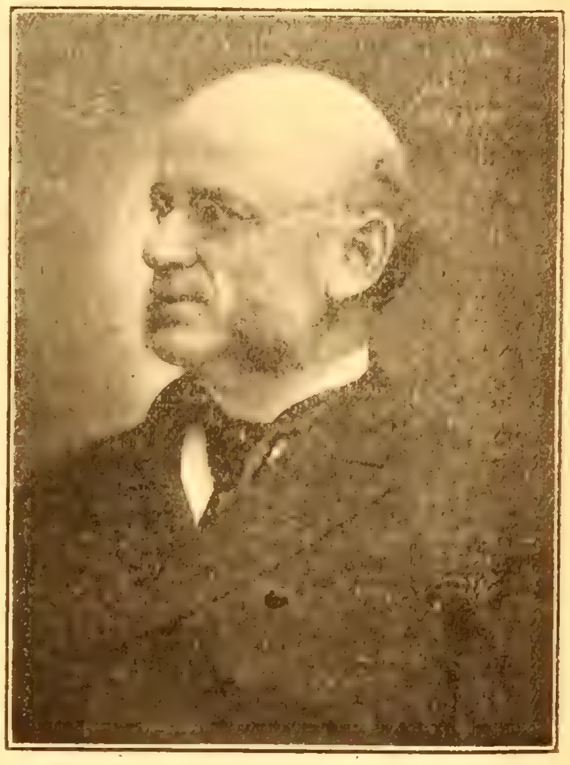
Thursday Morning—Chairman, E. B. Wakefield. Bible study, Ernest P. Wiles. Address, "What Obstacles, If Any, Exist in the Way of Union Between Baptists and Disciples of Christ?" J. J. Haley. Review by Rev. Henry F. Colby, D. D., pastor of the First Baptist Church, Dayton, O. (Bibliography—Gates, "Early Relation and Separation of Baptists and Disciples"; Vedder, "The Baptists"; Gates, "The Disciples of Christ"; Newman, "The Baptists"; Tyler, "The Disciples"; Young's Documents Advocating Union.)

Thursday Afternoon—Chairman, Hilton U. Brown. Educational session, under the direction of the Educational Society in co-operation with the colleges.

Thursday Evening—Session in charge of Butler College. A. B. Philputt, "The Educational Expression of a Religious Movement." Addresses by Scot Butler, A. R. Benton and C. B. Coleman.

Friday Morning—Chairman Jabez Hall. Bible study, C. R. Hudson. Addresses, "Religious Life in the Light of Modern Psychology," Edward S. Ames and Charles E. Cory. (Bibliography—Caird, "Philosophy of Religion"; James, "Varieties of Religious Experience"; Sabatier, "Outlines of a Philosophy of Religion"; Hoessting, "Philosophy of Religion"; Caird, "Evolution of Religion"; Paulsen, "Introduction to Philosophy.")

Friday Afternoon—Chairman, J. M. Philputt. "The Reorganization of Religious Education," Alva W. Taylor and George A. Miller. (Bibliography—Coe, "Education in Religion and Morals"; Potter, "The Principles of Religious Education"; Burton and Mathews, "Principles and Ideals for the Sunday-school," and the three volumes containing the reports of the Chicago, Philadelphia and Boston conventions of the Religious Education Association; Coe, "Religion of a Mature Mind"; Bushnell, "Christian Nurture.")


**Henry F. Colby, D. D., Pastor of the First Baptist Church, Dayton, O.**

Friday Evening—Chairman, I. J. Spencer. "The Elements of a True Evangelism," H. O. Breeden, W. J. Wright and A. McLean. (Bibliography—Drummond, "The New Evangelism"; Dawson, "The Evangelistic Note"; Davenport, "Primitive Traits in Religious Revivals"; Candler, "Great Revivals and the Great Republic"; McKinley, "Educational Evangelism"; Dixon, "Evangelism, Old and New.")

The sessions will be held in the Central Christian Church, excepting those of Thursday afternoon and evening, which will be held at Butler College, Irvington.

General Committee—J. H. Garrison, G. P. Coler, Burris A. Jenkins, Robert E. Hieronymus, Herbert L. Willett.

## *Midweek Prayer-Meeting*

*April 25, 1906.*

### HIS LAST COMMISSION.—Matt. 28:19,20.

"Fling out the banner! Let it float
  Skyward and seaward, high and wide;
The sun that lights its folds remote,
  The cross on which the Savior died.

"Fling out the banner! Sin-sick souls,
  That sink and perish in the strife,
Shall touch in faith its radiant folds,
  And spring immortal into life."

Other commissions: Abraham's call, Gen. 12:1-5; Moses sent to Pharaoh, Ex. 3:1-10; Naomi's sojourn in Moab, Ruth 1:1-18; Daniel in Babylon, Dan. 1:1-21; Josiah in Nineveh, Jonah 3:1-10; Jesus the greatest missionary, Mark 1:1-13; Paul also was one sent, Acts 13:1-3.

Many can see no further than the storm cloud, blessed are they who can already see the sunshine after the rain. The former can only hear that grim "Go"—away from home and native land and all the sacred associations of place and friends; but the hearts of the latter burn within them as they catch the glad refrain—the sunshine after the rain—"And, lo, I am with you alway, even unto the end of the world."

The great commission applies as much to your neighbor just across the fence as to the pagan beyond the sea, and the teaching includes not only the essentials of personal piety making us a holy priesthood unto God, but also instruction in the more militant virtues of Christian benevolence, education, evangelistic and missionary organization that will soon fling the boundaries of his kingdom around the whole world.

It is a maxim of Roman law (and we rejoice in the belief that heaven approves it) that "What one does by another is as if done by himself." It is better that one by the help of another should go the full distance to heathendom and devote entire time to spiritual ministry than that both should go only half way or devote but half time thereto. This permits our keeping the Savior's final command by either "going" or "sending." Equal honor lies in either expression of obedience if conscientiously observed, but there must be as much sacrifice in the "sender" as in the "goer" if they are to share equally in the harvest home of redemption.

Going requires sanctified, courageous enterprise; baptizing into the name of the Father, Son and Holy Spirit can only be done through loyalty to the Scriptures, by one whose soul is all aflame with zeal for the kingdom and love for souls. But the supreme test of missionary fitness for either the home or foreign fields is ability to teach observance of "all things whatsoever I have commanded you." The teaching must be done by example as well as by precept; as much is communicated to the teacher by inference as by specification and its interpretation requires an intuition of the mind of the Master inbreathed upon only those who commune much with him; it has to do with the whole round of life from cradle to eternal throne. Lord, help us to teach.

The Master's disciples are still to go unto all nations, but unto us here in America those of all nations are also come. Ask them why they came, and their answer is, "In quest of liberty and better conditions of life." Oh, that the liberty they find might be that wherewith Jesus makes men free, and that those better conditions might be trellises on which their souls could bask in the sunlight of God's approving presence and attain unto nobler form and higher excellence! Unwittingly to themselves it may that in the final purposes of God, it is for these latter reasons they left the old world for the new. Great then is our responsibility toward them, that here they may learn the ways of the Lord more perfectly and see Christian citizenship in fairest flower.

## *People's Forum*

### From Old Bethany: Her Portrait Gallery.

To the Editor of The Christian-Evangelist:

Bethany's portrait gallery continues to grow. Last year witnessed the advent of three new faces, and others will ere long join the distinguished company.

It is with peculiar pride that the friends of the college have welcomed one portrait in their midst during the last twleve months. It is the portrait of one who, through good and evil report, through bright days and days of gloom, has stood by the old institution, never for a moment losing faith in its ultimate triumph—in its possibilities for good among our people. To this face many former students will turn with an affectionate pride as years go by, and they come home again to visit their *alma mater*. Hitherto, those who have been honored with a place in Old Bethany's gallery of fame have been her sons of distinction, but this is a portrait of a daughter of the line, of whom it might truthfully be said, "Many daughters have done virtuously but thou excellest them all."

Truly may it be said that Miss Cammie Pendleton has laid her heart—her life—on the altar of Bethany college. Inheriting a deep love for the college from her gifted father and grandfather, she has added to her childhood's affection a loyal self-sacrifice in its behalf seldom witnessed in the history of any educational institution. As a member of the faculty, she has shown herself faithful and sympathetic in all that pertains to student life; as secretary of the board of trustees, even when others almost despaired of its future, she remained hopeful. It is meet, then, that now when prosperity is returning to our *alma mater*, when the future is brightening before us, we pause to acknowledge and to pay honor to a service so deserving.

Miss Pendleton's portrait was presented to the college by the class of 1903. It is in oil, painted by Miss M. J. Strain, a well known artist of New York, and is a beautiful work of art. What more fitting tribute could be paid by her pupils than this—to make permanent her gracious presence in the midst of scenes she loved so much? In coming years, when her voice shall have been hushed in the classroom and her footfall is heard no longer on the old corridor, her spirit will linger, still a part of Old Bethany, a silent participant in every service, a presence to enter into companionship with new lives in their newer, loftier aspirations.

Anna R. Bourne,
Professor of English and Dean of Women,
Bethany College, Bethany, W. Va.

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[Next to Bethany's great founder, and his illustrious successor, W. K. Pendleton, the name of Miss Cammie Pendleton will remain forever linked with the history of Old Bethany. We are glad to know that her picture is to adorn the portrait gallery of that institution. The idea of such a gallery is an excellent one. We should think it would be a delight to the friends of all Bethany's past presidents and professors, and of some of her distinguished sons, to furnish pictures of these for this portrait gallery. We have no doubt they will gladly do so as soon as their attention is called to this matter.—Editor.]

❖ ❖

### Letter From Judge Thornton.

To the Editor of The Christian-Evangelist:

Dear Brother Garrison: Having noticed some rather harsh criticisms of The Christian-Evangelist on account of its position on the federation question by correspondents of other papers and by some also who seem to be its subscribers, I wish to give my opinion of it.

I have never subscribed to it nor have I read it regularly before this year. A friend in another section of this state has for several years past been kind enough to occasionally send me a number and in that way I knew of the general tone of the paper. The same friend subscribed to it for this year for one of my daughters, and I have read it regularly since it came. And I wish to bear public record to the fact that I have read it with great pleasure always and with great profit to myself, I think.

I am greatly pleased with its high order of literary merit, with its unswerving loyalty to the principles of our restoration movement, with the sweet and Christlike spirit with which it discusses all religious questions, with the courtesy and charity it displays toward Christians of other religious bodies than our own, with the absence of the spirit of Phariseeism and also of commercialism, and with the conspicuous absence of any attempt to play the role of dictator to our great brotherhood.

And for all this, if I could take only one of our papers outside of my state paper, that paper would certainly be The Christian-Evangelist, which I now expect to take during the remainder of my life.

*Alexandria, La.* J. R. Thornton.

[It would give us great pleasure to extend our columns to this distinguished son of the south, regardless of his attitude toward the question of federation; but we are specially gratified that The Christian-Evangelist commends itself to men of judicial fairness, accustomed to weigh subjects on their merits, and incapable of being controlled by passion or prejudice.—Editor.]

❖ ❖

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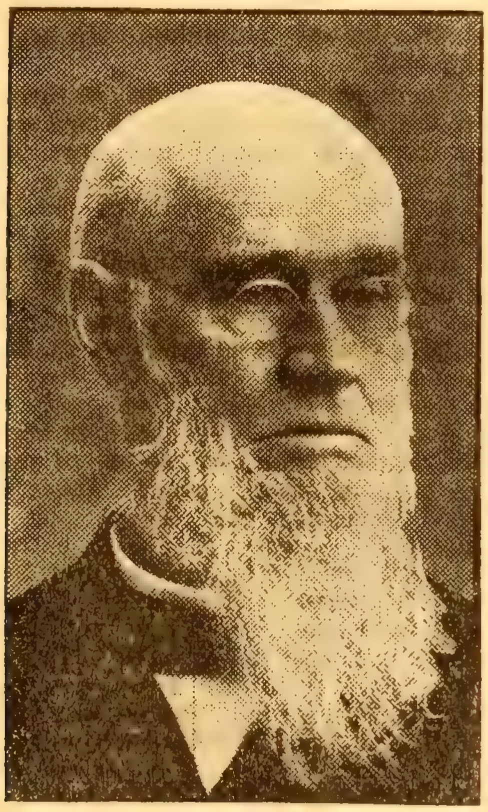
## OBITUARIES.

[Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

### ALLEN.

My dear brother, Dr. James M. Allen, passed to his eternal rest on March 15, in the seventy-ninth year of his age. He was born in Fleming county, Kentucky, July 1, 1827, and died in Spokane, Wash. Like as a shock of corn cometh in its season, he came to his grave in a full age. His ever-faithful wife and two loving daughters, with other relatives and friends, were at his bedside when, peacefully, he breathed his life away. Another will write the story of his life; I desire to say something only of the closing scene. He had been ill and feeble for several months previous to his last sickness, and was confined to his bed some six or eight weeks. Through all he was buoyant and hopeful, and until within a few hours of the end maintained that he would be well again. Loving friends sent him flowers in great abundance, and his sick room was always fragrant with their odors and bright with their beauty. He had written to many of his old friends and former pupils to send him their photos and when they came they were placed on the walls of his room, and as he lay on his sick bed he looked at them and talked about them to those who called to see him. There were Ben Radford and Elijah Dickenson, and Harvey Powell and "Deacon" Clark, and Frank Richardson and Ben Tyler, and Harvey Breeden and Will Davidson, and many others of his old pupils. Dear boys they were once more, and here in his sick room; and what jokes he would tell about them! It was the old class room at Eureka again, and it was fun to be there.



Dr. James M. Allen.

The wonder is that such a man could die! His physician said to me, "What a contrast between the bright, young spirit of the man and his old and wasted body! It is a proof of the immortality of the soul; the outward man perishes, but the inward man is renewed day by day." He said nothing about dying. At last, as if he heard the rustle of an angel's wing, he said: "I am going home; I am going to be with the Savior." And so he went out from us.

Seldom has one been such a lover of men, and seldom has any man attached to himself so many loving hearts. Not for intellectual gifts was he remarkable, though he was finely alert and nimble-minded, but for gentle sympathy and sincere love of men few, I believe, have equaled him. He has given to the world no work of genius, no intellectual achievement that will live, but his gentle touch has stirred to life and hope many a true young heart that has gone forth to help and bless the world.

In the sordid times of "beastly prosperity" the question asked about a dead man is: "How much did he leave?" When John Wesley died he left a few old silver spoons, the gift of a friend, and these were sold to pay his funeral expenses. My brother was no "Napoleon of Finance"; he and Wesley were of a kind. Sixty-five closely printed pages were required for the last will and testament of Marshall Field. The back of an envelope was enough for my brother's. Paul thought there was such a thing "as having nothing yet possessing all things." Walking with him on the streets one day we came upon two little boys at play. He stopped, as he almost always did when he met children on the street, to have a word with the boys. After asking them a few humorous questions he passed on. I remained behind and said: "Boys, do you know that man?" They answered: "Yes; that is Dr. Allen." "What does he do?" I asked again. After a moment's pause to think just what he did do (for through the sunset days, though always busy, he seemed to have no special work on hand), one of the boys replied: "Why, he helps people." The little fellow had struck the keynote of his life. In one way or another he was always trying to "help people." Of course, he did not leave much. Such men seldom do. The Son of Man had not where to lay his head. He saved others; himself he could not save. I can not tell of what my brother was to me. Through all my life his constant love has helped and blessed me on the way. And if there be one that sticketh closer than a brother surely nothing can ever separate us from his love and care. This bright Sunday afternoon we laid the wasted body to rest in beautiful Greenwood Cemetery, with the solemn pines and the sun-lined hills all about, and not far away the little mound beneath which lies the dust of our younger brother, Buford Allen. They had wandered far; but sleep at last side by side upon their mother's breast.

The funeral service was held in the Central Christian Church and a most appropriate and appreciative address was delivered by Dr. G. W. Giboney, pastor of the First Presbyterian Church and an old friend of my brother.

*Spokane, Wash.* John W. Allen.

### GUNNELL.

Thomas A. Gunnell was born at Hopkinsville, Kentucky, on the 13th day of January, 1821, and died on February 13th, 1906, in Colorado Springs, Colorado. His mother died when he was an infant and he was her only child. He was reared with a large family of cousins in the home of two uncles, who lived together in Kentucky. His father afterward married a Miss McKenzie, who was an own aunt of Adlai Stevenson. His father lived for many years in Illinois. When he was 21 years old he removed to Missouri, and in 1847 was married to Miss Marion Thomson, of Kentucky, daughter of General David Thomson, and sister of Colonel Manlius V. Thomson, of Georgetown, Kentucky, who was a colonel in the Mexican War and was a prominent lawyer and politician, and at one time Lieutenant-Governor of Kentucky. In 1882, partially on account of the health of his wife, Brother Gunnell and his family came to Colorado Springs, where thirteen years later his wife died. There were seven children, three sons and four daughters. One boy and one girl died in infancy. Miss Kate Gunnell died some years ago at Garden City, Kansas, and another daughter, Mrs. Marion Allensworth, also preceded him to the spirit land. The living children are Judge A. T. Gunnell, of Colorado Springs, one of the most prominent lawyers of this state, and Volney C. Gunnell, an attorney of Ogden, Utah, and Mrs. Eva Bradley, wife of John Bradley, of Wellington, Kansas.

Brother Gunnell was a member of the Christian Church for about seventy years, and was an elder in various congregations for half a century. He was a man of broad vision and unusual piety. He was optimistic, cheerful and full of faith. In recognition of his valuable services to the First Christian Church of Colorado Springs, and as a tribute to his personal purity of life, he was made, some years ago, a lifetime elder of this congregation. I think he fulfilled the scriptural qualifications of an elder more perfectly than any layman I ever knew. He enjoyed the respect and confidence of the whole community, and his relatives loved him tenderly. By inheritance he was the owner, as a young man, of a large number of slaves, but was always an Abolitionist and a Union man. As a proof of his sincerity and the depth of his convictions, he gave freedom to all of his slaves before Abraham Lincoln's proclamation.

During his long life he was associated with the most of the great men of the brotherhod, and his experiences and memory reached far back into the pioneer days. His wife was a cousin of John W. McGarvey. Erect physically and morally, he trod the pathway of life a dignified, intelligent Christian gentleman every inch of the way. He was a Kentucky gentleman of the old school, with none of the vices sometimes attributed in jest to the typical Kentuckian. Generously he responded to every call of the church and to every cry of the needy and every righteous demand of his country. Judge John F. Phillipps, United States District Judge at Kansas City, in a personal letter to Judge A. T. Gunnell, pays this beautiful tribute to his memory: "I knew your father since 1857, nearly forty-eight years. He was my client at one time, and always my friend. He was a splendid type of the old-time gentleman, as courteous as he was brave, as chivalrous as he was honest; faithful to his country, devoted to his church, gentle and affectionate in his family. I shall miss his frank and hearty welcome when I come to Colorado Springs. Rest to his noble soul."

On February 15th we sorrowfully assembled in the church which he so devotedly loved and, amidst flowers and tears, we talked of his splendid life and of the fruition of his hopes. As his pastor, I conducted the solemn services, but eloquent and loving words of admiration of the dead and comfort for the living were spoken by Edgar W. Work, ministry of the First Presbyterian Church, and J. P. Lucas, who was Brother Gunnell's pastor and personal friend for many years, covering the closing years and the death of his faithful and beloved wife. Tenderly we laid to rest the tired body in which there tabernacled for eighty-five years one of the noblest souls I ever knew.

Crayton S. Brooks.

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"Friend after friend departs.
Who has not lost a friend?
There is no union here of hearts
That finds not here an end."

I have lost as many friends, I suppose, as any other man of my age. Especially within the last few years have they been dropping around me with increasing frequency. One of the best and truest, and of longest continuance, was Thomas A. Gunnell, of Colorado Springs. When I was a young man living in Dover, Mo., he was also a young man living on a prairie farm in Saline county of the same state. My wife and I were often at his house. He had married my cousin, Marion Thomson, and this first brought us together. No couple ever extended to us a heartier or more cordial greeting, whether we reached their home by night or by day, in summer or in winter. I remarked to my wife when we heard of his death, "We have never had warmer or truer friends than Tom Gunnell and Cousin Marion." She heartily assented. Cousin Marion was the personification of amiability and hospitality, and her husband was a man among men, a Christian among Christians, wherever he might be found. He was prompt and free to express his views on all subjects, and yet he did so without offense, because all knew his perfect sincerity; and he never spoke with bitterness. All men who knew him respected him, and all who knew him well, loved him. His life reflected honor and dignity upon the church, whose cause he espoused with never failing zeal. Such men are worth many times their weight in gold, and the world is left much poorer when they leave it. He was five years my senior, but I think he will scarcely wait five years before we shall meet again. He died at the home of his son, Judge Allen Gunnell, Colorado Springs, Col. J. W. McGarvey.

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# The Home Department

## Forgiveness.

BY ANSON G. CHESTER.

For if ye forgive . . your heavenly Father will also forgive you. But if ye forgive not . . neither will your Father forgive you.—*Matt. 6:14,15.*

"What is forgiveness?" was the question brought
To a deaf mute, in challenge to her thought;
Quick she replied, the while her sweet face shone,
"The odor breathed by flowers when trampled on."
To those who shed this odor it is given
To bring to earth the atmosphere of heaven.

*Buffalo, N. Y.*

* *

## The Bronze Vase.

**By J. Breckenridge Ellis.**

### Synopsis of Preceding Chapters.

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying, tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half-brother in St. Louis having failed to answer repeated letters from Mrs. Revore. Rhoda has a visit from a mysterious man named Boggs, who claims to have been sent by Mrs. Revore's half-brother to find out whether the children know anything of a bronze vase. After much delay it is decided to send Rhoda to an orphan home, and Raymund to Mr. Omer's farm.]

### CHAPTER XIV.

In one of the large brick buildings in Kansas City, near the "Junction," there was an upstairs office occupied during business hours by an elderly man named Horace Bridgewaite. The gilded sign that projected from his window casement read:

: H. BRIDGEWAITE, PROMOTER. :

About the time that Mrs. Omer took Rhoda to Kansas City to place her in the orphan home Mr. Bridgewaite sat at his desk, whose many pigeon-holes were bristling with memoranda and letters, discussing with a young man the prospects of that young man's scheme. The young man had just invented a game of playing cards, and Mr. Bridgewaite was pointing out how the game could be "pushed" in such a way as to make at least $100,000 for the young man, provided only that the young man deposit in advance the paltry sum of $200 that Mr. Bridgewaite might "set the ball to rolling."

As a promoter it was the business of Mr. Bridgewaite to help everybody else with their schemes. He had no scheme of his own to promote, except that of getting all the money he could from people who had schemes. While they were thus busily occupied, and just as the young man had almost come to the point of signing his check for the $200, but was still protesting that since they were so sure to make $100,000, he did not see the use of his paying down a penny, the door opened. There came into the handsomely furnished office a man respectably dressed as to his green-check trousers, his shiny boots, his brown derby hat, but breathing as it were a distinct atmosphere of disreputable haunts. His crouching attitude, his stealthy tread, his clammy hands that moved with oily silence over each other, his little shifty eyes, all tended to produce a strong feeling of aversion in a casual observer.

"What do you want?" cried Mr. Bridgewaite, severely. "Why do you come sneaking into *my* office like this?"

The man cringed and said in a low mumble, "I didn't know anybody was here."

"Well, what of it?" cried the promoter in the utmost indignation. "Who are you, sir? Why don't you knock? What do you want? I am busy!"

The other left the room abjectly. When the young man had signed his check for $200 and had gone away, the secret-looking criminal once more ventured into the promoter's office.

Bridgewaite rose and approached him and his tone was quite civil as he said: "See here, Boggs, it won't do, you know, for people to find out that you and I are acquainted with each other. It won't be good for my interests, nor for yours."

"Much you care for *my* interests!" sneered Boggs, with a sudden show of independence. "Much *you* care! You, in your fine office, surrounded by riches and ease."

"Well," Bridgewaite interrupted in a soothing voice, "haven't you the kind of life you prefer? You want to lead your kind of life and I want to lead mine. Our tastes differ, but we both agree on wanting all the money we can get. Now you know we can make more by living in different spheres—my dear Boggs, be reasonable."

"That's all right," said Boggs, somewhat pacified, "but I don't like being treated as you treat me. I'm not the dust under your feet, Horace Bridgewaite, and I don't propose to have you treading on me, do you understand?"

"I understand perfectly, my dear Boggs, perfectly," said the promoter, gently. "But it was all a display to make that young fellow think we are not acquainted with each other. Nobody must suspect such a thing, for your interests or for mine. Now, my dear Boggs, did you go to Crawley?"

"Yes, I did," said the other in a milder tone. "And I did what you sent me for."

"Good! You saw this Rhoda and Raymund?"

"I didn't see Raymund, but I saw Rhoda, and talked to her."

The promoter inquired eagerly, "Had she heard of 'the bronze vase'?"

"No, she hadn't. She didn't know a thing about it. She didn't understand the allusion at all."

"Good, good!" cried Bridgewaite. "Why, Boggs, this is capital news!" He almost came to the point of clapping Boggs upon the shoulder, but felt such an unspeakable aversion for his ally that he contented himself with repeating, "It is capital, capital!"

"What's the next move?" inquired Boggs. "Rhoda is here in an orphan home. Raymond has gone on Omer's farm. What's the next move?"

"We must go slow," said the promoter, thoughtfully. "We must wait till they are older."

### PART II.

### CHAPTER I.

Raymund Revore found Mr. Omer rather a silent man, a not unusual condition when one is the husband of a lady who is a "leader." He was scarcely so tall as his wife, and certainly was much more compressed in space in all ways. But though he was not addicted to words, the few that he used were exactly to his point, and he felt that if they were not to the liking of others, that was their misfortune. Moreover, if he was not large in the sense of mere animal weight, he surpassed all men of that part of the county in a much more important sort of magnitude. Mr. Omer was a millionaire. The farm upon which he lived and whither he was now driving Raymund in his splendid carriage, was only one of his farms. It contained almost a thousand acres; but he had larger tracts of bluegrass in other parts of the state. He owned several business houses in St. Joseph, also, to say nothing of three stores in Crawley. Raymund should have counted himself lucky to go to work on the farm of such a rich man; but he was too heartbroken over the separation from his beloved Rhoda to take comfort even in the thought that the man sitting beside him, actually touching his coatsleeve, was a millionaire! If the truth must be told, Mr. Omer did not himself flaunt that truth in the face of the public; for when taxes were to be paid, or churches to be built, or charity to be dispensed, by some way, one hardly ever knew how, Mr. Omer escaped the luxury of giving. He was a "saving man."

In silence Raymund was driven through rich rolling pastures, dotted with fine stock, up to the front yard of the large brick farmhouse. The yardgate, as well as that opening upon the road, was of the kind that opens at the pulling of a rope—one need not get out of the vehicle. Everything about the place, Raymund presently found, was provided for the comfort and ease of the occupants of the brick mansion. Raymund, however, was not to dwell in that handsome building. The yard was very large, set with flower beds, in two of which gleamed beautiful statues of maidens in poses of marble grace. There was a broad driveway that swept past the colonial porch, around to a side entrance where one could dismount without being endangered by the elements, for the road was protected in this place by curved arches, a roof and brick walls. Raymund did not know that such a contrivance is called a cochere, but ignorance of its name did not prevent him from recognizing the fact that it must be a good thing in time of heavy rain.

At the first arch of the cochere stood a farmhand, tall, very red of face and very red of mustache and hair, to whom Mr. Omer said briefly, "Tom, you can take charge of the boy." Mr. Omer went into the house. The farmhand got into the carriage and drove to the carriage house, where the horses were unhitched. After the horses had been "put away," Tom said, "All right, Raymund, you come with me. I'll show you where you're to live."

Raymund, feeling lonely and desolate, walked behind the long, lank form which

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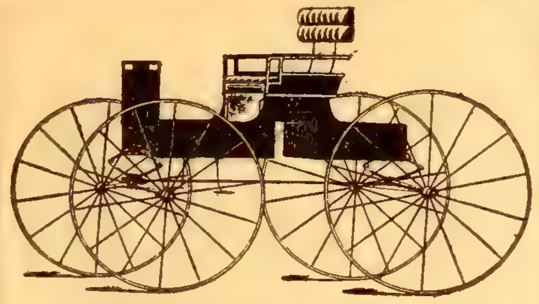

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moved along unevenly, as if each foot expected to find a footing higher than the one just left. It was a gait rather awkward on level ground, but Tom had perfect sealegs on a plowed field. At the limit of the sideyard was an ornamental iron fence with stone pillars at regular intervals, called, by the rural neighbors, "a regular city fence." On the other side of it was another yard in curious contrast to the well kept lawn of Mrs. Omer. It ran down hill to a one-story frame building which was long and low, with several doors opening from the front, and no one of them seeming to have a pre-eminence over the others. It was the "Hands' House," and that was where Tom lived. "I've worked for Mr. Omer ten years," said Tom, "and all the time in that house. How do you like it?"

"It has a good many front doors," said Raymund. There was very little grass on the "Hands' yard." Here and there a woodpile had been started, and left to go to decay. In the tall weeds several disused wheels showed parts of their rusty tires. From the "Hands' House" nothing of the Omer place was to be seen save the iron fence, one small corner of the front yard, and the roof of the mansion. The hands had evidently taken advantage of this freedom from observation to live in an independent and easy manner. On the long platform that ran the width of the house, but which was unroofed, were to be seen a stool supporting a washpan, a nail upholding a bucket, and a woodbox partly filled with split wood, besides other unattractive sights. Lying before one of the doors was a brown-spotted hound with his nose between his rigid paws, his eyes fastened upon the approaching pair, and his hips thrown apparently out of joint by the flatness of his position. Close to the dog, and seemingly on the best of terms with him, were some chickens which were watching the door as if waiting to be admitted. A cat perched on one corner of the stool. The cat looked at Tom and then at the washpan, as if asking him to take it away that she might have room to curl up in the sun. The sunshine flooded the open porch. It was a homely, but at the same time a homelike, scene.

"Houndpup ain't a-barkin'," Tom explained with a slow smile; "he's skeered of wakin' the baby. Did Mr. Omer lay out yore work for you?"

Raymund shook his head as he stumbled along the unkempt path which was disfigured by broken bits of fencing, heaps of stones and rough horsetracks. Tom seemed not to notice the impediments. He swung his legs over the frayed planks and planted his feet among the loose stones with as much ease as if treading a Brussels carpet. He said, "You are to take keer of the baby."

Raymund gasped. *"Me?"*

"Yes. So I won't be hindered in my work, you know." They came to the porch. "Houndpup," said Tom, "this here is a friend of ourn. Shut up!" The dog showed his teeth at Raymund and pressed closer to the floor, but he stopped his low, cautious growl. Tom opened one of the front doors and the chickens fluttered in between his legs. "Git out of here!" said Tom, in a good-natured whisper, to the chickens. They did not pay any attention. The room was very plain, uncarpeted, unplastered, with blackened rafters above. Some planks had been put across the rafters here and there, to support burdens of various kinds, but where the planks were not placed, one could look up at the sloping roof. The room was partitioned off from the next as high as the eaves of the roof; but above that point all the house was thrown together. On the bed Raymund discovered a small bundle, but not so small as he had feared. The child whom Tom called "Baby," was about three years old.

"Don't wake up the little fellow," said Tom softly. He sat down on the edge of the bed and started to smooth the covers, but changed his mind lest the child should be aroused. He spoke in an undertone, which sounded hoarse and unnatural because Tom was usually a loud-voiced worker who could, without discomfort, carry on a conversation with another worker placed at the opposite side of a pasture. "Baby needs somebody to look after him every minute he's awake, and that's what you're for; so I can go on about my work. Me and Fred live here, and Fred—he's out in the field now. He's a good chap, Fred is—no kin of mine—an old bachelor. Fred, he's good as gold, and you'll find me easy to get along with, too. None of us is particular, but Baby. Baby is mighty particular. He took after his mother in that, I reckon. Anything suits *me*. You ought to have an easy time here, Raymund; you'll find us kind and neighborly, and you won't ever have to go near Mr. Omer's house. All you've got to do is to entertain Baby. I'm staying now for him to wake up, so as to git him sorter used to the look of you, you know, and then I'll try to reconcile Houndpup to you; Houndpup—he is mighty hard to make friends of, but he's a real true dog, Houndpup is." All this was said in the painful whisper which sounded something like the creaking of a wagon over a hollow bridge.

Raymund ventured, "Where is the baby's mother?"

"She and me got divorced, come now two months next Friday," said Tom.

"Oh!" said Raymund, in a voice of pain.

"Yes," said Tom, "that's what we done; we got us a divorce. We'd lived together about five year. Not quite five year, Raymund, but very near it. She never liked the farm, and the more she was on it the less she liked it. But farmin' is the only thing I kin do. My wife, she loved city ways and city fixin's, and it galled her unrestingly that our place was so pointedly below the level of Mr. Omer's. Ever' time, Raymund, that she looked and seen that big brick house, looked like ever' brick to it was throwed at her head. Now, me, I'm a pore man, and I've always been a pore man, and don't expect to be nothing else, and don't keer. I've worked hard all my life, and I know if *working* was to git me out of my ruts I'd a-been prized out long and merry ago. So at last I says to myself, 'Tom,' I says, 'make up yore mind to stay pore, and quit a-frettin'!' So I done it. But my wife, pore she would not be, and farm she would not live on, and especially with that iron fence betwixt her and a place so much above ourn. And when she tried to visit with Mrs. Omer, neighbor-like, and Mrs. Omer showed as she had no intentions at all of being visited in no such way by my wife, why, then, my wife, she and I, we just got us a divorce with the understandin' that I was to have Baby, for not otherwise would I of agreed. And Baby is wakin' up this minute. Now, Raymund, if you'll excuse me, I'm going to ask you to smile and look pleasant." Raymund tried to obey, with the uncomfortable feeling that he was about to have his picture taken.

(TO BE CONTINUED.)

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BY J. BRECKENRIDGE ELLIS.

Well, we've moved into the new hive, but we haven't settled yet. Our new house doesn't leak; we are proud to say it has been thoroughly tested since the few days of our occupancy. Felix likes it better than the rented house. His purr has come back. Here is an old friend from Sparta, Mo., Ruth Day: "I should have sent this fourth Av. S. report months ago, but lost it and although I hunted high and low it was not till my sister came home that it was found." (I find it doesn't matter so much about hunting high and low, as hunting long.) "I am now keeping my fifth quarter. I usually got as far as the first or second week, then forgot something and had to begin over. One time I got as far as the ninth week and forgot the Bible verse and had to go back to the first. 'The Bronze Vase' is a very interesting story. I hope Rhoda and Raymund will not be separated long. I liked 'With the Woodneys' all right. I have read the Av. S. page since I was 7 years old. I always watch for Drusie's letters. We have three cats, Tiger, Topsy and Napoleon Bonaparte. We named the last after the horse in 'A Week With the Woodneys,' when it was a kitten; and we call it Bony. How does Felix like Arkansas, now?" (He is greatly pleased, and would be more so if he could carry an umbrella.) "Why should we keep our Missouri weather at home? It has been so bad lately that we did not care for it ourselves! I have not seen a wild flower this spring, but I hope there are plenty down in Arkansas." (Yes, but we have caught and tamed most of them.) "One morning as we were going to school and our sled was going pretty fast down hill, my brother referred to 'A Slow Train Through Arkansas,' and my schoolmate said, 'Really, I didn't know there were any trains in Arkansas, at all!' And she is 16 years old, too." (My! That girl is getting old fast. Yes, there are many trains in Arkansas, but you do not see them very often. They are only worn on state occasions, weddings and that sort of thing. Perhaps when your schoolmate visited this state she was not so old as she is now, and was not invited to the governor's receptions.) "I am glad Donnie Swift has written another letter. It doesn't seem so lonesome when somebody from the same county writes once in a while. I think I will try to organize an Av. S. branch here. I still live on the farm and raise chickens, turkeys, ducks and geese. Come up some day next summer and eat fried chicken with me." (Name the day.) "My brother graduated Feb. 23. Next year I will be in the eighth grade. I inclose 10 cents for Drusie and the same for Charlie."

Harriet McCausland, Coffeyviile, Kan.: "Dear Mr. Breck: It has been so long since I wrote to you that I suspect you have forgotten me; but I haven't forgotten you; I still have the letter you wrote me more than two years ago." (You must not be so suspicious! Forgotten you, indeed! I haven't kept your letter, but there was one thing in it—the way it ended, I mean the last sentence—that I often think of; I could repeat it right now, word for word.) "I enjoy the stories in the Av. S., and I found your poem, 'The Old Man,' in the "Missionary Tidings"; and I liked him, too. I don't like to write letters." (Let me shake hands with you! We call ourselves free men; and yet when we sit down to the table with seven letters to be written, and five postal cards, we are not free, we are slaves—slaves! And yet every one who gets the postal, will think it ought to be a letter, and every one who gets a letter will think it should be longer. Of course I am not talking about Av. S. letters; they are written not because you have to, not because you owe somebody an answer. Let's have as many Av. S. letters as possible!) "I do like to talk, and if you were here I'd talk till you fled for the companionship of Felix, who does *not* talk all the time, even if he doesn't like Arkansas." (I am afraid Felix has more than two years in Barry county, Mo., and have some affection for the hills yet. I have been reading of our missionary, Drusie, and will make my offering this made a wrong impression. He likes Arkansas very much since he has come into his own house. If you don't think the house belongs to him, you should see him shedding his hairs on our best parlor chairs.) "As I like to read but not write, I've done the Av. S. readings, but not kept the reports. But '*I myself*' began keeping them Feb. 11—your birthday—and I'll try to send them in regularly." (I wonder whose birthday has been more honored than mine!) "I think Drusie is a dear, brave girl. I am sorry for Charlie because he has no mother or father to love him. Now, I think Felix ought to wear a blue ribbon to show that he is a member of the Av. S., 'as he is already of an old-gold color,' and I send him one with my compliments. And here is a little offering to be used where it is most needed, from one of your many little friends." (The blue ribbon was received but Felix did not manifest the gratitude and appreciation that such thoughtful kindness merited. Harriet's mother adds a few lines to Harriet's letter; she says things that lose one of their greatest charms when turned out into print; the kind words of a friend with face unknown, that add happy moments to one's life.)

We are always to remember that the Av. S. is a national society, yes, international, and that the interest in Charlie and Drusie is no more a Missouri enterprise than one of Florida or Maine. For instance, here comes a ninth quarterly report in an envelope that looks like it has been slashed over with the burnt end of a stick. It is from Henry Asbury Stevens, Akita, Japan. Beulah Shortridge, Glenwood, Ind.: "I thank you very much for the prize, 'Adnah.' I started to read it the day it came, and could scarcely wait until I could finish it. I like it *very* much, as also my younger brother did." (That is a younger brother worth something!) J. M. Myers, Jefferson, Kan.: "I inclose $1.50 for Drusie and 50 cents for Charlie. May God bless the Av. S. in the good work." Murray, Neb.: "I am not a member of the Av. S., but an interested reader of its page. I inclose a dollar for its orphan and missionary. God's blessing

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upon them both! Although I live four or five miles from Murray, I send this in the name of the town, as nothing has ever been sent from here before." (That is what I like in the way of town pride!) Mrs. G. G. James, Santa Ana, Cal.: "Now that you are down among the post oaks and rocks of Arkansaw—not Arkansas—I take courage to address you, as I spent year to go direct to her. I did not wait for the first Sunday in March, but sent at once, wishing it were ten times as much. The work of the Av. S. is noble and gives pleasure to children, though they be 50 years old." Mrs. Edith Slightam, Seattle, Wash.: "Enclosed find $1 for Charlie's educational fund with best wishes to the Av. S. readers." Mrs. Dan Dick, Fairbury, Neb.: "I send $1 for Charlie's educational fund, and 50 cents for Drusie. Yours in the Master's service." Mrs. J. M. Tosh, Greenfield, Tenn.: "Enclosed find $1 for Charlie and Drusie." Mrs. C. A. Walker, Ashland, Ore.: "I send a money order for $1 for Charlie's education fund. My heart goes out to the boy." Mrs. Elizabeth Scofy, St. Francis, Kan.: "I send $1 for Drusie. I often think of her trusting the Lord and his people for her support. Let us not disappoint her." Minnie Gist, Pape, Mo.: "I inclose $1 for Charlie, $1 for Drusie."

Lillie Fisher, Dunlap, Mo.: "I have commenced my fifth quarterly report. I am very much interested in 'The Bronze Vase.' It is not raining here, but we have lots of mud and it is pretty deep, too. Our school was out last Friday, and we had an entertainment the following Saturday night. My aunt Lizzie Wallace promised me an Av. S. pin if I would keep the rules six months, and she sent in the dollar to get it with, and said I could do as I pleased with it; so I decided to send it to Charlie, and I will send 5 cents also that my teacher gave me." (I wish you had the Av. S. pin. The gold form is a pretty little ornament. And yet, I think what you have done is a sweeter ornament to you than any gold pin could be.) Carl Swift, Billings, Mo.: "After many failures I have succeeded in keeping the rules for a second quarter. It is easy to keep them after I get into the habit. I send 25 cents for Charlie." Mr. and Mrs. W. E. Bates, Hope, Kan.: "Each of us sends $1 for Charlie's education fund. We appreciate this effort for the betterment of the dependent. God bless and reward this work." Elenora Ross, Commerce, Mo.: "In hearty sympathy with the effort to give our crippled orphan boy Charlie a business education, I enclose $1 to be used in the good cause." (Two weeks ago I promised you a letter from one of our members, telling how she organized a branch society of the Av. S. But that must go over for another two weeks, as our space is filled. Look out for the letter. It will prove of great interest to all members, or to those thinking of joining the Av. S. We have also a new Honor List to announce. My compliments to you for the splendid reports that have been coming in. I said I would tell you about the music I received from Moberly. But, after all, what can I say? You just ought to hear me play the instrumental piece! And when I throw back my head and sing, "When the Sunset Turns the Ocean's Blue to Gold," you forget it is raining! I have been in Arkansas six months, and have received one contribution from a native. It is 50 cents from Millie Schnoke, for Drusie and Charlie. Whenever you see the word *Arkansas* in my writings, you will please pronounce it according to the standard dictionaries, that is, as if the word ended with a "w."

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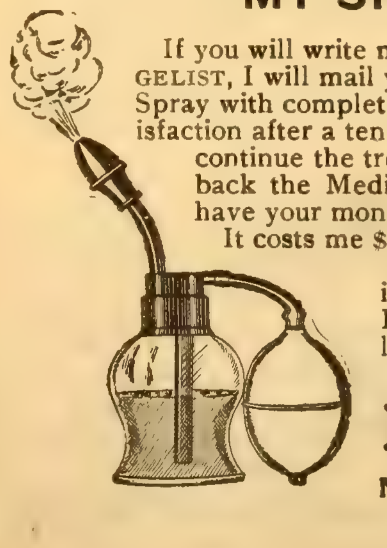

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# THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIII. No. 17. $1.50 a Year.

ST. LOUIS, APRIL 26, 1906.

## THE OPTIMISM OF FAITH

I CAN NOT agree with those who characterize the present age as an age of doubt. This undeserved reputation is the result, let us think, of the tendency to investigate old beliefs, old forms of doctrine, old systems of philosophy, old theories of economics, and whatever else the present generation has inherited from those which have preceded it. But this sort of doubt, which desires to know the foundations on which things rest, and which seeks to verify the doctrines, traditions and philosophies which have come down to us, is entirely consistent with faith in God and his well authenticated revelations. Such doubt is ever the forerunner of a larger and truer faith. It may be doubted if any previous age of the world has possessed more intelligent, well grounded faith in the invisible God and in the eternal verities than the age in which we live. * * * While it is the duty of religious teachers to cultivate faith in the people, it is no less the duty of every man to seek to increase his own faith by all the means within his power, so that he may be what God would have him to be, and achieve what it is possible for the soul to achieve that lives and labors under the "power of the world to come." From an "Introduction."

**The Christian-Evangelist**

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, Staff Correspondents.

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## WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLIII. April 26, 1906 No. 17

# 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

## Looking Toward Pittsburg.

This department is again largely given to one of our most efficient state secretaries. The justification of this is that these state more than our national secretaries will make our Pittsburg centennial the greatest jubilee in church history. They are the most potent factors in the development of all our great missionary, benevolent, and educational interests, and merit not only full hearing in this forum but the heartiest co-operation of Disciples everywhere. Remarkable success has crowned the efforts of our California board to found Churches of Christ in that marvelous land and confer on its rapidly increasing population all the blessings of primitive Christianity. A commendable feature of this letter is that it tells of achievements rather than indulges in prophecy.

---

## Golden Opportunities by the Sunset Sea.

BY GRANT K. LEWIS, COR. SEC.

To realize the greatness of opportunity in the west, one needs to experience life in its intensity and marvelous activity on the Pacific coast. And in the rapid and substantial nature of its growth during the last quarter of a century, southern California stands alone as an object lesson of the rapid transformation of a desert and a wilderness into a garden of beauty and delight. The story of the transformation of one single old Mexico pueblo into an active, prosperous American city of over 200,000 population within a period of little more than two decades, aptly illustrates the progress of the seven great counties south of the Tahachapi mountains. In 1870 the population of Los Angeles was 5,000; in 1880, the census showed 11,000; in 1890 it had grown to 50,000; the census of 1900 revealed 102,000 residents.

All southern California is being permeated with a network of trolley lines, and towns and villas are being tied together like brilliant pearls on a necklace of gold.

To enter this field and occupy it now means to take it and hold it forever. The Disciples can just as well have the largest and most influential congregations in these growing communities as any other religious people if we but have the grace, grit, gumption and greenbacks to get up and get in on the ground floor. For ability to show quick and satisfactory returns, no mission field in the world can compare with ours. Three years ago San Bernardino was a mission point of our state society, receiving $10 a month to help to sustain its pastor. To-day it is in every way the largest and strongest congregation of all denominations in the entire county, having, after giving off members for two new churches, a membership of 500. Within this time it has rebuilt twice to meet the demands of its growing work.

Four years ago Long Beach was on the list of mission churches. To-day they have the largest and best church property, worth about $35,000, in a city of churches, and a membership of over 400, while its offering for state missions this year is over $900.

Magnolia Avenue Church, L. A., was organized two years ago, and was for a time sustained in part by mission funds. To-day they count 350 members, and their church plant is the best and most modern equipment owned by our people in the southwest. Its offering for state missions this year is $500. How is that for a "two-year-old"?

One year ago Fullerton was "virgin soil to our plea." Certain wiseacres affirmed that the little city was already overchurched; nevertheless, the state evangelists were sent to the community and in four weeks organized a church of over sixty members from among the "unchurched classes." It is now a self-sustaining congregation of over 100 members, and an influential factor in the life of the community. There are others but time and space forbid mentioning them. New fields are constantly being entered. Among those this year are Rialto, Huntington Beach, South Pasadena and South Main Street, Los Angeles.

The Disciples in this section are putting forth their brain, brawn and bullion to enter and hold this field, but it requires the strength of not merely ten thousand members, but that of ten hundred thousand, to cope with this situation. We who are on the firing line are doing our best to keep pace with the rapid material progress. We see that the morning has dawned with a clear sky, and we also realize that we must work the works of him that sent us while it is day, for the night cometh when no man can work. We appeal to the constituency of the great American Christian Missionary Society for assistance.

This work in southern California and Arizona is only in its infancy. Compared with the great work our successors will do in this land favored of God above all others, with climate, scenery and resources, we are to-day only holding the franchise for lines of activity they will thoroughly equip and use for the kingdom of Christ and the glory of God. Let us do well our part and thus do honor to our fathers, who, in their generation, so effectively wrought for God. Let the present continue to be the link binding the past to the future until "Thy kingdom come, thy will be done in earth as it is in heaven."

*Long Beach, Cal.*

---

## Our Centennial Propagandists.

In behalf of myself and others, I request that you publish your Canton Lectureship address anent church federation at the earliest possible date in The Christian-Evangelist. I want to hear federation discussed by the brotherhood in convention and will deplore the spiritual condition of our brotherhood if it can not be done in the spirit of the Master. God bless you. I believe you have the confidence of the loyal Disciples of Christ.—Dan Millar (Minister), Bellflower, Mo.

I look forward with joy for the coming of The Christian-Evangelist. Every week it gives me news from all the home churches, so I enjoy reading your paper more than any other. May the richest blessings of the Master rest upon you and your work.—Sarah Fleming, Santa Monica, Cal.

Enclosed find $1.50. Please send The Christian-Evangelist another year. I can not do without the paper. It is a great comfort and help to me as my health does not permit my going to church in the winter time. May you long live to send this paper of cheer and comfort to the afflicted.—Mrs. Hugh P. Wood, Clarence, Mo.

I beg to inform you that I have been taking The Christian-Evangelist for many years, paying $1.50 per annum for it, and as I am now out of the ministerial ranks I guess I will have to continue to pay this price, which is entirely satisfactory, as the paper is worth very much more than that.—W. Daviess Pittman, Ex-Secretary Christian Business Men's Association.

I have been a reader of your paper for many years. It seems that each year it grows better. It to me is an inspiration. Its firm stand on the vital questions that concern the religious world is an inspiration to all its readers. I earnestly hope our heavenly Father may deal kindly with you in your great Christian work and spare your health and life many, many years.—Mrs. Helen B. Holloday, Wakenda, Mo.

I want to extend my hand to Brother Garrison in appreciation of the stand he has taken for the only consistent grounds we, as a people, can take with regard to the movement Christendom is making, however stumblingly, in the direction of answering our Lord's prayer for unity. I thank him for the Christlike spirit in which his contention is carried on. May the good Lord guide and sustain him in the future as he has in the past.—B. T. Wharton (Minister), Marshall, Mo.

In a private interview our evangelist very heartily approved the course of The Christian-Evangelist on the federation question, and just as heartily deprecated the course of some of our other leading papers; as such course would ultimately lead us into the meshes of the narrowest sectarianism. Coming to see it in this light and the illogical and inconsistent position in which such a course would place us before the religious world has caused many of the brethren here and elsewhere to change front on this important question. In fact, it is a matter of sad surprise that our entire brotherhood as one man is not in favor of the proposition. The Christian-Evangelist is doing a mighty work. Let the light shine in.—T. J. Richardson, Havensville, Kan.

## Current Events

### The San Francisco Disaster.

The damage done by the earthquake in San Francisco and vicinity last Tuesday morning is past all accurate computation at this date. The number of lives lost is conservatively estimated to be fully one thousand. Three hundred thousand people have been rendered homeless by the destruction caused by the earthquake shock and the fire which succeeded it. The shock itself, which was one of extraordinary severity, destroyed the heart of the business district with vast loss of property, but did not wreck a large number of residences. It occasioned a fire however which spread with alarming rapidity, owing to the inability of the fire department to fight it in the crippled condition of its apparatus and with the water mains disconnected and broken by the earthquake shock. So that, between the earthquake and the fire, the city was doomed to practically complete destruction. Pestilence and famine are now added to the other terrors of those who remain in San Francisco. The destruction of the railway terminals and the distortion of tracks for many miles from the city renders it difficult either to send away those who wish to leave or to bring in supplies of food for those who remain. The buildings of Leland Stanford University, at Palo Alto, are reported to be completely wrecked. The earthquake was felt all along the coast but did comparatively little damage, so far as has yet been reported, except at San Francisco. At Honolulu some buildings were destroyed and several lives lost.

### A Bar to Divorce.

The United States Supreme Court, by one of those five-to-four decisions which have been singularly frequent in recent years, has established the doctrine that a divorce granted by a state court is valid in other states only if both parties are, at the time of the proceedings, subject to the jurisdiction of the state which decrees the divorce. This will put an end to the most flagrant abuse of the present divorce laws, namely, the practice by which a party desiring to secure a divorce could remove to South Dakota or some other state with a lax law, and, having technically established residence there, secure a divorce under the laws of that state without the presence, and often without the knowledge, of the other party. It has been held hitherto that such a decree must be accepted as valid in all states by reason of the constitutional provision that each state shall give full faith and credit to acts of other states. But a decree of divorce, where the parties are residents of different states, is an act which must affect a citizen of a state other than the one issuing the decree, and it would be an infringement of the proper sovereignty to hold that any state must nullify its own acts with reference to its own citizens in order to give "full faith and credit" to an act of another state. If Mr. and Mrs. A. are married under the laws of Ohio, it is the right and duty of Ohio to maintain that fact in behalf of Mrs. A. so long as she remains a resident of Ohio, although Mr. A. may secure a decree of divorce in South Dakota. This is the substance of the opinion handed down by Justice White and supported by a majority of the court. The decisions will undoubtedly occasion some confusion, for some persons who have remarried will find their divorces revoked, and children of such second marriages following invalid divorce will of necessity be declared illegitimate. A decision of the court may have an ex post facto application, though a legislative enactment can not, for the former, though it may contain a new doctrine, is supposed to be only a new statement and exposition of what has already been the law. The operation of the law in such cases is to be regretted, and Justice Holmes opposed the decision on the ground that it would work too great hardship on innocent persons. But with reference to cases arising in the future, the effect of the decision will be wholly good. It will prevent the nullification of reasonable divorce laws in 44 states by an unreasonably lax law in one.

### Lynching.

There is nothing new to be said on the subject of lynching. Even the horrible exhibition of mob fury and bestial cruelty at Springfield, Mo., last week suggests no new comments. It is not a question as to whether the punishment is too severe for the crime charged against the victims. If any crime deserves the death penalty that one does. So far as the victims are concerned, their death at the hands of the mob was not appreciably more painful than legal execution would have been. So a protest against the lynching is not properly based on the ground that the punishment was too great for the crime. But two other considerations ought to have some weight with sane people—even with those yellow governors who do not hesitate to apologize for lynching. The first is that nobody knows even yet whether the right men were punished. Two days after the lynching the injured woman says that the more she thinks about it the more she is certain that these were the guilty men. At first she was not sure about it. One can imagine how much credence is to be given to that kind of belated testimony. The other consideration is an equally familiar one which the few respectable advocates of lynching uniformly overlook, namely, that society owes justice to itself as well as to its criminals; that the constitutional provision against "cruel and unusual punishments" is intended even more for the protection of society than for the protection of the possible victims of such punishments; and that a community which engages in a lynching, in a frantic attempt to do cruel justice to a criminal, does a cruel injustice to itself. It has always been a problem how society can inflict necessary punishment upon malefactors without suffering more than she inflicts through the reflex brutalizing influence of the transaction. The cruel slave-driver who drew blood with his lash from the naked backs of men and women, injured his own soul more than he injured the slaves' bodies. Any community which permits itself to assume the slave-driver attitude toward those who are the objects of its condemnation, must suffer a similar deterioration. The Springfield mob, so the papers tell us, was *not* "composed of the most prominent and respectable men in the city," as is often, though generally untruly, said of lynching parties. It was composed of the scum and refuse of the town, whose evident desire was not to do justice and vindicate the honor of women, but to enjoy a debauch of lawlessness. Here the mob spirit and the lynching impulse displayed itself in its true colors.

### St. Louis and the Southwest.

During the past week St. Louis has been entertaining a convention of the commercial clubs of the southwest. The southwest contains greater undeveloped possibilities than any other section of our country, and St. Louis is the natural point of contact between this great and growing region and the older and more developed section which westerners call "the east." Not many years ago almost the whole of the southwest was classed as part of the Great American Desert, which was supposed to stretch, austere and uninhabitable, from the Sierras to the suburbs of Kansas City. It was conceded, of course, that some of this wilderness had more or less value as an open range for long-horned cattle. Then Kansas began to come to life and produce other crops than grasshoppers and sunflowers. Texas was found to be more than an empire of sagebrush. It developed farms as well as ranches, and easterners found that they needed their dress suits in Dallas and Fort Worth quite as much as in Buffalo or Pittsburg. Oklahoma became civilized and settled so suddenly that it was scarcely like the opening of a blossom, but rather like the bursting of a rocket, except that its beauty does not fade. New Mexico and Arizona, rich, but nobody yet knows how rich, are wrestling successfully with the problem of irrigation, proving that natural aridity is a blessing rather than a curse, coining their golden sunshine into golden coin, and drawing even more treasures from their fertile fields than from their productive mines. Missouri and Arkansas, linked with the southwest and a part of it, form the boundary and transition from that region to the older east. For the present the southwest must be busied with the production of raw materials rather than with manufactures. Its needs are growing with its resources. A few years will see a great development of commerce between these states and the manufacturing centers. St. Louis hopes to continue to be, as she already is, the chief gateway for that commerce.

### Defenders of the Faith.

A dispatch says that an Irish-American has proposed to the pope the formation of an organization of loyal Irish Catholics throughout the world for the purpose of invading France and restoring to the church the rights and privileges of which it has lately been stripped. A modern crusade against the infidel. But times have sadly changed, we fear, and we doubt whether a sufficient band of fighting Irishmen could be collected for that holy war. But there will be some people in France who will stand in constant fear of such an invasion, now that some crack-brain has suggested it, just as there are some good people in the United States who look for a Catholic uprising and a restoration of the Inquisition in this country, and some in England who suspect another Guy Fawkes plot every time Parliament is opened.

## Christian Union: A Historical Study.

### IV. The Protestant Era.

### *3. Other Reformations (Continued).*

We need not enter here into the mooted question of the origin of that splendid body of Christian people known as Baptists, whose American origin, at least, dates back to the days of Roger Williams. We have already seen that back in the days of Luther, and no doubt long before his day, there were those who stood for believers' baptism, for liberty of conscience, and against the usurpations of authority over individual liberty by either the church or state. No doubt these views were firmly held, and quietly spread among the people, though they had little opportunity of flourishing under the rule of the state church in the Old World, when dissenters were regarded as traitors. No one man stands for this movement, but it has had a succession of great leaders, both in Europe and America, and has been a mighty bulwark through the centuries for religious liberty, for a regenerated church membership, for believers' baptism, and for congregational autonomy.

It is unnecessary to deal with the subdivisions, which unfortunately have broken up these several Protestant bodies into separate parties and denominations, between which there has existed often a more bitter feeling than between more remotely separated bodies. Enough has been said to show that the era of Protestantism has unfortunately been an era of division and subdivision. It should be borne in mind, however, that the leading Protestant movements came into existence as protests against the tyranny and corruptions of an apostate church and are the results of sincere and earnest efforts to etablish a purer faith and doctrine, and to correct existing abuses. This fact is sometimes overlooked when these movements for religious reform are characterized as the "daughters of the Mother of Harlots." This characterization of the great Protestant bodies of our time ignores history and fact in the interest of partisan zeal. Men and women of heroic faith and courage went to the stake, to the guillotine and to the flames because of their loyalty to Jesus Christ, and their zeal in behalf of religious reform. Heroes like Wickliffe, Huss, Luther, Melancthon, Zwingli, Calvin, Wesley and a great host whose names are less known to fame, but whose faith and devotion to God were not less true, have lived, and wrought, and suffered persecution, and many of them death, in behalf of religious freedom and a truer faith, and we to-day have entered into the inheritance which they have left us. It is a species of ingratitude, of which no Christian ought to be guilty, to disregard the labors and sacrifices of these heroes of faith whose names are recorded in the Book of Life. It is to be false to history and to fact to speak of these great Protestant movements, born out of the travail of soul of mighty men of God, seeking to purify the church in doctrine and life, as "daughters of the Mother of Harlots."

Had there been no Luther there probably would have been no Calvin, and had there been no Luther and Calvin there would have been no John Knox or John Wesley. And had it not been for this illustrious line of reformers, consecrating their genius, their talent, their lives, to the cause of religious reformation, there had been no reformation of the nineteenth century, led by such men as the Campbells, and Stone, and followed by a long and saintly line of heroes and heroines willing to sacrifice all for the sake of Christ and his truth. We shall never recognize our own religious movement in its true relation to others which have preceded it until we see these others in their true historic setting, and are able to recognize our infinite indebtedness to them for what they accomplished in behalf of religious freedom and truth. It will mark a distinct gain in historical knowledge and in Christian spirit and humility, when we shall cease to speak of our fellow-laborers in behalf of Christian reform as mere "sects" with all the opprobrium attaching to the New Testament use of the term, as some do, while we claim for ourselves the right and title of churches of Christ. This manifestation of high churchism does not look any better when it crops out among us than it does when it is set forth by the older and more aristocratic bodies which claim a direct succession from the apostles. Such exclusiveness is not only contrary to the free spirit of our time, but it is out of harmony with the spirit and teaching of him whose disciples we claim to be. One of the objects of this series of studies will have been accomplished if it shall help us to a point of view that will enable us to see our true relation to other religious movements, and to have in consequence a better appreciation of the great work to which God has called us.

Not one of these movements, however, as we have seen, confronted the problem of a divided church, nor did one of them set itself the task of seeking a basis of unity upon which all could stand together in a common fellowship, even as our Master prayed. Each of them saw evils to be remedied and errors to be corrected, and set itself to the work of reformation, and each of them, let it be said in truth and justice, has made a distinct contribution to the return of the church from its Romish captivity to its original purity and conformity to Scriptural rule.

* * *

## "The Finality of the Christian Religion."*

This volume is not easy reading. Its large use of technical terms, and its frequent discursions into the realms of philosophical speculation, practically take it out of reach of the average reader. We have laboriously persevered through the volume with the view of being in a position to advise our readers concerning it, many of whom will be asking whether it would be worth while to read it. To all such inquirers we would candidly answer, no. Not that we think it dangerous; its clear and final rejection of facts and truths imbedded in New Testament history relieves it from any charge of being an insidious attack on Christianity. It makes a clear-cut issue with New Testament Christianity. If the New Testament record is only reasonably trustworthy Professor Foster's book is false in its method of reasoning and its conclusions. If his book be true the New Testament, *as history*, may be remanded to the theological scrap pile.

The one presupposition that controls all Professor Foster's reasoning is that the supernatural element in Christianity must be eliminated, seeing that science and philosophy have overthrown the possibility of the supernatural. Of course this excludes the deity of Christ and all his alleged miracles, and Professor Foster does not shrink from the logic of his premises. It is sad havoc this makes with the New Testament record, and there is little ground left, when he is through, on which to vindicate the honesty of the men who companied with Jesus and who have left us, as was supposed, their testimony concerning him whom they called Master.

Of course Professor Foster does not admit that Christianity has been overthrown. Like Professor Harnack, and Wernle, Professor Foster would "disengage" the "essence" of Christianity from its "historic shell" in order that men of science and philosophy may still believe in it. But when the historic shell or wrapping has been stripped off from "essential" Christianity, there is no miracle, no bodily resurrection of Christ, no atonement, no ordinance, no church of his founding, but only a few general principles and lofty ideals. If Professor Foster sees that this remnant is ill fitted to meet the real needs of men here in the world, there is no hint of it in his book, as we now recall. A purely human Christ could not, of course, be expected to anticipate and provide for the religious needs of men in all coming time.

We must give Professor Foster credit for a clever piece of criticism against "Naturalism"—the materialistic phase of science that ignores the spiritual in man and the spiritual world. He points out very clearly its limitations and its inadequacy to account for spiritual phenomena. For Professor Foster believes in a suprahuman world even though he reject the supernatural; in a spiritual world above the material. And yet he can not conceive of the possibility of this spiritual realm's controlling the material, in any way not discovered by human science and philosophy, which are as yet necessarily imperfect.

No one can deny Professor Foster's keenness as a thinker, nor his wide reading and masterful summing up of the results of various systems of thought. His courage and honesty of conviction are not here questioned. But he seems to us a man who is lost in a world of abstract theories and ideas, and needs to come in contact with solid facts, with the practical needs of men, and above all, to receive the kingdom of heaven as a little child, trusting God when he can not see all the way. We feel sure that many things which Professor Foster regards as having been overthrown will be found standing and exerting a beneficent influence on mankind long after his "little system" of philosophy has had its day and ceased to be.

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*By George Burman Foster, professor of the Philosophy of Religion, University of Chicago Press, 1906.

## "True to the Original Purpose."

"Thorp Spring, Tex.

"My Dear Brother—You are right, and these are the true words, 'Standing true to the original purpose of our reformatory movement.' Does any one among us believe that the fathers of this reformation would not have welcomed with joy such an opportunity as the present one for co-operation among the Protestant religious bodies? If he does he needs to go back and study more carefully the real purpose and spirit of those fathers. Addison Clark."

"March 31, 1906."

These words strike the real keynote of what The Christian-Evangelist is seeking to accomplish. Our sincere desire is to see our religious movement held true to its original aim. That there has been a wide departure from the spirit which originated this movement, on the part of many among us, must be manifest to all who have followed recent discussions. With many, that large, free spirit which characterized our fathers in the beginning when they were seeking the true and catholic basis of unity upon which all Christians could unite, and which was quick to utilize every opportunity for making known this basis to their brethren in other religious folds, has given place to a different aim and a narrower spirit. This is not true of the real leaders of our movement, who still cherish the ideals of the fathers and who are not to be diverted by any appeals to passion or prejudice from our real mission in the world, as a force working for the unification of Christendom. But many have been led astray, and it should be the highest aim of all men of influence among us to neutralize these hurtful and divisive tendencies and to remove the misconceptions and evil suspicions which are alienating a number of good people from their brethren and from our real mission in the world.

Brother Clark is right in saying we "need to go back and study more carefully the real purpose and spirit of the fathers." And this is just what many are now doing, and it is what The Christian-Evangelist proposes to help them do. No revival would do more to give fresh impetus to our cause than a revival of the spirit of unity which actuated the leaders of this movement.

In the light of our past history we have no doubt but that the great majority of the brethren will in time be brought to see eye to eye on the questions which have been made the occasion of the present disturbance, but meantime, much harm will have been done, much energy will have been expended in wrong directions, our influence as a Christian union movement will have suffered, and our work be greatly hindered. But such has been the zigzag course of history. It is a time for patience, for prayer, for self-examination, and for uncompromising firmness in standing for the highest and the truest ideals. In a word, we must stand "true to the original purpose of our reformatory movement," which is a movement within Christ's church to heal its divisions by a return in faith, doctrine and life to New Testament Christianity.

## Notes and Comments.

The appalling catastrophe of earthquake and fire which has visited the city of San Francisco and other towns along the coast is such as to call forth the profoundest sympathy, as well as practical aid, from all sections of the United States. It is sure to do this. No city in the Union has ever suffered serious disaster that has not received substantial aid from all its sister cities throughout the country. It is impossible at this writing to ascertain with any accuracy the loss which has been sustained, but enough is known to assure us that thousands of people are homeless and will be dependent upon assistance from the outside to shelter and feed them for some time to come. In the presence of these great elemental forces which carry such devastation of property and of human life in their pathway, any man stands overwhelmed and awe-stricken. It is a fresh illustration of how close the unseen world lies upon the borders of the seen, and how unexpectedly death may summon multitudes of people into the presence of the great Judge. What a frail and uncertain thing is our human life! How little worth living it would seem to be, without the assurance of that spiritual world in which these disasters of time and of flesh do not enter! Let us do what in us lies to care for the destitute and the wounded, to comfort the bereaved, to strengthen the hands and the hearts of those who have been bereft of fortune, and in every way to alleviate the sorrow and distress which have befallen these cities and towns on the coast which have been visited by these destructive forces.

* * *

A very interesting kind of federation meeting was held at the Union Avenue Christian church on Wednesday evening, April 18. The Fountain Park Congregational Church united with that congregation in a union prayer-meeting service which terminated in a baptismal service in which the Congregational minister baptized three of his members in the baptistry of the Union Avenue Church. Brother Philputt led the service, and Brother Toomey, pastor of the Congregational church, made a talk on the Scripture lesson. At the close of the prayer-meeting, Brother Philputt read a passage from the sixth of Romans, and Brother Toomey buried his candidates in baptism after the original custom, saying, as he stood in the water, before pronouncing the formula, "It is enough that the servant should be as his Master." There was a large audience and it was a delightful service.

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Referring to the above incident, which is not an uncommon one, why would it not be an excellent idea for the churches which profess to give liberty of choice to candidates as to how they will be baptized to prepare a baptistry in their churches and baptize their candidates, who request immersion, in their own buildings? This would only be in harmony with their claim to give perfect freedom of choice. If this were done the object lesson in itself would soon do the rest. In some such way, perhaps, the baptismal problem is to be solved. It will never be done by debating the question.

* * *

Ernest E. Crawford, minister of the little church at Albuquerque, has issued a card, on the front of which is the name and location of the church, and the hours of service, with name and residence of minister, and on the opposite side the following excellent statement of the position and aim of the people with whom he and his church are identified:

> "We believe in God the Father, whose name and nature is Love; we believe his nature and his attitude toward men were perfectly manifested in the life of his first born Son, Jesus the Christ, the Elder Brother of all humanity; we believe in the ever present Holy Spirit, leading men into larger truth and purer life. We wear the name 'Christian,' not excluding others, but because it honors Christ, and it alone is gladly accepted and borne by all. We practice the one baptism that in its form commemorates the Death, Burial and Resurrection of the Christ, the great basic facts of Christianity; incorporated, in the true spirit of obedience, into the individual life, this symbol demands the death and burial of all sin, individual and social, and his rising into the Christ life.
>
> "On this simple yet all-inclusive faith we stand, and plead for the unity of all Christians. This plea is the very reason for our existence as a people. We invite men to learn of Christ and obey him, but all must have full liberty of thought in him. Will you work with us to unite the Church and save the world?"

* * *

Thus conceived and understood in its naked simplicity and grandeur, who would not be willing to sacrifice and suffer for such a cause? In the wilderness of denominational divisions, strifes and rivalries, it lifts its voice, pleading for peace and unity among all the followers of Jesus Christ. It says, when it comes to understand its nature and mission, "One is our Master, and all we are brethren; let us put away the things that divide, and unite upon the things in which we agree, and in working together upon our unities God will show us the way to a larger and more perfect union." At last the Evangelical Protestant religious bodies have said, "We do not see our way clear yet to abandon our denominational organizations, but we are willing to unite under Christ, our divine Lord and Leader, and co-operate as far as is practicable in promoting the common interests of the kingdom, thus making manifest the unity which already exists, and trusting him to lead us into still closer co-operation if he so wills." Our fathers longed to see this day, but did not, dying in hope. To us is given this supreme opportunity and responsibility.

## Editor's Easy Chair.

Although tardy in her coming, Spring, gentlest and fairest of the four seasons, seems to have arrived at last. One feels it in the soft, vernal breezes, sees it in opening buds and springing grass, and hears it in the singing of the birds. Nature responds readily to her magic touch and all living and growing things are giving evidences of life. Trees and shrubs are arraying themselves in delicate apparel of green, and the air is fragrant with many a flower that has burst its prison cell to become a thing of beauty and a joy while it endures. Down in the thicket by the branch, the familiar notes that greeted our ears back in the springtime of life, are heard, just as of old, as wooing birds call their mates. At these familiar sights and sounds one feels himself a barefooted boy again, wading the shallow brook, or fishing in its deeper pools, or gathering a handful of early flowers and watching, with the wonder of childhood, the transforming power of spring. Alas! one recalls, too, the constitutional languor and weariness which seized him at this season of the year when compelled to do such prosaic work as plowing the field, or planting the corn. That "tired feeling" which has become so familiar to the public through patent medicine advertisements, had its inception and its most pronounced development in those halcyon days. But with all its pains and penalties, and the sense of injustice when one was compelled to work when he desired to play, who does not cherish the memory of those early springtime days, when the earth was covered with flowers and the air was vocal with the songs of birds, and when all the trees of the field seemed to clap their hands with joy?

* * *

At such a season of the year, when Nature is rejoicing at her new resurrection life, our annual congress convenes in the city of Indianapolis, and by the time this appears in print, our ministerial hosts will be gathered in that city, and our intellectual gladiators will be measuring broadswords, good-naturedly, of course, over some of the living questions of the day. Our congressional discussions have always been marked not only by freedom of thought, but by the best of humor and good fellowship. It is wonderful how differences which have been magnified into the dimensions of a mountain, dwindle down to the proportions of an ant-hill when men face each other on the arena of free discussion, and where empty declamation and bald, unproved assertions count for nothing. It would be a revelation to some of our good brethren who have been reading one of our bellicose journals and who imagine that the reformation is about to split asunder because of grave heresies and wide departures from the faith, if they should attend the congress at Indianapolis and find, to their utter astonishment, that these charges, so freely bandied about in our newspapers, have no vouchers in our congress. Men have to "make good" in a meeting of that kind, and are more guarded in their utterances. There is nothing like a free platform, parliamentary rules, time limits and keeping to the question to dissipate mental fog in which are supposed to lurk fatal heresies. Our congress has been a wonderfully unifying influence by its calling to the bar of public accountability both the latitudinarian who abuses the meaning of the word "liberty" and the reactionary who has made himself and others believe that most of our leaders are on the down grade to the demnition bowwows.

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From examination of the program of our congress this week, it is difficult to see any topic upon which we are likely to have any very animated discussion. It is hardly probable that any very serious difference will be developed between the Baptist brethren and the Disciples upon the questions they are to discuss. Divergencies of sentiment there doubtless will be, but vital differences there are none, the polemics on both sides to the contrary notwithstanding. The question of federation will be sure to come up in discussing ways of promoting Christian union, but it has been developed more than once that there is no difference between us on that subject. Federation, as defined by its friends, has had no opponents. Federation, as presented by its opponents, has had no advocates. This will be an astonishing statement to those who are dependent upon some of our papers for their information, but our readers know that this is true, with exceptions, if any, too unimportant to be noted. The federation to which no opposition has been or can be made, is co-operation with other Christian bodies for the accomplishment of common ends, as far as possible, without compromising our principles or conscience. The kind of federation which no one among us advocates is one that involves the endorsement of all the errors of those with whom we co-operate, the compromise of our plea for union, and the submission of our judgment and our conscience to the keeping of a committee, or council, whose judgment we are compelled to obey whether we approve or not. The unanimity with which our brethren favor the former is excelled only by that with which they reject the latter. In other words, the kind of federation opposed is not proposed. This was developed at Des Moines in 1904, repeated at Canton recently, and will no doubt be further confirmed by the proceedings at Indianapolis. In spite of these facts, however, we do not doubt but that there will arise issues enough at Indianapolis to keep the brethren awake, and no one is anticipating a dull congress.

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We have spoken elsewhere of the appalling disaster which has overtaken the city of San Francisco and some of the smaller towns adjacent thereto. We revert to the matter here to remind the brethren throughout the United States that this unspeakable calamity will be sure to make demands upon our liberality to relieve the wants of our own brethren who have been deprived not only of their homes and their means of subsistence, but of their churches and church privileges by this sad visitation. If the ties of brotherhood mean anything, this meaning should assert itself at a time like this. "And whether one member suffereth, all the members suffer with it." This is Paul's interpretation of the unity of the body of Christ. While contributing as citizens to the general relief fund, as we will all feel it a privilege to do, we will not forget that we owe a special duty to those who are bound to us by the spiritual ties of a common faith and a common cause. They have a right to look to us in this hour of their calamity and deep poverty for our sympathy and our assistance, and this aid we should render without diverting one dollar from other channels of benevolence essential to the ongoing of our cause. Our convention in that great city last summer was a benediction to our whole brotherhood on the coast, and served to cement the ties of fellowship and brotherhood between them and their brethren farther east. We can now furnish a still more striking proof of our love in ministering to their necessities as their condition may require and our generosity may prompt. While waiting for further developments in relation to the condition and needs of our brethren in these stricken cities of the coast, let us be prepared to do promptly and gladly what our hands find to do in this hour of their sore visitation.

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One of the missionaries in the employ of one of our mission boards has recently had a remarkable experience which he has communicated to the Easy Chair. He had been an ardent, and yet conscientious, opponent of the federation movement from its presentation at Omaha to the present time. He writes, concerning his recent experience, as follows: "I am in the habit of rising early and having a season of private prayer. A week ago this morning I rose between 4 and 5 o'clock and I was on my knees petitioning the Throne of Grace. I was asking for guidance and help to always be right and do right. Just then I had an indescribable sensation in my heart. It was dark in the house and my eyes were closed, but a bright light seemed to stand before my vision, and a voice said to me, 'You are wrong in opposing federation. This movement is from God, and to oppose it is to fight against God.' I was greatly astonished, and had an indescribable feeling of awe. As I considered the matter I reflected that I needed that kind of an answer, for I thought I was right in oposing federation. . . . I write you to-day to assure you that I am for federation, and will pray that the people of God may all cease their opposition." This experience is quite interesting apart from any reference to the subject of federation, as illustrating how God sometimes speaks to an honest, inquiring soul that is seeking his counsel and guidance. It is not necessary to suppose any miracle. It was only an answer to the prayer of a devout soul, coming in an unusually clear and striking manner. Both the vision and the voice were no doubt internal, but were none the less clear and convincing because of that. There is a "still, small voice" that speaks to the soul in its moments of reverential silence, conveying light in darkness, comfort in sorrow and strength in weakness. A cold materialism or rationalism may deny that God thus answers prayer, but devout souls in all ages know by experience that God is as near to the soul of man to-day, and is as ready to communicate light and strength through a receptive faith, as in any time in the past.

# The Wide Home Mission Field

By **HENRY L. MOREHOUSE,**
Cor. Sec. of the American Baptist Home Mission Society

Home mission problems in America are more complex, more varied, more shifting, more urgent, and more stupendous than in any other Christian land under the sun. Tremendous has been the strain during the last forty years. Directly after the war several great tasks were simultaneously thrust upon us in the swiftly-expanding west; in the changed status of the Indian; in the emancipation of the negroes; in opened Mexico; and in the unparalleled migration to America. Demands were almost bewildering. Evangelistic and constructive work had to be planned and done at the same time. The far vision of faith often directed the adoption of methods, even as Japanese gunners at Port Arthur, watching signals on remote hilltops, trained their guns apparently to pierce the sky; the huge projectiles, however, in their parabolic flight, falling with destructive force on the unseen Russian battle ships in the bay.

A first and constant field of missionary effort has been the North American Indian. There are about 4,500 members of Indian Baptist churches in the five civilized tribes, with native preachers. Several tribes of "blanket Indians," just emerging from their old ways, have recently given remarkable illustrations of the transforming power of the Gospel preached to them through interpreters, encouraging us to press this work with greater vigor than ever.

The negro problem puzzles statesmen, philanthropists and Christians. The mystery about the presence of ten millions of negroes, chiefly among fourteen millions of whites, no man can unravel. And they are here to stay. No other Christian people ever had such a home mission field as this.

By means of well-equipped Christian schools, academic, normal, collegiate, medical, theological, and industrial, we have endeavored to lay hold of the talented tenth man, and send him out with mental breadth and balance for the elevation of his people, and in the schools of the American Baptist Home Mission Society 500 students for the ministry are enrolled annually. And of the 60,000 students who have been enrolled in the schools of the society, multitudes have returned as lighted torches to their benighted people, making brighter homes, better churches, leaders in moral reforms, good citizens, while a number are taking to Ethiopia the blessings of the Gospel.

The making of a race is our mission; a race that in forty years has increased from four to ten millions, with a yet greater ratio of Baptist increase from 500,000 to 2,000,000—a phenomenal thing in modern missions. The expenditure of $4,000,000 by the American Baptist Home Mission Society in these forty years has been one of the best investments in the world. Many, indeed, are yet degraded; but are not many whites, even in the old centers of Anglo-Saxon civilization? The Hebrews got out of Egypt in a day, but it took forty years to get Egypt out of them. Who expects the negro in forty years to overtake the Caucasian, with a start of a thousand years? But they are coming on. Forty years ago the negro preacher who could read was the exception; now, of 12,000 Baptist preachers, the exception is one who can not. Out of the depths, up from slavery to noble Christian manhood and womanhood, many have risen. In my twenty-six years of service for the society, I have seen poor, coarse, negro boys and girls develop into cultured, able, influential characters, consecrated to the service of Christ. Whoever, therefore, asserts that the American negro is incapable of high attainments, and that time and money have been wasted on him, thereby discounts his own sanity, traduces the race, and dishonors Christ, its Maker and Redeemer.

A third field, with its peculiar characteristics, is that of our foreign population—Asiatics, Europeans, French Canadians. America is the world's magnet. The Chinese began to come in 1849. With his heathen notions, his reverence for the past, his conservatism, his transient residence, lack of family life, and his antipathy to Americans because of outrageous treatment, the Chinaman's evangelization here, as in China itself, has been slow; and yet much has been accomplished and many have returned to give the Gospel to China.

The Japanese are coming now. We have a hopeful mission among them. If we can make them as good soldiers of the Lord Jesus Christ as they are of their emperor, what a force in the kingdom of God they will be!

Other nationalities are legion—a million of French Canadians and their descendants mainly in New England; twenty-eight millions of foreign birth and foreign parentage mostly in the north and west; in our large cities outnumbering the native American stock three to one. A million more are expected this year. New England is becoming New France and New Ireland; and the birthplace of American missions is itself now a needy mission field. A man once told me that to gratify his curiosity when a boy he walked ten miles to see an Irishman. Now they are ubiquitous on the police and in municipal politics. New England has thirty Irish mayors; New York city has about 700,000 of Irish birth and immediate descent; 800,000 of German parentage; and twenty-eight times more Jews than Jerusalem, and more than any other city of the world—a full 700,000. Large sections are populated exclusively by the foreign elements. Where on earth is anything like it? Where on earth has such a world-wide mission field been flung into the very lap of evangelical Christianity? Where else are such opportunities for their evangelization? At times we are appalled by the situation; stand aghast at possible perils to our civilization; while the indigestibility of much of the recent accessions from eastern and southern Europe threatens the body politic with acute gastritis. In portions of the northwest, indeed, there is a new racial amalgam similar to that which formerly gave England its virility. Evangelical Protestantism is confronted, on a large scale, with religious formalism, sacramentarianism, sacerdotalism, miracle-working bones, bigotry, ecclesiastical tyranny, infidelity, atheism and anarchy, with a close approximation to the continental Sunday.

While the flood of immigration continues we must reach them in their own tongues or not at all. Our method in this respect has the divine precedent in the inscription on the Cross in Hebrew, Greek, and Latin, and in the proclamation at Pentecost of the Gospel to every man in his own tongue.

I stood a few years ago by the active crater of Mauna Loa, in Hawaii, as the fiery fluid was hurled high in the sky and then with devastating fury flowed for miles down the mountain side at night like a stream of molten gold in a setting of jet. Would you suppose that any good could ever come out of that? By long processes of attrition, decomposition, and pulverization lava has become soil which, under wise cultivation, produces abundant harvests of sugar-cane for the sweetening of the world, while the islands, themselves of volcanic origin, are now the [illegible] the Pacific. Sugar out of lava! By the grace of God this is what we are getting out of multitudes on fire with evil—sugar from lava!

With the development of the west missionaries went on tedious overland journeys of 2,500 miles, and also by the Isthmus of Panama to the Pacific coast in 1845-1849, and subsequently wherever the thronging multitudes went, in mining camps, on the prairies, in new railway towns, preaching the Gospel in sod houses, log cabins, empty stores, public halls, school houses, private houses, and in the open air, winning wanderers back to Christ, organizing churches and Sunday-schools, building meeting houses, leading in moral reforms and in educational enterprises—living shuttles in the rattling loom of frontier life, weaving into the forming fabric of western civilization the strong, white threads of Gospel righteousness. Men of mark and of heroic mold were many of these pioneers, like one who traversed vast regions, about 4,500 miles, mostly on foot, in one year; and another who in a few years with his Indian ponies traveled nearly 100,000 miles.

Think what it means, if the spiritual is to keep pace with the material development, that in the west within the last forty years the railway mileage increased from 2,500 to 70,000 miles! Think what it means when, in a new territory opened to settlement, 200,000 people rush in at the firing of a signal gun, and in a week cities rise as by magic! In our methods we have had to be "minute men," marching at "double quick." Where else on earth has there been such stress in home mission work?

In its infancy the west was cradled in a crass materialism, with the songs of Mammon as its lullaby. And there is Mormonism. A gigantic task, but half done, has it been to win that west for Christ. Great, however, have been the gains. Moral Saharas once swept by withering simoons of sin, like some of the deserts reclaimed by irrigation, are blossoming as the rose and yielding rich fruits of righteousness; and the bleak, bare, rocky, frigid mountain top, where the handful of corn was sown, hears the shaking of the harvest like Lebanon.

There we must be vigilant and vigorous for a generation to come; for there preeminently we are dealing not with an indolent, effete, unprogressive people at ease in the well-worn seats of ancestral custom, but with the most enterprising, nervous, forceful, audacious element of a race that has been called the conquering and the unconquerable race of the world, which, for good or for ill, is mightily to affect the evangelization of the awakened eastern world with which it stands face to face.

*New York City.*

# Work for a United Church to Do

By EZRA SQUIER TIPPLE,
Professor of Practical Theology, Drew Theological Seminary

Perhaps the better point of view to-day is not as to the work which a united church may do, but rather what it must do, for paradoxical as it may seem, the greatest and most important tasks confronting the Church of Jesus Christ have to do with the united church. That the church is united is taken for granted, for do we not sing, and have we not sung—

> "We are not divided,
> All one body we"?

It must be true, therefore, for that song has been the marching hymn of the Christian church for a generation. Nevertheless, the problem which the united church faces is that of a reformation of Christian sympathy and of ecclesiastical affiliations, of attitude and of practice, of feeling and of denominational behavior. The nineteenth century placed denominationalism above Christianity. In the first Continental Congress, which convened in Philadelphia in 1774, no one thought of independence and few of war, until Patrick Henry gave utterance to the patriotic declaration, "I am not a Virginian, but an American!" We are Christians first of all, not denominationalists, but a sectarian spirit has been cultivated at the expense of catholicity. Narrowness of life and bigotry of thought have obscured the Gospel vision of the one body of Christ. Dogma has taken the place of a universal faith. The Emperor Julian declared that he had found no wild beasts so cruel to men as most Christians were to each other. It has seemed at times as if denominational jealousy and rivalry have struggled for the souls of men as hungry dogs fight for a bone. Quarreling, bickering and discourtesy have been in some sections, and in some decades, as ordinary and commonplace as the gossip of villagers. So at least it must have seemed to some of the world's "Great Hearts." Every member of the body of Christ for itself, the arm for the arm, the eye for its own sake, the foot for the foot alone. The work which the united church must first do is to relate the foot to the arm, all parts of the body each to the other, so that "The eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you."

This ought not to be an impossible task. The various Christian organizations—there are said to be at least 150 different sects in the United States—have many things in common. Like Israel, we have come from a life of bondage; we have a common heritage; we are bound for a spiritual Canaan. As Schiller says, in "William Tell":

> "Though mountain ridge and lake divide our bounds,
> And every canton's ruled by its own laws,
> Yet are we but one race, born of one blood,
> And all are children of a common home."

With so much in common, why should not denominationalists have respect unto Christian unity? Here is work for a united church, which is not united, to undertake. In the Talmud is the story of many pilgrims who came to the gate of a great city. Each was hungry and thirsty, each spoke in a different language and said one word. They looked angrily at one another, and it seemed as if they were likely to come to blows. Hastily the keeper of the gate sent for an interpreter. He listened to each, smiled, and said, "Give them grapes. Each in his own tongue has asked for them." Trained in different schools of denominational thought, speaking perhaps a different theological language, or using different theological terminations, the members of the great Christian bodies are coming at last to feel that they are actuated by similar motives, moved by similar impulses, serving under the same Lord, each striving for the same goal. Men are beginning to be haunted as was Maurice by a desire for unity.

The duty of the Christian church at this hour, then, is to find some bond of union. Such a bond of union can not be found in liturgy, nor in any form of church government. Salvation is in neither of these any more than there is life for a dead person in the handles or the wood of a coffin. Nor can the basis of union be in creeds, for so long as men think there will be differences of opinion.

Phillips Brooks said, "The real unity of Christendom is not to be found at last in identity of organization, nor in identity of dogma. Both of these have been dreamed of and have failed. But in the unity of spiritual consecration to a common Lord—so earnestly sought by every soul that, though their apprehension of him whom they are seeking shall be as various as are the lights into which a hundred jewels break the selfsame sunlight—the search shall be so deep a fact, so much the deepest fact in every soul, that all the souls shall be one with each other in virtue of that simple fact, in virtue of the common reaching after Christ, that common earnestness of loyalty to what they may know of him. There is the only unity which is thoroughly worthy either of God or man." And it is this sort of union that the church federation idea seeks to establish. It does not wish to bring about a sentimental union of the churches, but it does aspire to find a working basis of union. It desires at least unity in sentiment; it is willing to concede divergence of opinions. As Lyman Abbott says, "The remedy for sectarian differences is not agreement in method; it is not subscribing to the same creed, using the same ritual, or joining in the same ecclesiastical organization. It is recognizing in different organizations, with their different creeds and their different rituals, a common purpose. It is willingness to work with men with whom we differ." The united church needs nothing so much to-day as wisdom.

The closer relation of the churches can never be brought about by the decree of pope or the deliverance of the cleric; it must result, if at all, from the dominant good sense of the people. That there is waste in all our efforts is only too evident. Men of judgment and business sense are saying that our methods are unbusinesslike, that our sectarianism is criminally disastrous. It looks as if we have been too much concerned with the near view of things, rather than with a comprehensive vision of the growth of the kingdom of heaven upon earth.

Some years ago when one of the trains on the Michigan Central Railroad stopped at Falls View, to give the passengers an opportunity to look at Niagara Falls, I stood with many other passengers looking at the rushing, roaring, falling splendor. It was in the early morning, and the sun was just rising. The beauty and the glory were as of the Mount of Transfiguration. Suddenly my attention was arrested by the chatter of a woman near me, who exclaimed, as she pointed to a small pool just below us—between us and the mighty flood—on which were a half dozen ducks, more or less, splashing and spluttering, and near which were a few trees in decaying autumnal foliage, "Oh, isn't that pretty?" Pretty! Unquestionably it was pretty; but how could she see that when Niagara, supernally majestic, was scarce a stone's throw beyond! Some souls are adjusted only for the mediocre, the ordinary; having eyes they see not. They can see a coin, but they fail to see the bush that burns and yet is not consumed.

Is it not this sort of a vision which most Christian people have had? They could not see beyond their own little parish; they were too much occupied with their own small concerns to appreciate properly the world movements of the kingdom. Tenacity of doctrinal view is all right in its place, but in the presence of a common, menacing foe we are to unite ourselves for effective attack. Pilate and Herod became friends again that day when Jesus was brought before them. The forces of evil are united against the forces of good. Why should not the one question which we ask of any church, or individual, be the question which Jehu asked that old Arab chief, Jehonadab, whose services he desired, "Is thine heart right as my heart is with thy heart? If it be, give me thine hand." That is the supreme test; nothing else can equal it. On the day before the battle of Trafalgar, Nelson took Collingwood and Rotherdam, who were at variance, to the spot where they could see the fleet opposed to them. "Yonder," said the admiral, "are your enemies. Shake hands and be good friends." Charles Kingsley once wrote to a Baptist, "My dear friend, go on and do that, namely, talking to men of their sins, and whether you call yourself Baptist or Buddhist, I shall welcome you as one who is doing the work of God and fighting the battle of the Lord, who makes war in righteousness." The work immediately ahead of a united church is to show that it is no longer a question of uniform or badge, but of spirit. "Art thou for us or for our adversary?" not even shall this question be asked. Christ's position must be our position: "He that is not against us is for us."

A federated church, which is the momentous question now before the church of Christ, is a union against a common foe. Herein it differs from church unity. Church unity has to do with principles, church federation with practice; the one with belief, the other with behavior; the one is a bond on paper and in theological statement, the other is the leaguing of Christian people of all shades of Christian belief against an arrogant and wily foe. Every interest of the kingdom of God upon earth demands that Christian people get together. I believe that spiritual unity already exists. Now let the united church show the world and the enemies of Christ upon the earth that we are one in faith, hope and charity; that we are one, without compromise of opinions, without sacrifice of essential beliefs, without doing violence to our distinctive opinions or churchly practices; that we are one in the face of common danger, one in line of battle, one in persistent effort to make the city a safe place in which to live, one in desire to cause the waste places of villages and country districts to blossom as the rose, one in the supreme desire to bring this world to Jesus, the Christ.

*Madison, N. J.*

# A Christian Only

**By GEORGE H. BALL, D.D.**

To be a Christian only may mean much or little. To be merely a Christian signifies the lowest possible grade of discipleship, a mere babe in Christ. Such an one is a Christian only. But this term may mean a Christian of the very highest grade, one who has laid aside all carnality and attained unto perfect conformity to Christ. There are very few such, if any. The great apostle, in the ripeness of his consecration, did not count himself to have attained, or to be already perfect, but was pressing onward to know Christ, "and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." To retain nothing of the old life, and lack nothing of the new, is the true Christian's aim; to this he strives to grow; it can only be attained by growing in grace and knowledge.

To begin to be a Christian is a precious thing; to begin right is important; to grow and keep on growing is imperative. Emphasis should always be put upon beginning correctly, especially beginning with a true spirit of obedience, and trust, working by love shed abroad in the heart by the Holy Spirit. The beginning by repentance and *confession* is essential. He that fails to confess Christ fails fatally. We belong to the public as well as to ourselves. "No man liveth unto himself"; if he attempts it he sins, and wrongs both his neighbors and himself. We must not only have light in ourselves, but must let it shine, must make it shine by acts of service, by conduct, by living and working with Christly zeal.

Many act as if the beginning of discipleship is the only necessary thing. They do the first things after a fashion, and never do anything more. In reality there is no beginning of value unless it includes continuing, growing, serving, working. First acts have no value, or significance, if not followed by true, faithful Christian living. The fruitless branch is cut from the "true vine" because it lacks true life. The great thing is life, life that bears fruit, that serves a purpose, that shines and works.

There are a great many *letter* Christians, tenacious for form, but careless of spirit and life. Millions think themselves Christians, because they were baptized in infancy and confirmed afterward. They trust in the "letter," the perverted letter at that, and lack the Christ life. They are called Christians, but are not. Some adults also confess with the lips and are baptized in proper form, but lack the Christ-life. They may keep up the form of profession, may call themselves and be called Christians, but they are *letter* Christians only, destitute of real life, fruitless and the same as dead. Their usual habit is to emphasize the letter and minimize the life, both in speech and practice. Right here is a serious peril, to which we are all exposed.

"By their works ye shall know them"; by our works we may know ourselves. "Be not deceived: whatever a man soweth that shall he also reap." We are sure to sow something, a carnal life, or a spiritual life. The character we form is the seed we sow, whether carnal, selfish and sinful, or spiritual, Christlike—active in service for humanity. Our chief business is to make the will of God done on earth as it is done in heaven. He who does most for this is therefore a Christian of the highest grade. Lack at this point is more serious than at any other. The most perfect saint is the one who does the best work on this line of service, for he excels in obeying the mandate, "Seek first the kingdom of God and his righteousness." Repentance signifies this. It means to turn from neglect of duty to the doing of duty, to rendering to God his due, which is done by doing all possible service to mankind. God is glorified when we make men Godlike. This is repentance unto life, repentance continued, the beginning of honesty worked out into active life. Any other repentance is spurious.

Faith also means this. "Faith without works is dead." Real faith in Christ involves love for the person and the mission of Christ. Such faith works by love for the souls of men just like the Savior's love. "If we have not the spirit of Christ we are none of his." The spirit of Christ is expressed in sacrifice for humanity, just as Christ expressed it.

Baptism signifies this. It looks forward to service. Incidentally, it stands for a change of heart, but really and most emphatically for the service we covenant to perform. The full name of God into which we enter by this rite means work, redemption, conquest. The great thing is the work we covenant to do. The promise is nothing unless we actually do the work.

Forgiveness means this. Sins are blotted out by redemption, from their control. Pardon is deliverance from bondage to sinful forces which have controlled us. The fact that we have sinned can not be blotted out nor covered, but the disposition which led to sin and held us in bondage to sin is changed by the grace of pardon, by the power of the Christ-life which enters and renews the heart. This is emancipation, release from bondage and condemnation, and enrollment in the family, in the army, among the working forces of our Savior, the Captain of our salvation, who is leading his army onward to the conquest of the world. The great thing, therefore, in our reconciliation to God is service, working together with God, helping forward the mission of Christ on earth. The final result is to bring humanity to God in heaven for the enjoyment of eternal life, but the immediate and most pressing work to be thought of, to be prayed about, to plan for, to carry upon our hearts as our daily burden, to train ourselves by education, by every possible means for increasing our power and skill to perform, to accumulate money and all possible resources for our use, is the redemption of the human family from sin, ignorance and misery, and their elevation to the highest possible type of men and women and all that such elevation signifies for personal and social life and comfort on the earth before we reach eternal life beyond.

All Christian organizations, plans and services are truly Christian just so far as their aim and spirit and life signify "working together with God" under the leadership of Jesus Christ for the redemption of the human family, and no farther. "It is the Spirit that quickeneth"; it is the Spirit of Christ which settles our standing; "he is the way and the truth and the life." We are in the way and have the truth and the life when our hearts beat like the heart of Christ,

(Continued on Page 534.)

A BUSY WOMAN

Can Do the Work of 3 or 4 If Well Fed.

An energetic young woman living just outside of N. Y. writes:

"I am at present doing all the housework of a dairy farm, caring for 2 children, a vegetable and flower garden, a large number of fowls, besides managing an extensive exchange business through the mails and pursuing my regular avocation as a writer for several newspapers and magazines (designing fancy work for the latter) and all the energy and ability to do this I owe to Grape-Nuts food.

"It was not always so, and a year ago when the shock of my nursing baby's death utterly prostrated me and deranged my stomach and nerves so that I could not assimilate as much as a mouthful of solid food, and was in even worse condition mentally, he would have been a rash prophet who would have predicted that it ever would be so.

"Prior to this great grief I had suffered for years with impaired digestion, insomnia, agonizing cramps in the stomach, pain in the side, constipation, and other bowel derangements, all these were familiar to my daily life. Medicines gave me no relief—nothing did, until a few months ago, at a friend's suggestion, I began to use Grape-Nuts food, and subsequently gave up coffee entirely and adopted Postum Food Coffee at all my meals.

"To-day I am free from all the troubles I have enumerated. My digestion is simply perfect, I assimilate my food without the least distress, enjoy sweet, restful sleep, and have a buoyant feeling of pleasure in my varied duties. In fact, I am a new woman, entirely made over, and I repeat, I owe it all to Grape-Nuts and Postum Coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

# The Centripetal Chaos

By William Durban

### Prelude.

I have been slumming in East London. And, looking in on the workers of the great East London mission, with its six branches, I have been both surprised and delighted at the scenes I witnessed. Wonderful are the transformations accomplished. The two most singular centers are Paddy's Goose and the Old Mahogany Bar. Each of these was formerly a notorious saloon with a low music hall attached. Formerly also indescribable orgies were indulged in and brutal crimes were perpetrated. These two places were the most dangerous death traps in all London. Daily and nightly sailors from all lands were inveigled, drugged, robbed and flung into the streets. The entertainments were such as I dare not describe on paper. Old inhabitants have shocked me by their recitals of what went on. But twenty-one years ago the Methodists took in hand a mission amongst these dens. They acquired the lease of Paddy's Goose and purchased the Old Mahogany Bar. Both of the spots of former revelry and devilry were converted into homes for Christian workers, and the halls into mission chapels. What salvation from deadly sin really means is vividly illustrated in such localities. In respectable society we can form no adequate idea at all of the battle with the powers of darkness that is being waged by those who plunge down with the lamp of life into the abyss and penetrate the labyrinth of human misery.

### Two Conflicting Currents.

Like many others of my ministerial brethren I have for many years felt that my religious work has impelled me toward the prosecution of sociological studies. And in the course of these I have been driven to the conclusion that we are entering on a new era of social history in which all conditions will be changed. All over Europe disintegrating forces are steadily working. These forces act alike in the economic, industrial and political spheres. One of our English politicians said the other day that he had noted lately the rapid growth of class hatreds. This is a perilous development in society. I greatly fear that this dictum is only too true. Then, in the various European states all the tokens point to coming disruption. I have been chatting with the famous Hungarian philosopher, Dr. Emil Reich. He anticipates a sharp conflict between Austria and Hungary as the result of the friction now felt. In Germany the ominous strengthening of Socialism is disquieting the higher and governing classes. France is seething with unrest, both political and religious. In Great Britain the masses of the toilers are determined to assert themselves and their rights against the feudalism of class privilege.

Now, while these signs of centrifugal forces in play attract the attention of every thoughtful mind, and indicate an approaching epoch of violent agitation, on the other hand a most curious tendency to centripetalism is manifest in the religious sphere. Politically and socially communities are everywhere tending to separatism. But religiously there is almost universally a movement toward union. The Disciples of Christ have reason to rejoice concerning this unexpected manifestation of a focal attraction. Spiritually, the signs of the age are eminently reassuring. Materialism, skepticism, infidelity, rationalism, indifference, agnosticism and secularism are all on the decline. Every keen observer must have come to the conclusion that it is so. I am absolutely sure that any good preacher advertised anywhere has a far better chance of a great audience to-day than when I was a lad. Also I must testify that wherever some efficient revivalist or evangelist makes his appearance he excites far more interest than he would have done a quarter of a century ago. I have in these articles spoken of the remarkable rapprochement between science and religion evidenced by the writings and addresses of Sir Oliver Lodge, Lord Kelvin and several others of the scientific geniuses of the day. These colossal representatives of philosophy and science in various branches have lately been most active in their expositions of the spiritual implications of the marvelous and mysterious facts of the universe. Radium, the X-rays, wireless telegraphy and other inexplicable phenomena are interpreted by the new school of philosophy as showing where matter hovers on the borderland of spirit. The other day, in the City Temple, Mr. Campbell said that he had no difficulty in believing in the resurrection, because for him there was no difference betwen matter and spirit. That is another way of expressing from the pulpit what men of the scientific laboratory say on their part.

### Where Confusion Comes In.

The attempt to reconcile religion and science is full of profound interest. But other movements are exceedingly perplexing. I now come back to the other topic with which I was dealing, and which is closely related to the one on which I have for a moment diverged. The new spiritual inclination of scientists is telling potently on religious narowness, bigotry and sectism. As the minds of the more thoughtful people in the churches become affected by these broad and lofty speculations of a sublime philosophy, how can they be content with the cribbed and cramping creeds and artificial dogmas concocted in ages when science was not yet born? No longer are the majority of Christians likely to rest in satisfaction with the conclusions arrived at when theologians dwelt in the Dark Ages. There is something unutterably ludicrous in the spectacle of a denomination, or a church, or an individual wearing the shackles that were forged in the times when men believed that the earth was the center round which the sun moved. It was then that many of the dogmatic creeds were manufactured on which sects have been founded.

The confusion of present-day thought in great measure arises from the desire on the one hand for larger liberty of thought, and on the other from the natural wish to conserve traditions endeared by the sanction of custom. The active federation enterprises amongst the Free Churches on both sides of the Atlantic surely prove how the hunger for reunion has been irresistibly operating. But there are both dark and bright sides to such movements. Federation is a vast experiment. In itself it can not achieve organic reunion. But it commits whole denominations to the pathway which ultimately must lead to Christian unity. I note the lively discussions amongst Disciples concerning federation. These are full of interest, as giving the views of intelligent brethren. But after all that may be said, the gratifying point is the strong indication on all hands of discontent with things as they are. No longer are Christian people generally satisfied to be divided. In some way they long for concord and co-operation. Things are being written against sectism which would never have been penned a few years ago. Therefore, let the Disciples of Christ take heart afresh. Their main principle has taken root. Their sublime formula is being studied. Their aim and plea must win.

(Continued on page 534.)

HARD TO DROP

But Many Drop It.

A young Calif. wife tallks about coffee:

"It was hard to drop Mocha and Java and give Postum Food Coffee a trial, but my nerves were so shattered that I was a nervous wreck and of course that means all kinds of ails.

"At first I thought bicycle riding caused it and I gave it up, but my condition remained unchanged. I did not want to acknowledge coffee caused the trouble for I was very fond of it. At that time a friend came to live with us, and I noticed that after he had been with us a week he would not drink his coffee any more. I asked him the reason. He replied, 'I have not had a headache since I left off drinking coffee, some months ago, till last week, when I began again, here at your table. I don't see how any one can like coffee, anyway, after drinking Postum'!

"I said nothing, but at once ordered a package of Postum. That was five months ago, and we have drank no other coffee since except on two occasions when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum Food Coffee, convinced that the old kind was an enemy, instead of a friend, and he is troubled no more by insomnia.

"I, myself, have gained 8 pounds in weight, and my nerves have ceased to quiver. It seems so easy now to quit the old coffee that caused our aches and ails and take up Postum." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

# As Seen From the Dome

## By F. D. Power

Malta is called the Queen of the Mediterranean. The Maltese call it "The Flower of the World," perhaps because they never saw any other part of the globe. It is an English stronghold, as effective as a naval and military base as Gibraltar, and no place on this *Magnum Mare* we are traversing has greater historical interest as well as commercial importance. For 3,000 years it has been associated with heroic names and startling events. There is an ancient story that a cyclopean tribe inhabited it, half human and half divine. For 760 years it was under the Phenicians; then Greeks, Carthaginians, Romans, Goths, Arabs, Germans, Spanish, French and English have held it. It is in the very midst of the cradle of civilization, sixty miles from Sicily and equidistant from Constantinople and Marseilles. The main island has about one hundred square miles. One of the little group was called Hyperia by Homer, and was the supposed residence of Calypso, the nymph that shipwrecked Ulysses by her syren fascinations on his way home from Troy, and kept him seven years. Her grotto is shown at Gozzo. Paul, when a prisoner on his way from Jerusalem to Rome to plead his cause before Nero, 60 A. D., was wrecked here in a rocky bay which still bears the name, "The Bay of St. Paul." It is a few miles northwest of Valetta, the chief city, and is a broad inlet two miles wide, running inland about three miles. The Tower of St. Paul dominates the shore, a square stone structure erected in 1610. A small fishing village is there now as in Paul's time. A dark, threatening, straggling ledge of rocks rises above the surface of the water some distance from the shore, over which the sea breaks in clouds of spray. On this ledge, after being tempest-tossed for fourteen days and nights, the bark which bore the apostle is supposed to have foundered. "They ran the ship aground; and the fore part stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves." There is a statue of Paul erected near by, and bays, churches, streets and chapels, shrines and springs are named for Paul, and a great festival, Feb. 10, commemorates the wreck of the tentmaker.

Much ink has been wasted in controversy as to whether this was really the island and this the bay where Paul met with his maritime adventure; but there is little reason to question it. The average visitor sees the "certain creek with a shore into which they were minded, if it were possible, to thrust in the ship" (Acts 27:39).

Fourteen hundred years later Charles V. deeded Malta to the homeless Knights of St. John, "the Knights Hospitallers," the most famous order of medieval chivalry, known more familiarly as the Knights of Malta. This was the earliest systematized charity of which we have any record, the history of which overshadows the most vivid romance. Who does not know the story of de la Valette and of the Grand Masters! Who does not recall how the Knights of St. John made the island the bulwark of Christendom against the Saracens! Who does not remember the degeneracy of these Hospitallers, who fell until they were little better than the Turks they contended against! "The worse the man, the better the soldier," said Napoleon. Malta for centuries was a nest of Corsairs and the Knights themselves became a lot of pirates. Under the leadership of de la Valette, most famous of the Grand Masters of the order, the city of Valetta was founded and a series of fortifications begun that have been without a parallel. The Knights became a great sea power, turning the tables upon the Turks by constant piratical expeditions against Mohammedan Corsairs, carrying off slaves and loot after the most approved Algerian style, and built their great fortifications with the slaves and money captured on the seas. With the increase of wealth and power came laxity in their vows of chastity and temperance, and growth of vice and luxury among them brought to their ranks the adventurers and libertines of all Europe. Still, it must be said to their credit that but for these Knights the Ottoman power would have swept all Europe with devastation and death, and not until they began to decay did the Algerians become the terror of the sea.

We reached Malta during the carnival. It was a great show for us Americans. The people were there—all the people. It is a mystery to an old fellow to see the fun in these festivals, but I suppose they have their virtue in the element of play. The Strada Reale, or Royal street, was the center of the attractions. It seemed to be a sort of orgy of frivolous amusement. Battles of flowers, battles of candy, battles of confetti, open-air masquerading and universal tomfoolery prevail. Everybody vies with everybody in making himself ridiculous. Everything is voice, bustle, laughter, turmoil; everywhere the manifold forms of saturnalian freedom. Little children dressed in most grotesque clothing, young people wearing masks and arrayed in all colors, playing their tambourines on the heads of passers-by; carriages and donkey carts and dogs decked in ribbons and flowers, and loaded with merry revelers, and all out for a lark. It gave us a fine opportunity to see all sorts and conditions of Maltese, for which we were grateful.

Malta has been owned by England since 1800, when Napoleon gave it up. As a fortress it is said to be as formidable as Gibraltar and more useful. It requires 25,000 soldiers to man the defenses. The fortifications are most impressive and we see a number of warships and torpedo boats in its splendid harbor. The island, 17 miles long by 8 broad, is a huge rock, covered with thin but fertile soil. There are few trees, because of the [illegible]don Paul mentions. The climate is so mild there is not an unproductive month in the year, its 60,000 acres under cultivation producing two or three crops annually. The city of Valetta has 80,000 people, is built upon a promontory, and is full of surprises. On the main street is an opera house, where they say Patti made her debut, receiving £5. How long ago that was they don't tell us, but no doubt when Susan B. Anthony was a giddy girl. The streets are a constant climb, giving rise to Byron's lines:

> "Adieu! ye cursed streets of stairs!
> How surely he who mounts you swears"

The cathedral of St. John is the most interesting public building. We attended a service here and heard fine music. It is richly decorated. A notable painting, "The Beheading of John the Baptist," is just behind the altar. The chapels are rich in gold and silver and art, the railing in front of one of them being of virgin silver and escaped the cupidity of Napoleon, the champion butcher and thief, only because a quick-witted priest had painted it black a little while before. The tombs of the Grand Masters and over 400 marble memorials of the Knights, with curious inscriptions and emblems of heraldry, give special interest to the great structure. The Knights of Malta lavished their wealth upon this church. There are vessels of silver and gold, crosses, pixes, monuments, chivalric emblazonments, paintings, carven stone and marble, tapestries and frescoes that are gorgeous beyond description. They claim to have the bones of John the Baptist, a finger of Mary Magdalene, a few stones that were used in the martyrdom of Stephen, and a thorn from the Savior's crown; and the story is told how the alleged right hand of John the Baptist, encased in a glove of gold, and with a diamond ring on the finger, was shown here to Napoleon and he slipped the ring on his own finger and thrust the hand aside with the sneering remark, "Keep the carrion!"

Malta has many curious things. It seems a paradise for dogs, donkeys, cats and goats. One sees on every hand the goats driven around and milk served while you wait, in the original packages, so to speak. Lace is one of the chief articles on sale, and everybody buys it at great prices. Peculiar high-prowed "dghaisas," or Maltese boats, throng the bay—a great way of spelling daisy, as the fellow said "Psyche" was a great way of spelling "fish." Apocryphal coins of the Knights of St. John and Maltese crosses are among the things passed off on tourists. There are three prices for everything, the price the traveler is asked to pay, the price he pays and "the price my Lady Brassey paid." Dogs were also offered for sale on every hand, $5 being an ordinary price for an ordinary brand. "Carrozellas" are the cabs used by the Maltese, and the drivers are direct descendants of the ancient Jehu, who drove furiously. Native women wear curious headgear—a "faldetta," or one-sided hideous hood or sunbonnet—to their black cloaks, as characteristic of Malta as the mantilla is of Spain; and the story goes that Napoleon did not like the Maltese women and enjoined the wearing of this abomination as a sort of penance—another reason for the eternal anathematization of the Corsican ogre. A curious ornamentation of the street corners, is seen in the figures of knights and saints. Indeed, the knights are everlastingly in evidence. They are the greatest personalities in Malta. Their eight-pointed cross confronts us at every step. Their ghosts walk the highways. Their Grand Masters are immortalized in marble and bronze. Their portraits hang on every wall. Their faith and works are seen in churches and names of streets. Their bones are worked in all sorts of gruesome mosaics in the Church of the Monks—the skulls and leg and arm bones of 2,000 of them, like those of the 11,000 virgins in St. Ursula at Cologne. Most of all Valetta is a place of war. Ages of toil, millions of money, and three centuries of engineers have produced a bewildering mass of curtains and ravelins, and demilunes, and ditches, and palisades, and drawbridges, and bastions, and earthworks, enough to delight the souls of Miles and Corbin, and all the rest.

The Maltese are a sort of mixture of Arab and Italian. The people are generally temperate and industrious, but ignorant and superstitious. Only one-tenth can read and write, and many of the clergy are as illiterate as their parishioners. They marry at 12 or 13 years of age. America has done more for the people of the Philippines, an inferior people, in six years than England for Malta in a century. The Roman Catholic religion prevails. They have a priest for every 20 families. The Colonial Society of England and the Scottish Free Church are doing missionary work here, but there is a loud call in every place I have yet visited for the March offering. If not yet taken, let it be your sacred duty to render it at once to the Lord.

*On the Mediterranean.*

# The Only Way

**By W. R. WARREN,**
**Centennial Secretary**

Every man who has a living income is sharing it to some extent with some one who has not, and yet there are thousands who are both worthy and needy and have no special friend to meet their necessities. These must be cared for by state and other charitable institutions. No matter how many poor relations you are supporting, you are paying your portion of taxes for maintaining the poor relations of all your county.

So it is in missionary work. Even if you carry your Testament in your pocket and seize every opportunity to give its truth to the men you meet, what about the thousands and millions whom no man with a Testament is meeting? The practical way of giving them the Word is for all Testament carriers to combine, and by each contributing a small amount employ men who shall make it their special business to search out those who have been neglected. The American Christian Missionary Society is the accepted and acceptable clearing house for this combined missionary activity in our own country.

But it has yet been able to attempt to reach the neglected only where they are grouped in thousands and tens of thousands. The great, populous New England states, with their mighty influence over the rest of the country, are depending upon this agency for the New Testament plea. The multiplying millions of negroes at the south have nowhere else to look for essential Christianity; and it is a grave mistake to fancy that the negro needs some peculiar brand of religion, for instance a highly emotional sort. The emotion is already in his nature. What he needs is the plain, straightforward Gospel. The millions of newly arrived people from European countries should have the Gospel given to them in their own tongues. If we wait for them to learn English and to come into our churches to hear it, our plea will find their minds and hearts pre-empted by influences inferior or positively pernicious.

We can not worthily celebrate our centennial without effectually reaching these three great classes of our population, and the American Christian Missionary Society is the only channel through which we can successfully operate. Therefore, the $200,000 at which the society aims this year should be granted without fail. Let every individual and every church do the small part that is asked and it will be accomplished.

## "Home and Native Land."

**By W. P. Bentley.**

If magnificent opportunities, praiseworthy achievements and a noble ambition secure a commensurate response from a great people, this will be the most successful year in the history of the American Christian Missionary Society.

There are reasons why it should be so. A succession of fat years has filled the granaries of the land with corn—the people's purses are plethoric with coin. Our brotherhood never was as rich as it is to-day. There is no lack of means now in the possession of the brethren. It is only a problem of releasing it and laying it upon the altar of the Lord.

And, corresponding to this, never were there so many demands made upon the society; cries for help arise upon every hand. The society can answer only one in four! The brotherhood surely does not understand that three-fourths of these opportunities are lost, else it would speedily multiply its offerings. I have an earnest conviction that the income of the society should be doubled at once. This is absolutely necessary to enable it to come within a measurable distance of meeting the crying needs of a whole nation. Our gifts to this work are not proportionate either to our numbers or to the work we hope to accomplish. Two things our eyes would see: A Christian America and an evangelized world. The former is a prerequisite to the latter, and nothing will hasten the world's conversion more than the union and growth of the church in America. Every dollar spent in America has a world-wide influence.

*Berkeley, Cal.*

## Home Missions and Evangelism.

**By Roger H. Fife.**

Perhaps few see the real need of home missions more than the general evangelist. His engagements in various parts of the country bring him in personal contact with many needy fields, from which the most earnest appeals come for help. They write, "Can you not come and spend four or five weeks with us? A good evangelist could no doubt build up a good, self-supporting congregation here in a few weeks, if we can only enter the door that is open to us now. But we are few in numbers, and can not promise more than so much for the meeting. Can we not get a little help from our Home Missionary Society to put this work on its feet?" Brethren, such calls are coming from many growing towns and cities throughout our country, and I do not believe there is an evangelist among us who would turn a deaf ear to such an appeal if he has any assurance that he can have his own family provided for while he is there. One of the best meetings I have held during the last few months was with such a church. I sacrificed $10 per week from my salary for their sake, and after making the date for the meeting I had calls from three larger churches for the same time, but refused them to keep my promise with the weak church. What we need is a larger offering for our home mission work, so our board can help many of these needy fields. They will soon be occupied by other religious bodies if we do not "go up and possess the land." Our home missions and church extension go hand in hand with evangelism, and we will measure our success during the four years' campaign we are entering upon by the amount of our gifts for this most needed work.

*Kansas City, Mo.*

### A New Summering Place.

In another place will be found an advertisement of the "Christian Outing Ground Association," at Long Lake, Iosco county, Michigan. The plan of establishing summer resorts under Christian management and with Christian associations has taken firm root among us, and this is the last one of the new resorts which has been established. It is on the opposite side of the state of Michigan from Macatawa Park and Pentwater, and will accommodate a large number of people who live nearer that inland lake. The brethren who have this enterprise in charge are well known and their reputation gives assurance that the management will be satisfactory in every respect. These summer resorts become real missionary centers, and while giving rest and recreation to weary people, exert a wide and beneficent influence in behalf of Christianity.

# Missouri Christian Lectureship

(Continued from Last Week.)

George A. Campbell's lecture on "The Common Man's Religion," I outline as follows:

Every political and social problem to-day is centered in this common man. In seeking to answer, "What of His Religion?" one discovers that he is not found in any relatively large numbers in any of the present day churches, but may be found with his Sunday newspaper, or sleeping soundly, or resting quietly at home, or at his labor union meeting, the theater, or the park; yet we would suppose that the masses of men would flock to the institutions bearing the name of the meek and lowly One, the emancipator of men, the friend of democracy.

But because the common man does not attend church shall we conclude that he is not at all religious? It is estimated that there are more people in our large cities who were once adherents, but who rarely, if ever, attend church now, than there are attached church members in these same cities. I think it will be found that there are an increasing number of common men living entirely apart from the church and its preaching services who nevertheless hold positive religious beliefs that are more or less vital in their lives.

Religion, with its glow and fervor, with its shadows and doubts, can not accurately be tabulated. The feeling of joy or sorrow or fear can not be put with arithmetical precision in figures or words. To reach conclusions with reference to the common man's religion is not found in what his that of observation as we converse with him, as we see him in his varied life.

The common man believes in God. How does he reach his faith in God? That is a question he does not discuss much, but leaves it for the theologian; yet, if you press him for an answer you will get the three reasons that the varied philosophers of all time have given us. First, some would tell you that they believe in God because he has miraculously revealed himself to the world. Second, others would tell you that they believe in God because they feel him. Third, still others will tell you that there is evidence of God all around us in the outside world, and soon they will give you the arguments that the theologian calls the moral, the theological, the cosmological and the ontological reasons for the existence of God. The working men are not troubled with as serious doubts over the apparent duality of the universe as the studying man.

But the dominant note of the common man's religion is not found in what his views of God are, but in what his views of man are, and the social relationship in which he finds himself. He reasons from himself and his fellow man to God. He loves his neighbor whom he has seen, and then God whom he has not seen. It is from the crowded centers, where fifty per cent of our people live, that is being struck the dominant note of the common man's religion. Scientists call it sociology; laborers call it unionism; the church calls it the heart of the Gospel; Christ calls it love. The common man's first, and almost exclusive, thought is to get a livelihood.

> "Yer dead with no tombstone to puff up your name
> W'en a feller is out of a job."

Hence, the first commandment seems incidental in the common man's religion as compared with the second. The average man is kindly-hearted, not churchly-hearted. No words express his feelings better than the little poem, "The House by the Side of the Road." He is not reached by an appeal to the miraculous. It is outside his experience and foreign to his thought.

The mass of men accentuate in their own thought three things as to sin. First, they are to a degree lenient with sin; second, they view it as a loss—a bad investment; third, they are hopeful as to the outcome of sin. The arrangements of the future the average man leaves sarcastically with the philosopher and theologian, but reverently with God. His quarrel is not with Christ, but with ecclesiastical functions and institutional Christianity. In the eyes of the common man churches are not built or managed for the socialization of the community. There is too much preaching down, and not enough living with. Men are no better after coming into the church than before. The church makes the Christ of love, who would unite men, to become a divider of men. We must burden our souls with this problem, with taking the Christ of us all to the brother of us all. It may be that God is using "the church without the church" to teach the church within some overlooked but true aspects of Christ's matchless personality.

How may the church be more serviceable? First, let us return to Christ's intensity. Let his disciples learn his absorbing thought and purpose dominating every moment of his life, and pervading every word and deed. The kind of revival we need is not a diffusive one, getting greater numbers to enroll their names upon the clerks' books, but an intensive one that will cause the disciples of the Lord to know him intimately in his relationship to God and man.

Second, the church should learn to become more democratic in its organization and methods. Its duty is not simply to call men to its temples, but, through its believers, to take its Christian ministries and visitations as far as its ability can reach. The average man does not distinguish between the claims of different churches. He is not arguing as to which church he will join, but is casting all churches over. He who thinks the mighty problem of Christendom is to extend his own denomination has not got his ear to the ground and heard the deep and mighty undertones of our common life.

Third, the church must have spiritual vision. It has breathed the dust and dirt of the earthly and partisan too much. It must have a God perspective. It ought to seek loyalty to the fathers, not by proclaiming the message they proclaimed, but by courageously interpreting God's will to our time as they did to theirs. It ought to pour out its life's blood to men wherever oppressed. It ought to, with the critical acumen of the mind of to-day, examine every tenet and doctrine it holds to see if it is not stressing some of them, at least, far beyond what is relatively true, and try every spirit that claims its attention—the old spirits and the new, and especially the spirits of religious newspapers—in order to accurately estimate the results of its work and the value of its methods as adapted to this age. Then it will be able to serve the suffering multitudes and be the mighty avenue to peace and power.

The review of Mr. Campbell's paper was by H. A. Denton, of Maryville, and it was the only paper that pretended to be a real criticism of any of the original papers. Most of the reviewers had been able to find little fault with the original papers presented, and had proceeded to set forth their own presentation, or an amplification of some theory discussed in the original paper. Mr. Denton's paper, however, was perhaps too minute in its criticism. He found fault with Mr. Campbell's use of the term "common man," which was, in the main, the labor union man of the city. He also wanted a definition of the term, "religion." He did not seem to believe that the common man had little to do with Jesus through the churches to-day. The labor union class, he held, does not lie at the source of things. There are more common men in other classes which are at the real roots of our society. In what six months of the good old days did we ever see more common men rally round the banner of the Cross than in the past half year? He disagreed with the lecturer, and believed that the quitting of the church was because Christ had first gone out of the heart of many men. He questioned that part of the lecture that dealt with the order of man's belief in God and man. All the great fundamentals of life and religion are first dogmatically imparted and accepted, and so lived through our earlier years. He did not believe that sociology and unionism are co-ordinate headings in classification, nor synonymous terms, nor did he believe that either of these, separately or together, is the same thing that the church calls love. Mr. Denton even criticized the lecturer's poetical quotations. He found fault with his statement of the theological views of the masses. He thought the view of sin set forth as held by the common man an inadequate one, being a purely naturalistic one. The lecturer's arraignment of the church he thought was more pertinent to some members who pervert its functions and authority. He agreed with all the lecturer's main statements as to how the church may become more serviceable, though he found points of criticism in some of the details. He believed that in the experience of the church its days of diffusion have been its days of intensity. To sum up, he said it seems that the lecturer thinks "that if Zion would dock her ships at the port of socialistic unionism and adopt the chart and compass of materialistic evolution before the last dash across the narrow strip, the whole fleet would reach port without accident or battle, and with scarcely transport capacity to carry the multitudes that would join the excursion." From this extract it will be seen that Mr. Denton's review had some cutting things in it, but on the whole it did not materially hurt the impression made by Mr. Campbell.

There was some uncertainty as to when the discussion should be held. W. T. Moore moved that it should be proceeded with at once, and continued "until we get tired." C. H. Winders asked if it were not the fault of the churches, after all, that there was so small a class of the common man in them. F. N. Calvin thought the lecturer had greatly overdrawn the picture. His experience seemed to be that the labor union is lacking in the spirit of love. J. H. Garrison called attention to what he conceived to be the aim of the lecturer, namely, to present to them the view of how the other fellow looks at the question. He suggested that perhaps our religion was too conventional and doctrinal. E. M. Richmond thought that if we had the spirit of the Master we could reach many who now seem to be lost to the churches. T. A. Abbott referred to an experience of W. J. Dawson and his church of eight hundred going down into the slums of London. Others also took part. Mr. Campbell, in his reply, made a fine plea for throwing aside mere theories and facing the real question as to whether we are reaching the people. "I am not in Chicago," he said, "because of higher criticism. My whole life is in this work of winning the working man." Catholics, he claimed, are reaching these men better than the Protestants.

M. A. Hart's paper on the "Education of the Child in the Bible School," was thought so well of that its publication in full was requested by a vote of the lectureship. It will be put into pamphlet form by the Christian Publishing Company, and I trust will be widely scattered, for it is in every sense an admirable treatment of its theme. I can not do justice to it in a brief paragraph, so do not attempt any synopsis of it here.

C. H. Winders, the reviewer, found himself in perfect accord with every position taken by Brother Hart, so presented an entirely independent paper. After showing the great value of Sunday-school work, and what a force it was in the life of the church and in religious education, he insisted that it must be made the one great educational branch of the church, and that it should be carried on in conformity with pedagogical laws as laid down by trained educators. He did not find a solution of the problem for the majority of our churches in a salaried superintendent, for hundreds of the churches can not even pay their preachers a decent salary, but we must make the hundreds of men and women, who are capable, see that nowhere will the same expenditure of time and energy and thought yield such results as in the Bible school. In the selection of teachers, the first thing to consider is a simple, sincere, consecrated Christian life. The next, there must be an abiding interest in children—the ability to make oneself companionable. He, too, made a plea for more of the male element in the Sunday-school. While he believed every church should cheerfully furnish the equipment needed in the form of charts, books, etc., there was an equipment which the teacher must largely furnish himself. He commended the teacher training classes and showed the importance of a knowledge of the Bible to the teacher. Next to this was a knowledge of children, and perhaps the greatest problem, he thought, was that of the curriculum, and he rather favored the graded system of lessons. The work of the Bible school, he pointed out, was of vital interest to the minister, and his interest in it should be of the deepest.

Owing to Dr. Mathews' sickness and his inability to fulfill his part on the program, Wednesday afternoon was found to be free so it was arranged that three of the brethren should address those who remained. C. H. Caton delivered a very thoughtful and uplifting sermon. It was a plea for visions. In the heart of man the religion of Christ, he said, is one, but in the head it is many. The four great intellectual giants of the nineteenth century, he pointed out, came back from their investigations and researches with dust in their eyes, but God brings us to the place where we shall be like little children and accept things from God as they do. As long as we have the latchstring on the outside to the knocking prophet, he said, we will grow. A good deal of our religion is pure intellectualism, he said, and he used W. T. Moore, perhaps the oldest man present, yet "the youngest in the bunch," as an example of one who would have been "so dry twenty years ago if he had been a pure intellectualist that you could have shaken him and he would have rattled as an empty gourd." Brother Caton's presentation of the supplementary relations of the intellectual and the visionary was one of the finest deliverances of the three days at Canton. He was followed by Professor Sharpe, of Columbia, who gave some of his impressions of the lectureship, which were in an entertaining and "snappy style." E. M. Richmond was the last speaker and he took occasion to emphasize his belief that there was no one among us who was seeking to surrender anything that we hold as of essential value. A very delightful and helpful devotional service concluded this afternoon's sessions.

The executive committee appointed consists of C. M. Sharpe, R. G. Sears and W. F. Richardson. The committee on membership consists of F. N. Calvin, B. T. Wharton, Levi Marshall, F. J. Yokley and G. H. Bassett. Paul Moore.

# The Men Who Are Conducting the Home Mission Campaign

**W. J. Wright, Superintendent of Evangelism.**

**S. M. Cooper, President American Christian Missionary Society and Chairman of Acting Board.**

**George B. Ranshaw, Field Secretary.**

Recent visits to representative churches and correspondence with leading workers in the field, make it apparent that interest in home missions is constantly and rapidly growing. I do not hesitate to prophesy that this interest will express itself in the May offering. One of the most encouraging facts incident to the present campaign for the evangelization of America is the hearty support our preachers, who have the vision, faith and courage essential to leadership in this great work, are receiving from the business men in our churches. I am not an old man, but can distinctly recall the time when the preacher who enthusiastically advocated either home or foreign missions from his pulpit, did so at the risk of losing his position. To-day in many churches we are delighted by a different attitude, for their members, recognizing the great mission of the church, perceive the weakness of the professed leader who does not wisely and earnestly labor for the extension of the divine kingdom.

There are not a few churches among us to-day whose contributions to our organized missionary work on the days appointed are not dependent upon their having pastors. This statement does not discount the influence of the preacher. With efficient leadership the offering would no doubt be greater, and, besides, the healthy state of these churches is due largely to the work of those who in faith, hope and love have ministered to them in the past.

Brethren, on the first Lord's day in May, when our pastors proclaim to us the needs and possibilities of the American field, let us rally to the support of home missions as never before. In a nation, the industrial activities of whose subjects touch the whole world, whose national life by virtue of her being one of the great world powers is everywhere recognized, it is absolutely necessary that we preach the Gospel, not simply for the conversion of the individual, but that we emphasize the social extension of Christianity that its holy principles may find expression in our social, industrial and political life. Let us cherish the high ideal inherited from our forefathers, and pray and labor that this republic may not be simply in name, but above all in fact, a Christian nation.

S. M. Cooper.

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WHEN SLEEP FAILS

Take Horsford's Acid Phosphate

Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

## Our Budget

—Congress in session this week at Indianapolis.

—Full reports of congress proceedings in our next issue.

—May offering for home missions May 6. Be sure to keep that before the people.

—The St. Louis churches made offerings for San Francisco sufferers last Lord's day. There is an outpouring of generous gifts from all over the country to meet the pressing needs of the victims of earthquake and fire.

—These great disasters serve to bring out the best there is in our human nature. They show us that there is much good in man, as well as evil. They indicate the influence of Christ on the world.

—No one doubts that a greater San Francisco will spring out of the ashes of the city that is now destroyed, for the same energy and enterprise that built the old city will build the new one.

—We are compelled to omit our symposium on federation this week on account of the press of other matters upon our columns, although we have some of the best articles we have yet received. No one objects to the kind of discussion we are having in this symposium.

—There are many signs, however, that discussion of this subject will soon be unnecessary, as we are hearing from men now from all parts of the country who, as fast as they are learning what federation means, are saying, "We are for it, as you present it, heart and soul." This will be the almost universal verdict just as soon as the light is turned in on regions that have been kept in darkness.

—M. L. Anthony is in a meeting at Corning, Ark.

—J. N. Johnston, pastor at Coshocton, O., writes that a new building will doubtless soon be a realization.

—Everything is prophetic of a prosperous year's work under the ministry of J. H. Henderson, at Tallula, Ill.

—The Ninth District Convention of Kansas will be held at Norcatur May 22, 23. A. R. Williams and Guy L. Conklin, of Norton, are the president and secretary.

—The simultaneous campaign in the various churches at Clinton, Ia., has closed. We have not yet had a report of its results. Our own church will continue its meeting.

—R. A. Staley, who has removed from Raton, N. M., to Dinuba, Cal., where he has accepted a call, was married April 5. F. B. Scrimsher will succeed him at Raton.

—Harry G. Hill, after giving his lecture on "One-sided People," at Lynchburg, O., was recalled to give three temperance addresses in the local option campaign now going on in that city.

—E. P. Wiles, who has been holding a meeting at Muncie, Ind., says the church expects to become a living link in the home field by May 1. He reports W. H. Allen doing a fine work there.

—P. A. Cave has been elected president of the pastors' conference in Maysville, Ky. The alliance is composed of the Baptist, Presbyterian, Methodist and Episcopal ministers, and meets semimonthly.

—The spiritual life of the church at Louisiana, Mo., under E. J. Lampton, is seen in the good report of the Bible school, Endeavor and prayer-meeting. The orphans' home collection was over $32.

—Arthur Stout, of Marcelline, Mo., writes: "We are federating with the Methodist Episcopal Church, South, in a revival. We have not given up our plea, however. I find that even the other religious bodies have much for us to covet."

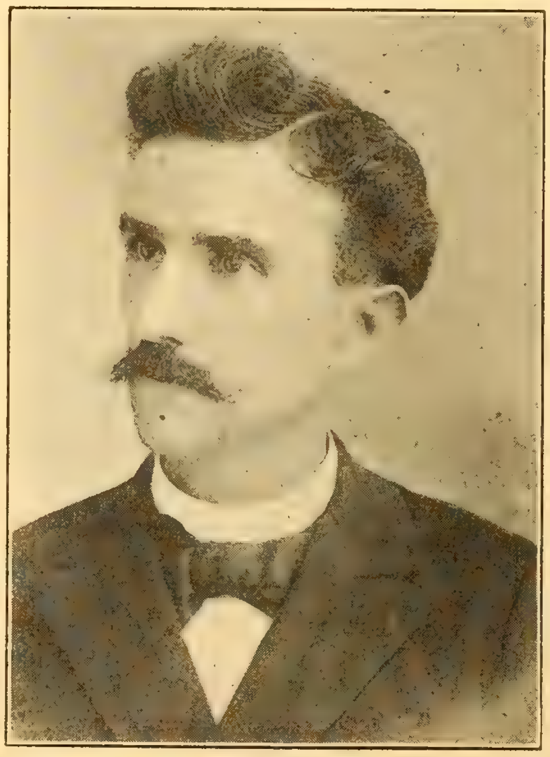
—A fine meeting is reported from Mobile, Ala., by Claude E. Hill, who speaks highly of L. D. Sprague, who had charge of the music. It is from this church that J. W. Henry, the new secretary of the Business Men's Association, has come.

—W. F. Turner, of the First Church, Joplin, Mo., has been over in Kansas addressing the state ministerial association. His theme was, "Some Conditions of Successful Evangelism." One result of the address is three invitations to speak at other places in Kansas to help prepare for meetings or for new buildings.

—Roger H. Fife, of Kansas City, Mo., who has been making a fine record as evangelist, has associated with him as his singer, Bro. Herbert H. Saunders, of Noblesville, Ind., who is also making a good record as evangelistic singer. They are now engaged in a splendid meeting at Chattanooga, Tenn., at the close of which they go to Metropolis, Ill., about May 6.

—Charles E. Smith, minister of the Calhoun street church, Charleston, S. C., thanks the Editor heartily for his answers to recent questions, entitled "The Federation Catechism," saying, "Your answers are safe and sane, and it is hard to see how any one can reasonably take issue with any one of them." They do not have to "take issue" with them. They can make a *new* issue, and fight that!

—The brethren at Keokuk, Ia., have just burned the note and mortgage against their building, which amounted to $3,500. The church is now out of debt, after a hard and persistent struggle. M. J. Nicoson, the pastor, says he has never seen more enthusiastic giving and more willing sacrifice. The membership is rich in faith and good works, and is doing a splendid work in the city. The property is worth about $25,000 and the present building was begun in 1894, but not dedicated till November, 1897. Brother Nicoson entered upon the pastorate in March of this year.



**M. J. Nicoson.**

—A devoted friend of The Christian-Evangelist writes: "I really think Brother Garrison should call Brother ——— down for his gross misrepresentation of his position." It is because it *is* "gross," and the people see it for themselves, that we have not felt called upon to correct it. A good sister wrote in the other day to the business department, saying, "I am so thankful the Editor is leaving us to decide whether he has 'surrendered our plea,' and several other questions like that."

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—J. H. Rogers, one of our colored evangelists, has gone to Ocala, Fla., and is trying to arrange to hold a meeting. He reports that there are a few scattered Disciples in that city.

—E. W. Allen writes that his church at Fort Wayne, Ind., has secured Charles R. Scoville for September and October, and rented the Princess Rink, which will accommodate three thousand people, for the campaign.

—The church at Owensboro, Ky., has just voted to employ an assistant to R. H. Crossfield, its minister. The congregation has had an increase of two hundred and fifty during the past year. There are over four hundred in attendance at the Sunday-school. Harry D. Smith, of Hopkinsville, Ky., has just begun a meeting for this church.

—John G. Slayter, East End Christian Church, Pittsburg, Pa., writes: "My work is quite hopeful just now. Had a great Easter, with 17 additions—10 of them by baptism." Referring to current discussions he says: "I am fully in accord with the federation movement as presented at New York City and advocated by The Christian-Evangelist, and believe that the great majority of our men feel as I do."

—On Easter Sunday, April 15, at the Union Avenue Christian Church, sixteen persons came forward at the invitation at the close of the morning sermon by Brother Philputt, eleven to make the good confession. At night there was another confession, making seventeen additions for the day, which, in the absence of any extraordinary service, was a noteworthy manifestation of spiritual interest.

—W. A. Fite has just concluded a series of twelve sermons on the Holy Spirit, delivered to his church at Windsor, Mo. It is the first series of sermons on this subject ever preached in the town. We hear that they have done much to deepen the spirituality of the church, which was rent by division. A meeting is to be held in May, conducted by home forces, with L. D. Sprague, of California, Mo., as singer.

—In a paper on Christian Unity before the St. Louis Presbytery's spring meeting, Dr. J. N. Beall, a few days ago, said: "Perhaps never before in the history of the church was there such widespread interest manifested in this subject as at the present time. Church union is in the air. It is talked about, preached about, written about and prayed for. Denominations are vying with each other for the honor of first overtures looking toward conciliation and fellowship, fraternalization and consolidation. We live in a blessed time of amity."

—S. R. Maxwell has just returned to St. Louis after holding two good meetings, the last at Vanceburg, Ky., where he found differences of opinion hindering the advance of the work. S. S. McGill, the very excellent pastor, has resigned to take effect in June. Brother Maxwell commends him to some good church that needs a pastor. H. H. Moore, of Greenville, N. C., has been called to take charge of the church at the expiration of Brother McGill's term.

—A note from Brother David Rioch, who has charge of our boys' orphanage and industrial school at Damoh, India, announces that he and his wife will leave India on May 8 for England, where they will spend some time prior to coming on to America. Sister Rioch's people live in England, and Brother Rioch hopes to have an opportunity to visit all the English brethren and tell them of the work he is trying to do in India.

—We publish in this issue the Plan of Federation proposed by the Interchurch Conference in New York City, at the request of several readers. Preserve it for future reference. Consider that 40 men were on the committee representing 29 different religious bodies, and you can but marvel that there is so little in it that is objectionable to any one. Notice the freedom from denominational terminology and the use instead of common or scriptural terms.

—The quotation from Alexander Campbell on sectarianism is a part of a series of quotations sent in by S. B. Lindsay, of North Tonawanda, N. Y., but we are unable this week to find room for more. Others will appear later. It will be seen that Mr. Campbell was even more "unsound," as some men count unsoundness, than the Editor of The Christian-Evangelist. Before we are through with these quotations it will be seen who has made a "new issue."

—The first regular meeting of the Officers' and Teachers' Association of the Christian Bible Schools of St. Louis was held on the evening of April 17 at Compton Heights Church, J. A. Gardner presiding. Every Bible school excepting Union Avenue was represented, by either a paper or a short talk on helpful topics along Bible school work. Many interesting facts and theories were brought out, and the parliament which followed proved most valuable to those who attended. The next regular meeting should find a crowded house. It will be held in June, after the state convention, at the Hamilton Avenue Church.

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**Box 884, Cincinnati, O.**

—Dear Brother Garrison: I heartily indorse all I have read or heard spoken in favor of church federation, and more especially W. T. Moore's article in The Christian-Evangelist of March 15, entitled, "The Dutchman's Dilemma." He speaks just like one who knows what he is talking about. D. D. McLean.

*Bowling Green, Fla.*

Brother Moore is entirely familiar with our history and has not forgotten what we started out to accomplish, as some seem to have done. The men who personally knew the fathers favor all approaches to Christian union.

—Bro. E. A. Frost, Cassville, Mo., in whose behalf we recently made an appeal, has been trying to earn something for self support, but his health has compelled him to desist, for the present. He is grateful to the few brethren who have remembered him. Referring to current discussions he says: "I do hope and pray that all of the brethren, in the discussions which may arise, will not forget their brotherly obligations to do all things in love. May God help us all to live in love." This is a timely admonition of one of God's old and disabled servants.

—A reader asks us to answer the following questions:

(1) Do the majority of the ministers of the Christian church teach that Jews, and that Emerson and Holmes and all who reject the divinity of Christ, must be lost?

(2) If it is the belief of The Christian-Evangelist that Emerson and Holmes may be saved, what is the warrant for that belief? C. S. B.

(1 and 2) We think a "majority of the ministers of the Christian church" claim no right to pass judgment upon who will and who will not be saved. They are content to affirm their belief in the divinity of Christ as the only Savior of sinners, and leave it to the great Judge who knows all conditions of outward circumstance and inward disposition to allot to each his destiny. In this position, or attitude, The Christian-Evangelist fully concurs.

—In a letter just received from Evangelist Herbert Yeuell, enclosing communications from Manchester, N. H., it appears that the Park Theater is the cheapest suitable building that can be secured for the meeting. The rent of this, with cost of advertising, and salaries of singer, pianist and evangelist, will be not less than $200 per week, with traveling expenses to be added. From this it will be seen that Bro. W. J. Wright's estimate of one thousand dollars for the cost of the meeting is a very conservative one. This, however, would be a slight cost for the establishment of a church in one of the principal cities of a New England state in which we have no church. Up to date, we have received only $32.10 in response to the notices which have appeared in The Christian-Evangelist. We are trusting there are many of our readers who will feel that they would like to have partnership in this aggressive enterprise which looks to the planting of a new church in a region of the country where we are practically unknown. All such may address their contributions to the Editor of this paper.

—We regret to learn that Madison A. Hart has decided to leave Missouri. He will close his work at Fulton the fourth Sunday in June and enter upon the pastorate of the church at Pomona, Cal., the second Lord's day in July. Brother Hart is one of the most promising of the young ministers in the state. He has brains, education and a workable spirit. During his four years' pastorate at Fulton a new parsonage has been erected at a cost of more than $3,000, the membership has been almost doubled and the offerings for missions more than doubled. He was the acting president of the lectureship this year, in the absence of Brother Frank, and his paper on the "Education of the Child in the Bible School," which the Christian Publishing Company will put in pamphlet form, was perhaps the gem of the papers presented at Canton. We can only spare him from Missouri for a needy field, and the great state of California is especially needy just now.

*DEVOTE APRIL TO THE MAY OFFERING.*

*REMEMBER*

*We have practically only one month in which to prepare.*

*DON'T NEGLECT HOME MISSIONS.*

*Help us to an offering of*

*$200,000*

*THIS YEAR.*

WRIGHT & RANSHAW,
FOR THE
AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Y. M. C. A. BUILDING,
CINCINNATI, OHIO.

—An esteemed minister on the western coast, after writing in hearty approval of our position on federation regrets our

* * *

PICTURE OF WAR ENGINE "GENERAL."

A beautiful colored picture, 18x25 inches, of the historic old engine "General," which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the Nashville, Chattanooga & St. Louis Ry.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. Danley, Gen'l Pass. Agent, Nashville, Tenn.

The Day set for the offering for Home Missions is May 6th. If every preacher who reads this paper will give the members of his congregation an opportunity to contribute on that Day, we are confident that more than $200,000 will be received this year. But it all lies with the preachers. We have no criticisms to make, no grievances to air, no complaints to utter. We rejoice in every good work under whatever auspices. But if we are to do the work expected of us we must have $200,000 this year—not a dollar less. The people will give that amount as soon as they see the necessity. We cannot reach all the people. The preachers are our sole dependence. We believe in our preachers. We are sure they will do their best to answer every appeal. Our brothers in America cry for the Gospel. We, as your agents, are doing our best to answer their cries. New fields invite us. We want to enter at once. Anything short of $200,000 will cripple our work. We appeal to the consciences of our ministers. We confidently expect an adequate answer.

W. J. WRIGHT,
Acting Cor. Sec'y

GEO. B. RANSHAW,
Field Secretary,

of The American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, O.

"unfortunate statement that sectarian churches are true churches of Christ"! If this brother can find a statement of that kind from our pen we hope he will send it in for revision. We regard the groups of believers embraced in what are called the evangelical denominations, as "Christian bodies," because they accept Jesus Christ as Lord, and are more or less perfectly carrying out his will and manifesting his life. The local churches embraced in these "Christian bodies," being composed of those who believe on Christ and who manifest his spirit, are, in our judgment, to be regarded as churches of Christ in spite of their doctrinal errors, just as the Christian church, in spite of many gross errors, in doctrine and practice, was still regarded by Paul as a church of God. Is this heresy? Neither sectarianism nor denominationalism is any part of Christ's church, the former being of the flesh, and therefore sinful, and the latter being a temporary condition of the church, growing out of historic conditions, which is destined to pass away.

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### To Establish a Church in New Hampshire.

| | |
|---|---|
| Already acknowledged | $24 10 |
| Mrs. A. L. Darnall | 1 00 |
| H. M. Mun | 2 00 |
| Fenton A. Allen | 2 50 |
| Z. T. Sweeney | 2 50 |
| Total | $32 10 |

❁ ❁

### Ohio State Convention.

The Ohio state convention will be held at Uhrichsville, May 21-24. The very best program ever arranged is promised by the managers. Under Ohio's new 2-cent-a-mile law the rates will be low and not subject to misunderstanding upon the part of ticket agents. Let those who expect to come via the Pennsylvania lines (Panhandle) remember that the station at Dennison is as near to our church as Uhrichsville. All trains stop at Dennison. Street cars carry passengers within one block of the church. Delegates will be entertained at the rate of 50 cents for lodging and breakfast.—Charles Darsie.

❁ ❁

### A Christian Only.

(Continued from Page 526.)

when we yearn for the salvation of men as Christ did, when we devote our lives, our resources, our utmost endeavor to complete the work he has undertaken. This is the test of our Christianity, the true basis of Christian fellowship, the real bond of Christian union, the very soul of the Christian church, and wherever this is found most complete the sacred name Christian most fittingly belongs. The Christ-life holds the right of way.

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### Conference for Education in the South.

A great welcome will be extended by the people of Lexington to the educational conference, which goes there upon the invitation of the collegiate institutions of central Kentucky, of the Chamber of Commerce of Lexington, and of the municipal authorities. The invitation was offered by President Jenkins of Kentucky University, at the meeting of the last conference in Columbia, S. C.

Governor Beckham will deliver the address of welcome on Wednesday, May 2, and the members will be given a reception at Sayre Institute. The two following days, May 3 and 4, will be occupied with the serious business of the meeting, which concerns the promotion of common school education among the children in the southern states.

The local committees have planned several entertainments for the visitors. A novelty to the northern visitors will be a woodland feast, when a Kentucky burgoo and barbecue will be served under the forest trees. This will be an immense affair, for it is estimated that there will be present at this conference anywhere from three to five thousand people. There will be excursions from Lexington to various parts of the bluegrass country.

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### The Centripetal Chaos.

(Continued from Page 527.)

confusion. We are entering on a time of curious groping after an ideal by many leaders who know what they want, but, strange to say, do not want to reach it in the only possible way. Federation is one of the experimental ways of seeking the goal. By its means those who have been sundered will at least learn to know and respect each other. Therefore, let us not frown on federation. It is bringing those to look over the barriers who will afterward themselves make bold to pull the barriers down.

*London, England.*

❁ ❁

### Ministerial Exchange.

Preachers are wanted for two churches; salaries, $800 and $900. Send references and postage to Charles E. Smith, 57 George street, Charleston, South Carolina.

Mrs. E. D. Long, of Angola, Ind., evangelistic singer, is open for engagements after May 1.

The church at Clinton, Mo., is in need of a pastor; salary, $1,000. Address James Havner.

A. R. Adams, Copeland, Idaho, will hold meetings for weak churches anywhere in the west for the free-will offering, after Sept. 1. His wife will accompany him as singing evangelist.

JUBILANT VOICES
A new music book for Sunday School and Devotional Meetings. Edited by Doane, Kirkpatrick, Gabriel and Hoffman. Much new material, Orders of Service, Responsive Readings, Topical Index, 256 pp., Cloth, $25 per 100, not prepaid. Returnable Sample mailed free.
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TYPEWRITER—For sale—Remington No. 2; secondhand; rebuilt; in excellent order. Price, $25.00 F. O. B. St. Louis. A great bargain.
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I CAN put to work from six to one dozen preachers (men or women) on the Pacific slope. Begin any time and continue indefinitely, traveling in interest of one of our charitable institutions; commission basis; choice of territory; rules prescribed at this office. Address Corresponding Secretary, Goldendale, Wash.

# Plan of Federation

## To Be Recommended for Approval by the Constituent Christian Bodies.

PREAMBLE.

Whereas, in the providence of God, the time has come when it seems fitting, more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service and co-operation among them, the delegates to the Inter-Church Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this conference for their approval.

PLAN OF FEDERATION.

1. For the prosecution of work that can be better done in union than in separation a council is hereby established, whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

[Here follows a list of 30 Christian bodies.]

3. The object of this Federal Council shall be: (1) To express the fellowship and catholic unity of the Christian Church. (2) To bring the Christian bodies of America into united service for Christ and the world. (3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches. (4) To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life. (5) To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows: Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a president, one vice president from each of its constituent bodies, a corresponding secretary, a recording secretary, a treasurer, and an executive committee, who shall perform the duties usually assigned to such officers. The corresponding secretary shall aid in organizing and assisting local councils and shall represent the Federal Council in its work, under the direction of the executive committee. The executive committee shall consist of seven ministers and seven laymen, together with the president, all ex-presidents, the corresponding secretary, the recording secretary and the treasurer. The executive committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill any vacancies. All officers shall be chosen at the quadrennial meetings of the council, and shall hold their office until their successors take office. The president, vice presidents, the corresponding secretary, the recording secretary and the treasurer shall be elected by the Federal Council on nomination by the executive committee. The executive committee shall be elected by ballot after nomination by a nominating committee.

10. This plan of federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each body voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies. This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented. It shall be the duty of each delegation to this conference to present this plan of federation to its national body, and ask its consideration and proper action. In case this plan of federation is approved by two-thirds of the proposed constituent bodies the executive committee of the National Federation of Churches and Christian workers, which has called this conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

# Alexander Campbell on Sectarianism

*When Alexander Campbell was censured by an "Independent Baptist" for remaining among Baptists and admonished that he might as consistently have felllowship with Pedobaptist sects, he expressed himself, in "The Christian Baptist," Vol. III, page 238, as follows:*

"I have tried the pharisaic plan, and the monastic. I was once so straight, that, like the Indian's tree, I leaned a little the other way. And however much I may be slandered now as seeking 'popularity' or a popular course, I have to rejoice that to my own satisfaction, as well as to others, I proved that truth, and not popularity, was my object; for I was once so strict a Separatist that I would neither pray nor sing praises with any one who was not as perfect as I supposed myself. In this most unpopular course I persisted until I discovered the mistake, and saw that on the principle embraced in my conduct, there never could be a congregation or church upon the earth.

"As to 'the purblind Pharisee who strains out a gnat and swallows a camel,' because he will not have full communion with all the evangelical sects in the mass, I have to remark, that it is not optional with me or you whether we would have Christian communion with them. They have something to say upon that subject; and here, once for all, it must be noted, that my having communion with any society, Baptist or Pedobaptist, depends just as much upon them as upon myself. Some Baptist congregations would not receive me into their communion, and if any Pedobaptist society would, it is time enough to show that I am inconsistent with my own principles when any 'evangelical sect or congregation' shall have welcomed me to their communion, and I have refused it. At the same time, I frankly own, that my full conviction is, that there are many Pedobaptist congregations, of whose Christianity, or of whose profession of Christianity, I think as highly, as of most Baptist congregations, and with whom I could wish to be on the very same terms of Christian communion on which I stand with the whole Baptist society."

"Dear sir, this plan of making our own nest, and fluttering over our own brood; of building our own tent, and of confining all goodness and grace to our noble selves and the 'elect few' who are like us, is the quintessence of sublimated pharisaism. The old Pharisees were but babes in comparison to the modern: and the longer I live, and the more I reflect upon God and man—heaven and earth—the Bible and the world—the Redeemer and his church—the more I am assured that all sectarianism is the offspring of hell; and that all differences about words, and names, and opinions, hatched in Egypt, or Rome, or Edinburgh, are like the frolics of drunken men; and that where there is a *new creature*, or a society of them, with all their imperfections, and frailties, and errors in sentiment, in views, and opinions, they ought to receive one another, and the strong to support the infirmities of the weak, and not to please themselves. To lock ourselves up in the bandbox of our own little circle; to associate with a few units, tens, or hundreds, as the pure church, as the elect, is real Protestant monkery, it is evangelical pharisaism.

"If we would heal the sick, we must visit them; if we would restore the lame, we must take them by the hand; if we would correct, inform, or reform erring Christians, we must do as the Savior did; —bear with their weaknesses. We must seek every opportunity of converting the sinner from the error of his way, of instructing the weak and feeble-minded. It is lame charity which requires all its objects to be as rich, as wise, and as strong as ourselves. And the history of the world does not afford one instance of any man, or set of men, reforming, or restoring, or enlightening, or comforting the society from which they separated. And the systems and sects which they built, in the lapse of a few years, were as much in need of reformation, as those from which their founders separated."

* *

### A Commendation.

In point of fact The Christian-Evangelist always strives to accept advertising from reputable and responsible concerns only, and quite generally succeeds in this effort.

In the very nature of things, however, we are sometimes in a better position to speak positively concerning one advertiser than of another. General information is usually reliable, but specific information is much more so. Our advertising manager has taken pains to investigate the standing and reputation of the Apex Manufacturing Company (see advertisement on last page of this issue), and as a result we feel gratified in presenting the propositions of this concern to our readers, being confident that in doing so we are rendering to them quite as much service as we are to the Apex Manufacturing Company.

The company is incorporated under the laws of Illinois, with an authorized capital of $150,000. Its officers are: John J. Pitts, president; Abel Brooks, vice president; R. T. Lain, treasurer, and J. A. Harrison, secretary and general manager. All are leading citizens of Bloomington, Ill. The president is an officer in the First Baptist Church, the other three officers are active members of the Christian church in that city.

The concern itself is the result of the combination of the following favorably known vehicle manufactories, viz.: The Keystone Carriage Company, of Cincinnati, and the Columbus Vehicle Company and the Parsons Vehicle Company, both of Columbus, O. It has a well-equipped plant and a large force of experienced workmen. Not being a member of any trust or combination it is absolutely free in its dealings with its customers, and, selling direct, is able to make a fair profit and yet sell at a lower rate than that charged, necessarily, by the retail dealer. They have issued a splendid catalog of 80 pages (a real work of art), illustrating and describing their vehicles, harness and saddles, which can be had for the asking. In their publication they tell of the material entering into the manufacture of each separate part, and the method of construction. The book is not only decidedly handsome but exceedingly interesting. Every reader of this paper who contemplates the purchase of anything in their line will do well to write for a catalog and examine it. It will surely detract nothing from the attention you will receive to mention that you are a reader of The Christian-Evangelist. The Apex Manufacturing Company give a binding guarantee, signed by an officer of the company, with every vehicle sold.

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# NEWS FROM MANY FIELDS

## The St. Louis Letter.

At a recent meeting of the ministers of St. Louis and vicinity 81 additions to the various churches were reported, 34 by confession and baptism. Compton Heights reported 11, with 7 baptisms; Hamilton Avenue, 8, with 2 baptisms; The First, 18, with 2 baptisms; Hammett Place, 3, no baptisms; Lansdowne (Brother McFarland's meeting), 25, with 17 baptisms; Fourth Church, 4, with 2 baptisms; Union Avenue, 7, with 4 baptisms; Carondelet, 1, with no baptisms; Maplewood, '5, with no baptisms.——George L. Snively has been called to the Second Church and will preach on Lord's days and attend to business in the Christian Publishing Company during the week. We hope to hear good reports from the Second.——The Compton Heights church now has four Christian Endeavor Societies, or rather four departments of the Christian Endeavor Society—Junior, Intermediate, Young People's and Senior department. All are in most excellent condition. All but the Juniors hold their meetings at the same time in different parts of the church, Sunday at 7 p. m. The Juniors meet on Friday at 4 p. m. The First Church has the largest Senior society among our people in the city; Union Avenue has the largest home Bible school in the city, with the Fourth and Compton Heights close seconds. Compton Heights has the largest number of children under its care of any of our churches, having three Bible schools, with about 800 pupils in all.——Brother Jones, of East St. Louis, and Bro. C. O. Reynard, of Alton and Lansdowne, Ill., are two promising young men of the East Side, who take part with us in our regular ministers' meetings.——At a recent meeting of the City Mission Board it was decided to purchase a lot in Carondelet and move the work there to a more suitable location. We hope to have a suitable house for that work all completed and paid for by the time of our centennial celebration. Brother Ireland has worked hard in that field and deserves better accommodations.——Compton Heights is trying a rather unique plan to pay off the church debt as the notes come due. One day in the year is set apart as church debt day, and every member is asked to give his income for that day toward the debt. We hope in this way to meet our notes promptly and at the same time avoid a specially heavy burden on the people at any one time. The members are enthusiastic over the plan, but so far as that is concerned they are generally enthusiastic over every advance in the Master's work.

The state lectureship has come and gone. It was good, but not so good as it might have been, nor as good as it may be made. The addresses were good and if length is any indication we would say that the writers put a great deal of time on them. At least several of them put a great deal of time into reading them. We may be out of harmony with our brethren, but we think that any man who is capable of writing an address for such an occasion as a state lectureship ought to be capable of bringing it to within forty minutes. No man can hope to say all that may be said on the subjects discussed at such meetings, and any one capable of writing for such an occasion ought to be able to say enough in forty minutes to get the subject fairly before the assembly. Hence, if we were making rules to govern our lectureships we would limit the first speaker to forty minutes, and the reviewer to thirty minutes. We would so notify them when assigning the subjects, and when the time assigned them had expired have the chairman call them down, and if the chairman did not do it we would call him down.

While we are criticising we wish to speak of another matter that seems to need some attention. We wish the ladies would either change the style of the hats they wear to church or take them off. We feel sure that Paul never had any experience with the kind of hats that are worn these days, or he would never have advised the women to keep them on in meeting. It is not often that we ministers get to sit in the audience, hence we do not know the trials through which our auditors pass week after week. But recently we have had a little taste of it. Together with big hats and one hour and ten minutes and one hour and a quarter speeches, we have larger sympathy with the people who sit in the pews than ever before. How can one be converted unless he hear the sermon? How can he hear and enjoy the sermon unless he see the preacher? How can he see the preacher behind such hats? We are in perfect sympathy with that rendering of the text that makes it read, "Top not come down."

Canton is one of the delightful small cities of Missouri. The people have hearts as big as the hill and college both together, and such good things to eat, and so much, and such a cheerful welcome; such hospitality can not be excelled even in Kentucky.—F. N. Calvin.

### A CHANCE TO MAKE MONEY.

A large number of your readers sent me recipes for removing stains from my dress. I thank them all. In answer to inquiries regarding the fruit business, I would say, I made $121. last week, sold directions to 121 families; people pay $1. for directions quickly. I have berries, grapes and peaches a year old, fresh as when picked. I do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and costs almost nothing. I feel it my duty to give my experience, as anyone who will try, should make one or two hundred dollars in a few days right round home. I will mail a bottle of fruit and complete directions to you, for 21 two cent stamps, which is only the cost of bottle, fruit, mailing case, postage, etc. Address Francis Casey, No. 201 W. 111 St., Block 10, New York, N. Y. With a bottle of fruit for people to see and taste, you should sell hundreds of directions.

* * *

## Oregon.

We are nearing the time of our "annual meeting" and several churches have sent no offering to the larger work of the state, and a good many pledges are yet unpaid. Get ready for Turner, June 21 to July 1. We hope to have Victor Dorris as chief speaker, and we will have the presence and help of F. M. Rains, R. P. Shepherd; of California, and A. L. Chapman, of Washington. All the national societies will be represented by able speakers.

March witnessed the closing of several good meetings, which have added something like 175 to the membership of the churches. The men in the field are doing splendid work. I am glad to be permitted to spend April largely in helping the pastors of this state in preparing for the "May offering." Last year Oregon stood twelfth in the amount given by states and third in the average gift per member, yet our gift was only $1,344 and the average 13 4-5 cents each. Just 43 churches made offerings, and only 17 of these were on the roll of honor. Of the $1,344 given in last year's offering the church at Athena gave $360, leaving $1,000 for the other churches. If I have things straight, for the $1,344 that Oregon gave, the A. C. M. S. is returning to this state through the O. C. M. C., "living link" work in eastern Oregon and by gift to the church at LaGrande, the sum of $1,400. Of this the State Board receives $750, the $650 going directly into eastern Oregon.

Let us push this year's offering until it shall be worthy our great "plea" and shall permit our gift to go far beyond our borders and aid the 23 other states more needy than our own.—F. E. Billington, Corresponding Secretary O. C. M. C., Cottage Grove, Ore.

* * *

## From the Crescent City.

The Soniat Avenue Christian Church of New Orleans has recently held a successful evangelistic series of meetings with E. L. Crystal, of Baton Rouge, as our leader. We call this a successful meeting, although there were only 11 additions—8 baptisms. A dozen additions here is equal to 100 in many other places. Brother Crystal is an excellent evangelist and song leader. The meeting continued three weeks. It was my privilege to speak for Brother Crystal's congregation in Baton Rouge while he was here. That is an heroic band of Disciples, and they are struggling manfully under a heavy debt. Brother Crystal is doing a good work there, which is supported jointly by the C. W. B. M. and the A. C. M. S.

Our Louisiana churches are making progress in state missions. The offerings excel many of our old and wealthy churches in the central states. Soniat Avenue gave $86; Monroe, "the baby church," $50; Alexandria, $55; Shreveport, $150; Leesville, $125; Crowley, $12; Lake Charles, $200. Where is there a better record than that?

Since our meeting closed at Soniat Avenue there have been three additions by letter, and the letters were of recent date! If only our people would unite with us before their letters mildew and their hearts suffer from fatty degeneration! A man of good promise is in jail here for forgery, whose wife has carried her church letter in her trunk for four years. There was a time when he would have come into the church if his wife had made the start.

The second anniversary of the organization of the Soniat Avenue Church by the American Christian Missionary Society has just passed. Organized with 23 charter members, there were 39 when I came here, 15 months ago. In two years the original number has been almost multiplied by four. In the 15 months 51 have been added, and there are now something over 60 active members. The past year the church gave $502 to missions and benevolences outside of the local work. The church is planning to pay off a note of $600 due the Church Extension Board July 1. We have a splendid property worth about $8,000. All this work has been possible only through the aid of the American Christian Missionary Society. For fifty years and more we have had but one church in this city, but now we have a second, which is already as large as the first and just as efficient. We should soon have a third church in this city.
—Marcellus R. Ely, New Orleans.

* * *

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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*W. DAVIESS PITTMAN.*

## Illinois Notes.

We are happy to welcome Lee Tinsley back to Illinois. This, we believe, means a strong and great church at Olney, if the church gives the co-operation and support which it is competent to do. ——We hope E. W. Sears will be able to do a great work in his new field at the good old church of Vienna.——J. W. Watters has entered one of the strong churches of Illinois in taking up the work at Niantic. The field in some respects is undeveloped, but great possibilities are before it. ——We welcome G. W. Thompson from Missouri to the good field at Robinson. The harvest is great and laborers few in that part of the state. ——We trust that J. A. Clemens and the Waverly church will be successful in greatly enlarging the work.

Returns from Education day continue to remind us that preachers and churches, at least some of them, are awake to the importance of the Christian college which trains most of our aggressive ministers, leaders and missionaries for the Lord's work. There is no disparagement to the man who is heroically fighting the battles of the Lord without thorough training, for none deplore the want of liberal equipment more than he. But in this age of learning and complications we must have more men especially fitted to carry on the aggressive warfare of the kingdom of God.

Fifty-seven churches have observed Education day and reported up to date. This is the largest number we have ever had in Illinois, and we wish we knew the interest manifested in other states. The work is at the very foundation and will give power and efficiency to every department of Christian effort. The amount contributed is $1,263.96, with more to follow. This is a small sum, but a good beginning. The average is $22 for each contributing church. Some of our stronger churches are not in this fellowship. Only about one church in eight made any effort so far.

The offering on Education day by the church at Eureka was $423, Paris $133, Bloomington (Second Church) $64.50, Rock Island $42.25, St. Augustine $37.90, Decatur $30. These are the larger givers, although some small churches did nobly. If space permitted all would be printed, with the preachers' names.

Strenuous life and constant exposure seemed to make it necessary to give up the work for a time. I sought the balmy breezes of the south, and with my good wife spent a month at Hammond, La. It is a pleasant little city of about 2,500 people, 53 miles north of New Orleans, on the Illinois Central railroad. Its artesian water, ever-blooming flowers and lovely sunshine made it a place of delightful retreat from the snow and ice and winds of Illinois. The population is about half white and half black. More than half the white population are from the north, Iowa, Illinois, Michigan, Indiana and Ohio making the larger contributions. The great industry is lumber making. Large pine logs are brought in by ox wagons and tram railways from near-by to ten miles away. Strawberries and vegetables are raised in considerable quantities. We found a delightful church of Christ of about 80 members. Frank Lanehart is the much and justly loved minister, who gives all his time to them. The Sunday-school, Christian Endeavor Society, C. W. B. M. and the ladies' aid would compare favorably with any church of equal size in the north. Three times the church has been on the roll of honor for its missionary offerings. No wonder it is happy and prosperous.

John A. Stevens, the state evangelist for Louisiana, held a short meeting during our stay, and several were obedient to the faith. He is rapidly enlarging the work of the state. There are not a great many churches in the state, but every one has regular preaching. He considers it his business to see that they do. He is a man of splendid ability in the pulpit, as well as a good organizer and manager of the King's business. His wife is a most competent leader of the music in his meetings and helper in every way. We shall gratefully remember the friendship and social fellowship of Brother Lanehart and his noble flock.

We found New Orleans a typical southern city, although the business man of the north is not unknown. There is a large section where the houses for miles are low and poor, occupied by foreigners. I asked a friend if these people were all really poor or did they just choose to live this way. He said, "Nobody knows." He then related how one of the men, a fruit vender, had a concession to have a stand on the street outside of a large store. As the time for a new lease approached, the merchant objected to the landlord's re-letting the concession to the dago again. The owner of the building so notified the dago, but before time to close up the new lease the dago had bought the entire building and notified the merchant to move out. So "nobody knows."

Two small churches of Christ are found in the city. The first was reorganized by Alexander Campbell and D. P. Henderson, in 1857. It has a modest home, a membership of less than 100, to whom A. C. Harris ministers. About two years ago Evangelist Stevens organized the second church further out in the residence portion. It has about an $8,000 property, a membership of about 80 souls and a good Sunday-school and other departments of usefulness. M. R. Ely is the minister. Brother Crystal, of Baton Rouge, and he were holding a meeting; several had confessed Christ. The leading spirit about the church is Brother Denholme, formerly of Missouri, who sends his Christian love to THE CHRISTIAN-EVANGELIST family.

The Home Missionary Society is doing wise work in the state, and our colleges are contributing noble men to carry forward the work. May the Lord bless the men who struggle in the sunny southland.—J. G. Waggoner, Eureka, Ill.

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## Northern Ohio Notes.

J. L. Deming, of Norwalk, has been preaching every Sunday afternoon for several months at Clyde, and now has an embryo church ready for organization. The fund being raised by the Endeavor Societies of the state will probably be used to support a pastor there. Already Brother Deming has another point in view where he proposes to do a similar work. The Norwalk church has bought a lot in the best location in the city. ——The Galion church is preparing to build. I was over to preach for them recently, and took pledges for the building fund. A very desirable location, much better than the present one, is likely to be secured. Charles A. Pearce deserves much credit for his faithful work during the past three years, under very great discouragements.——Under the leadership of J. K. Shellenberger the Wooster church has bought a building site in a much better location. A new building in that college city will mean much for the work of the entire state.——S. H. Forer, recently minister for the Fourth Avenue Church, Columbus, has cast his lot with the Presbyterians and will serve the First Presbyterian Church at Norwalk.——The splendid new Central Church of Marion was dedicated April 8. I preached the dedicatory sermon and am conducting a short meeting. Three years ago a little band of people from the First Church organized this church and undertook the erection of a building that would be a credit to our cause in the state. A fine location was selected that commands the best residence section of the city and only a few blocks from the business center. The new church is built of cement blocks and looks as well as if built of the finest stone. It cost only $13,000, but is equal to any $25,000 building that I have ever seen. O. D. Maple has been the capable director general of this great work.——W. H. Pinkerton, of Paducah, Ky., conducted a home missionary rally at Mansfield. His address at night was one of the very best that I have ever heard, and I try to hear every well-known speaker in the nation at least one time.

I went over to Connersville, Ind., to hear Scoville and to claim his promise made to me when we were working together in Chicago, that if I would come to Mansfield he would hold a meeting for me. After hearing him again I am persuaded that no other living man can do what he is doing. If Torrey or Chapman were to try to hold meetings for individual congregations it would soon be seen that they can not do what he is doing. I predict that when he begins union evangelistic work he will do what Torrey and Chapman have never been able to do. Next year he will be with us in Mansfield.

Byron C. Piatt, of Ashland, who has been engaged in anti-saloon work for some time, is ready to locate again as pastor when a suitable opening presents itself. I believe him to be eminently fitted for evangelistic work and advised him to undertake it. He has consented to do so if the churches desire his services. I hope he will receive many calls for meetings at once. I would esteem it an honor to be instrumental in causing such a good man to enter the field that offers the greatest opportunities of any that the world presents to-day.

The work at Mansfield continues to prosper beyond all our hopes. This is truly a great church. If I am able to enlarge its missionary spirit it will be a model church.—Bruce Brown, Mansfield, O.

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# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

## HOT FROM THE WIRES.

Special to The Christian-Evangelist.

Kansas City, Mo., April 23.—Six hundred dollars subscribed for Permanent Fund last week. Good.—T. A. Abbott.

Special to The Christian-Evangelist.

Marion, O., April 22.—Fine interest; three good meetings to-day; 33 additions first two weeks; time limited.—Bruce Brown.

Special to The Christian-Evangelist.

Jacksonville, Fla., April 23.—Martin meeting closed with 119 additions. Sectarians fought meeting from start to finish. Church is greatly benefited.—Rufus A. Russell.

Special to The Christian-Evangelist.

Paducah, Ky., April 22.—Meeting a week old; 23 confessions, 10 otherwise at Tenth Street; great interest, crowded house.—Bernard W. Bass; W. J. Hudspeth, evangelist.

Special to The Christian-Evangelist.

Lafayette, Ind., April 23.—Twenty-two to-day; 143 total; 254 in Bible school; the largest attendance in years. J. O. Rose preached at men's meeting in the afternoon. We close Sunday night.—Brooks Brothers.

Special to The Christian-Evangelist.

New York, April 22.—One hundred and forty added to date; went to Harlem opera house to-night; it seats 2,000 and both balconies and every part all crowded; 14 confessions and 43 signed cards; rent $130; collection for San Francisco $275.—Scoville and Smith.

Special to The Christian-Evangelist.

Hopkinsville, Ky., April 23.—Meeting one week old; 17 additions yesterday; 65 to date; twenty-five hundred at tabernacle meeting yesterday; Pastor H. D. Smith greatly beloved and an organizer. R. H. Crossfield, evangelist; Leroy St. John, singer.—D. F. Smithson.

Special to The Christian-Evangelist.

Chattanooga, Tenn., April 23.—Simultaneous revival in progress; Evangelists Buchanan and Gardner, Austin Tinsley and Clarence Mitchell, R. H. Fife and S. B. Sanders; 243 additions to date; big communion service yesterday; splendid address by Clarence Mitchell on Christian unity.—Henry Schwan, Secretary.

### Alabama.

Mobile, April 13.—Our three weeks' meeting has just closed, with 47 additions—35 by baptism. L. D. Sprague, of California, Mo., had charge of the music.—Claude E. Hill.

### Arizona.

Douglas, April 16.—We have just closed a 13 days' meeting, resulting in 21 additions—15 by confession. This was the best meeting ever held in this city.—S. W. Jackson.

### Arkansas.

Bentonville, April 16.—Three additions at regular services yesterday.—J. W. Ellis.

Fayetteville, April 20.—Three confessions Sunday.—N. M. Ragland.

### Australia.

Adelaide, April 16.—Seventy confessions in 12 days; great interest; tabernacle crowded at meetings for men only. A. C. Rankine is the regular minister. There were about 200 additions during the meeting in Sidney.—John T. Brown.

### California.

Palo Alto, April 16.—Eight confessions yesterday. All departments of church work in good condition.—Charles L. Beal.

Selma.—L. R. Thomas, of Tuscola, Ill., has just closed a splendid meeting, resulting in 20 additions. The church and community has been greatly benefited.—D. Stewart.

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### Colorado.

La Junta, April 17.—Three additions recently—1 by confession, 2 by statement; interest and attendance good in all departments.—A. L. Ferguson.

Pueblo, April 16.—Two additions yesterday, making 100 since June.—J. A. Shoptaugh.

### Idaho.

Weiser, April 16.—Three additions yesterday.—G. M. Read.

### Indiana.

Fort Wayne, April 16.—Six additions at the West Jefferson Street Church yesterday. I have just held a short meeting at Harlan, with 35 additions.—E. W. Allen.

North Vernon, April 16.—A three weeks' meeting, conducted by Charles W. Mahin and wife, closed with 35 additions—24 by baptism.—G. B. Baird, Indianapolis, Ind.

Muncie, April 16.—Our two weeks' meeting with home forces has just closed with 70 additions—35 by confession. There have been more than 100 additions since W. H. Allen took charge, Dec. 1, 1905.—E. P. Wiles.

Flora, April 20.—Four confessions recently.—A. B. Houze.

North Vernon, April 16.—I have just closed a three weeks' meeting, with 36 additions—23 by primary obedience, 6 from other religious bodies, 6 by letter and 1 reclaimed. The church is now in good condition and ready for splendid work under the leadership of G. B. Baird, the pastor. The Sunday-school was increased from 48 to 107. Mrs. Mahin assisted me as song leader.—Charles W. Mahin, Evangelist.

### Indian Territory.

Wagoner, April 20.—Meeting still in progress; interest increasing. Wood and Lucey are the evangelists.—D. M. Harris, Pastor.

### Iowa.

Brighton, April 16.—Our meeting 15 days old, with 14 additions—12 by confession, 2 by letter; good interest; large audiences.—Carl C. Davis.

Clinton, April 15.—Meeting with home forces three weeks old, with 18 added—16 by primary obedience. Simultaneous campaign in the various churches closed last week, but we will continue indefinitely; outlook most promising.—Victor F. Johnson.

### Kansas.

Asherville, April 9.—One confession yesterday.—G. P. Clark.

Manhattan, April 16.—Two confessions yesterday.—W. T. McLain.

Hoxie, April 18.—Two confessions last night; 66 to date. Mrs. Wallace, of Salina, is assisting as singer. I will hold meetings for free-will offering during the summer.—N. A. Stull, General Evangelist.

### Kentucky.

Vanceburg, April 19.—I closed a very successful meeting, with 25 additions. The church is now united and in a position to do good work—S. R. Maxwell, Evangelist.

Owensboro, April 11.—The "Martin family" have just closed a four weeks' meeting, resulting in 97 additions, mostly by confession. Miss Edna and Mr. Elbert Martin assisted as musicians.—R. H. Crossfield.

### Michigan.

Grand Rapids, April 19.—Thirty-six added in one week—29 by confession; we continue. W. A. Bellamy is the pastor.—L. J. Bennett, Evangelist.

### Missouri.

Farmington, April 17.—We have just closed a four weeks' meeting with R. H. Lampkin and the church at Dexter, Mo. The result is 14 additions and the church aroused to a greater effort next year. Brother Lampkin did the preaching and proved himself to be one of our strongest men in his presentation of our plea. He can be secured for one or two meetings this summer. Mrs. Zeran's solos were a marked feature of the meeting.—John S. Zeran, Singing Evangelist.

Glenwood, April 20.—We have been here three weeks. We found the church disorganized and almost entirely depleted. We have reorganized them and have had 33 additions, 15 by confession and the remainder by letter and from other religious bodies. Arrangements are now being made to secure a minister.—C. O. McFarland and Wife, State Evangelists.

### Nebraska.

Deweese, April 7.—I have just closed a short meeting, with 14 additions—8 by confession, 2 by letter and 3 from another religious body, and money raised to rebuild the church. I begin at Carthage, S. D., April 8.—Joel Brown.

### Ohio.

Beallsville, April 18.—Four confessions recently.—Ferd P. Schultz.

Coshocton, April 16.—Four confessions since our meeting.—J. N. Johnston.

Dayton, April 17.—Fourteen added at the Central Church Sunday—7 by confession; 10 other additions since last report.—I. J. Cahill.

Hamilton, April 16.—Twenty-one added to the Lindenwald Church since our meeting closed, Feb. 11—6 by confession.—W. H. Hedges.

Quaker City.—I recently closed a meeting resulting in 50 additions—46 by confession and baptism, 3 reclaimed and 1 from another religious body. J. F. Ryan is the pastor. Mrs. Taylor assisted me as singer.—J. J. Taylor, Evangelist, Lexington, Ky.

### Oklahoma.

El Reno, April 21.—Thirty-four additions to date—26 by primary obedience; meeting will continue about ten days. O. L. Smith is the pastor. Mrs. J. C. Powell, of Bloomington, Ill., has charge of the music. I go next to Villa Grove, Ill.—Harold E. Monser.

### Pennsylvania.

Pittsburg.—Fifteen additions at the East End Church Sunday—8 by confession. The Bible school offering was $18.20. John G. Slayter is the pastor.—W. R. Warren.

### Philippine Islands.

Vigan, March 1.—Baptized last week: Six at Sto. Domingo, 8 at Cabugao. Augustin Belisario reports 4 at San Jose.—Hermon P. Williams.

### South Carolina.

Charleston, April 16.—Two added by baptism since last report. We raised our apportionment for foreign missions.—Charles E. Smith.

### Tennessee.

Chattanooga, April 17.—Our four churches are engaged in a simultaneous campaign. The report for the two weeks is: Walnut Street Church, Fife and Saunders, evangelists, 68 additions; Highland Park, Mitchell and Schwan, evangelists, 42 additions; Sherman Heights, Buchanan and Gardner, evangelists, 28 additions; East Lake, Finley and Hart, evangelists, 21 additions.—Roger H. Fife.

### Texas.

Dublin, April 16.—We are in a splendid meeting; 35 additions to date. Edith P. Steinbrook, of Mineral Wells, has charge of the music. A. L. Clinkerbeard is the pastor. My next meeting is at Palestine, Tex.—H. A. Northcutt.

### Washington.

North Yakima, April 16.—Two confessions yesterday. The Junior Society raised $18 on its pledge to orphanage work in India.—Morton L. Rose.

Ellensburg, April 17.—Our meeting closed with 127 additions. Kellems and Shaffer were the evangelists. We hope to begin the erection of our new building at once.—C. H. Hilton.

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## *Christian Endeavor*

***By GEO. L. SNIVELY***

*May 6, 1906.*

### THE WHEAT AND THE TARES.

**—Matt. 13:24-30.**

*(Consecration Service).*

**DAILY READINGS.**

| | | |
|---|---|---|
| M. | The Savior's Parable. | Matt. 13:24-30. |
| T. | Successful Sowing. | Phil. 1:1-11. |
| W. | The Source of Increase. | 1 Cor. 3:4-8. |
| T. | Fruitfulness Desired. | Col. 1:9-17. |
| F. | Tares Among the Wheat. | John 6:66-71. |
| S. | Unproductive Work. | Eph. 5:8-12. |
| S. | Topic. | |

There are tares in fields where the units are congregations as well as where they are individuals. Those churches that are lukewarm, nonmissionary, that are rearing no ministers of the Gospel and are not preparing mortals for the skies are surely as tares.

This parable forewarns us against being too sanguine of absolute purity and perfectness in Zion. Though there be tares in the church, the Lord's plans are not frustrated. With all its imperfections, he will yet accomplish with it all he designed while giving his life for its establishment.

It is often that tares are degenerates from good grain. There may be no power in vigorous wheat to transform the tare back into a useful plant, but by its own health and life it may prevent degeneration. So with us, health is more contagious than disease, and we may save many from spiritual deterioration and we may even make good wheat of some now appearing to be only tares.

Many would fondly so interpret this parable as to have the wheat represent church members, and the tares those who have never made a profession of religion. But here, again, judgment seems to begin in the house of God. The contrast is not between men of the world and men of the church, but between the fruitful and unfruitful professor. It is fearfully possible for one to be an office bearer in the church for years and attend all the prayer-meetings and yet at last be found in the bundle of tares.

The same shine and showers nourish the tares that bend low the grain with its weight of wealth; but after the sickle, one is burned and the other treasured with care. It is so in fields of humanity. The unjust share the prosperity of the good. At times they seem to get more than their share, but harvest comes, the sickle falls and their destinies are seen to be most variant. The tares are burned with the fire that is not quenched, but the good are borne in triumph home, beautiful trophies of redeeming love in the harvest home of souls.

The tares and wheat in society may be easily distinguished by the discerning. In the former class we immediately place the brewer, saloonist and gambler, and with them, no matter how refined and well educated they may be, all who devote themselves to the fashionable rounds of idleness, whether men or women. Those who take more from the common store house of the community than they produce are tares. With the wheat we classify servant and savant, peasant and prince, regardless of financial, educational or hereditary differences, provided only they add to the world's stock of good, material, moral, emotional and spiritual.

In the exchange only those are called producers—the "wheat" of society—who bring golden treasures from field or mine, wring them from inventive genius, or enhance values by transportation or combination of commodities. But there are producers of higher values. He who comforts the sorrowing, gives courage to the faltering, by chisel or brush communicates new conceptions of beauty and idealism, writes a song multitudes chant while rising to higher levels of thought and life, or plants the hope of immortality and glory in a human heart, God and all whose opinions we prize hold among the real producers—"the wheat of humanity."

* * *

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## *Sunday-School*

*May 6, 1906.*

### THE PARABLE OF THE TARES. —Matt. 13:24-30, 36-43.

Memory verse, 30.

GOLDEN TEXT.—Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

This lesson is based on another of the parables spoken at the Sea of Galilee. The parable of the tares is closely akin to that of the sower in the subject matter of the picture which is used to convey the religious truth. Both are parables of the farm and represent the development of character and of the spiritual life under the figure of the growth of seed. But while the parable of the sower exhibits the different results of good teaching on the hearts of different kinds of men, the parable of the tares shows the outcome of good and bad teaching when applied to the same sort of human nature.

The parable of the sower takes no account of the existence of any but good seed in the world, and any failure of fruitfulness appears as the result of unreceptiveness or unproductiveness on the part of man. But there is a contagion of evil as well as of good. There are evil motives and suggestions which pass from life to life, which are so widely disseminated that they seem a part of the very air that we breathe. Even good natures may be corrupted by them. The question of responsibility is not here raised, but the question of consequences is clearly answered. However good may be the soil, tares bring forth tares. Weeds come from weeds as surely as wheat from wheat. Admirable qualities of heart and mind and high native endowments are no guarantee of a rich harvest of character. The harvest will depend upon the kind of seed that is received and allowed to germinate and grow in the life. Better a small crop of wheat from poor soil rightly sowed, than a luxuriant harvest of thorns from rich soil occupied by evil.

The parable of the tares is an answer to that easy and false philosophy of life which demands that sin be immediately punished and that righteousness be indicated without delay, and that loses faith in God and attacks the whole moral order of the universe on observing that this program is not always carried out. Why does the good man suffer and why, if there be a good God, do the wicked flourish? This was the question which puzzled Job. He saw that the simple philosophy of his three friends, who made sin and suffering inseparable and could not imagine virtue and happiness apart from each other, was too simple to be true. It did not take account of all the facts. The same problem of suffering and evil has busied many generations of philosophers and bothered many plain people.

Why are the wicked allowed to prosper? Because the social fabric of humanity is too complicated to permit the prompt punishment of every sinner without inflicting undeserved suffering on the righteous. If the world were constructed on a basis of absolute individualism, doubtless it would be arranged that sin would get its immediate and just reward. But no man liveth to himself. As the roots of wheat and tares are intertwined in the field, so are the interests of the righteous and the wicked closely connected. And so, rather than pull down the whole fabric of society in order to punish sinners, God can afford to be patient. But justice will yet be done. There will be a final reward and punishment.

"The field is the world"—not the church. The parable is sometimes cited in support of that conception of the church that it should include good and bad alike, and that the bad should be allowed to remain in it. But this is not the application of it.

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## *Midweek Prayer-Meeting*

*May 2, 1906.*

### THE UPPER CHAMBER.—Acts 2:1-12,37.

Pentecostal gleamings: Joel 2:28-32, Zech. 1:12-17, Is. 46:12,13, John 14:15-21, John 14:25-29, John 16:7-14, Acts 1:4-9.

The tongues of fire most appropriately symbolized the presence of the Holy Spirit. He comes to destroy that which is unholy and destructive, even as a consuming flame; his testimony glows with light and power; his indwelling makes men's hearts burn within them with love for their Redeemer and with kindling thoughts of the glory of the Father to be revealed in them.

Those men went from that audience with God and so preached as to convict men of righteousness, of sin, and judgment. With desperate earnestness sinners asked, "What must we do?" and before the sun went down on that Lord's day, 3,000 souls had been saved as brands from the burning. Let us prepare ourselves for this heavenly enduement and then go forth and tell of Jesus and his love and we also will have souls for our reward.

The Holy Spirit did not long manifest himself through the apostles till it was noised abroad, and "the multitude came together." O that in our churches were more men and women through whom the same Holy Spirit might be manifested to men and speak to them! "Create in me a new heart, O God, and renew a right spirit within me," that I may help draw all men unto thee. Eloquence, sensationalism, persistent invitations, all have their part in filling our churches, but naught else will so avail as Spirit-filled communicants.

The miraculous works of Bible times are still wrought by the Lord, though different methods may be employed. He still changes water into wine, and hangs it in purple buckets on the hills. On Pentecost his disciples preached the new Gospel in 20 languages, but through the operation of his Spirit on the hearts of men, schools have been established wherein students have learned to translate the Scriptures into 400 dialects and give to manifold more the Gospel than heard it on that historic day. The Lord's arm is not shortened and we live in the most miraculous of ages.

Those going forth from that upper room "spake as the Spirit gave them utterance." "May the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." Had the followers of Jesus continued to speak in matters religious only as inspired by the Spirit none of those sad chapters of church history telling of division, sectarianism, persecution and of resulting indifference and infidelity had ever been written. Let us cultivate more and more the grace of speaking the dialect and sentiments inculcated in the early disciples in that sacred upper room.

Here was the supreme fulfillment of Joel's prophecy of 800 years before: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." The prophets never had the Spirit in such measure—Jesus had not yet come. That to which they looked forward with such eagerness, for the Comforter which Jesus also promised and for which he bade apostles wait had now come in fulness and for all the children of the faith. Blessed are we for whom this heavenly enduement is intended and which we all may have without stint.

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## OBITUARIES.

[Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

### BUCKLEY.

Brother Mark Buckley, preceded by his companion, Sister Cornelia Job Buckley, by only four weeks, fell asleep, March 3, 1906. Sister Buckley was in her eighty-third year, he in his ninety-first. She was born near Virginia, Ill., her last earthly home, and he in Oldham, Lancashire, England. They celebrated their fiftieth wedding anniversary several years ago. They were loyal members of the Church of Christ, and saw their five children who survive them obedient to the faith. Everybody who knew them intimately esteemed them highly for their true nobility of character and their generosity of heart. Brother Buckley, though for several years very frail, was ill only a few hours. He was expecting to soon follow his companion, and the day before his death had transacted considerable business down town, setting his financial interests in perfect order. Both funerals, conducted by the writer, took place from the Church of Christ.

*Virginia, Ill.* JOHN W. CARPENTER.

### BUTLER.

Amanda, daughter of William and Mary Black, wife of B. B. Butler, yet living at age of 82, born December 13, 1830, near Elkton, Ky., died near Denver, Ill., February 28, 1906. She had been the Lord's disciple over 55 years, and was a charter member of the Denver congregation.

*Canton Mo.* B. H. CLEAVER.

### LUCAS.

Mrs. J. P. Lucas' maiden name was Jennie Elizabeth Wilbraham. She was born at Fort Covington, Franklin county, N. Y., June 18, 1849. Her father was from England, and her mother from Canada. She leaves one brother and two sisters. The brother is William Wilbraham, of Cresco, Ia., and the sisters are Mrs. W. J. Clark, of Britton, Mich., and Mrs. J. N. Calkins, of Chicago. Their father was a soldier in the English army, and arrived in America in time to take part in the civil war. Mrs. Lucas' girlhood was spent in Laporte, Ind. August 31, 1873, she was married in that city to J. P. Lucas. Four children came into the home, two girls and two boys. Leona D. and George W. are living. Nettie Glenn died Feb. 26, 1898. Albert Wilbraham died in Colorado City nine months later to a day. Thus half of this family is in heaven and half upon earth. Mrs. Lucas became a Christian at Laporte, Ind., when a girl, under the ministry of M. M. Lord, a pioneer preacher. Since the date of her marriage her history and that of her husband has been one. Together they labored in 1875 in northern Indiana, at Rolling Prairie and Newcastle. For five years they served the churches at Millburg and Vandalia, Mich. In 1881 they moved to Harlan, Ia., and lived there two years. They were five years at Bedford, Ia., and two and a half years at Centerville. In 1890, chiefly on account of Mrs. Lucas' health, they came to Colorado Springs and labored most successfully for three and a half years. The next four years were spent in Kansas, at Emporia and Creston. Mrs. Lucas' health was again the chief factor which brought them back to Colorado City, in 1898. Brother Lucas did evangelistic work, and supplied various pulpits until three years ago, when he was appointed chaplain of the Colorado state penitentiary at Canon City. Here in Colorado Springs their work was remarkably successful. Their pastorate of three and a half years was the longest in the 30 years' history of the church. They began in a small, inadequate building on Huerfano street, but when they left the church was worshiping in a beautiful modern house on North Nevada. When they came there were 120 members. They left a membership of 556. No other ministry in the history of the church has been so abundantly blessed of God. In all these splendid achievements she was a full partner and helpmeet. It is the testimony of the husband that her hold on people has always been stronger than his. For 18 years she battled heroically against death, but at midnight, April 6, her spirit was liberated from the frail body and she was at rest. As a wife, mother, friend and neighbor, and as the consecrated Christian companion of a busy and successful preacher, her character was ideal. CRAYTON S. BROOKS.

*Colorado Springs, Col.*

### NOBLITT.

Nancy M. Noblitt, born in Adair county, Mo., in 1846; died at Weatherford, Okla., March 9, 1906. Her maiden name was Stice, and since becoming a Christian at the age of seventeen she has been true to her pledge and lived a consistent, faithful life. In 1865 she married William P. Noblitt The interment took place at Moberly, Mo.

### WOOD.

The beloved wife of Bro. J. H. Wood, minister of the Second Christian Church, Augusta, Ga., passed away at the parsonage there on March 3. She had been in ill health for a few years, but her death was wholly unexpected at the time. She is survived by her husband, father and mother, five brothers, two sisters and two children, aged about 9 and 7. The funeral services were conducted in the Christian church at Winder, Ga., March 6, by the writer, assisted by Bros. T. M. Foster and P. H. Mears. As Miss Myrtis Saunders she was united in marriage with Brother Wood in this same church a little more than nine years ago. W. A. CHASTAIN.

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# People's Forum

## "Still Open to Conviction."

To the Editor of The Christian-Evangelist:

I am a reader of both the "Christian Standard" and The Christian-Evangelist and while I have some ideas about this church federation business, I am, I believe, still open to conviction.

Noticing an open letter from Dr. Sanford in The Christian-Evangelist, one or two expressions he uses prompt me to write this brief article. He says, "Surely those who enter into the fellowship of federation councils, national, state or local, ought to be ready in a spirit of loyalty to Christ to accept and, as far as possible, unite in the furtherance of aims and decisions that have the general approval of its members." Now, Dr. Sanfard had just finished saying that the federation has "no authority over the constituent bodies adhering to it." If the individual members of the federation comprise the constituent bodies "adhering to it" and those individual members must be bound by "the general approval of its [the federation's] members," why will not "the constituent bodies" be bound also? It seems to me that Dr. Sanford is contradicting himself.

Again, he says that federation "urges action that will manifest to the world not only the spirit of Christ, but the oneness of believers in him." I thought, and I believe many others have thought, that federation was for the purpose of developing "oneness in Christ," rather than "manifesting it to the world." If we already have "oneness in him" why should we have federation? Isn't "oneness" better than "federation"? We all know we have no "oneness in him" to-day, so, according to Dr. Sanford, federation is for the purpose of manifesting to the world a falsehood.

Again, if "Christ is the head of the church," and Dr. Sanford says he is, is not the church, or churches, the body? If the body, then we are one, and need no federation to make us one, and if some sections of the body (sectarian churches) have severed their connection with the head, do not you think the best kind of federation for them would be to unite to Christ, the head? Then, indeed, we would all be one; even as Christ and God are one, so would we be one in Christ, the New Testament way of "federation." E. E. Lowe.

Arkansas City, Kan.

[It is a real pleasure to answer the questions of a brother who, although he has given some thought to federation and has some ideas on the subject, is "still open to conviction." With perfect candor and brotherly consideration we will attempt to answer his questions, and we heartily welcome all such to our columns:

1. The first difficulty relates to an apparent contradiction, as it seems to our querist, between the statement which Dr. Sanford quotes from the proposed "Basis of Federation," that the federal council "has no authority over the constituent bodies adhering to it," and his own statement that "those who enter into the fellowship of federation councils . . . ought to be ready in a spirit of loyalty to Christ, to accept, and as far as possible unite in the furtherance of aims and decisions that have the general approval of its members." Is this last statement anything more than we would all say concerning those who participate in the deliberations and actions of our missionary conventions which disclaim any authority over their "constituent bodies," the churches? Would we not all agree that brethren entering into the fellowship of these conventions "ought to accept, and as far as possible unite in the furtherance of aims and decisions that have the general approval of its members? That is exactly what the delegates to our conventions *ought* to do, "as far as possible." And yet that is not in the slightest degree inconsistent with our claim that our conventions exercise no authority over the churches or individual members; no authority, but only the influence of reason and right.

2. The second difficulty relates to Dr. Sanford's statement that federation "urges such action as will manifest to the world the oneness of believers" in Christ. Our correspondent's idea is that federation was for the purpose of developing oneness in Christ. Now, *our* idea is that federation will both manifest the unity that already exists and will necessarily develop a still greater oneness. No one can deny that the evangelical Protestant bodies do hold many vital truths in common. Why not manifest this unity for the sake of the good it will accomplish and with the view of perfecting unity? We agree with our brother that the oneness we now have is incomplete; but we can not agree that there is no unity, and we do not believe that he so intends to be understood, but only that there is not perfect unity. So it does not appear that there is any contradiction in the statements of Dr. Sanford, nor any real difference between his view of what federation should accomplish and that of the rest of us.

3. Yes, Christ is the head of the Church which is his body, and all true believers are members of his body, that is, his church. Unity among all the members of his body and their harmonious co-operation is the ideal condition; but we have not yet attained to that ideal. None of us can claim to be perfectly obedient to the head, nor to co-operate with all the members of his body. Federation is a step toward the realization of this end.—Editor.]

* *

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# The Home Department

## A Spring Song.

Shall I believe again in spring?
My heart is cold with wintering,
My flowers are slain with frosty dew.
Oh, shall my garden bloom anew?
My frozen lilies to the light
Lift up their cups of green and white,
Shall leaves come on my empty trees,
And there be roses and heartsease?
The king is dead, long live the king!
The old king's ermines are brought low,
And the young king's new purples show;
Shall I believe again in spring?
This morning is a rosier thing,
And bears some promise in her eyes.
Spring's rumor runs, a sweet surmise,
Up from the taproots to the bough
Wherein the new sap rises now;
A veil of blue makes soft the skies
That were sealed fast with wintry gray.
A dancing wind has blown away
The memory of the winter's day.
The sun has lighted up perforce
The golden bonfires of the gorse,
Lest haply men and maids forget
That kissing is in season yet.
I'll take the hint the gorses give,
And I again will love and live.
My feet shall dance, my tongue shall sing,
And I'll believe again in spring.

—*Pall Mall Gazette.*

* *

## The Bronze Vase.

BY J. BRECKENRIDGE ELLIS.

**Synopsis of Preceding Chapters.**

[Mrs. Revore, mother of the twins, Raymond and Rhoda, when dying, tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either of the twins makes the other very unhappy. The mother dies, and Raymond and Rhoda are left to the mercy of strangers, their mother's half-brother in St. Louis having failed to answer repeated letters from Mrs. Revore. Rhoda has a visit from a mysterious man named Boggs, who claims to have been sent by Mrs. Revore's half-brother to find out whether the children know anything of a bronze vase. After much delay it is decided to send Rhoda to an orphan home, and Raymond to Mr. Omer's farm.]

### PART II.

### CHAPTER II.

It was not long before Baby felt very much at home with Raymond; enough to manifest a decided tendency to tyrannize. But Raymond, though not yet thirteen years old, had no intention of being put under subjection, either by his misfortunes, or by Baby. Perhaps he often felt that his position as nurse to Tom's child was not one that his mother could have viewed with contentment; but he realized that he was earning his board, and that at present this was as much as he could hope to do. Houndpup was also won over by the youth, and these three—the orphan, the baby and the dog, became at last fast friends. Tom and Fred, the other farmhand, left the house very early, after Tom had cooked breakfast and they did not come back till noon, when "Aunt Sophy," the black cook at the Omer mansion, sent them their dinner by her daughter—a tall, slim, aristocratic negress, who never entered the premises of the "Hands" without a comtemptuous flirt of her head. After the noon meal, Tom and Fred were gone again till dusk, when the scornful Jane Emma again came with two loaded baskets, and with a haughty sweep of her skirts.

Raymond realized that in the eyes of Jane Emma he occupied a lower social scale than the hands themselves, since he served Tom's child. But Raymond did not care for that. Even at this age, he showed a spirit of independence and resolution which in later years brought full fruit. Many a lad in his position would have sulked at the task imposed upon him, and while it would have been hard to resist the winning ways of Baby, many a youth would not only have grumbled and fretted in privacy, but would have made his discontent a source of discomfort to those around him. Raymond realized perfectly that as an orphan without a cent in the world he must win by his own efforts whatever position he might afterward occupy; that he could not float along on the current of events and hope to arrive at any of the thousand ports of success. He must work, and work hard; and he must win the approval of those with whom he was thrown. There were hours during the day that Raymond was freed from his task of nurse, for Baby took a nap—blessed nap!—right after dinner, which sometimes extended to 3 o'clock. Here was time that was Raymond's own; time not to be spent in grieving because he was less fortunate than others, not to be wasted in sighing because he had no home and no money and because he was an orphan. Raymond was determined never to waste any time in grieving for more time. When baby slept Raymond worked.

In the evenings the farmhands were weary and heavy after their day's labor. They went to bed soon after supper. Tom and Baby slept in one room, Fred and Raymund in the next. When Fred, a grizzled, wiry little man with long whiskers and big ears, and a thin, high, lisping voice, had gone to bed, Raymond would get out his books and seat himself by the smoky lamp. It was hard, sometimes, to keep awake. Sometimes he fell asleep in the middle of an example. Sometimes he could stay awake for hours, but thoughts of Rhoda seemed racing after each other in his brain. Sometimes the lessons were so hard and his ability to understand them so numbed by a hard day's play with Baby that he could only stare at the printed page repeating words which he did not understand. But all the same as soon as Fred laid his long whiskers on the pillow and drew up the sheet over one large red ear Raymund stacked his books beside the lamp and began his mental toil. Fred and Tom were greatly interested in his efforts. Tom was not sure that he approved.

"My wife would of liked that kind of thing," he said, "but it wasn't in me. Besides, what's the use? It won't help you plow corn, Raymund, and I reckon that's what you'll have to do when Baby gets old enough to stay alone, or to come out to the field. You've got plenty of time *now*, but when you are put to hard work you won't be able to sit up to it. You ought to just feel once, just for the knowledge of how it does feel, to sweat and strain in the hot sun from early dawn to twilight. When you come trompin' home after one of my day's diggin', you don't keer whether 2 times three is six or not! The mull'plication-table ain't nothin' to you, then; all you want is victuals and a bed."

"I intend to keep it up," said Raymund. "I mean to have an education, whatever comes! As sure as the night rolls 'round I'll be by the lamp with my books. The lessons may not come to me, but I'll be there ready for them!"

While Baby slept Raymund put in some of the time studying, but not all; and when baby was awake, Raymund put in most of the time amusing him, but not all the time. The youth had set himself the task of cleaning up the premises apportioned off to the "hands." It was a great undertaking for a lad not used to hard labor, but Raymund had begun to face great undertakings with an unfainting heart. In the course of time the weeds were cut, the discarded wheels were carried to the rear, the path was cleaned, the grass was cleared of plantain.

One afternoon as the lad was dragging a broken wheelbarrow to the rear of the "Hands' House," in order to try his ability as a repair man—having first convinced Baby that it was all a game—Mr. Omer hailed him. The owner of the farm stood near the ornamental fence. "Hey, boy! What are you doing?"

"The wheelbarrow didn't look nice in our front yard," said Raymund, pausing in an uncertain attitude; "I thought I'd hide it back with the other old things, and maybe I can mend it."

"Who has been cleaning up your place?" asked Mr. Omer. "You?"

"Yes, sir."

"I'm not going to pay a cent for that work," said Mr. Omer, frowning. "It don't have to be done."

"Of course not," said Raymund, "but you don't object, do you?"

"Oh, certainly not, certainly not," returned Mr. Omer, his frown passing away. "If it amuses you, go ahead. All I ask of you is to keep the baby satisfied so Tom can work. Tom's the best hand I ever had. Go ahead if you want to."

"It makes the place look so much better," said Raymund, who could not prevent a note of pride, as he glanced about upon his transformed yard."

"It looks right tidy," said Mr. Omer. He went away. That evening after supper, while Tom and Fred were smoking their pipes before going to bed, and talking in drowsy, rusty voices about the long ago, Mr. Omer came down the path and stopped at the edge of the porch. It was a most unusual honor, and Tom said, in a voice that showed he was rather afraid he was taking a liberty, "Would you sit down, sir?"

"No," said Mr. Omer. "I just came to tell you, Raymund, that I went to town this evening and brought back some paint. It's in the carriage house. If you would like to paint this house, you can. I notice you like things tidy, and enjoy fixing up, and if you want to you can get the ladders at your spare time, and paint. Mind you, it is all according to how you feel

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about it. If you don't want the job, it's nothing to me. I thought you might like to do it for the looks of the place—not that it is the least benefit to *me*—and I was willing to pay for the paint. That's all!"

"It will be fine!" cried Raymund. "It will make the house look just like new!" Mr. Omer, without replying, went back to his own yard. Raymund appealed to Tom and Fred: "Won't we feel fine?" he cried. "People will hardly know the place when I get through with it."

"Like enough you'll fall off the ladder and break your neck," said Fred, who was not hopeful by nature. "And did you ever paint a house? You'll get it all streak-ity. And the smell of the paint will be just awful!"

"What do you want to do it for, anyhow, Raymund?" inquired Tom in astonishment. "*You* won't git nothin' for it."

But Raymund was wiser than Tom and Fred. He painted the house; and by carefully working on a small space at a time, there were no discernible streaks when the work was finished. "It do look fine," Tom admitted as he came home one evening, "and now that the smell is wafted off, I'm glad it is did. But they didn't seem no use of all that work for nothin'!"

One day, not long after the completion of the painting, Raymund carried his books to a shady corner of the front yard, not far from the Omer fence. Baby was asleep. With the intention of having a long, quiet study, Raymund settled in the bluegrass and opened one of his old school books. Just then Nelsie Loraine came out of the big brick mansion, which, from this corner of the "Hands' Yard" was in plain view. Raymund caught just one glimpse of the girl, then turned resolutely to his book. He had never exchanged one word with Mr. Omer's daughter, and though he had often seen her in her yard while he toiled in his, she had never betrayed by so much as a look that she was aware of the youth's existence.

She was a beautiful girl, far the most beautiful that Raymund had ever seen. It was no descredit to Rhoda to admit that; Rhoda was pretty, but she had never made a pretension to surpassing loveliness. Rhoda was quaint with her extremely light hair and her blue eyes, her delicate, well-formed body, her slender limbs and little feet. But Nelsie Loraine was exquisitely beautiful. Her hair was brown—luminous, warm, golden brown. So were her eyes, a liquid, intense brown. She was heavier than Rhoda, more fully developed as it seemed, yet she was scarcely so old. She was taller, too, and wore a look more mature; it was not a sweeter look, but it was one that had its own peculiar charm. Raymund, though his eyes were fastened to his algebra, knew exactly how Nelsie Loraine looked. He had watched her too often not to know. And wonder of wonders! On this delightful October afternoon she was approaching the iron fence where it ran near the cottonwood tree, under which he was half-reclining. And, wonder of wonders! She was about to speak to him. For we have not given all this description of Nelsie Loraine to have her go back into her house without one word to Raymund or to anybody else. She spoke to him right then, though it will be a week before we can hear what she said.

(TO BE CONTINUED.)

The Golden Gate, and the Famous "Cliff House" Spared by the San Francisco Disaster.

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## Nancy's Pride.

BY ZEPHINE HUMPHREY.

There was once a little girl who did not have any pride. It was a great failing her Aunt Jane said, and drew her black shawl about her shoulders, sighing resignedly. Nancy's failings were manifold.

But Nancy at least was conscientious.

"What is pride, Aunt Jane?" she inquired, sitting down on her little stool and propping her chin in her hand. She was going to investigate this thing.

"Pride?"

Aunt Jane considered a moment, holding herself erect. Perhaps she thought that by giving the sentiment expression with her shoulders she might hit on the right definition.

"It is only a proper self-respect," she asserted at length.

Her tone was unconsciously defensive, but then that might have been only because Nancy was such a critic. One had to be on the defensive with her.

Self-respect! Self! Nancy glanced down at her new brown shoes. She respected those, if you please. Were they, perhaps, a part of herself? But it is wrong to be proud of one's clothes; all Sunday-school books say that. Self! Nose and fingers? Arms, legs and feet? No, impossible.

"What is self-respect, Aunt Jane?" she was forced to inquire humbly.

Aunt Jane sighed explosively this time. The child was just too impossible!

"Nancy! Have you no right feeling?" she cried. "Asking me what self-respect is!"

Then she folded her shawl across her breast with immense determination, and set to work to make matters clear to this strangely lacking intelligence.

"You are always being imposed on, you know," she began not unkindly, though very accusingly. "The other children can do anything they choose with you. I saw Susy Jenkins the other day take your doll right out of your arms. And when there's any mean work to be done, running errands or mending dolls' furniture, you are always the one to do it. It makes me so angry; I'd like to run out and send those children about their business. They make fun of you, too; they don't like you the better for your easiness. People never do, you know. I thought Tommy Baldwin insulted you when he laughed at your loose teeth yesterday. I was looking for you to fire up then; but, my goodness, if you didn't laugh too! I never saw such a child. Susy and Lucy aren't loyal friends to you, not a bit. They wait till you're not looking then they put their arms round each other's necks and walk off whispering. My patience!"

Aunt Jane was quite worked up by this time. Her thin face was flushed and her eyes shone bright. She confronted Nancy squarely. But something in Nancy's answering gaze checked her suddenly. There was a dawning trouble of pain which did not become those clear gray orbs, serene as a summer sea.

"I guess the cake's done now," Aunt Jane said, and vanished abruptly into the kitchen.

Nancy went slowly up to her room. She had much to think about. She stopped on the way and looked out three words in the dictionary, "pride," "self-respect," "impose." She sat down by the window and leaned her chin once more in her hand. She was very grave and thoughtful. So, they did not like her, it seemed, these dear companions of her playtime. It had never occurred to her before to question the matter of like or dislike; she had simply played and been happy. But now that she came to think about it, she knew that she loved Susy and Lucy dearly; yes, and Tommy Baldwin too, there was no doubt about it. And they did not like her, they made fun of her, imposed on her. "Let me see," Nancy paused to think, "what does 'impose' mean? Oh, yes; 'to deceive, to delude, to mislead.'" Those were hard terms indeed. Alas! the realization of "self," which had been so difficult half an hour ago, was sharp enough now under this new stress.

Nancy quivered and shrank. Very well, then, she must fire up. She must rid herself of this scornful disgrace. Not even to know she was being laughed at! Not to have suspected once that she was being imposed upon! No wonder Aunt Jane was humiliated to have such an abject niece. She blushed with her shame and confusion. But how begin to redeem herself, to fire up and have pride?

"If I only had known it yesterday," she thought regretfully, "when Tommy laughed at my teeth. But it's too late now. I went and laughed too. I am so ashamed! And how am I ever going to know when it happens again? If Aunt Jane's around, I can ask her; but mostly she isn't around. It's going to be very difficult. I shall have to watch and watch."

Poor Nancy screwed her forehead into fierce little puckers, and her gray eyes looked very stern and determined as she went out to face this new problem.

But she need not have disquieted herself. It is easy enough to discover offense.

"What's the matter, Nancy?" Susy asked, as they played together that afternoon. "Are you waiting for something?"

Nancy hesitated. She could not quite bring herself to say, "Yes, I am waiting for you to impose on me." But the case was even so. She forgot to play every now and then, she held her breath, she was restless and uneasy. She was so afraid the thing would happen and she not be quick enough to see it, that was the difficulty. It was distinctly a bore, she discovered, this matter of having pride; but then many things are bores in this world that are nevertheless one's duty. Nancy was, as we said before, very conscientious. She held on her way determined.

"Nancy!" Susy's tone was indignant. "What are you thinking about? You've let your doll fall out of her chair. What is the matter with you?"

Nancy pricked up her ears at that tone. Perhaps her chance was coming. But no. Though she pondered the matter with care when Susy had quite finished, she could not make the occasion seem one for a just resentment. She *had* let her doll fall out of her chair; that was the simple truth. She felt a certain vague disappointment, for it is hard work having pride, and she was growing tired. But she must bide her time.

"I declare, you do act so queer to-day!" Susy's exasperation was keen. "It's your turn to set the table and you haven't touched a dish."

This time perhaps? Nancy turned her head thoughtfully to one side, viewing the situation. No, for she *had not* set the table. Again the accusation was true. One can not resent the truth.

"Dear me!" she sighed in her troubled soul. "It is very difficult. I wish I could go and ask Aunt Jane. I'm afraid it is always going to be true, whatever Susy says; and then how can I? Oh, dear me!"

Some Chinatown Juveniles.

Susy broke in on her like a whirlwind. "Nancy!" stamping her foot very hard, "why don't you answer me when I speak? You're a stupid, cross little girl, and I don't like you one bit."

Ah! Nancy's heart stood still in the presence of her great opportunity. There could be no doubt about it this time; the chance was surely hers. Slowly she drew herself erect. Aunt Jane had done that. But she had no shawl to fold about her shoulders. She wished very much she had thought to ask just what should be said and done to show pride, just how one should fire up. She had only her own intuition to follow, and that was confused. Moreover, Susy was turning away, her brow clearing a little. That must never be allowed. Quick, Nancy! The moment flies.

"Susy," she mounted a footstool to show her ignored erectness the better. She folded her arms across her breast in default of the shawl. Her tone was conscientious and mild. "Susy, I am going to be angry with you. I am not going to play with you any more. You have insulted me, I think. I am going away now. Good-bye."

She swept splendidly out of the room, her head well thrown back.

It was rather fun, that magnificent exit. Nancy paused in the outer room, wondering if she could go back and do it over again. But her sense of the fitness of things restrained her. She and Susy were enemies now, they must not speak to each other. So she wandered out, feeling a little forlorn in the midst of what should surely have been but a satisfied sense of accomplishment, and took her way up the hill.

It was a beautiful summer's day. The hillside lay steeped in a golden sunlight, with flocks of white butterflies dancing in it, and an indigo bird high against the sky on the tiptop twig of a tree. The brook came dancing. "Ha, Nancy!" it said. "Take off your shoes and stockings." The mountains sat grandly all round about, blue misty mountains with violent shadows. It was good to be out of doors. Nancy took off her shoes and stockings, in obedience to the brook, and sat on the bank splashing happily.

"What is the matter?" she thought to herself suddenly after awhile. Oh, yes, I remember; I'm mad at Susy!"

She knit her brows then with renewed energy and stared fiercely into the water. But a fish swam by at that moment and wriggled his tail so humorously that she had to laugh aloud. She broke off some bits of a twig by and by and raced them down the stream. It was very exciting. She tumbled and scrambled over the logs and rocks.

"I wish Susy were here to help me," she thought involuntarily."

Then she caught her breath and blushed with shame. What a faint-hearted respecter of self! What a very weakling in pride!

She lay on her back in the shade of a tree and looked up into the rustling greenness above her. The brook slid by near at hand. Her thoughts slid off with it gradually and sang little tunes of their own. She was happy, happy, so safe and free there on the open hillside. The sky was blue through the chinks of the tree. How sweetly the song-sparrow sang! If she were a fairy now!—Yes, *if!*—With that elastic conjunction to start her, she leaped out into the unknown and was lost to time and space.

"Nancy! Nancy!"

It was Susy's voice.

Nancy sat up and rubbed her eyes. She was bewildered, quite at a loss. For one thing, her dreams had been suddenly broken. For another thing, she knew there was something, there in the background, behind the fairies, having to do with Susy; and she could not remember what it was.

"Must be I had something nice to tell her," she decided, springing to her feet. "I'll think of it by the time I meet her." And she hurried down the hill.

"Susy," she cried, standing on a rock a little above her friend, "I've something awfully nice to tell you. I know, 'cause I feel it there in my mind. But I can't think what it is. I'll know in a minute. Wait. Oh, dear me!"

Nancy sat suddenly down on the rock and hid her face in her hands, as her failure rolled over her crushingly—her complete and entire failure. After such strenuous efforts, such care! What would Aunt Jane say?

"Well, now what's the matter?" Susy was tried beyond endurance by Nancy's mysterious conduct to-day.

But Nancy shook her head sadly at her. "It's no use," she said. "I shan't do it again. You needn't try to make me. I don't know how to be proud at all. And I am so ashamed!"

Aunt Jane looked at her closely that night when she was putting her to bed. "A penny for your thoughts," she re-

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marked, in conventional parlance.

"Well, I was just wondering"—Nancy raised her troubled eyes from her brown shoes—"if there wasn't somebody in the world for me to respect instead of myself."

"Humph!" Aunt Jane answered shortly.

"There's God, Aunt Jane," suggested Nancy, tentative and humble.—*The Congregationalist.*

### The Little Christian.

He trembled in the morning,
At noon he was afraid,
And heavy on his heart at night
The hand of fear was laid.

A presence walked beside him
Of horror and of fright—
A shadow in the sunshine,
A menace in the night.

And this that dragged his childhood,
This thing of scourge and rod,
They gave him as a priceless gift
And bade him call it God.

They made for him a fear that killed
The child-joy in his breast;
They made for him a shape of dread
And bade him love it best.

Oh Mild, Oh Just, Oh Merciful!
What then shall be their shame,
These souls who teach a little child
To shudder at thy name?

—*Theodosia Garrison, in Life.*

### A Forgivin' Party.

"All them 'at 's mad at me an' ready to furgiv, come to the apple tree at 5.

"Allan."

It was chalked on a board in big letters, so that Philip could easily spell it out. And Philip was mad at Allan because Allan had hit his dog with a stone, so that the dog was limping all day. To be sure. Allan said he had not seen the dog. but then Allan was always doing things and sayings he didn't mean to.

Nancy Oaks came along just then and read it carefully. "I ain't a-goin'," she burst out. "He broke my Ruby Pearl, so 'at she'll never go to sleep again. He run over her with an express wagon, he did! I won't go to his old party."

Patsy heard her and laughed. "Well, you'll see me there," he said. "An' I'll squirt with his hose all I want to. You see if I don't!"

Meanwhile Allan had various troubles of his own. All this had come about by his learning the text. "Let not the sun go down upon your wrath." His mother explained it to him. "There's a whole lot that 's mad at me," he said sorrowfully to his mother.

"See if you can not find a way to make up with them," his mother replied.

But Allan had gone to the barn to look at the colts, when the idea of a make-up party came to him. "If mother 'd let me have some cookies an' popcorn, I could get 'em together before the sun goes down, then mebby I 'd get forguv."

So the next thing was to ask mamma, and she said there were plenty of cookies for a party, and Jane should set the table for him under the apple-tree. But now, when it was three in the afternoon, Allan's heart misgave him. He was afraid nobody would come. "About all I play with are mad, and it 'd be lonesome if nobody came," he thought.

Jane set the table under the apple-tree. There were cookies and honey and gingerbread and popcorn and pink lemonade, but Allan could not feel as if this was a picnic. It was a very subdued little boy who awaited Patsy as he came forward with a cheery, "Hello, there!" He was followed by the twins, Bee and Boo, who lived in the large house around the other side of the hill. They were mad because Allan wouldn't let them ride in his automobile. But the automobile was on hand now, and they raced down the hill, after one longing look at the honey quivering in the sunlight. And so, one after another, they came, even Nancy Oaks, and made up until there wasn't one who had not forgiven him when the sun went down.—*E. D. R., in Gospel Messenger.*

### The City That Fronted the Orient.

It seems difficult to believe that a city of over four hundred thousand inhabitants could be almost completely destroyed in forty-eight hours. San Francisco has been not only almost unique in the calamity that has come to it, but in other ways as well. An obscure little Spanish village, Yerba Buena, of 1835, became the great metropolis of the west, eighth in size among the cities of the nation, in a little over two generations. When, in 1848, the discovery of gold was made, there were probably not five hundred people where ten months later nearly forty thousand people landed. It may be news to many people that earthquakes are of common occurrence in California, some years there being an average of as many as fifteen or sixteen perceptible shocks, and the city which has just suffered such a horrible calamity has almost been destroyed by fire on five separate occasions.

Newcomers hear in California and in San Francisco much of the missions, and see some of them—that chain of landmarks along the king's highway of Mexico, and from New Orleans across Texas, New Mexico and Arizona, through California to San Francisco and beyond. They mark the pathway of the padres who founded in the wilderness of that age, at intervals of a day's journey, buildings for worship marked by the cross of Christ. The story of it all—of Father Junipero Serra and his associates—is attractive his-

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tory. So is the story of the Argonauts following the gold discovery in January, 1848. So is the story of this thriving city built here by men who came for gold. That story is a wild one, and worked out order and stable commercial prosperity through chapters that treat of feverish gold-crazed mobs, of rapine grappled by the vigilance committee, of the anti-Chinese movement, of insurrection crushed by military force. These stories of history are a backward look, but there has been a living present on the Pacific shores and no city in the country was more wide-awake than San Francisco. In its harbor the ships of war of all the nations of the world might float and be scarcely within hailing distance of one another.

The state of which San Francisco was the metropolis occupies a strip of land upon the coast of the Pacific averaging two hundred miles in width and nearly eight hundred miles in length, with a coast line of over twelve hundred miles. Its vastness may be comprehended when it is said that all of New York, Ohio and Illinois could be blocked off of California's area, with about three thousand square miles to spare. In the great San Joaquin valley, which extends north and south through the interior of the state, there is room to place Massachusetts, Vermont, New Hampshire, Rhode Island, Connecticut, and a large portion of the state of Maine. The tracing of the parallels is of special interest since it shows that the state lies in latitudes corresponding with the Mediterranean region of Europe, and the Holy Land of Bible times. It is of interest, too, to note that the characteristics of climate, soil and flora, as well as the products of agriculture and horticulture, are similar to that little corner of earth where was once the promised land. San Francisco was the centering point of all of California's richness. The city was twenty-six miles long and six miles wide, and was built upon the west shore of San Francisco Bay—a land-locked harbor that has been the pride and the marvel of navigators ever since Juan de Ayala, in 1775, sailed into the harbor through the Golden Gate and told the world of its wonders. The accredited discoverer of the Bay of San Francisco is Gaspar de Portala; the date Nov. 7, 1769. With his little party he was traveling northward searching for the mission of El Carmelo, near Monterey, but had lost his bearings and traveled many miles out of his way. A year later came the founding of the mission of San Francisco, the mission Dolores, which was one of the first of the prominent landmarks to be destroyed in the present conflagration.

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## The Passing of the Spare Chamber.

We have no spare chamber. I have been troubled about it for a long while. Yesterday it occurred to me that the Browns have no spare chamber either, nor the Robinsons, nor the Stuyvesants, and I am more troubled than ever.

The decadence of the spare chamber strikes deep. It is the concrete difference between past and present. The spare chamber meant a room in the house set apart from common life, dedicated to the higher nature. The family might have only three chambers—one of these was sacred. The feather bed rose plump and impregnable in its recesses. The green paper shades shut out all but a chink of light, the cane-seat chairs stood stiff against the wall, and clean straw rustled under the taut "store carpet." The stimulus to the imagination alone was worth three times the amount of cubic space the spare chamber occupied. You tiptoed in. Mother's best bonnet lay on the middle of the bed. Sometimes a huge loaf of fruit cake sat elegantly in one of the chairs.

There was always something reserved in the days of the spare chamber—fruitcake and bonnets. People had best clothes. They wore them on spare days. Sunday was a spare day. You knew that it was Sunday. Grandfather shaved. (When grandfathers shave every day, what is left for the seventh?) There was a hush about the house. As the day wore on it deepened; the whole farm lay under its warm, sleepy spell—all but the irrepressible hen. The cheerful cackle lingers still, the most irreverent thing in memory. She worked seven days in the week and talked about it. The very silence waited to hear and condemn. Amid trolley cars and bicycle bells and children playing and the Salvation Army drum, the cackle dies away into a harmless whisper.

There was spare time then. People made visits—not anxious, crowded, hurried calls, but good, old-fashioned visits. The carryall was washed and oiled. Old Flora was carefully combed and brushed by grandfather, and then grandfather was brushed and combed by grandmother. Aunt Clara packed luncheon in a big basket. There was always a spare cricket to fit in front for small folks, with a good view of Flora's haunches going uphill, and the wide sweep of country going down. The journey was leisurely, but full of wild excitements. There were the dangerous railroad crossings, where grandfather always got out rods ahead and walked cautiously across, looking two ways at once. The rest of us rode boldly over, with a fine feeling of risk. Grandfather used to crack the whip in defiance of danger. There were the covered bridges, too. Old Flora's hoofs echoed on them, and repeated the trampling of armies. The loose boards rattling underneath held the child on the cricket breathless. Times have changed. Now we speed swiftly over gaudy open bridges and the legend, "No faster than a walk," looks grimly down from either end.

We had a spare chamber at first. When the baby came we turned it into a nursery. We cleared out a storeroom for the nurse, and used the little back room for a drying room. Grandmother, when her first baby came, took it into her own bed. When another baby came to crowd it out, there was the trundle-bed that stood under the big bed all day, and rolled out at night with a sleepy rumble. And when more babies still came to crowd the trundle-bed, the first baby, a big boy, six years old now, had a bed made for him at the head of the back stairs, or up garret under the sloping eaves. The rain lulled him to sleep, and the snow drifted in sometimes. In the spare chamber the big bed loomed untouched. It hovered in his dreams, a presence not to be put by. The snow, the rain, the stars, and the spare chamber made a poet out of him. We have no poets now.
—*Atlantic Monthly.*

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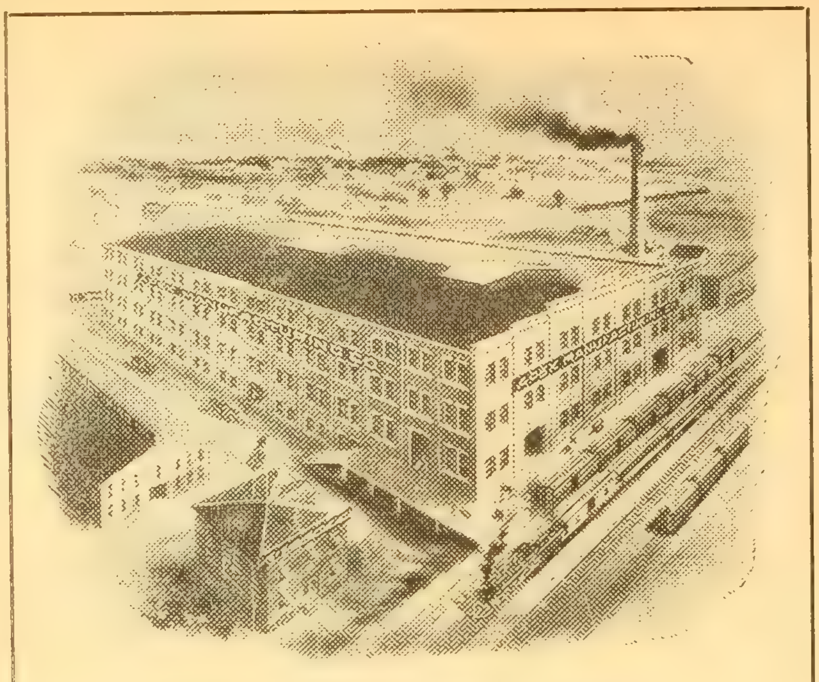

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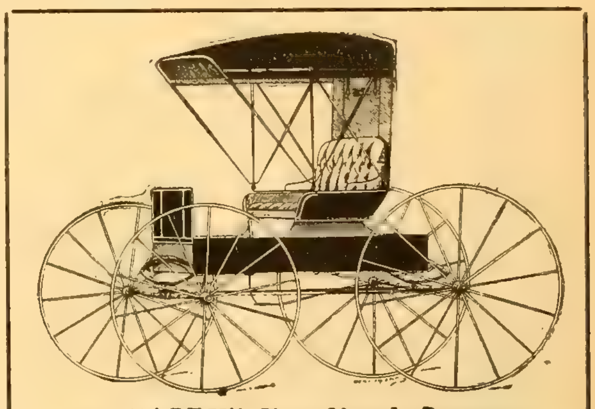

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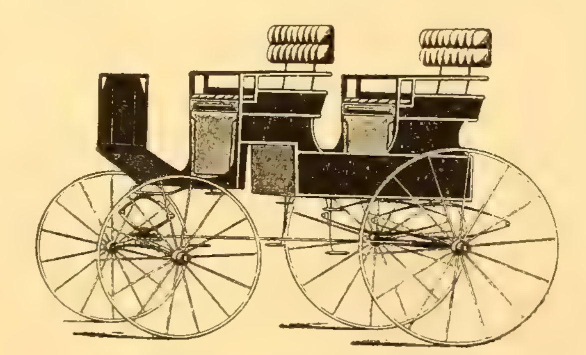

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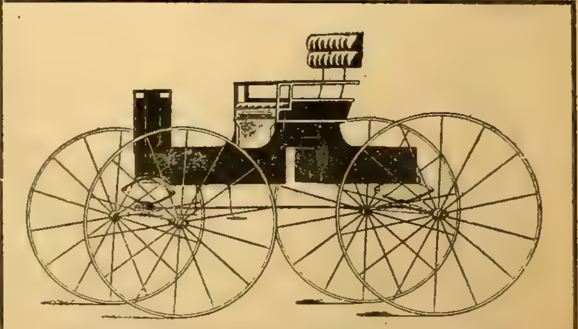

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A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIII. No. 18. $1.50 a Year.

ST. LOUIS, MAY 3, 1906.

Central Christian Church, Indianapolis, where the Congress met.

**The Christian-Evangelist**

**J. H. GARRISON, Editor**

**PAUL MOORE, Assistant Editor**

F. D. POWER, }
B. B. TYLER, } Staff Correspondents.
W. DURBAN, }

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## WHAT WE STAND FOR.

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For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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# THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLIII. May 3, 1906 No. 18

## 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

There is a very close relationship between the offering for home missions and the triumphal celebration of our first centennial at Pittsurg in 1909. Brother Slayter's article very clearly reveals this. Had Christ's personal ministry been in the United States, primitive Christians would have taken no rest until every commonwealth and every peculiar class of people in each had been thoroughly evangelized and a church of Christ established on every green hill.

In addition to Americans mentioned by Brother Slayter we make an appeal for the thousands of Scandinavians peopling Iowa, the Dakotas, Wisconsin and Minnesota. What splendid Christians these descendents of old Norse heroes will make under the culture of the simple Gospel! Now, for home missions and a great Centennial!

### The Centennial and Our Plea.

BY JOHN G. SLAYTER.

Centennial celebrations have in them great power for good. Note the advantage we derived as a nation from the series of celebrations we have observed beginning with 1876. These celebrations did two things, at least, that were very desirable: first, they gave to the world a very much better idea of America than it had ever possessed before; second, they gave to the American a very much better knowledge of his own land.

As a religious communion we stand in need of these two revelations. We need to have others know us better and we need to know ourselves better. The Christian character of thousands of our religious neighbors is true enough that their loyalty to what we stand for will be secured when we once get them to understand what we really stand for. Our centennial will attract the attention of the religious world and will give us the desired long opportunity to get the ear of the nation. If all sections of our land where churches of Christ are content to be Christian churches only, will but co-operate in this movement it will enable the Christians of Texas and Tennessee to discover that the Christians of Pennsylvania and Ohio are at heart striving to attain the same ends as themselves. Our national celebrations brought northerner and southerner, easterner and westerner, together, enabled all to see that all were alike Americans. General co-operation in this great forward movement will enable all to see that we are all Christians and Christians only.

It is very necessary that America have its attention drawn to "our plea." Anglo-Saxons are to-day dominating the world as do no other race. But America and England, as they are now, are not worthy to dominate the world. The Anglo-Saxons need a nearer conformity to the Christ ideal before they should completely dominate the race. The old historic faiths are losing their hold on America. "Our plea" is indigenous to America and above every other plea will win Americans to Christ. If then America is to go forth on her world-wide mission with thoroughly Christian ideals the Disciples of Christ must give to America the Gospel of Jesus. These historic faiths have been, under God, great powers and it is not becoming to slander the bridge that carries one over. But the fact is that if America is to not only remain but to become increasingly Christian then a more successful proclamation of the Gospel must be made. Our rise and progress and present day success mark us as the people whom God has called to evangelize America in order that the world may have a Christian and not a material influence dominate it.

But if we are ever to do this, home missions must receive a larger place in our midst than it has thus far. When the world turns its eyes upon us at the time of our celebration it will not be honorable to us for them to learn that whole states are entirely without our plea. That New York City has only three congregations. That we are doing next to nothing for the ten million blacks in our midst and less for the Indian. That among the fifteen million foreigners in our land we are shockingly derelict in duty. To correct these and many other neglected fields among us the $200,000 the Home Society asks should be gladly given. Next year the $200,000 should grow to $350,000, and the year of the centennial not a penny less than half a million should be given. Our offerings must be large enough to win favorable comment when the hour of inspection comes. May God open our eyes to the position of our home missionary work to this great centennial movement that will occupy so large a place in our hearts for the next three years.

*Pittsburg.*

### Christian-Evangelist Propagandist.

I wish you many subscribers. Press on in the good fight for Christian union.—A. F. Schuler, Minister, Seattle, Wash.

Since I have become a shut-in there is no paper I enjoy like The Christian-Evangelist.—Mrs. S. M. Turnbull, Nevada, Mo.

Enclosed find $1.50 for The Christian-Evangelist. It is meat and drink to us in this far away land.—J. H. Wentz, Sacramento, Cal.

Enclosed find money order for above subscriptions. I have done what I could for the 100,000 here.—James C. Cutler, West Line, Mo.

With best wishes. I am with you in your work of preaching the Gospel through your excellent paper.—A. A. Fannington, Brooklyn, N. Y.

Enclosed find $1.50 for The Christian-Evangelist. Its policy suits me—broad, and yet holding to the Scriptures, liberal to others, yet holding firm opinions in all things essential.—J. H. Chapman, Omaha, Neb.

I shall send several new subscribers later. I am going to put The Christian-Evangelist into every home in the church, if possible.—G. L. Lobdell, Minister.

The Christian-Evangelist is, by far, the best Christian paper published. If you ever were right, you certainly are right in your views on federation.—Frank B. Thomas, Minister, New Salem, Ind.

I expect to take The Christian-Evangelist as long as I live, and I have taken it since 1866. It is the best paper of our brotherhood. I think Brother Garrison a grand Christian gentleman.—J. H. Fulbright.

Please renew my subscription to The Christian-Evangelist. I read it with great pleasure and profit. I hope and trust that all our splendid aims and plans will be realized by 1909 in our great Centennial celebration.—Martha Sproule, Crestline, Kan.

I enjoy its coming every week and can not see how any Christian home can afford to be without this beautiful-spirited Christian paper. It is surely as a shining star in my life. The Easy Chair chats are an inspiration to every one that reads.—J. N. Turlinden, Kenton, O.

I congratulate you on the vigorous Centennial Propaganda department of The Christian-Evangelist. Brother Legg and I are emphasizing Indiana's part in this great movement in the "Indiana Christian" and in our district conventions. We are doing all we can to make Pittsburg 1909 a glorious success.—J. O. Rose, Cor. Sec., Indianapolis.

You have made yourself a welcome visitor to our home. You have become indispensable to the Christian church. You have come for a time like this. You are orthodox without being a bigot, progressive without being a radical, religious without being other-worldly, and Christian without being pharisaical. After this date call and see me at Fargo, N. D., and you will find a warm welcome.—E. A. Orr.

### Practical Centennial Helpers.

Last week the Hamilton Avenue Church, this city, of which L. W. McCreary is pastor, sent us 12 new subscriptions. The Louisiana (Mo.) Church, E. J. Lampton, ministers, 10; Palmyra, Mo., O. P. Shrout, minister, 10; Hannibal, Mo., Levi Marshall, minister, 17; Monroe City, Mo., H. R. Trickett, minister, 7; Shelbina, Mo., J. H. Wood, minister, 20. If all the ministerial friends of The Christian-Evangelist who realize the invaluable help a Christian paper renders the minister and congregation will accord us the practical, aggressive assistance these brethren have, that "100,000 by 1909" is not far in the future.

# Current Events

**The Olympic Games.**

It was a picturesque and admirable idea, conceived twelve or fifteen years ago, to revive the old Olympic games, so far as a modern revival was possible. The purpose was to inaugurate, under the old name and with as much as possible of the old glamour, a series of periodical international athletic contests. The first meet was held in Athens in the old Stadium, which was handsomely restored, through the generosity of a wealthy Greek, and now forms perhaps the most extensive and magnificent arena in the world for athletic contests. This year another series of Olympic games has been held in Athens, and a company of American athletes have been participating in them. Hitherto the American contestants have been notably successful in these events. This is all very excellent and interesting, but after all it has nothing in common with the old Olympic games except the name and the place. The spirit of the thing is of necessity wholly different. That was religion taking the form of bodily exercise. It was backed by a view of man and a theory of life which made it possible for such a performance to be quite serious and sincere. But since the world has lost its youth, we have lost also the faculty of taking the lighter things of life in such sweet simplicity and seriousness. We can not interpret religion in terms of physical beauty and bodily joy. And so the dwellers upon Olympus have nothing to do with modern Olympics. They are just for sport.

* * *

**Eating Victuals.**

To one of the April magazines a physician contributes an article in justification of bread, meat, potatoes, coffee and the other plain and solid victuals which were the staples of our fathers. The writer of this article—the tone of which suggests one of James Whitcomb Riley's poems turned into prose and applied to the subject of diet—is a foe to all new-fangled notions of dietetics. He hoots at patent cereals and points the finger of withering scorn at all the numerous tribe of proprietary predigested breakfast foods. He calls us back to the good old days, when everybody who felt like it ate three square meals every day without any uncomfortable sense of being considered a glutton by his friends and family. All this is very well. We believe quite firmly in the propriety of eating victuals as a means of sustaining life, and a plea for a return to the good old times always has a pleasant flavor of sentiment whether the theme be politics, religion, social customs or diet. But, after all, people do continue to learn something, even about so commonplace a matter as eating. The cry for a return to the good old method of following animal instinct in eating has a sensible sound, but there is a fallacy in it. It will do very well for men who live a simple, active, out-of-door life, with plenty of physical exercise. Their senses are keen, their instincts normal, and their appetites and their needs fairly correspond with each other. But as man becomes more civilized, he becomes less automatic. The weakening of instinct is the price of education. Savage man may safely trust his appetite; civilized man must rely more on his reason. It is so in the matter of foods. We have played so many tricks on our appetites that our appetites now play tricks on us. They call for things we do not need and scorn the things we do need. Of course a great many patent foods, like most patent medicines, are gotten up for revenue only. But for all that we are ready to listen to a wise word from men who have made a scientific study of foods, and we refuse to believe that in civilized man the abused and perverted appetite is an infallible guide in the choice of either foods or medicines.

* * *

**The Proper Place for Liquor.**

There is a place for everything, even for a thing which is as easily misused as liquor. The following paragraph from one of the newspaper accounts of the days following the disaster in San Francisco, illustrates the point: "The perfect order is undoubtedly due to the presence of the regular troops and the splendid work they have done under General Funston. One of the first orders from headquarters was for the wrecking of all saloons. The liquor was poured into the gutters. This one thing has saved inestimable disorder. It has prevented drunkenness." Quite so. One must concede, of course, that this was a violent invasion of property rights and a great abridgement of the personal liberty of the people who wanted liquor. But under martial law these things can be done without process. There were doubtless many persons who, if they could have gotten these stimulants, would have made what is termed a rational use of them. They would have known when they had enough and would have stopped short of the foolish or dangerous point. But there were others whose self-control could not be trusted. They would have injured themselves by drink and, what is more to the point, they would have been a menace to the community. So the liquor was poured into the gutter to save the community from this added nuisance. That was the wise thing to do. But in what essential particular, so far as this matter is concerned, does the situation in ruined San Francisco differ from that in every other city every day? Men are always getting drunk and beating their wives or blowing the brains out of innocent bystanders, or otherwise disturbing the peace of the community. The police and the courts can punish some of these offences, but they can not prevent them. The forces for preserving order were of course vastly diminished in San Francisco, but they are always inadequate, not to say impotent, in every large city. It would solve not only the liquor problem, but a good many other problems as well, if by some legally constituted authority, "the liquor was poured into the gutters" in those cities which have not been visited by earthquake and fire. That is the best and safest place for it.

* * *

**The Muck-Rake.**

We are reminded by very high contemporary authority in a recent and most excellent speech that men are apt to lose sight of many beautiful and uplifting things by dealing too much with ugly and evil things. This general principle is applied to public men and newspapers which have a penchant for unearthing scandals and exploiting the hitherto hidden iniquities of prominent men, and John Bunyan's incident of the man who was so busy with his muck-rake that he did not see the angel holding the golden crown over his head, is cited by way of illustration. This is so obviously true that it scarcely needs further enforcement. As applied to the type of journalism which deals in such revelations only for their sensational journalistic value and without reference to the correction of the evils, nothing could be truer or more just. But there is another side to the muck-rake question. The muck-rake is a very useful implement, and the man who wields it well deserves gratitude. When there is muck that needs to be raked, no quantity of golden crowns can fill the bill as satisfactorily as one rake. In the past two years we have had much more than the average amount of corruption in high places discovered and exposed. It has been ugly reading, and the aroma from the agitated mass of uncleanliness has not been savory. But since it was there, it needed to be stirred. A good deal of the muck has been raked away. Folk has raked some of it, and so have Jerome and Hadley and Hanley. In another way, Steffens and Lawson have wielded the rake effectively, and Hapgood has stirred one corner of the mass quite thoroughly. It is dirty work that these men have been doing, but the more thanks do they deserve for doing it for us. The good thing about a dead rat is that you always know he is there. The uncleannesses of the body politic are not so promptly self-disclosing. They need to be hunted for and dragged into the light. If this is done with a view to remedy, it is a beneficent use of the muck-rake.

* * *

The earthquake and fire have compelled federation in San Francisco. Many denominations had to worship in common in the churches still standing.

## Christian Union: A Historical Study.

### IV. The Protestant Era.

### *3. The Period of Reunion.*

With the dawning of the nineteenth century there began to appear evidences of a reaction against the spirit of division, and of the incoming of a period of reunion in the Protestant era. It was within the first decade of that century that, for the first time in the history of the world, there was a distinct, organized movement, having for its aim the unity of the church. Prophetic voices had, indeed, been heard here and there, for centuries, decrying the evils of division, and sounding some true note of catholicity, but these were drowned in the discord of contending factions. Such a voice was that of Rupertus Meldenius, who, during the fierce dogmatic controversies and the horrors of the Thirty Years' War, "whispered to future generations the watchword of Christian peacemakers, which was unheard in a century of intolerance, forgotten in a century of indifference, but resounds with increased force in a century of revival and reunion: 'In essentials, unity; in non-essentials, liberty; in all things, charity.'"* The tract containing this remarkable statement is believed to have appeared in the year 1627 or 1628. Fifty years later, Richard Baxter quotes it from another author in the preface to his work on "The True and Only Way of Concord of all the Christian Churches."

"Here, then, is an admirable illustration of the indestructible vitality of an important truth, which not only persists in living through centuries of opposition and neglect, but which manifests increased power over each succeeding generation. How few there were to recognize in this statement the germ of a great religious reformation, when it was first formulated and uttered by Meldenius! In Baxter's day it attracted more attention as offering relief from the interminable strifes and divisions with which all pious, truth-loving souls were weary. But it was not until more than a century later that it gained practical recognition in an organized movement having for its end the unity and peace of the church.

"Indeed, it is quite certain that neither Meldenius nor Baxter perceived all that was involved in this memorable motto. What they did see, evidently, was an utter lack of discrimination, in the popular mind, between the things which are vital and those which are incidental, and the consequent effort to enforce uniformity at the expense of unity. As a remedy for this state of things they proposed the foregoing statement which had in it the seed of a reformation yet to be. But the seed must wait for genial soil and favorable surroundings. If either of the men named, or any of the theologians of that period who accepted this motto, had been asked to state more specifically what were the 'things essential,' and what the 'things non-essential,' their answer, doubtless, would have borne the marks and the limitations of the religious thought of their times. It was for another age to develop, more clearly than was possible at that time, the right application of this principle to the religious problems upon which Christendom had divided into hostile camps."*

Early in the beginning of the last century there were heard at different places in the United States, voices crying in the wilderness of our denominationalism, protesting against the evils of divisions, and calling upon the church to close up its divided ranks in harmony with the prayer of our Lord. One of these was Barton W. Stone, who, in a great revival at Cane Ridge, Ky., in the year 1803, raised the cry for Christian union by forsaking all creeds and party names, discarding all ecclesiastical authority, and taking the Bible, and the Bible alone, as the only rule of faith and practice. The movement spread with great rapidity throughout that state, and in some of the western states. Mr. Stone was a man of commanding ability, of profound piety, and of deep moral earnestness. Under the influence of a great spiritual revival in which all hearts flowed together it seemed utterly inconsistent to perpetuate party names, or to acknowledge the authority of human creeds, and these partition walls went down with a crash before the invincible earnestness of these men of God who had been awakened to a new consciousness of unity and of fellowship in Christ. In a "Last Will and Testament," which Stone and his colaborers made out and formally signed, they bequeathed their party names, their creeds, and their ecclesiastical associations to those who valued such trifles, and, disencumbered, they set out in quest of that long lost unity for which many earnest souls had been yearning.

In the year 1809 there was issued a "Declaration and Address" by Thomas and Alexander Campbell, father and son, in western Pennsylvania, whither they had but recently migrated from North Ireland, in which they set forth the evils of a divided church, and pointed out the way to union through a return to the simplicity and catholicity of New Testament Christianity. Looking upon the same evils which Meldenius, Baxter, and others had seen and deplored, Thomas Campbell uttered a not less remarkable saying in the memorable words which he made the battle cry of reform: "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." The clear import of this striking motto was, What is enjoined upon men by divine authority we shall insist upon being observed; and where the Word of God has left men free, we shall not bind them. The phrase, "things essential," had now been interpreted to mean the things required by the Scriptures, and the "things non-essential" were those where the silence of the Scriptures left men free to follow their best judgment. In both these mottoes there is a clear recognition of divine authority and an equally distinct rejection of human authority in matters of religious faith and practice. In each of them there is a solemn emphasis of loyalty to God, on the one hand, and of freedom from the tyranny of opinion, on the other."*

Like the movement of Stone, that of the Campbells discarded the authority of human creeds, abandoned the use of all party or denominational names, and urged a return to the faith and practice of the apostolic church, as approved by the New Testament. It went further than the movement of Stone in the re-discovery of what was the creed of the apostolic church, namely, the Messiahship and divinity of Jesus of Nazareth, upon which Christ declared he would build his church. To believe on Christ as the Son of God, and the world's Redeemer, and to obey him as the supreme authority in all matters religious—that, it asserted, is the way to unity. It is not strange that after the lapse of a few years these two movements—that of Stone and the Campbells—met and coalesced, forming a Christian union movement that has mightily affected the religious thought of our times.

* *

## The Indianapolis Congress.

"It was the best one we have ever held." This was the very general remark concerning the congress of the Disciples of Christ held in Indianapolis last week. However that may be, the universal verdict of those who were able to take it all in is that it was among the very best, and was in itself a fresh vindication of the value of these annual gatherings. Any convocation whose free platform and fraternal spirit make Disciples glad that they are associated with such a body is greatly worth while. This is invariably the effect of each meeting of our congress. It was notably so in the Indianapolis congress.

There was a good program. That is essential to any profitable meeting of this kind. There was a sufficient variety of topics, and the speakers selected to treat these topics were capable of handling them profitably, and they gave careful, painstaking preparation to their papers. The themes, too, were vitally related to our present thought and life. They were: Devotional, "Methods of Promoting Christian Union," "Relation of Baptists and Disciples," "Educational Needs of the Disciples," "Modern Psychology in Its Relation to Religion and Religious Training" and "Evangelism." Upon these themes was concentrated the best thought of some of the ablest men of the brotherhood. The discussions were, with a few exceptions, marked by that courtesy and mental equipoise characteristic of educated Christian men.

The prominence given to the devotional feature of the congress, occupying as it did one whole session, was unusual, and met with general approval. The atmosphere of religious devotion created by this session was naturally very different from that which had been generated by the discussion which has been carried on in some of our newspapers during the past several weeks, and the two papers which followed in the afternoon on "Practical Methods of Promoting Christian Union," were written under the impressions made by this discussion and with reference to religious needs suggested by the character of the discussion. Naturally enough, too, they both dealt very largely with the question of federation, taking substantially the same view of the subject. This gave the opportunity to opponents of federation to "protest" against what they called a one-sided discussion. It was explained by the chairman of the committee that when the topic which these papers discussed was assigned, federation was not the burning question that it became afterward, and that it was not known what, if any, attitude would be taken by these writers toward the subject of federation. Those who complained that the characterization of certain *tendencies* among us (there were no personalities) was too severe, did not remember, apparently, the character of the newspaper discussion which no doubt determined in a large measure the character of these papers. No doubt, as one of the speakers explained, had his paper been written in the atmosphere which he found in the devotional session of the congress it would have been different from what it was, but he had felt compelled to deal with certain conditions which he found in the way of promoting Christian union. Besides the two papers there was very little discussion of the subject on its merits. We would not like to hold the opponents of federation responsible for the wild remark of one of the speakers in opposition, that he did not regard Pedobaptist churches as churches of Christ any more than Free Masons and Odd Fellows. Such statements reply to themselves, and need no other refutation. Aside from this little flurry, which lasted only a few minutes, everything in the congress was good-natured and parliamentary.

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*Philip Schaff, Ecclesiastical History, Vol. vi., p. 650.

*Introduction by J. H. Garrison to "Origin of the Disciples of Christ," by G. W. Longan. p. 6.

*Introduction by J. H. Garrison to "Origin of the Disciples of Christ," by G. W. Longan. p. 7.

Perhaps the most absorbingly interesting feature of the congress was the comparison of views with the Baptists, first on the "New Testament Teaching of the Relation of Baptism to Remission of Sins and the New Birth," and second on the "Obstacles in the Way of Union Between Baptists and Disciples." On the first theme President E. Y. Mullins, of the Southern Baptist Theological Seminary at Louisville, led in an able and comprehensive paper on the subject, and was reviewed in an equally clear and logical paper by Bro. I. J. Spencer, pastor of the Central Christian Church, of Lexington, Ky. The spirit of courtesy which characterized these two papers is just what might have been expected from the character of the men. We hope to be able to lay both these papers before our readers in our next issue. Bro. J. J. Haley, of Richmond, Va., led in the discussion of the union of the two bodies in a paper marked by his characteristic vigor of style and catholicity of spirit. The paper reviewing this, by Dr. Henry F. Colby, of the First Baptist Church, Dayton, O., was read by Dr. E. Y. Mullins in the absence of its author. This paper, too, was admirable in its brotherly spirit, though in exegesis and in its breadth of view it was not regarded as the equal of the paper by Dr. Mullins. A discussion on this last topic was participated in by a number of brethren and was most admirable in its tone. Dr. Mullins closed the discussion in an address which won the hearts of all the brethren. True to the essential Baptistic faith, Dr. Mullins is irenic in spirit, and really desires to see brought about as early as practicable a union between Baptists and Disciples. He urged that a number of representative brethren among the two peoples get together in an informal way, without anybody's authority, compare notes and issue a general address to the two bodies for educational purposes, showing in what respects they are essentially one, and what the differences are that are keeping them apart. In harmony with this suggestion ten of our well-known leaders were selected and will be invited to meet with the same number of brethren from the Baptists, who will also be invited rather than appointed, to engage in this conference looking to a better mutual understanding of each other. That great good will come out of this fraternal comparison of views we can not doubt.

The sessions out at Butler College, Irvington, were devoted to the subject of education, and resulted, among other things, in the reorganization of the American Education Society and putting it on a basis where, it is hoped, more effective service to our colleges can be rendered. The afternoon session in Atheneum Hall was enlivened by the announcement just received of a gift from Mr. Carnegie of $25,000 to the Butler College endowment fund, conditioned on the completion of the effort to raise $250,000 additional endowment. The trustees are determined to complete this at once, and "the campaign is now on." The enforced absence of President Garrison from these exercises was greatly regretted. The sentiment marking all the discussions on the educational problems was that the greatest task now confronting the Disciples of Christ is the endowment and equipment of their institutions of learning.

The discussion of modern psychology in its relation to conversion and early religious training, in two able papers, left little time for volunteer discussion, though such discussion might have been profitable in bringing out a few points that were in need of further elaboration.

The closing session was to have been devoted wholly to "The Essential Elements of a True Evangelism." In the absence of two of the speakers, however, Brother Warren, of Pittsburg, was pressed into service and gave the closing address on "Our Centennial Preparation." An admirable paper by the president of our Foreign Christian Missionary Society covered the ground of evangelism so completely that it left little to be desired in the way of addition, and nothing, so far as we remember, in the way of subtraction. It was an excellent treatment of a very vital subject, and this, with the stirring address of Brother Warren, made a fitting climax to a great congress. After a few fitting remarks by Bro. A. B. Philputt, our host, and also by the general chairman, "Coronation" was sung with a will, and Bro. W. T. Moore offered the closing prayer and benediction.

## Congress Notes.

Never did the skies brood more tenderly and the soft winds blow more caressingly over any congress. It was as if the clerk of the weather had been in a conspiracy with the promoters of the congress to make it a great success, and to leave the best impressions of the fair city of Indianapolis. We think all present would have voted unanimously for April congresses, hereafter, if the matter had come to a vote.

The next congress goes to Cincinnati in accordance with the promise made to the brethren in that city when it was decided to change, for special reasons, the present congress from that city to Indianapolis. This matter, however, is left in the hands of the committee appointed for the next congress, of which A. B. Philputt is chairman.

The hospitality of the Indianapolis people was ample and most cordial, and the meals served by the ladies of the Central Church were highly satisfactory and were a great accommodation to the visitors.

It might not be a very safe thing for our Baptist brethren to allow Dr. Mullins to visit very many congresses of the Disciples of Christ, lest he be captured *nolens volens*. They think they know a good thing when they see it, and Dr. Mullins, though differing perhaps a little in his theology from us, is the type of man they appreciate and love. Dr. Prestridge, editor of "The Baptist Argus," was not present, whether from fear of being captured, or from other causes, we were not informed, but we infer that it was not fear of any kind that kept him away.

Bro. W. T. Moore's love story, told in the discussion of federation, came in very timely in the way of clarifying the atmosphere and producing a feeling of good humor.

The best story told in the congress was by President Mullins, illustrating how, if Baptists and Disciples would cultivate a *spirit* of union, the actual *basis* of union in the future would take care of itself. A bashful young man had been courting his sweetheart for a long time, but could not "pop the question." When he would get to the crucial point he did not know what to say. In his perplexity he applied to "Uncle Mose," a colored *savant,* to whom the young people were accustomed to go with their problems. On hearing the statement of the case by the anxious young man, closing with the question as to what he should do, Uncle Mose replied: "Dot's easy enuff. You go and set down by her, purty clos,' tak' hol' of her han' and look her straight in de eyes; *and den it'll come to you what you ought to say!*" This, of course, brought down the house. We give it here for the benefit of all bashful lovers, as well as for the edification of those who are seeking to promote Christian union. The story is especially commended to brethren who want the basis of union all agreed upon before they get to the hand-holding stage of religious courtship.

The general impression of those who heard the discussions on the relation of Baptists and Disciples is that neither religious body is a "closed circle" but that the two, with a little judicious assimilation, could be blended into one very harmonious family, though, of course, the process would require time and patience, and then would be a gradual, and not an instantaneous, consummation.

## Editor's Easy Chair.

The Editor's Easy Chair during the past week has shared in the intellectual strenuosity of a religious congress. A congress among the Disciples of Christ is not a place where one would go to seek mental repose. One who attends such a gathering of his brethren with the view of taking it all in may make up his mind beforehand that his mental task is by no means an easy one. But, after all, what is more intellectually stimulating and helpful than to have one's thoughts directed into unfamiliar channels, and to be prodded up to follow a vigorous thinker through all the discursive flights of imagination and the far-fetched conclusions of his logic? No book or address is very helpful as a means of mental expansion that does not require some distinct effort at continuity of thought in order to understand it. It is cause for congratulation that we have men on our congress programs each year whose wide reading, painstaking research, careful analysis and synthesis make it worth while to listen to them. Not less is it a matter of congratulation that we can differ on many subjects, as men must differ who think for themselves, and still be brethren. No religious body can be said to have passed its childhood state until it has attained to this divine art.

* * *

It is a strange fact, the significance of which is worthy of study, that we have attained to this art of differing in matters of opinion in our national and state gatherings, while some sort of an infirmity, whether mental or moral we affirm not, disables some of our religious newspapers from doing the same thing as between themselves. This is the more discouraging since our religious journals are issued weekly, while our congress and conventions come annually. Let us hope that another generation of evolution will bring us to a point where it is possible for our religious journals to conduct a parliamentary discussion, with a view of eliciting truth, without the remotest suspicion attaching to them of trying to injure a rival. That degree of attainment on the part of all our religious journals would mean more for the genuine progress of our cause along all the lines of legitimate development than any other one reform that we can now think of. That there is a way to bring this reform to a speedy realization we do not doubt. Let an enlightened and an awakened public sentiment express itself unmistakably against every such eruption of bad temper, misrepresentation, and narrow partisanship as have recently marred the peace of the brotherhood and brought our holy cause into a disrepute from which it will take years to recover. If the saying be true that every religious movement gets the kind of religious journalism that it deserves, it is only because public sentiment in such movement asserts itself in such a way as to realize its ideals. It is even said of some of our writers that, while they are courteous and kind in their personal conversation, even with those who differ from them, when they come to write they seem to dip their pens in gall instead of ink. Who is able to explain the psychology of this fact?

* * *

No more magnificent triumph of the spirit of genuine unselfishness and altruistic energy has found record in the annals of the world than that in connection with the disaster in San Francisco and neighboring towns. "We are overwhelmed by the magnitude of the generosity of the country," says General Funston, who has asked that there be a cessation of food supplies, doctors and nurses. Such an unprecedented outpouring of the people's gifts to meet an unprecedented calamity ought to stop the mouths of pessimists who prate about the total depravity of man, and bemoan the utter degeneracy of the times. It is worth while, in the economy of God, to have such a demonstration of the nobleness of human nature beneath its outer crust of sin and weakness, even if it requires so great a calamity to bring it out. Whose heart has not been touched and whose eyes have not been moistened with tears as the wires have flashed the news from city to city of the outpouring of the people's gifts in a steady and unceasing stream to supply the needs of these stricken cities on our western shore. San Francisco will be rebuilt, and the scars made along the western coast by fire and earthquake will soon be removed, but to the latest generation men will recount how the whole nation rose to the sublime height of its great opportunity and of the obligation of human brotherhood in ministering to the homeless and impoverished people of the coast. This is the rich compensation that has come to the nation and to the world, that we know better than we possibly could have known without such disaster, how far the spirit of Christ has diffused itself through human society and lifted it out of its old-time cruelty and selfishness.

* * *

Do we not have here an explanation of the underlying philosophy of life, with all its tragedies, sorrows, temptations and defeats? We wonder sometimes how it is that a beneficent Providence should place mankind in a world where earthquake, tornado, flood and flame, disease and death carry forward their devastating work. In our shortsightedness we think it would be better for us if we lived in a world from which all these destructive agencies were eliminated, but even in the face of these disasters men are prone enough to forget God and the life beyond, and to run into all excesses and vices, which, after all, do more to destroy men than all external forces. How much worse would it be if we were not continually reminded by these calamities, and by our personal pains and sorrows, of the brevity and incompleteness of human life! If the life of the spirit be the supreme thing, and our life here in the body be but a prelude, a preparation for the life unseen, it is not difficult to see how all these destructive agencies may be God's angels of mercy to wean us from an undue attachment to the life that is transient and incomplete and to help to fit us for the fuller and nobler life of the spirit. Is not this the meaning of Paul, when he says, "For these light afflictions which are but for a season, work out for us a far more exceeding and eternal weight of glory"? The afflictions are termed "light" only because of the greatness of the glory which they help to work out in us. When we look back upon this mortal life from the serene heights of the life eternal we shall see that many of the things which in our ignorance we called calamities were but blessings in disguise, and that this world is best adapted by a wise and loving God for the moral education and development of his earthly creatures.

## The May Offering as a Test.

No offering of the year makes a stronger appeal to our loyalty to the cause we represent than the May offering for home missions. It has to do directly with the ongoing of our missionary propaganda in the home land. As the May offering increases, there are increasing activities in planting churches and winning converts in this great ripe home field, because more evangelists are supported and more new fields are entered. The waning of this offering would mean decreased activity and increased discouragement among the workers. Why any church, rich or poor, housed or houseless, shepherded or unshepherded, in town, city, or country, should fail to make an offering, according to its ability, to this holy work, is a mystery to us. Let us have no laggards, much less any shirkers, in this campaign for $200,000 this year. See "The Last Call" from the secretaries elsewhere. In the absence of any minister let the church officials take the lead in this matter. *More churches contributing, and larger contributions*, should be our aim in every county and state in the Union.

# The Elderburg Association

[Brother Schoolmaster's Notes; with emendations, annotations, condensations, and interpolations by Brother Editor.]

## CHAPTER III.

### BROTHER S. M. A. REVIEWED.

Brother Lawyer now sat down in the swivel chair and waited while Brother S. M. A. went to the well, drew a bucket of water, and drank feverishly. Having refreshed himself the young man took the place just vacated by Brother Lawyer, and eyed his interlocutor nervously. The official reviewer's face wore that look of severity and compassion, mingled, which offenders against the law have since learned to know so well.

"I am going to surprise some of you," he said, "You expect me to say that Brother S. M. A. gave up the fight too soon. It was not soon enough. No man who is capable of making that kind of surrender, for such reasons, can possibly do it too soon. His fatal mistake was when he enlisted, not when he laid down his arms."

"Dar, now!" exclaimed the janitor.

Brother S. M. A. went back to the well and took one more long, deep draught from the old oaken bucket; Brother Lawyer waited patiently until he returned.

"I gather from the narrative of the witness that, in his opinion, he is several kinds of a victim: victim of the selfishness, unfairness, and unreasonableness of the church board at Kinderville; victim of the college which, in raking the field with a fine-toothed comb for places for its students, raked him loose from his job; victim of the enterprising young orator who entered into disastrous competition with him by lowering prices.

"Doubtless he did suffer from these things; and doubtless there were some ingredients of injustice to him in all of them. But in giving us a list of those who wronged him he has forgotten to write down the name of the chief offender, to wit, himself.

"His calling, considered merely as a calling—merely as a means followed by certain men for a livelihood—has this in common with other callings: it has in it no absolute guaranty against things disagreebale. The preacher, like the lawyer and the doctor, must expect to suffer from the caprices, the vanities, the erroneous standards of excellence, and the wrong standards of right among the people he serves. Also, like the lawyer and the doctor, he must suffer sometimes from unfair competition of others; from the maladjustment of the machinery which is supposed to regulate the relations of the members of the profession with one another.

"But surely this is something better than a mere occupation whereby a man may earn a living. The man who enters the ministry merely to find bread and meat there, has not only made a mistake, but he has committed a sin of no small magnitude. I do not agree with that Frenchman who declares that there are circumstances where a blunder is worse than a crime; but I do believe there are blunders which are of the nature of crimes; he commits that blunder who becomes a preacher of the Gospel merely to earn a living. If a man undertakes this work from a high sense of duty, feeling that he stands 'forever in his great Taskmaster's eye,' fit or unfit, his motive will plead like angels, trumpet tongued, in extenuation of the weakness of his effort and the imperfection of what he achieves; but alas for him who enters the ministry believing that his relation to his task is merely the relation of the hired man to his job!

"That seems to have been the trouble—one trouble at least—with the witness. He became the hired man of the Kinderville congregation. He was, he tells us, most anxious to do the work *they* wanted; therefore he became a sort of hot-foot-Willie who made haste to do the bidding of the church board."

"Anyhow," muttered the witness, "I did not read the Sunday papers."

"As a commercial proposition," resumed the reviewer, "anxiety and willingness to please employers is all right; yes, as a moral proposition it is all right—would have been right enough in this case if the witness had taken the trouble to ascertain who his employer really was. It is by no means certain that what the Lord requires in any given church, is what the elders want. Kinderville did not need a hired man, it needed a boss; needed a wise, gentle, loving, firm, strategic boss who could bring them to higher standards of church life and truer conceptions of what the Master's work required.

"He says he preached good sermons when he had the time to prepare them. The average preacher is able to preach good sermons only when he has taken time for preparation. The purely extemporaneous preacher is not a rare bird, but the man who can preach well extemporaneously fifty-two Sundays in the year, is rare enough to put on exhibition, and he will surely get his name in the papers. But what right had this witness to allow that board to relieve him of the burden of sermon work? I know there are people who say, and perhaps believe, that the modern church needs peddling rather than preaching, but it is not so. Everywhere the cry is for an educated ministry; and surely it does not need a highly educated man for a perpetual, all-'round-Robin-Hood's-barn, up-one-street-and-down-the-other, house-to-house tramp, ten hours a day, and six days in a week, in villages where every family knows what every other family had for dinner yesterday.

"No pastor worthy of the name ever questions, as far as I know, the value of the reasonably frequent visitation. The shepherd must know his flock. If he is by nature pleasant, genial, sociable, so much the better for him—he has cause to be thankful; if he is not naturally genial and sociable let him cultivate those qualities in himself with all diligence; for without them he must fail, though he is able to speak with the tongues of men and of angels."

"Amen!" said Brother Blacksmith.

"Yes, Lawd!" said the janitor.

"Kinderville," continued the critic, "was a great opportunity for the witness. It is a small place where not only the church members but the people generally are known to each other; call each other by first names. There is very little poverty, no absolute destitution, no slum territory, and very little sickness from one year to another. The demands on the time of the preacher for what is called pastoral work—visitation especially—ought not to be very heavy. Brother S. M. A. says he visited them all twice in one month. He ought to be ashamed of that exploit. There was no reason why he could not give at least six hours in the day to his desk. It was an opportunity for study and preparation which he might not have had in a larger field. He ought to have entered his pulpit well prepared every Sunday; and his work there should have shown improvement from month to month. But instead of coming to the end of his pastorate enriched by the accumulated results of honest mental work, he came out bankrupt—or rather he came out because he was bankrupt; long on shoe-leather, short on gray matter. Speaking of shoe-leather, reminds me of that ten-mile tramp, at the instance of a deacon, to console the owner of a sick colt. What was really needed at that farm was a horse-doctor and not a doctor of divinity; and our brother should have reminded the benevolent deacon of that fact.

"Now, as to young folks. Surely I would not, if I could, undervalue the work done by and for the young people in the churches. We need not enter here into all or, indeed, any of the reasons why no congregation can afford to ignore its boys and girls. In so far as the witness succeeded in winning the confidence and love of the young men and women of Kinderville, I congratulate him with all my heart. Yet I think he overlooked, and, worse still, allowed the older people to overlook, the fact that young people need to be instructed as well as 'influenced,' and that they will not be influenced long or to any good purpose by the preacher who can not instruct them. The preacher who proceeds on the theory that he fulfills the whole duty of man when he makes the young people like him will soon end by making them tired of him. In these days of high schools and high school graduates it may easily occur that the critics a man has most reason to dread, as to the literary character of his pulpit work, will be these same boys and girls. Admiration is always a large ingredient in the enthusiasms of youth for public men. Young people in the church like to be proud of their pastor; certainly they do not like to be ashamed of him. Given an opportunity to reach their hearts by this road, the man who refuses to follow it will make a most disastrous mistake. If the witness had taken his orders from the Master rather than from the church board, he might not have allowed himself and his congregation to forget that 'influence' in church work is merely the handmaiden of instruction.

"The witness appears to think he has been the victim of the 'cut rate' as in-

(Continued on Page 575.)

# FEDERATION — A Symposium

## Some Questions on Federation.

**The following questions were sent out by the Editors to a number of brethren, and we continue in this issue the publication of their replies.**

*1. Defining church federation as an agreed-upon method of co-operation in those things which the co-operating churches hold in common, and in which each co-operating Christian body has full freedom to be true to its convictions of truth and duty, are we not, as advocates of Christian union, logically committed to the federation movement as the next practicable step in the direction of the fulfillment of Christ's prayer for the unity of his disciples, and as a practical manifestation of the degree of unity which already exists?*

*2. Do you approve of the Basis of Federation submitted to the evangelical churches of America for their approval, by the late Inter-Church Conference in New York City, as presenting a practicable plan for such co-operation?*

### By O. D. Maple.

Having had some experience in new fields, I feel that I am prepared to say that no preacher can succeed in a new field among a mixed class of people unless he federates more or less.

"Do unto others as you would have them to do unto you," is the golden rule that would settle the matter of federation. Some day I will report a church of Christ, as per the apostolic plan, instituted upon the federation plan. All we need to do is to study conditions and the needs of the world and the burden will be so great that we will gladly throw away some of the little things and accept the greater ones. God help us as a great, grand, good people, to rise above the little things, out of date 25 years, and set our eyes on the higher ones.

Let us get on the mountain peak, and then can we breathe the pure air. We have remained in the valley too long already.

*Marion, O.*

### By R. Moffett.

To both of the questions submitted by THE CHRISTIAN-EVANGELIST I make answer in the affirmative. I was counted as a delegate to the New York Conference. I think I have lived long enough to know when my environment is filled with the Spirit of Christ. That was a meeting of Christian men and women, and the main theme was along lines so familiar that I felt perfectly at home. The contention of one of our papers, whose editor was not there, that because the majority who were present, represented their respective denominations, made me *particeps criminis* in sanctioning denominationalism, seems to me to be puerile. No advocacy or emphasis was given to denominations in that conference. In fact, nearly all the facts and transactions which long ago made denominationalism possible, have passed into "innocuous desuetude." There is nothing left but the grooves in which these several religious bodies are resting or moving. The spirit of the New York Conference indicated the necessity of union in order to do the best work of the church of Christ in evangelizing and uplifting the world. The Disciples ought to be in the van of such a movement. When the soldiers of the late war were suffering and dying in southern and northern prisons, Lincoln did not think it a sin to treat on equal terms with the Confederacy. Union and the power to bring the world to Christ, as a necessary result, is too great a question to stand on mere technicalities. Besides, federation is a long step toward the unity for which Jesus prayed. Opposition is only a "tempest in a teapot."

### By J. A. Shoptaugh.

Yes, to both questions. But the question is: Did all who attended the New York Conference see in it what you saw? I am sure that Bishop Warren did not. He delivered an address here and the entire time was taken up in showing the "unity which already exists." It was an apology, from beginning to end, for the divided state of affairs. I am sure the bishop has never caught the vision of a united church. Many others did not see in it what you saw. Why was this, and which is right?

*Pueblo, Col.*

[Certainly not; we heard one or two pleas for denominationalism. But all *did* see in the movement a glorious opportunity for uniting our forces much more closely than they are now united, and for cultivating that good understanding of each other which is absolutely essential to any closer union. If Disciples see in federation more than others, that is no argument against federation. Perhaps none of us sees what God sees in it. It is enough that he has opened this door of service. Let us enter, and be led of Him.—EDITOR.]

### By "An Old Preacher."

The federation of Christian bodies as defined by THE CHRISTIAN-EVANGELIST can not be consistently opposed by those who say: "We are Christians only, not the only Christians."

This is a concession that the body of Christ is composed of sections. "We" are one section and Christians, plus something else in other "Christian bodies," are other sections. Then "we" are a "sect," protesting against being separated from other "sects" by their divisive names, teachings and practices. "We" plead for union under Christ, the head of the body, and to this end ask other "sects" to lay aside these divisive names, creeds and practices as we have done for the sake of union. How can such a union be effected? Not by debating differences. This alienates and perpetuates divisions. Not by conference on union as an initial step, while we are occupying different view points. Both have been tried with some good results, but the prayer of Christ is not yet answered so that the world may believe on Christ.

These other Christians have changed their attitude toward the union problem because of a growing union sentiment in their several bodies. These "sects" have so far felt the force of our pleadings that they feel the weakness of divisions in the face of unbelievers and they come proposing federation as a step toward ultimate union of Christians.

This plan begins by uniting in Christian work on the basis of common agreements for the common aim to promote the advance of the kingdom of God among men without any compromise of truth or interference with the fullest freedom of action, but with the right to exercise wisdom in working together for the proposed end.

The plan submitted is objectionable in some phrases, but we could not expect to have it all in our own phrasing.

Opposition to such a plan of co-operation is to put us in the attitude of a sectarian in a movement looking to Christian union and thus to surrender our rightful place as leaders of or potent factors in the union forces. We must beware of proclaiming ourselves as the only *not Christians* among these "Christian bodies."

Being united in work for Christ, diffences will vanish as we come to them, or be solved the more readily because of our nearness to each other in our point of view. This is the next step in the solution of the question of a united Christendom.

L.

### By W. P. Keeler.

As THE CHRISTIAN-EVANGELIST'S invitation for an expression of views on the "Federation" proposition includes laymen, let me reply to your question No. 1, "yes," and to No. 2, "yes, in the main." The action taken by the New York Inter-Church Conference would seem to augur more potency as to results than any measure yet adopted, looking to the answering of the Savior's prayer for the unity of his followers.

It was recently my pleasure to sit—as an Englewood Christian Church delegate—in a conference held in the First M. E. Church, to arrange for the coming to Chicago of Torrey and Alexander to conduct a three months' evangelistic campaign, beginning in November. As an instance of how city-wide the influence and after-results of a meeting like this, Bishop Fallows, representing one of the smallest evangelical bodies (Reformed Episcopal) cited the notable Moody meeting of 30 years ago, held in Chicago in a great central tabernacle, and continuing 90 days. The bishop stated that his own congregation—well toward the suburbs—gained 100 converts as a direct result of that meeting. Why should not our brethren "federate" with the denominations in a union meeting of such promise for arousing all the churches of a city to a supreme effort for reaching the multitudes with the Gospel and preparing the masses to receive it? Admitting that a full Gospel is not thus preached, yet, a mighty stirring of the popular conscience is accomplished, and following such arousement of interest comes "our" opportunity in whatever parts of the city our churches may be to present to these awakened souls the New Testament terms of pardon. Great is the pity that the Disciples of Chicago have made so slow headway in reaching its citizens, that a Scoville, after making this his home, must needs turn from it and go to the smaller cities for God's demonstration, through him, to a more adequate degree, of the Gospel's mighty power unto salvation. By all means let us do our part, whether by federation or whatever expedient, to bring about conditions in our large cities that will lead greatly increased numbers to "the obedience of the Gospel" as we preach it, and as we are convinced the Christ would have all believers preach it.

Along with the words (some of them heated) which have passed since this "federation" movement has come to the front, b-a-p-t-i-s-m may not have been mentioned many times, but that one word—as to essentials—I am constrained to feel accounts for the whole contention among us. The talk of concession, stultification, compromise, etc., it may safely be said is because of the keen solicitude lest the divinely fixed ordinance of immersion shall continue to be slighted and in the proposed federation, possibly be treated as of minor importance.

[It ought not to be necessary to say that federation has nothing whatever to do with the question of baptism. No well informed person makes this claim. Zeal for immersion, therefore, can not account for "the whole contention among us."—EDITOR.]

# Out of Bondage

### By S. B. Lindsay

Many years ago I was a constant reader of "The Leader," "Gospel Advocate" and other ultra conservative papers. And, like A. Campbell, "I was so straight that I leaned a little the other way." Through the kindness of an old and highly esteemed Disciple, I secured the "Millennial Harbingers" from the widow of J. C. Walden, Cynthiana, Ky. And later I secured a hundred volumes from the library of J. B. Ludwig. I have thus been a constant reader of Campbell, and Errett, and Richardson, and Pendleton, and Milligan, and found myself gradually growing out of the narrow logic of Rowe, and Franklin, and Lard, and others, whose writings I find side by side in my library with the others mentioned. The trouble with our narrow men, all the way through, is that they are not broad enough to grasp the plea for Christian union—and they constantly misrepresent the men who, like Campbell and Errett, occupy in their thought and relations to other Christians, a broad, noble, catholic position.

"The Standard" is just now engaged in misrepresenting the position of two good men—A. Campbell and J. H. Garrison. In its issue of April 7 it prints the stereotyped quotation from the pen of Brother Garrison, in which he states his opinion that the Presbyterian, Episcopalian and United Brethren churches are far more loyal to Christ's teaching and spirit as a whole, than many churches calling themselves "Churches of Christ." There is nothing wrong with that sentiment. Campbell and Errett both expressed the same repeatedly on occasions similar to the present. But the editor of "The Christian Standard" immediately proceeds to misrepresent Brother Garrison and make an appeal to prejudice in one sentence: "It will be seen from the quotation that The Christian-Evangelist seeks fellowship with these Pedobaptist churches rather than with churches of Christ that have no creed but Christ," etc. That great "majority of both society and anti-society brethren who rejected and repudiated the Sand Creek movement," are appealed to now to repudiate the *new* departure proposed by The Christian-Evangelist. To the man who has spent some years in an honest endeavor to adjust himself to the truth—to all truth—and who is fortunate enough to be a constant reader of The Christian-Evangelist, the defection of Brother Garrison and his "surrender of the plea," is considerable of a joke. But those who have not thought themselves through the narrow logic of our legally inclined brethren, and who have never so much as seen a copy of the "Millennial Harbinger," and who have always been prejudiced against The Christian-Evangelist through such references as I have quoted—they believe that Brother Garrison has actually gone over to the sects, surrendered the plea, and everything else, and that is where the damage is done.

But let me make another quotation from the same editorial: "Recent utterances of some of these men indicate that they are ready to create a division in our ranks, and lead a party in the direction of denominationalism." This has been the cry of "The Leader," and other papers for years. Years ago I read that same sentiment and believed it. And I am sure that thousands will believe it now.

If "The Christian Standard" will furnish proof of this statement I will frankly confess my indebtedness to it and will forever forsake Brother Garrison and the others, whoever they may be, and if it fails to prove it I will be equally frank with it. I desire to make a proposition equally positive, viz: That "The Standard" is leading a retrograde movement, away from the spirit and genius of the plea as originally proclaimed by Campbell, Errett, et al., and those who follow its lead will become a disappearing brotherhood of pious Pharisees. Let me now submit my proof, and incidentally show that Brother Garrison is not the only one that "surrendered the plea" by exhibiting a catholic spirit with reference to other Christian bodies. When A. Campbell was censured by an "Independent Baptist" for remaining among the Baptists, and admonished that he might as consistently have fellowship with Pedobaptist sects, it gave him occasion to develop his feelings and sentiments on this question of union. [Quoted last week.]

Hear Isaac Errett, in his essay on "What is Sectarianism?"

"The word *sect* is rapidly descending into unpopularity. Sectarianism is coming under the ban of public sentiment, as antagonistical to the genuine spirit of Christianity, and ruinous to the interests of the church of God. The mildest philosophical view now taken of it is that it is a grievous misfortune, inherited from the honest, but imperfect, struggles of the last three centuries to shake off the oppressions and corruptions of the great apostasy. Under the paralyzing power of that appalling spiritual tyranny there had been an apparent unity of faith, but it was only the compulsory absence of strife—the imbecile quiet of despair—the hopeless silence of souls long in bonds—the stillness of death—the peace of the grave. The glorious emancipation from the bondage of human authority wrought by the Protestant reformation had a two fold result. First, Freedom rushed into lawlessness and played fantastic tricks. The necessary reaction from blind submission to papal dominion was a reckless extravagance of liberty, engendering almost every variety of theological fantasy and absurdity. Second, The dregs of Popish intolerance still retained in the hearts of Protestant champions, led to a reassertion of human authority—the creation of lesser and rival popes and councils. The sequel has shown the alternate succession of tyranny and revolt—the birth of new sects, escaping from one tyranny to establish another, which in turn compelled a new protest and a new party; and so on, if not *ad infinitum*, certainly *ad nauseam*. . . .

"As yet, however, there is a vagueness in the use of the term *sectarianism*. Precisely what is meant by it is not easily determined. It is an ungainly and terrible, but somewhat shadowy, specter, that comes to us from the graves of the past—appearing in councils as a withered and wrinkled hag, muttering imprecations against the light and progress of the nineteenth century; beatifying the darkness of medieval times, translating the dreary clank of inquisitorial chains and the groans from the prisoner's dungeon into ravishing music; and, unterrified by signs from heaven, amid the protest of crashing thunders and rocking tempests, crowning an imbecile old man with the infallibility of Godhood. In altered phase it glides into Protestant assemblies and convocations, looking like a lamb, but speaking with the voice of a dragon. In sheep's clothing it enters the pulpit 'to scatter, tear and slay,' and its wolfish howl drowns the tender voice of love and grieves away the Spirit of holiness. It stands behind the editor's chair, and, when his soul kindles with holy ambition to do brave work for God and man, and he is about to dash off glorious paragraphs, aglow with the inspiration of truth and love, that would ring in ten thousand enslaved hearts with the sweet music of spiritual emancipation, throws its hateful spell over him, binds anew on his neck the collar of the sect, and compels him to dip his pen in gall and write poisoned sentences of bitterness and hate. [Even the successor of Isaac Errett is not immune.] It creeps, like a slimy demon, into the hearts of God's too careless children, and poisons

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JUST FOOD

Nature's Cure.

One of the most important discoveries of late is the application of the right kind of food to rebuild the lost substances of the body, thrown off by the active, nervous work of Americans.

Careful investigation by experts in food and diatetics, has brought out the fact that albumen, which is contained in various foods, is acted upon by phosphate of potash, not such as obtained in drug stores, but such as is found in certain parts of the field grains in most minute particles, arranged in Nature's laboratory, not man's.

The part of the grains containing phosphate of potash is used in the manufacture of Grape-Nuts food, therefore the active, nervous, pushing brain-worker can feed the body with food that goes directly to the rebuilding of the broken-down gray matter in the brain, solar plexus and nerve centres all over the body, with the result that the individual who refreshes and rebuilds the body with proper material of this sort, obtains a definite result, which he can feel and know of and which is apparent to his friends.

A vigorous brain and nervous system is of the greatest importance to any business man or brain worker.

# As Seen From the Dome

By F. D. Power

Such sunrises and sunsets as we have seen on the Mediterranean! Our last look upon Malta was one in the midst of a gorgeous going down of the orb of day, with such reds and yellows and blues as Nature only can paint for us, the beautiful city, the harbor and its shipping, the massive fortifications, all bathed in fiery splendor. The next morning as we swept the Ionian sea the same great light lifted itself from the waters with the same glory. These are pictures which surpass Murillo and Raphael and Turner, and they belong to every humblest soul in whatever clime. The richest gifts after all, air and water and light and warmth and beauty, are the common ones. Here is music. We hear great organs, as in the cathedral at Malta or Seville, or men pay their thousands to listen to voices like that of Patti or Lind; but what can compare with birds that carol day and night in many a thicket, beside many a cottage, and sing their sweetest songs without money and without price?

Sailors have ways of amusing themselves that are very interesting to us. I have greatly enjoyed hearing our crew sing in the evening as they gathered aft. One will play the banjo, then one strong voice leads the song and all come in on the chorus with a hearty swing. Sea songs are of two kinds, the "chanty," or working song, which is sung as an aid to labor, and the sea ballad, or sailor folk song. Chanty is pronounced "shanty." It is applied to the songs and choruses to which the sailor works and hauls. They sing them when heaving around the capstan, weighing anchor, hoisting heavy yards, or pumping. One sings a solo part, which he invents as he goes along, usually. The music is sweet, but the words are nonsense. The chanty man leads, "They call me Hanging Johnny," and the sailors sing, "Away-i-oh." Then the first repeats, and the sailors sing, "So hang, boys, hang." Then the chanty man begins: "First I hung my mother," and the sailors repeat, "Away-i-oh," and so on ad infinitum. "Whiskey Johnny" is another of these chanties, and "Blow, Bullies, Blow," "Haul the Bowl In" and "A-Roving." Among the songs is "Spanish Ladies" and "Fare You Well, Australian Maidens" and "My Mary." These are all English seamen, as the Arabic is an English liner, and most of their songs are English folk songs about the sea. Five bells sounded. The lookout in the crow's nest cried, "Five bells and all's well!" and I turned in; and as I stepped on deck the next morning the sun was lifting his splendid orb above the purple heights of Hymettus, the rosy-fingered morn had scattered a thousand tints over sky and sea and mountain, and before me in the distance loomed up the Acropolis. "O thou, our Athens, violet-wreathed, brilliant, most enviable city!"

Now, what shall I say of the mother of arts and eloquence, and how shall I say it in the space of a single letter? The Egean, the Saronic Gulf, Sunium, the shores of Salamis, where the 300 ships of Greece scattered Persia's host of 1,000 war vessels, Eleusis, the city of the mysteries—all move us; but yonder is Hymettus, haunted of the bees and the muses, and a little farther away Pentelicon, whose white spots amid the green are the marble quarries, and there in sight is Lycabettus, and northeast of Pentelicon is Marathon, the fennel field, where the 10,000 Greeks "breasted, beat barbarians, stemmed Persia, rolling on, did the deed and saved the world." Our first point was the Acropolis, the center of all settlements in the Attic plain, a plateau of limestone rising 500 feet above the sea. Here gathered the glory of ancient Athens.

First cames the Propylea, "the brilliant jewel set on the rocky coronet of the Acropolis." Here is the center of Athenian art, literature, statecraft, history and philosophy. There is a central gateway and two wings. There are stately ruins of the great building erected 2,300 years ago. Many of the great Doric columns are left, and the ruin is a fitting portal to the Parthenon. On the right is the beautiful little temple of Athena, built to commemorate Marathon, Platea and Salamis. Much of the beauty of this temple of Victory remains. Passing up the slope amid the debris of fallen columns and carved bits of stone, we get our first view of the Parthenon. Here at the left was the colossal statue of Athena Promachus, by Phidias, which stood 66 feet in height, in full armor, her lance head a landmark to the sailor; and then the Erechtheum, with its famous porch of the maidens of the Caryatides. This is a purely Ionic shrine, the home of Athena Polias, the guardian of the city. It is much shattered, and the six figures of the women of Carye are very greatly injured, and one stolen by Lord Elgin, which is replaced by a terra cotta figure. These Caryatides have an elevated and vigorous beauty, full of vitality and grace, set off by simple draperies. Powerful and well built, they support the entablature with ease. On the center of the plateau stands the Parthenon, the most impressive object of ancient art. The Pan-Athenian procession passed through the Propylea, along the axis of the Acropolis, to the north, and entered by the east door. When dedicated, 438 B. C., this must have been splendid beyond description, with its 50 life-size statues, its 100 Doric columns, its 92 metopes and 524 feet of frieze. Pericles planned this crowning glory and Phidias executed it. In the inner sanctuary was the famous Athena Parthenos, the virgin goddess. In the fifth century the great structure became a Christian church, and one can still see the traces of paintings; then the Turks turned it into a mosque, and then in 1687 the Venetians hurled their shells at it, blew up a magazine and dismantled it. Yet, how majestic it is! What columns and pediments! How towering and imposing and soul-stirring beside ordinary things! What beauty and dignity, even in the remnants of the work of the great master of plastic art! One lingers with the greatest delight about these majestic monuments of a great past.

We passed down through the ruins to the lower hill, the Areopagus, or Hill of Mars, rugged and seemingly in a state of nature now, save for a few steps cut in the face of the rock. On the top were once some ancient altars, and in the middle ages a church to Dionysius, the Areopagite. Nothing is here to-day but the rough surface on which some Greek children were playing. It is a good place to read the seventeenth of Acts. J. W. McGarvey tells us he ascended it with the intention of repeating here Paul's great address, but was overcome and wept. The top of the hill is flat, and on three sides it descends gradually to the plain, while on one side it is precipitous. The ancient court sat here, consisting of venerable and eminent Athenian citizens, exercising supreme jurisdiction in all cases of life and death. It is said Mars was tried here for murder, hence the name, and the shrine of the Furies, the Eumenides, was just below, and it is the scene of Eschylus' tragedy of that name.

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* * *

FOUND OUT

A Trained Nurse Discovered Its Effect.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks, after using Postum, I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes and served with cream, when it is certainly a delicious beverage."

"There's a reason" for Postum.

# The Eighth Congress of Disciples

For the second time the congress of the Disciples of Christ has met at Indianapolis. Royal was the entertainment given by the members from various churches in that city to the visitors who gathered at our annual congress last week. Large were the audiences at every session in the finely appointed Central Christian Church, of which A. B. Philputt is pastor. The congress at Columbia last year having discussed such things as the Bible in the light of archeology, our congregationalism, religious journalism, etc., there was this year a reversion to the theme of Christian union, which was a subject prominent at the gathering held in Chicago two years ago. And as a step toward the ultimate goal—

"An egg before an eagle, a thought before a thing"—

the subject of federation preceded the coming together of the representatives of the Baptists and Disciples of Christ.

J. H. Garrison presided at the opening session which was of a very helpful devotional character. After a responsive reading of the sixty-third Psalm, Charles Newnan, of Indianapolis, offered a prayer, making a special petition "in behalf of our brothers and sisters of the far west." Earle M. Todd, of North Tonawanda, N. Y., struck a high keynote for the congress in his Bible study, the theme of which was "Strength for Service," with the concluding words of the one hundred and thirty-ninth Psalm as his text. It was a plea for the pure heart and the cultivation of vision. I know that Brother Todd spoke out of his own experience, and his message was just such an one as would lead us to see that it is not learning, personal magnetism, or social qualities that are the desideratum for a minister of Christ, but the delivery from self love.

"The Secret of Power" was the subject presented by J. H. Garrison, which continued the thought of the congress in the line of the spiritual life. The kingdom of grace, he pointed out, no less than the kingdom of God, is under law. The highest of all knowledge, he said, is the knowledge of God, and to know him is the secret of greatest power, and the way to know is to walk with Christ in the valley of humiliation and suffering. After the committees had been announced by the chairman, and the congress had been briefly welcomed by A. B. Philputt, pastor of the Central Christian Church, L. L. Carpenter, "fresh from Jerusalem," pronounced the benediction.

### To Promote Union.

The afternoon session was given up to discussion of the theme, "Practical Measures for the Disciples in the Promotion of Christian Union To-day." S. M. Cooper, president of the American Christian Missionary Society, was in the chair, and Levi Marshall, of Hannibal, Mo., led in prayer. The first speaker was William Bayard Craig, of Denver, Col., and he was followed by George A. Campbell, of Austin, Ill. It is not at all surprising that the question of federation was much to the front in the discussion. Brother Craig did not use the term, however, to any considerable extent, his paper dealing more with the underlying principles of the union movement. As it is hoped to print his remarks at some length in The Christian-Evangelist, I shall dwell but briefly on his paper. He pointed out that there is a logical, relentless unfolding of the inner life of a religious movement, and while folly and bigotry can hinder the progress of truth, they can not long obstruct its onward march. The things that have caused a division in the past and are the chief hindrances in the way of Christian union to-day, are, he said, formalism, phariseeism and arrogance. Church federation is, he contended, a right step in the direction of Christian union. Federation seeks to express in some formal way the fraternity and interdenominational comity that we already have. Brother Craig's paper seemed to me to be a very truthful statement of the situation. In view of the fact that there is in some quarters considerable opposition to the federation idea, it might, perhaps, have been well if he had guarded a little more carefully some of the expressions he used, but on the whole, his statement of the case will stand, despite the criticisms that were subsequently made upon it and Mr. Campbell's speech, which followed.

George A. Campbell, of Austin, Ill., in the course of a lengthy paper, said that the effort to federate all the churches into a far reaching co-operative organization is a natural expression of the spirit of the times; for certainly the most far reaching and revolutionary thought that is to-day stirring the minds and hearts of men is the thought of unity. Every department of human activity has made its contribution to this dominant idea of the times. The Disciples are asked to be a part of this inter-church movement. Can they, without compromising truth as they conceive it, contribute of their growing power and numbers to such a forward step? Our central and ever controlling motive has been that of unity, and now when other denominations are moving for a united church we must be quick to grasp their hands and promise them our heartiest support and fellowship. Three fundamental principles are shot through and through the minds of Disciples—first, that of unity; second, loyalty; third, liberty. We want the union of all Christians; we want unswerving loyalty to Christ; and we want freedom. Tenaciously holding these principles as we do, will we be able to federate with other religious bodies? The following reasons lead us to an affirmative answer. Our ministers and churches during our entire history have been quick to cooperate wherever there was common work and common agreement. Second, the true understanding of other Christian bodies entering into federation will certainly have the effect of freeing us from any hesitation as to joining them in this large cooperative movement. The teachings of Christ in the New Testament are variously interpreted by people equally intelligent and equally loyal to Christ. This being true, co-operation, federation or union itself can not be postponed until all see alike or all reach the same interpretations of Scripture but ought to begin as soon as the determination to be loyal to Christ exists in the representatives of the bodies interested in the union movements. Third, the state of our own churches ought to urge us to federation. With almost every one of our churches there is associated in some way representatives of these bodies who have the right spirit though the wrong form of baptism; while others are enrolled who have the right form of baptism but not the Christian zeal. To refuse to federate because we can not see alike with reference to the form of baptism would be to set up our body as an ecclesiastical dictator. Fourth, the probable attitude of Jesus to the subject of federation. The ultimate question is not what definite thing Jesus did or taught; but is, what would he have us do in present day circumstances? There were no denominations in New Testament times, as we have them to-day. Christ placed emphasis not upon correct opinion, but upon character. The only class of people Jesus was intolerant of was the bigoted sectarians. Surely Christ would not banish from his full and free fellowship those that are ever anxious to exalt his name and to extend his kingdom. Fifth, the condition of the world demands a federated church. Federated evils can only be opposed by federated churches. The Roman Catholic Church can teach us the effectiveness of united effort. The National Free Church council of England has demonstrated that the needs of the world can be very much better met by a federated movement than by independent action on the part of denominations. We must federate with all who love and are sincerely trying to serve our Lord. And we shall keep on working and praying for the consummation of the full unity for which the Master prayed.

### A Discussion.

J. B. Briney was on his feet almost before the reader of the last paper had taken his seat. His voice was one of protest, not of discussion. He characterized the session as a "farce," seeing that all the time had been devoted to the advocacy of one side. There is another side, he contended, but he criticised the management that there was no scope for the presentation of it. He disclaimed being a newspaper bishop, but took occasion to announce that he was connected with two newspapers, and he urged those present who wanted to see some "salting" done, to take his monthly. On the whole, I think Brother Briney ought to be glad that the second paper was not in opposition to the first. It gave him a fine opportunity to advertise what he is doing. But personally, I wish the anti-federation cause could have been presented by the strongest possible representative. It should be remembered, as Brother Garrison pointed out, that this program was arranged and the speakers appointed long before the question of federation came so prominently before our brotherhood. The question of federation was not the subject assigned the speakers. That they should discuss it was perfectly natural, in view of the prominence it has been given by the objectors to it. Unfortunately both the papers were of so lengthy a character that any considerable after discussion was not feasible. One brother present made a speech that was not remarkable for its breadth of vision, and I will leave it at that. D. R. Lucas, who was desirous of getting information, confessed that the papers had had a peculiar effect on his mind. The advocacy they made, he thought, was not presented in the way it ought to have been presented. He objected to any talk about phariseeism. Brother Lucas would have made a much deeper impression on those who believe in federation if he had pointed his criticsm at some other scribes than those who wrote the two papers for the congress. The use of such terms as "phariseeism" and "formalists" may possibly be unwise, and might certainly be unjust if hurled at certain brethren, but there have been some other phrases and terms used in this controversy with a very direct application for which the chief anti-federation writers have not yet apologized. Calling hard names is not controversy, but I think the federationists are not the chief sinners in this matter. But Brother Lucas' desire was to throw oil on the troubled waters, and his speech was a well meaning one. He really confessed that he believed federation would be an accomplished fact, and he himself was rather inclined to join in it, yet he pleaded that every man must be free to do as he believed right, which, of course, all federationists believe in. Carey Morgan said that he and Brother Lucas would be brethren whether the latter went in for federation or not. He deprecated any harsh spirit, and said the thing we need to do is to go out some night and just look up at the stars and be calm. "I was at the federation meeting, and I never said a word all the time," said W. T. Moore. Then he added naively, "That is the most remarkable thing in my life. Why?" he asked. "I saw that the boys were saying it better than I could." Dr. Moore got the whole audience in a good humor and at the same time made an effective plea for federation when he told about his courtship. It is not a man's theories about love or marriage, or about any subject, he said, that win a woman. So realistic was the correct way he pictured to us that it was not difficult for us to see that we can accomplish more by the right kind of courtship of the denominations than by the driving method, whether we use the whip or are obedient to the goad in the hands of others. A working basis was what Dr. Moore contended for, and if a courtship on this basis, he said, was not what he expected it to be he would withdraw from the wedding part. Both Brother Campbell and Brother Craig disclaimed any intention to attack opponents. Brother Craig pointed out that he showed that phariseeism had destroyed mercy and love and the Jewish church, and his paper assumed that the disease we are trying to combat is in all religious people and that in trying to find a remedy for the divisions of Christendom we must take some of the medicine ourselves. He pointed to his own work and record as a proof of his loyalty to our plea.

### Baptist v. Disciple.

The singing of "The Church's One Foundation" and a responsive reading on the same theme, very fittingly preceded the addresses and discussion in which President Edgar Y. Mullins, of the Baptist Theological Seminary, Louisville, Ky., and I. J. Spencer, of Lexington, Ky., were the principal representatives of the Baptists and the Disciples of Christ on the subject, "The New Testament Teaching of the Relation of Baptism to the Remission of Sins and the New Birth."

W. F. Richardson, who had been originally chosen to review Dr. Mullins' paper, was in the chair, and he expressed his personal gratitude to Brother Spencer for agreeing at short notice to undertake the duty when Brother Richardson found that his visit to Jamaica in the interests of the C. W. B. M. work would perhaps prevent his attendance at the congress, and certainly only allow him to get there on the very eve of its assembly. Dr. Mullins said he rejoiced to be present on this occasion and brought with him the greetings of many Baptist brethren and congratulations that there was to be a free discussion. He rejoiced at the growing spirit of Christian union and was glad to take part in any gathering that would have in view the lessening of the divisions. He apologized for using manuscript and also to Brother Spencer for delay in sending it to him. He amused his auditors by confiding to them that he had no doubt they would say the time given to Brother Spencer was ample. As this paper, with Brother Spencer's reply, will appear in full in THE CHRISTIAN-EVANGELIST my outline of it here will be brief. At the outset President Mullins laid down some rules of interpretation, and approached the problem at once by examining some of the significant passages of Scripture. He found two groups in the New Testament bearing upon the subject. The first group, he said, represents baptism as a condition of entrance into the kingdom of God, or as a condition of remission of sins, and in some instances apparently as a condition of regeneration. The second group of passages teaches that entrance into the kingdom of God is conditioned on faith, regeneration conditioned on faith, and remission on faith and repentance. He characterized each of these groups of Scriptures as "closed circles of teachings." The problem is to harmonize these passages, one referring to the ceremony of baptism and the other omitting it from the conditions of remission and regeneration. The problem involves the whole relation of the ceremonial to the spiritual in Christianity. Seeking to find a principle of interpretation broad enough to include all the Scripture teaching upon the subject in hand, Dr. Mullins announced his conclusion and then proceeded to establish it. It was that in one closed circle of teachings—the ceremonial—we find a distinct ceremonial principle in Christianity; that in the other closed circle of passages we find a distinct spiritual principle in Christianity, and that there is no union or amalgamation of these two principles on the one hand, and that there is no conflict between them on the other. Dr. Mullins' conclusion was that baptism is symbolic cause of which symbolic remission and symbolic regeneration are the effects. It is the external, invariable symbol of the internal spiritual reality which precedes. We enter the kingdom of God ceremonially through baptism, not really. The whole spirit of Dr. Mullins' paper was admirable, and his argument as strong, perhaps, and certainly as lucid, as could be made by any one occupying his standpoint, but it was by no means impervious to the shafts of criticism that could be directed against it by the Disciples of Christ. His exegesis of some passages of Scripture would not be accepted by our most thoughtful Bible scholars, and indeed, it developed on the following day that the two Baptist representatives at the congress differed themselves on some points of exegesis.

I. J. Spencer explained that he had been unable to complete his reply or to condense it for lack of time. He referred to the admirable spirit and comprehensive conclusion of Dr. Mullins' paper, pointed out the points of agreement between Baptists and Disciples, spoke of the helpfulness of such conferences, and after accepting the tests mentioned by Dr. Mullins, gave a resume of his argument. He answered seven objections raised by Dr. Mullins to the view that two principles unite in salvation so that faith and baptism are the conditions of remission. He contended that there is no purely ceremonial thing in the whole Christian economy, for the spiritual burns within the ceremonial. He disclaimed putting baptism on an exact par with faith or repentance, and he would not concede that there are any "closed circles" of teaching in the New Testament that may not be opened to, and interpreted by, other portions of Scripture. In conclusion, he noticed briefly a few of the illustrations used by Dr. Mullins to show the difference between the actual and the ceremonial, and finally pleaded for a "thus saith the Lord" as the great need in answering these vital questions. "If," he concluded, "we shall be left free to tell men what to do to be saved according to the very terms of the commission, then I would offer the hand of fellowship to President Mullins, both spiritually and symbolically, for, after all, we agree as to what salvation is, as to its imperative and infinite importance, and as to the very terms that secure it instrumentally and their order in obtaining it in the full and complete New Testament sense."

While some might have added to the strength of Brother Spencer's statement of the position of Disciples of Christ it was felt that no discussion of the two papers would be in order. J. B. Briney offered a motion, and W. T. Moore seconded, for adjournment, but opportunity was given to Dr. Mullins to reply, and he expressed his appreciation of Brother Spencer's paper, and his agreement with much of it. He explained that he had not made an effort to place one set of Scriptures against another, or run a line of division between the Jews and Samaritans, or even to practice any restricted communion, but merely to show the place of baptism as an ordinance. He rather thought that Brother Spencer had come over to his side in his admission that he understood it as a spiritual interpretation. After a helpful word from D. R. Lucas and W. F. Richardson, J. H. Garrison explained how he had suggested this discussion which had been promptly seconded by Dr. Prestridge, of "The Baptist Argus," who had nominated the Baptist representatives, and he said that Dr. Mullins had abundantly justified the wisdom of his brethren in choosing him. After a vote of thanks, proposed by Z. T. Sweeney, and the singing of "Forward be Our Watchword," Leonidas E. Brown, of Lebanon, Ind., closed a very delightful session with prayer and benediction.

### What, If Any, Obstacles in the Way of Union?

Prof. E. B. Wakefield, of Hiram College, was chairman of the session in which the obstacles, if any, that exist in the way of union between Baptists and Disciples of Christ, were discussed. The Bible study was given by Ernest M. Wiles, of Muncie, Ind., after a responsive reading on "The Reign of Peace," and prayer by Prof. W. M. Forrest. Brother Wiles' subject was "The Song of Deborah," treated a la Prof. Moulton. The chairman pointed out that the discussion was not intended to be in the spirit of controversy, but as a comparison of notes. "We baptists do, in a remarkable degree, agree," he said, "but we have been working apart." Showing that if we look far enough back we have common association, he said that, although his father was a strong follower of the reformation, his grandmother was a good Baptist, and used to sing:

> "He who fixed and formed the earth,
> Fixed and formed my second birth."

J. J. Haley, of the Seventh Street Christian Church, Richmond, Va., was the reader of the first paper. He explained that the Christian union movement has advanced with such strides that his paper already needed revision, seeing that it had been written some months ago. Present differences, he claimed, no longer justify separation of the Baptists and Disciples. Theological issues, which were veritable tweedledums and tweedledees, about which men violently contended 75 years ago, have passed into innocuous desuetude. He referred to the Disciples at Jeffersonville, Ind., writing to L. L. Pinkerton, who was preaching in Kentucky, "The Baptists here are preaching that a man may believe before he repents. Come over and set them right." Brother Pinkerton wrote back: "Dear Brethren—If those Baptists can repent before they believe, let 'em pitch in." Two issues, said Brother Haley, that have survived, will not survive much longer—the design of baptism, and the communion question. There is now a tacit assumption that differences may be left to individual interpretation. He held that the only serious practical difficulty to the unification is the congregationalism that prevails in both bodies. Union must come, he said, not by legislation, but by process of growth and assimilation. The Baptists of to-day do not believe in human creeds, and are as sound as ourselves. When united, the two bodies will make the greatest Protestant church in the world.

We regretted that Dr. Colby, who was to have reviewed Brother Haley's paper, was unable to be present; but he had sent his address, which was read by President Mullins, who was loudly applauded, and put the congress into a fine receptive spirit by his happy introduction. Dr. Colby thought that the old points of contention have been softened, if not entirely removed, and he rejoiced that the day of rancorous conflict has passed; that we can to-day talk together in Christian love, causing the line of cleavage to grow ever less observable by means of our candor and our deeper spirituality. But he felt compelled to examine more critically as to whether there are serious obstacles in the way; and first, as to name. He wondered whether Disciples will be willing "to be called Baptists as they were originally," and admitted that his own brethren, if their convictions were not thereby understood to be compromised, might consent to a change of name themselves. The name, he thought, will settle itself when other questions are practically overcome. The creed question was his second consideration. Baptists do not like the expression, "The Bible is our creed." Brother Haley, he contended, had just stated what his creed was. Would Disciples object to the publication of a statement of belief which would be formulated as representative of what both bodies would accept? His third inquiry was, Is there now sufficient agreement between the two bodies as to the meaning of certain important words necessarily used in the discussion? He thought that clearness in agreement upon these points, as well as upon other cardinal ones of evangelical belief, is necessary to harmony and co-operation. Again, is there any obstacle in our respective views as to the relation of baptism to regeneration? He wanted to know whether Disciples of the present day have materially modified their views upon the statement contained in the address of the Disciples to the Baptists of Ohio in 1871, which seemed to him to be a plain declaration that a man is not a Christian before baptism, or will they accept Mr. Haley's statement that Disciples believe, and always have believed, that regeneration, as Baptists and evangelical Christians generally use the term, precedes baptism? If so, one supposed barrier to union seems to have melted away. The same query, he said, arises as to the relation of baptism to remission of sins. Again, he would ask as to whether there is any obstacle in our views of the personality in the work of the Holy Spirit, before an intelligent and strong basis for a real union can be established. This, he said, will affect methods of personal and church work. He felt that union must come by evolution, not by legislation, and that it can only be accomplished gradually and spiritually; meanwhile, he rejoiced that we have so much of truth and purpose in common.

## Modern Psychology and the Religious Life.

The morning and afternoon of the last day of the congress were devoted to addresses and discussion of what might be called the educational side of religious life. Prof. Jabez Hall presided at the first session when two papers were read on the subject, "Religious Life in the Light of Modern Psychology." Perry J. Rice, of South Bend, led the devotional service, and Charles R. Hudson, the successor of George Darsie at Frankfort, Ky., gave a delightful Bible study—"A Pen Picture of the Christ." The first paper was by Prof. Edward S. Ames, of the University of Chicago, but I give an outline first of the paper by Prof. Charles E. Cory, of Hiram College:

Modern psychology through its insistence upon the teleological nature of experience suggests that the test of its truth or reality is not to be found in any external or formal standard, but in its ability to more fully express the real and inner purposes of life—and hence that the criterion of religion lies not so much back in theories of origin as forward in the developing forces of history and the way in which it becomes the end and ideal of society. All externalism and authority based on such gives place to an immanent purposiveness which unfolds with the unfolding experience of man. Truth, therefore, means a grade of value in this unfolding process. The apologetic for Christianity must therefore not lie in the past, but in its value to the life of the age to which it comes.

With such an apologetic Christianity fares well, for it is literally saving the world and so long as it quickens the lives of men no uncertainty regarding its origin can ever remove it from the forces of life. Religion thus viewed is essentially practical and a matter of the will, but our analysis finds that it also involves cognition and that it is therefore vitally related to theoretical ideals of the individual and of the race. All effort to relieve it from the fallibility of man's judgment is both futile and unpsychological. If it is to enter man's experience it must submit itself to the weakness and limitations of that experience and grow and develop with the life of the race; and this development, we believe, points steadily onward in the direction of an idealistic union, in which and only in which can be found a permanent habitation for the spirit of man. All forms of pluralism will ever find themselves broken to pieces upon the facts of the religious consciousness.

The paper by Professor Ames was on the particular subject of "The Rise of Religion in the Individual," and the following is an outline of it:

The period of adolescence is the point at which the individual becomes religious in the sense of awakening to the values and interests which belong to the religious institutions and ideas about him. This is the time at which the Catholic, Episcopal and Lutheran churches receive their youth by confirmation; and it is the period at which the revivals of the Methodists, Baptists and Disciples exert their influence. It is the age at which all religions among civilized and primitive peoples receive their neophytes. The experience of the individual in coming to participate in this religious life varies according to early training, environment and temperament. It may be gradual, or violent, emotional or intellectual, or practical. Gradual growth and spontaneous awakening are the normal processes, while extreme forms of conversion are abnormal. Only certain people are susceptible to conversion. The methods of modern revivals often reach this class chiefly. But the influence of personal, direct methods of instruction, of good example and of wholesome religious life would reach all classes. Young people who are rightly trained might thus be saved the unnecessary distress and tension of an emotional "experience." The Disciples would do well to study again at the present time the didactic preaching which they once employed in a conscious and deliberate reaction against the emotionalism and irrationality of a crude evangelism.

## "The Reorganization of Religious Education"

was the theme of the second session, over which Dr. James M. Philputt, of St. Louis, presided. Mitchell E. Chatley, of Ravenna, Ohio, led the devotions.

Alva W. Taylor had the first paper on the subject of the afternoon. It was a very thoughtful presentation, which may be summed up as follows:

The child is born non-religious, just as he is born non-rational. His religious faculties are germinal, as are all his faculties. He is born a citizen in society and in the kingdom of God, just as he is born a citizen in the state. He is to be developed, grown up naturally, into his place and responsibilities. He is a social being, and his very individuality is socialized—is determined in social terms. He is to grow up in the kingdom of God as he grows up in the nation, and accept his responsibilities as he is able to assume them. Subjectively, religion is vital in life. It is neither handed down nor grafted in. (The non-religious race was never found; it was a hypothetical deduction of materialistic evolution.) Religious education is the development of the religious elements of life. The Scriptures are the text-book for the means of religious education, and the lessons are to be selected and adapted to the stage of development in which the child is found at any given time. Objectively, religion is relationship. It is social of being and design, and the kingdom of God is its divine consummation, and the kingdom of God is the ideal consummation of human society. The interests and the nature of the child are social and the process must be one of socialization. The method used by Jesus in imparting religious instruction may be termed the "case method." He took the concrete problems that proposed themselves in ordinary daily experience, and, applying eternal principles, solved them. So should religious instruction be imparted to the child. From earliest instruction the moral authority of Jesus should be impressed until it becomes a habit in thinking. The interests of the child are the line of least resistance. Doctrines are formulations of belief and experience, the results of induction. Each individual has a right to formulate his own or to choose whose he will adopt. To impose them upon the untrained mind is to bias reason and fix prejudices that may be fancied to be convictions. Conduct is the end, and the means, of religious education.

George A. Miller, of Covington, Ky., who had the second paper, explained that there had been no consultation between the writers of the papers, and that therefore they might at times run along parallel lines. He said that if we put religious education on the right basis methods would take care of themselves. Right education is based on the fundamental proposition that the individual is one composite whole. Religion is something within to be enlarged and developed. Teaching, he said, should begin in the home and then there would come a spontaneous religious life at adolescence. Not what the child learns, but what it becomes, is the important consideration. He made a plea for the teaching of religious conceptions and ideas in our day schools and institutions of higher learning, and laid special emphasis upon the work in colleges for the training of ministers. In these, he urged, there should be a thorough course in pedagogy, if even some time should have to be taken from homiletics and hermeneutics. The standard of entrance ought to be made higher, and he suggested that there should be what he called "preacher clinics." I wish I had space to give some account of the discussion upon these papers, and of those of the preceding session.

The closing session is referred to on the editorial pages.

### Business.

There was not much business transacted at the congress. An account of the session held in the interest of our colleges, and especially of Butler College, during which the very welcome announcement was made that Mr. Andrew Carnegie had agreed to give the last twenty-five thousand dollars to complete the endowment of two hundred and fifty thousand dollars which the college is trying to raise, I must postpone until next week. Suffice it to say that steps were taken toward the reorganization of the Religious Education Society. At a meeting of the National Christian Bible School Association a resolution was passed appointing T. J. Legg, Robert Hopkins and C. M. Fillmore a committee to present to the board a request that it employ a national superintendent to promote Bible study in the Sunday-schools and churches. As an outcome of a suggestion of W. T. Moore, which was taken up and elaborated by Dr. Mullins, a committee of ten representative men was nominated by a special committee chosen for this purpose, of which D. R. Lucas was chairman. The following names were accepted by the congress: I. J. Spencer (chairman), W. T. Moore, J. J. Haley, W. F. Richardson, J. B. Briney, A. B. Philputt, H. L. Willett, E. B. Wakefield, J. H. Garrison and Charles S. Medbury. These are to meet a similar committee from the Baptists to see if some common agreement can be reached.

Cincinnati will be the place of assembly, next year and the committee elected was: A. B. Philputt, president; R. E. Hieronymus, G. A. Miller and T. E. Cramblet.

P. M.

## Our Budget

—Let the churches take an offering for home missions next Lord's day.

—Let the offering be the greatest we have ever taken.

—If you wish to contribute to the help of our brethren in San Francisco and the Pacific coast send the money to the American Christian Missionary Society, marking it for this special purpose.

—A telegram announces the dedication of a fine new church at Jacksonville, Ill., free of debt, $25,000 being raised, with 1,600 pupils in the Sunday-school.

—We have only space now to mention the fact that E. V. Zollars has resigned as president of Texas Christian University.

—Butler College will get $25,000 from Mr. Carnegie for its endowment fund when $225,000 shall have been raised by friends of the college. Prof. T. C. Howe is now in the field to raise this money.

—Christian College, Columbia, Mo., has been promised $25,000 by Mr. Carnegie for its new academic hall, on condition that the friends of the college raise $25,000 endowment.

—The new building of the Hamilton Avenue Christian Church, St. Louis, Mo., will be dedicated next Lord's day. This has been made possible by the generosity of R. H. Stockton.

—We hear reports of many of our churches taking collections for the general fund to assist the San Francisco sufferers. A number of churches have also taken up special funds for our own brethren and our church work in the city. It will be seen there is a call for this fellowship just now. The matter was brought to the attention of the congress by W. M. White, who was chairman of the committee of our San Francisco convention. Brother White reported that the First Church, San Francisco, was entirely destroyed, and that most of its members, living in the fire zone, must have lost all their property. A great deal of damage was also done to the West End Church, our finest building, though this may be repaired so as to make the building soon serviceable again, but its membership has also been heavily crippled by the general disaster. We have two other churches within the city limits from which, at this writing, we have not heard. These churches, however, were both, in a sense, mission points assisted by the two stronger churches already mentioned.

—San Jose, Palo Alto and Santa Rosa suffered severely. The First Church in the first named city is in ruins, but not one of the six hundred members was seriously hurt. That church and the Central will unite, Bro. J. V. Coombs writes us. Charles L. Beal, minister at Palo Alto, writes that our new brick church there was destroyed by the earthquake. The American Christian Missionary Society is opening a special fund for the help of the churches that have been destroyed or damaged, and the membership to whom this misfortune has come. We hope to give fuller details later. Something like two million dollars worth of damage was done to church buildings.

—S. W. Jackson, of Douglas, Ariz., is holding a meeting.

—A helpful district convention has just been held at Bloomfield, Mo.

—H. H. Moore, of Greenville, N. C., goes to Vanceburg, Ky., June 11.

—J. S. Raum will spend three months during the year in the evangelistic field.

—Homer M. Perryman, of Greenville, Texas, is in a meeting with Will J. Slater at Stilwell, I. T.

—Carl C. Davis will continue as pastor at Brighton, Ia., at the close of the meeting he is now holding.

—The Foreign Society has received another gift on the annuity plan from a friend in California.

—Thomas Martin, evangelist, will supply the pulpit at California, Pa., until a man can be located to take the work there.

—George L. Snively, of the Christian Publishing Company, will preach the baccalaureate sermon at Paragould, Ark., May 13.

—It was C. O. Titus, secretary of the Y. M. C. A. of El Paso, Texas, not D. B. Titus, who was recently at Bizbee, Ariz., with Dan Trundle.

—The south Kentucky convention will be held May 21-24, at Murray, where G. H. C. Stoney has recently entered upon his third year's work.

—The ministerial institute of Oklahoma will be held at Blackwell May 15-17, when President Zollars, of Texas Christian University, will be the principal lecturer.

—E. L. Ely is very much pleased with the people and the outlook at the Northside Church, Kansas City, from which C. P. Smith recently went to Mason City, Iowa.

—A. E. Cory, after a successful meeting in New York, in association with Brethren Willis and Hackleman, has gone to Osceola, Ia., where letters will reach him.

—W. H. Waggoner has just held a missionary institute at Springfield, Ill., and during May will hold other institutes at Mechanicsburg, Barry, Chapin and Chambersburg.

—W. W. Clark reports that O. F. McHargue is doing excellent work at Billings, Mont., where it is hoped that the present building will be outgrown in a short time.

—Work on the new building for the church at Los Angeles, of which Walter L. Martin is pastor, has progressed so far that it is hoped the dedication will take place about May 20.

—The Kansas eighth district convention of the Christian Church will be held in La Crosse May 9-11. A cordial invitation is extended to all delegates and visitors.—O. H. Truman.

—Mrs. Dr. E. I. Osgood, of Chu Cheo, China, has just returned to the home of her parents, Mr. and Mrs. O. G. Hertzog, Hiram, O., for her vacation. Dr. Osgood will return later.

—Claire Waite, of Chicago, who has been filling on Sundays the pulpit of our church in Milwaukee, which has been without a pastor since Oct. 30, has accepted a call there to begin May 1.

—P. A. Davey and wife, missionaries of the Foreign Society, sailed from San Francisco on the S. S. Mongolia for Japan, April 25. Mr. Davey has just completed his regular furlough.

—Dr. A. Holck, long a missionary of the Foreign Society at Copenhagen, Denmark, is spending some time in Germany hoping to improve his health. The grand old warrior is almost worn out.

—Bro. B. B. Tyler and wife are safely located in New York City, where he preached last Lord's day, and where he is to preach the following Lord's day before going on to Denver.

—The Foreign Society has decided to appropriate about $15,000 for buildings in Manila, P. I. This is a much needed step. B. L. Kershner and wife, late of Pennsylvania, are the missionaries.

—The new church at Dublin, Tex., has just been dedicated. A. L. Clinkenbeard is doing a fine work there. H. A. Northcutt is now holding a good meeting for them. He goes next to Palestine, Texas.

—O. M. Thomason has been able to leave the sanitarium at Dallas, Tex., where he has been sick for more than six weeks. He had resigned at Davis, I. T., and hoped to be at Davenport, Wash., early in May.

—The eighth district convention, Nebraska, meets at Bartley May 15-17, when some of the best talent of the state will be present. R. W. Mills, late of Genesee, Idaho, has just taken the work at Bartley.

—A newspaper telegram from Bloomington, Ill., announces that Mrs. Anna Short, widely known as an evangelist and home missionary in Illinois, was found dead in her bed. She was sixty years of age.

—At the April meeting of the executive committee of the Foreign Society G. B. Baird, of Indianapolis, Ind., was appointed a missionary to China, and Raymond A. McCorkle and wife, of Cambridge, O., to Japan.

—Granville Snell and the First Christian Church at Abilene, Tex., are looking forward to a great meeting this month with H. A. Northcutt. Brother Snell and family recently were "severely pounded" by this appreciative flock.

* *

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can always be uniform if you use Borden's Eagle Brand Condensed Milk. The original. Especially prepared as an infant food. Send for Baby's Diary, a valuable booklet for mothers, 108 Hudson Street, New York.

—John S. Zeran and H. A. Northcutt are in a meeting with L. D. Anderson, pastor of the church at Palestine, Texas. The brethren there have just moved into a handsome new edifice which seats 1,200 people.

—S. W. Crutcher is in a meeting at Polo, Mo., where we have neither church nor meeting house. The Baptist brethren, he reports, were good enough to federate with us to the extent of lending their building and baptistry.

—The debt on the building at Gas, Kan., is being reduced, while the brethren at La Harpe have just purchased the lot upon which their tabernacle stands, and hope to build this autumn. Clyde Sharp has charge at both places.

—The church at Middletown, Mo., to which Simpson Ely gives half his time, has recently raised its apportionment for church extension, doubled its foreign missionary apportionment, trebled that for home missions, and sent an offering to the Benevolent Association.

—A western mayor, in introducing Admiral Dewey, is reported to have said: "He seen his duty and done it noble." Would that this eulogy, phrased perhaps in better English, might be truly applied to every church among us after May 6, in reference to the May offering for home missions.

—H. A. Collins has just given a second $500 on the annuity plan to the National Benevolent Association. It is interesting to know that Mr. Collins is a member of the Methodist Church. Secretary J. H. Mohorter will give particulars to all inquirers concerning this plan, and he may be addressed at 903 Aubert avenue, St. Louis.

—The brethren at Antioch, Morgan county, Illinois, have just improved the parsonage which will add much to the comfort of Bro. Henry Genders. He is about to begin a series of sermons on "First Principles." His church recently made an offering of nearly $84 for foreign work, which is very liberal considering the size of the congregation.

—Bethany College announces a summer term from June 19 to July 28, when two lines of work will be offered, one embracing subjects required for teachers' certificates, the other covering a large portion of the regular college work for which college credit will be given. The entire cost will be $25. Prof. F. M. Longanecker, Bethany, W. Va., has the matter in charge.

—At this writing three of the churches which took part in the New York campaign have closed their meetings: East Orange, Plainfield and One Hundred Sixty-ninth Street Church; Plainfield four, East Orange, 30, and One Hundred Sixty-ninth Street 44 additions. Scoville and Smith are still at work and have had 110 to date. The Brooklyn meetings are progressing nicely.

—William Lowen, of Wilmore, Ky., has been reading the Editor's book on the Holy Spirit, and says it fills a long felt want. "We have been accused," he writes, "of not believing in the Holy Spirit. * * * The author has not run wild with his theme, but in a calm, dispassionate way leads the reader into a clearer understanding of the subject. * * * I am thankful for the timely appearance of this book."

—The Christian Publishing Company is about to bring out a new work from the pen of our thoughtful and scholarly brother, J. W. Monser, of Kansas City, entitled, "The Literature of the Disciples." It is a vigorous and timely discussion of our literature and is, in our judgment, the most incisive and discriminating treatment of the subject which has appeared. Further announcements will be made soon.

HOME DEPARTMENT
—AND—
CRADLE ROLL SUPPLIES
Buttons, Cards, Booklets, and everything else that is helpful in a Sunday-school.
Christian Publishing Co., St. Louis, Mo

—A. Robert Miller, who has for nearly four years ministered to the church at Savannah, Ga., resigned on Easter Sunday. He desires a change, as he has had poor health ever since living in Savannah. The church house, during his ministry, has been remodeled, nearly one hundred and fifty additions have been reported, all but four of these coming in regular services. Brother Miller will leave every branch of the work in good condition.

—G. P. Rutledge, pastor of the Third Church, Philadelphia, Pa., writes as follows: "Permit me to add my approval of your course regarding federation. I think all this agitation is a 'tempest in a teapot.' From my view point it is surprising that our entire brotherhood does not join in a shout of praise for this signboard, which undoubtedly points to the union for which we have prayed and labored. And I am a conservative, too!"

—The official board of the church at Paris, Ill., has decided to enlarge the building this summer at an expense of from $10,00 to $20,000, thereby giving better opportunities for a larger work. Fred F. Hagin, the first living link of the church, will be retained in Japan, while the Sunday-school has unanimously voted that another living link shall be supported this year, and the C. W. B. M. has planned for the support of one the coming year. Brother Idleman is at the head of a great church.

—J. R. Blunt, writing about the success in the March offering at his churches, says that the secret was that "we got the literature into their homes before the offering, and preached a rousing sermon on missions." The church at Stoutland gave almost twice as much as last year, that at Crocker almost three times as much, while the brethren at Richland increased their offering, though not in proportion to the others. Here, however, $200 was paid on the parsonage debt, and the money has hardly been missed.

—Although the church at Magnolia avenue, Los Angeles, Cal., is only two years old, the brethren there had the joy of dedicating a mission chapel costing $3,000 on Easter afternoon. There is a fine Bible school of one hundred members there, and Brother McKnight is conducting a meeting at the chapel, looking to the organization of a church, if possible. The collection taken by the Magnolia Avenue Church for the relief of our churches in Santa Fe was about $600. All the churches of southern California will send offerings at once.

—A note from Dr. E. B. Sanford, general secretary of the National Federation of Churches and Christian Workers, says that the proceedings of the recent Inter-Church Conference, embodying the great addresses delivered, is to be sent out at once. It is to be published by Revell and Company, but orders can be filed on the office of the secretary, 81 Bible House, Fourth avenue and Ninth street, New York City. The price of the book is $2, and just now it ought to be in the hands of every minister and layman interested in Christian union.

—The program of the Southern Illinois Ministerial Institute, to be held at Albion, Edwards county, May 8 to 10, appears on another page. The brethren down in Egypt have prepared a strong, up-to-date program, and they are expecting a large attendance. Among the brethren from outside the district who will speak are William Oeschger, Vincennes, Ind.; L. H. Stine, Tipton, Ind.; President R. E. Hieronymus, Eureka, Ill.; Superintendent Marion Stevenson, Bloomington, Ill.; President A. McLean, Cincinnati, O., and J. H. Garrison, St. Louis, Mo.

Loss of Appetite
Is common when the blood needs purifying and enriching, for then the blood fails to give the digestive organs the stimulus necessary for the proper performance of their functions.
Hood's Sarsaparilla is pre-eminently the medicine to take. It makes the blood pure and rich, and strengthens all the digestive organs.
"I was all run down and had no appetite. After taking one bottle of Hood's Sarsaparilla I could eat anything I wished." Mrs. Amanda Fenner, Oneco, Conn.
Accept no substitute for
Hood's Sarsaparilla
Insist on having Hood's. Get it today.
In liquid or tablet form. 100 Doses $1.

—F. Ellsworth Day has just closed his pastorate at Knoxville, Ia., where, during his eighteen months' work, one hundred and eight have been added to the church. He leaves this in splendid condition and goes forth to his new field at Nelson, Neb., with the best wishes of the membership and his ministerial brethren of other churches, who gave up their own services for a union farewell service in the M. E. church. At the close of the sermon resolutions of appreciation were read referring to Brother Day's generous disposition, his broad sympathy, and his eminent worth in the ministry.

—R. H. Lampkin, who has just held a good meeting at Dexter, Mo., with the help of John S. Zeran and wife, singing evangelists, commends this couple most highly. He says that they find it necessary to give up work in the field for something settled, on account of their children. Brother Zeran lately gave up a good business and was ordained to the ministry, and now wants an opportunity to study under some strong man and further prepare himself for his life's work. Both he and his wife are accomplished musicians, and ought to render excellent service for some church.

—C. C. Morrison has resigned the pastorate of the First Christian Church, Springfield, Ill., and the resignation will, we understand, be accepted. It will not go into effect until the expiration of ninety days. The resignation comes as a surprise to a great many people. We understand that Brother Morrison has tendered it in view of the fact that there are a few among his members who are not satisfied with some of his views and he did not wish to stand in the way of absolute harmony in the church. He has occupied this pastorate for four years, having formerly had charge of the Monroe Christian Church in Chicago, after completing his studies at the university there. He is everywhere recognized as one of our brightest young men. He is a believer in practical religion.

FOR TORPID LIVER
Take Horsford's Acid Phosphate
It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

—We are requested to give publication to the following announcement about a young boy who disappeared from home November 8, 1905: Paul Webb, 13 years old, light hair, blue eyes, rather heavy build; a little stooped; small scar inch above right eye; small uncolored mole on chin; slight dimples; scar on left side back near waist line; hands, feet and ears rather large; has "cowlick" on right side of forehead; free talker; well read; fond of country life and hunting. If found, please take care of him and wire or phone at my expense.—George W. Webb, 423 South Main street, Independence, Mo.

—In the Editor's absence from the office, and the extreme pressure upon his time, he failed to hear of the death of his old friend, Dr. J. M. Allen, until he read a few days ago in the columns of The Christian-Evangelist of April 19, the beautiful and worthy tribute by his brother, J. W. Allen, of Spokane. Dr. Allen was widely known in Illinois, where he was a preacher of the Gospel for many years, and at one time president of Eureka College. He was a minister and educator of high character and ability, and a most consecrated Christian man. Out in this western city of Washington, where he has labored as minister for many years, he fell asleep, and we doubt not that many who knew and loved him will drop a tear of sympathy on reading the notice of his departure. Heaven grows richer as such men pass on into it. Our sympathy is extended to the remaining brother and other bereaved ones.

—The New York "Observer" contains reports from several ministers and one business man of Dr. Chapman's meeting in Dallas, Tex., which commend it in highest terms. Charles L. Dealey, a prominent man of Dallas, says: "The coming to Dallas of Dr. J. Wilbur Chapman, with his corps of evangelists, and the way in which, with the hearty co-operation of the various churches and ministers of the city, the simple yet powerful story of the Gospel, the 'King's message,' has been proclaimed, means more to this city, and especially, I think, to the business men, than any series of meetings ever held here. From my heart I am free to say I think the Old Story has never been delivered more simply, directly, concisely, powerfully or with more love and tenderness than in these series of great meetings now about to close. As the meetings are reviewed, I fancy thus the Gospel was preached in the days of the apostles. As never before, the claims of God have been brought home to thoughtful men. I speak especially of this movement, as it has appealed to men and from the success experienced here in reaching men, and am convinced not only do they need, but they really want a Gospel, a salvation, a God, a Christ, and those elements of strength and power which the Gospel of Jesus Christ brings and holds up to them. I thank God for the meetings in Dallas and for Dr. Chapman and his band of noble workers, and pray God to more and more grant them victory for the Master." Bro. H. O. Breeden was one of the corps of workers, and Bro. Herbert Yeuell followed with a short but very successful meeting at the Central Christian Church.

* *

## Not a Tax, But An Opportunity.

Our confidence that the centennial aims will be reached before 1909 is based upon a common sense application of the law of averages to the Gospel's power. Half of the sinners in the average community can be induced to hear the Word; half of those who hear can be won to the Christ; and nine-tenths of those who come out on the Lord's side will loyally support the proclamation of the Gospel, locally, generally (in all America) or universally. But at every step the opportunity must be given. We all insist on having the invitation given at the close of every service—even for the possibility of one confession. Let us show like faith and sense in taking the missionary offerings, through which this same blessed invitation is to be extended in the places where it is now unheard. No one has to give—we are under a law of liberty—but in every church some will be found who will give. And no one can tell beforehand who they are. Every one must decide for himself. So all should be given a chance. Nothing else is needed now to secure the $200,000 for home missions May 6.

And let us be done with the fallacy that what is given for home missions is taken from the preacher's salary, the building fund or private benevolence. We are under the law of love. When we accepted the invitation and gave our hearts to Christ we did not diminish but greatly increased and transfigured our love of family and friends and native land. We ceased to love only things that were evil and sordid. What home missions secures is taken not from any Christian service but from all miserable selfishness. By all means swell the total to $200,000 in this year of grace, 1906, and break the way for $500,000 in 1909. W. R. Warren,
Centennial Sec.

* *

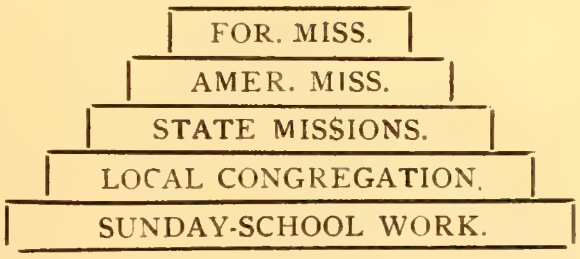
## Missouri State Convention.

Beautiful for situation is Hannibal. Nature seems to have placed her richest robes on this city and its environs, and yet the smokestack of the factory is not absent, for her varied industries reach all the way from dynamite to cement. In this busy city, standing like a sentinel on the Mississippi watching the state of Illinois, the Missouri Christian Missionary Society will hold its annual convention June 15-20, 1906. According to the rules of the convention lodging and breakfast will be furnished every delegate free. Send your name to S. F. Schultz, chairman of the entertainment committee, at once. The Hannibal church extends a hearty invitation to come. —Levi Marshall.

* *

## Broaden the Base.

BY J. H. BRYAN.



A. McLean says the foreign work depends upon the success of American missions.

B. L. Smith says the American work depends upon the success of state missions.

B. S. Denny says the state work depends upon the success of the local congregation.

Superintendent of Evangelism W. J. Wright says the chief evangelistic agency of the church is the Sunday-school.

Centennial Secretary W. R. Warren says if we are to double our church membership by 1909 we must first double our schools.

Missions, evangelism, education and benevolences find their base of supplies in the Sunday-school.'

Broaden the base!

The Day set for the offering for Home Missions is May 6th. If every preacher who reads this paper will give the members of his congregation an opportunity to contribute on that Day, we are confident that more than $200,000 will be received this year. But it all lies with the preachers. We have no criticisms to make, no grievances to air, no complaints to utter. We rejoice in every good work under whatever auspices. But if we are to do the work expected of us we must have $200,000 this year—not a dollar less. The people will give that amount as soon as they see the necessity. We cannot reach all the people. The preachers are our sole dependence. We believe in our preachers. We are sure they will do their best to answer every appeal. Our brothers in America cry for the Gospel. We, as your agents, are doing our best to answer their cries. New fields invite us. We want to enter at once. Anything short of $200,000 will cripple our work. We appeal to the consciences of our ministers. We confidently expect an adequate answer.

**W. J. WRIGHT,**
Acting Cor. Sec'y,

**GEO. B. RANSHAW,**
Field Secretary,

of The American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, O.

### For California Churches.

The awful calamity which has befallen the people of San Francisco and many of the neighboring towns and cities stirs the Christian sympathy of the whole world. Positive information has reached us regarding the utter destruction of a number of our houses of worship and the homes of a great many of our people. A large number of our brethren are left without even the commonest necessities of life. Moreover a number of our churches are absolutely lost to us unless a special fund is provided with which to support the preachers while the people shall engage in rebuilding their own homes and houses of worship. Everything points to the American Christian Missionary Society as the proper one to raise and administer a relief fund for our brethren in California.

We therefore appeal to every congregation in the brotherhood and to every individual among us to send us the largest possible free will offering which we are to administer as a special fund in such a way as to sustain our preachers and see that the good work of the past is not lost.

Mark all such offerings "Special relief fund for California," and it will be administered for that purpose and none other.

GEORGE B. RANSHAW,
W. J. WRIGHT,
For American Christian Missionary Society.

* *

### Forty-four Pledges.

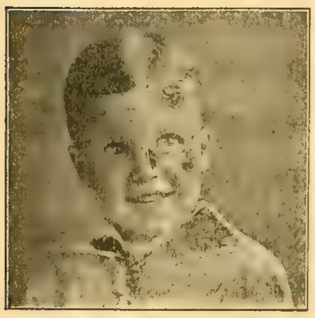
The dear old CHRISTIAN-EVANGELIST, amid the raging of the federation storm, does not forget to be practically helpful to our great mission interests. I do not believe that I am looking at this with distorted vision when I say that the permanent fund, of which you had recently a notice, is *the one great thing* before our Missouri people to-day.

We have stricken the word "fail" out of our vocabulary. We dare not, must not fail. Let me here give you a letter that has just come, that I believe will touch many as deeply as it has me:

"Dear Brother Abbott: Please find note for $100, payable one day after date, so that I can pay it as soon as I desire. I intend to pay it all by Dec. 31, 1907, perhaps before. Please consider this little gift to the Master as much from my wife as from myself; really she bears the most sacrifice."

That is a part of a letter from a working man. We have a thousand people in Missouri more able to do this than is he. Brethren, the honor roll awaits your name. I have started out to get one hundred $100 pledges. I have 56. Who will be the next? Don't wait for me to write you. Act quickly. We must have *good pledges* for $15,000 by July 1, or forfeit all claim to Brother Long's $5,000.

GET READY FOR
CHILDREN'S DAY
FOR HEATHEN MISSIONS
SUNDAY, JUNE 3d.



THE FOREIGN CHRISTIAN MISSIONARY SOCIETY will furnish Children's Day Supplies FREE, to those Sunday-schools observing the day in the interest of Heathen Missions.

SUPPLIES.

1. **"Arise, Shine."** The beautiful new Children's Day exercise by P. H. Duncan. Sixteen pages of sunshine. The songs, recitations, dialogues, and drills are beaming with happiness. It is a high-class exercise, yet simple enough for the smallest school.

2. **Missionary Boxes.** These are unique. Illustrated to please the children. Entirely new design.

3. **The Missionary Voice.** The Children's Day number is especially for children. Some striking stories of heathen boys and girls. An issue brimful of interest.

ORDER AT ONCE.

Give local name of each school and average attendance. Address

STEPHEN J. COREY, Sec.,
Box 884, Cincinnati, O.

* *

### The Last Call.

This is the last possible message to you before May 6, the day of the offering for home missions.

The last word is, that our needs were never so great as at the present time. There are literally hundreds of appeals for aid before us, not one of which can be answered favorably unless there is a great increase in the offerings this year. That means scattered Disciples, still worse than scattered—disappointed, despairing and lost to our plea. It means that our work is set back in some communities for many years. Five hundred thousand dollars could be wisely used by this society this year. It has borrowed $25,000 to pay its workers.

The calamity which has befallen our churches on the Pacific coast will make it out of the question to expect offerings from many congregations there, and of necessity brings a special plea before the churches for the support of the work in California.

Let every congregation aim at improveing the condition of some mission so as to make their conditions and surroundings as favorable as your own. Work and preach and pray for this great cause as never before. Enlist a thousand churches which last year did not take the offering and this year let us do something worthy of ourselves, of our needy brethren and of our Lord.

W. J. WRIGHT,
GEORGE B. RANSHAW,
For the American Christian Missionary Society.

* *

### Oklahoma's Bible School Superintendents.

Brother and Sister H. S. Gilliam, of Hastings, Neb., have been selected as superintendents of Bible school work of Oklahoma Territory. They will be ready to enter upon active work June 1, 1906. They wish to arrange a complete program for institute work prior to coming to the territory. This necessarily must be done by correspondence. Brother Gilliam resigns the same position in Nebraska to accept the work in Oklahoma. He is recognized as one of our best Sunday-school workers. Mrs. Gilliam has been state president of the C. W. B. M. of Nebraska and will give her entire time to the Sunday-school work of the territory. Sunday-school superintendents who desire the services of Brother and Sister Gilliam should write them at Hastings, Neb. Let all workers rally to their support.

DICK T. MORGAN,
Chairman of Committee.
*Woodward, O. T.*

* *

### Dedication at Streator, Illinois.

The new $16,000 Central Church of Christ house of worship is to be dedicated at Streator, Ill., on Lord's day, May 13, at 10:30 a. m., by Dean A. M. Haggard, of Drake University, Des Moines, Ia. Basket dinner at the noon hour. Brethren and friends in reach are cordially invited to spend the day with the Streator Disciples. Charles D. Hougham is the pastor. A. S. Ross is chairman and E. C. Van Loon clerk of the board of officers.

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THOMAS KANE
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* *

### Is It a "New Issue"?

To the Editor of THE CHRISTIAN-EVANGELIST:

In view of the fact that an effort is being made to create the impression that your recent utterances concerning the Christian character of the Protestant bodies, consitute a new issue, permit me to quote from your Des Moines address, delivered at our congress two years ago, which I have just read, a statement which your now leading critics heard and to which they made no objection:

"Another principle involved in church federation is the recognition, on the part of each of the religious bodies co-operating, of the Christian character, aim and work of the others. It is not necessary, of course, that each one shall approve of all the doctrines and practices of the other, for this is impossible, and would render all co-operation impossible. It is enough, if the churches entering into such federation recognize each other as bodies of Christian people, doing more or less perfectly God's work, and receiving tokens of the divine blessing. We have in all our churches members who represent different types of Christian character; some are very weak in their faith and in their grasp of Christian truth, attending the services very irregularly, with barely enough life to keep their names on the church roster as members in good standing. From this class up, through varying degrees of faith and of life, we rise to the highest type of consecrated manhood and womanhood. And yet, we include them all in the bonds of our fellowship, and are glad to do what we can for the weaker ones to enable them to have a more abundant life. As God looks down upon the various groups of Christians, which we call denominations or distinct religious movements, he sees, no doubt, very much the same thing. Some of them have a purer and simpler faith, a more Scriptural practice, and a greater fullness of life than others; but they are all members of his family and of his church, if so be they believe in, love and obey, to the best of their knowledge, his Son, Jesus Christ our Lord, and bring forth the fruits of Christian living. The real question, then, is, Does our common Father wish all these groups of his children to recognize each other as his children in spite of their errors and imperfections, and seek to be mutually helpful to each other in coming to a full knowledge of the truth, while co-operating for the furtherance of his kingdom? So far as the present writer is able to interpret God's will, this is just what he would like to have them do." (Pp. 13 and 14, "Church Federation.")

Is not that exactly the same "issue" which you made recently and which is being interpreted as a "surrender of our plea"? Why this misunderstanding of your position? LAWRENCE GEORGE.

[The "issue" is exactly the same, of course, and is as old as the reformation we plead. Our correspondent is exceedingly charitable in referring to recent misrepresentations of this position as a "misunderstanding"; but charitableness is a good thing and is much needed just now. —EDITOR.]

# NEWS FROM MANY FIELDS

### Bowling Green, Ky.

We have just closed one of the most successful meetings here that the Tenth Street congregation has ever enjoyed. Brothers Wilson and Lintt, evangelist and singer, had 22 days of hard work, with 65 additions. About three-fourths of these came by obedience, others by commendation and from the Baptists. There might have been twice or three times this number had the weather been favorable and our seating capacity larger. As soon as Brother Wilson saw that we could seat only 650 or 700, he said, "I can hold you a good meeting, but not a great meeting." We feel satisfied with the results. It was a larger ingathering than at any time before, reaching farther in influence in the city and county.—W. T. Wells.

* * *

### A Good Work at Elmira, N. Y.

I helped in a two weeks' meeting with the church in Elmira, N. Y., recently. C. C. Crawford has been the pastor of this church for nearly ten years. He will be remembered as one of "The Christian-Evangelist Special" family on the Pacific coast trip of last summer by those who were so fortunate as to be numbered with that happy family.

After a heroic struggle for about ten years the little band of 150 Disciples have completed a beautiful and modern house of worship at a cost of $23,000. They had worshiped for years in an old hall which had been condemned as unsafe. The pastor decided that if the cause which is so dear to us all was ever to be firmly established in this beautiful and prosperous city of 40,000 inhabitants, a suitable building must be erected without further delay. It was a tremendous undertaking, for there is not a wealthy person among their number. Brother Crawford is not only a faithful pastor and strong preacher, but is a man who has had a thorough business training as well, therefore he was especially fitted for this difficult undertaking. They will have to carry a heavy mortgage for a time, but I believe they will successfully meet their obligations. I do not believe there is a church in the restoration movement which gives more liberally in proportion to income than does the church in Elmira. There is a larger per cent of "tithers" in this church than any church known to me. If there are those who would like to help in this important enterprise a few hundred dollars could be well invested. The new auditorium was opened March 11, and there were 20 additions to the church that day. I went to assist in the work by preaching two weeks, and 25 others were added, making a total of 45 for the first two weeks in the new home. On Sunday evening, March 18, a near-by Presbyterian church adjourned their service and the pastor and entire congregation attended the evening service at the church of Christ. Brother Crawford enjoys the friendship of the preachers of the city, yet there is not a more loyal preacher to the New Testament teaching among us. He is a man of strong conviction, permeated by the love of Christ, which has won the respect and confidence of the Christian people of the entire city. I shall long remember these days of sweet fellowship.—G. B. Townsend, Troy, N. Y.

* * *

### Kentucky.

T. T. Roberts, of Morganfield, is holding a meeting at La Center, Ky.——The Versailles church is contemplating the erection of a new house of worship which is to cost $20,000.——V. W. Dorris, of Georgetown, has resigned, taking effect May 1, and has accepted a pastorate in Washington.——W. J. Cocke, the new state evangelist for Kentucky, is making a most favorable impression on the people. He is endeavoring to raise $50,000 for Kentucky missions by 1909.——W. J. Clark has resigned at Owenton and will take charge of the church at Tampa, Fla.——The first district convention was held with the Parkland (Louisville) Church and there was a large attendance. The convention goes to Boston next year, with W. N. Briney as president.——The ninth district convention met with the Broadway (Lexington) Church. It was remarkable in the large representation of business men. Frankfort will entertain the convention next year, B. M. Arnett being re-elected president.——On April 29 a conference was held in the Third Church, Louisville, for all Sunday-school workers in and near Louisville. J. W. Morrison and R. M. Hopkins were to be the speakers.——Aden Bristow is preaching for the church at Connersville half time.——W. E. Ellis, of Cynthiana, recently held a meeting in Atlanta, Ga.——George W. Kemper, of Midway, will hold meetings at Sulphur and Smithfield in the early summer.——The Sunday-schools at Morganfield and Earlington have outgrown their present accommodations. Both churches will build Sunday-school rooms this summer.——The south Kentucky convention meets at Murray, May 21-24, and promises to be the best convention held in south Kentucky for years.——G. H. C. Stoney is holding a meeting in Texas.

**100 for $3** Gospel Song Book. 88 songs with music. Sample 5 cents in stamps. E. A. K. Hackett, Pub. Ft. Wayne, Ind.

* * *

### The Zanesville Meeting.

The 18 days' evangelistic services at the First Church of Christ, Zanesville, O., under the leadership of the pastor, Asa McDaniel, assisted by Harvard S. Saxton and wife, came to a triumphant close. Twenty-eight souls came by confession, letter and statement. Following the meeting a reception was given for the new members. The meeting gave the church a prestige in the life of the city, and we were never more widely and favorably known. We are now ready to work for, and expect larger and better things in, the Master's service. Two months before the meeting began it furnished the topic of conversation in our homes; the subject of our prayers at the mid-week meetings, and was announced at all the regular services of the church. The membership was organized into committees and rallied in a commendable way to the support of the work. A large chorus choir, with splendid music re-enforced the Gospel truths brought out in the sermons. The song evangelists, Mr. and Mrs. Harvard S. Saxton, are musicians of rare talent, and delightfully entertained the audience at every service. Mrs. Saxton, as a violinist, was a favorite throughout the meeting. It is not my purpose to unduly praise our pastor, but he merits all that can be said of him. He is in the fourth year of his ministry here, and has held three other meetings, with good results.—Charles Somers.

* * *

### Maryland.

I recently had a conference with the preachers in Baltimore, through an exchange of pulpits with the pastor of the Twenty-fifth Street Church.——The work at Harlem Avenue has taken on a new life of activity and enterprise. The Sunday-school work has been largely increased, improvements are being provided for, also for the men's league and reading room, at an expense of $6,000. The scholarly pastor, B. A. Abbott, is having accessions at nearly every service. Twelve additions to the church since Jan. 1.——The Christian Temple is like a hive of bees. They have recently become a living link church. Forty-seven accessions have been gained to the temple since Jan 1. On the first Lord's day in April, E. B. Bagby, of Washington, D. C., assisted Peter Ainslie in a series of meetings.——H. Randall Lookabill, of the Fulton Avenue Church, reports 11 accessions since Jan. 1. The Sunday-school work is growing. They are altogether hopeful.——The report of the Calhoun Street Church comes from their pastor, A. F. Reiter, as follows: Sunday, March 25, unusual day; 120 in Sunday-chool; 1 confession at night; 1 three weeks ago; 5 baptisms and 25 by letter since Jan. 1; 73 since Oct. 1; membership doubled. Brother Reiter is at present conducting a series of cottage meetings. This church, which has been a mission, will become self-sustaining at the beginning of our new missionary year.——The Twenty-fifth Street Church has a consecrated membership, which insures its success. C. M. Kreidler is the cultured pastor. He has had 51 accessions since Oct. 1 and was planning to begin a series of meetings. The city having raised the grade 5 feet in the rear of the chapel makes it absolutely necessary to remove and raise the building, which they hope to enlarge, at an expenditure of $6,000. If you wish to help a worthy cause send remittances to H. H. Cross, 532 East Twenty-second street, Baltimore, Md.——A lawyer of Baltimore City, and deacon of the Christian Temple, John N. Pickering, is preaching most acceptably for the Randall Street Mission. There were 5 accessions in February and 1 confession recently; audiences are good; Sunday-school largely increased and collections sufficient to pay necessary expenses. This mission will be a success.——Thomas P. Wood, who recently came to us from the Baptists, is located with the church at Lansdowne, Md. He has been having encouraging success; 7 confessions recently.

All the workers in our district, Maryland, Delaware and District of Columbia, have been paid in full to date. We must, however, provide for the future. Send remittances to J. Irvin Bitner, Hagerstown, Md. A grateful smile is on the face of your corresponding secretary.—W. S. Hoye, Beaver Creek, Md.

* * *

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.
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### Conditions in West Virginia.

The preparation for the simultaneous revival has done much to improve conditions in this state. All the churches are looking forward to great ingatherings, and they feel that they have to develop the spiritual life in order to take care of results. For a number of years the anti-missionary sentiment dominated in this mountain state. But the revival of the foreign and home missionary spirit has brought our congregation out of legalism and indifference and we have men and women uniting with the church for service. The age of controversy has given way to a dignified investigation of truth and righteousness and those things that help to build up Christian principles. The time has come when the Christian church must stand for more than doctrine. It has to stand for a life of service to the great Head of the church. People are beginning to look at how a man lives, as well as at the doctrine he adheres to. There is a relation between doctrine and life, but the masses judge a tree by its fruits, and a good and Scriptural doctrine has to bring forth the fruits of the Spirit. The missionary sentiment is growing throughout our entire state. The foreign missionary offering in March was larger than ever before in the history of West Virginia, and this year West Virginia will witness the largest offering ever taken for home missions. Brother Wright is pushing home missions to the front, and the pastors, evangelists and Christian workers will be in line on May 6. I am glad to see the active interest taken in missions by THE CHRISTIAN-EVANGELIST.—A. Linkletter, Cor. Sec.

* * *

### Western Slope Notes.

John T. Stivers recently closed a great meeting at Rifle, with 88 additions—38 from denominations, the remainder by confession and baptism. The pastor's salary was increased and the church will have preaching all the time instead of half time. The Methodist Episcopal preacher challenged Brother Stivers for a debate on baptism, which was accepted. This debate is to take place this month. As a result of the meeting at Rifle a Methodist Episcopal mission point is to be turned over to the Christian church. Brother Bailey is the efficient minister at Rifle.——A church is being organized at Delta. This is a town of about 2,000 inhabitants, located in a rich valley watered by the Gunnison river. Brother Stivers was called there to hold a meeting. I visited the brethren there a few nights during the revival. The town and community are stirred. Already 51 have come out to take their stand for Christ.——Delta and Paonia will probably call Brother Haston, formerly of Galveston, Tex., to labor with them.——Carbondale is planning for a meeting in the near future. Carbondale and Meeker are in need of a minister.——Grand Junction is steadily growing; 42 have been added to the church since December. The different departments are in good working order. We are planning for an evangelistic campaign to begin the first Lord's day in November, with Brother Stivers as evangelist.——There are opportunities for organizing several new churches on the western slope.—Frederic Grimes, Grand Junction, Col.

* * *

### What They Are Doing.

Disciples who contribute their money to missions have a right to know what results are coming from it. I give a list of items wrought out by my humble efforts under the Home Board in the southland for the two years, April 1, 1904, to April 1, 1906:

Places visited with preaching, 58; meetings of a week or more held, 27; sermons and Bible addresses, 1,119; baptisms, 301; other additions, 221; total accessions, 522; churches organized, 4; Sunday-schools organized, 3; raised for local work, $5,290; raised for home missions, $10,000; received on the field, $1,742.58; total raised on field, $17,032.58; expenses for two years, $304.40; supplement from A. C. M. S., $1,761.82.

Note: 1. Five hundred and twenty-two additions cost the Home Board $1,761.82, an average of $3.37 each, in this conservative territory.

2. Raised, directly and personally, $17,032.58 at a cost to the Home board of $1,761.82, which is about 10 per cent. As a cold business proposition, therefore, to say nothing of other good, this is a paying work to put money into.

3. Total expenses for two years, $304.40! Does that look as if all our workers want is to get their heads into the home mission crib?

I am by no means ashamed of this report, if one knows the field, its hindrances and obstacles. Others of the Home Board's nearly 400 evangelists and workers can perhaps far excel this report, but even if this is an average it seems to me that those who are able, and we are all able to the extent of our ability, by which I mean we are all able, should go down and lift at least $200,000 for home missions next Lord's day. As I am not longer connected with the board, I can urge a great offering for American missions.—O. P. Spiegel, Box 66, Birmingham, Ala.

* * *

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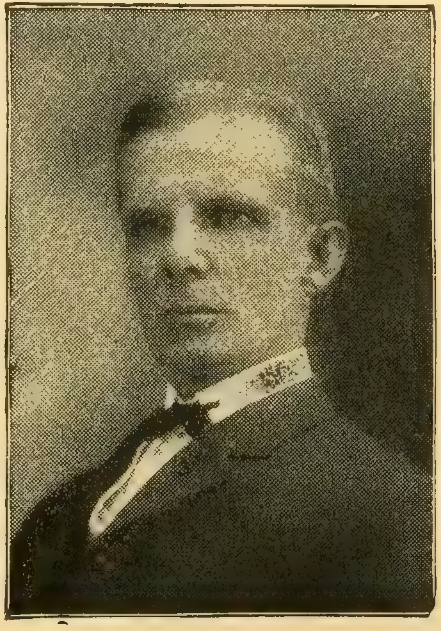

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Another says: "These are masterly addresses by one of our most gifted and successful preachers who is held in high esteem throughout the brotherhood."

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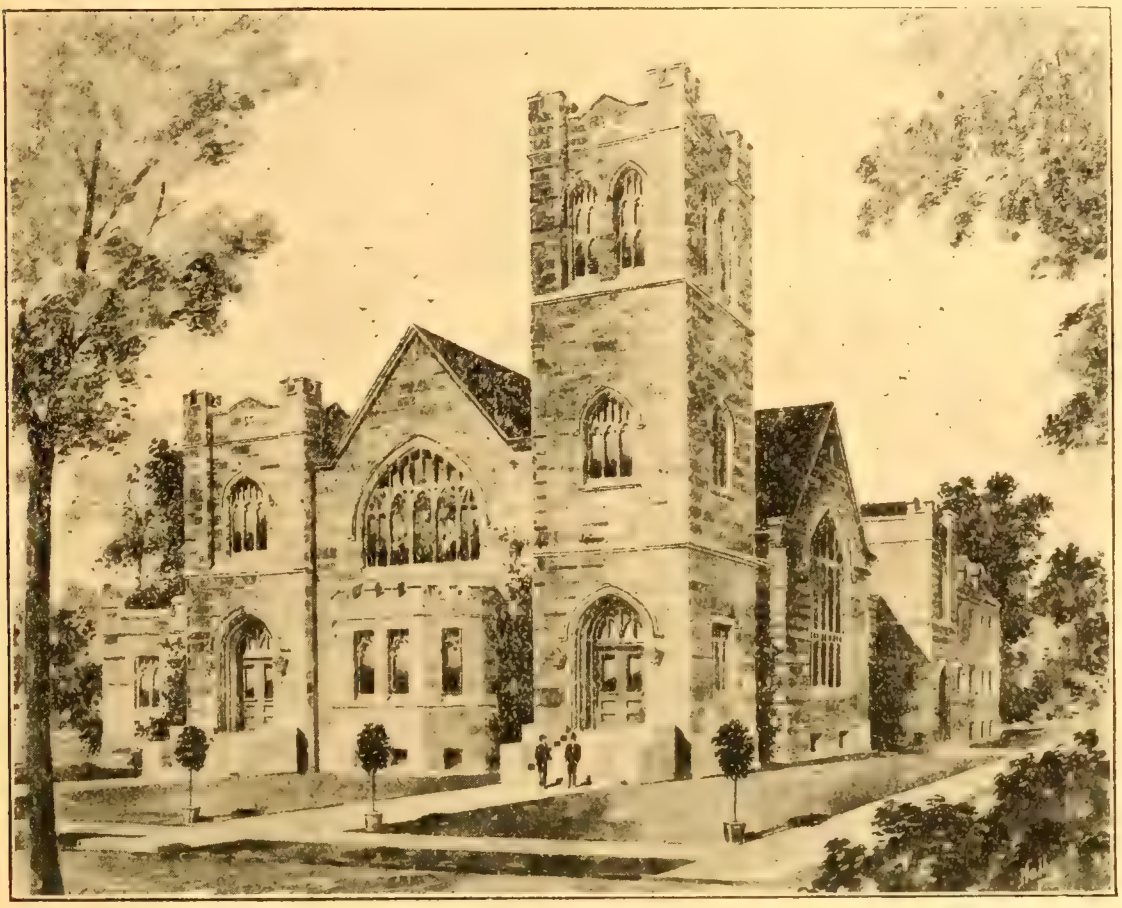
## Our New Church at Jacksonville, Ill.

The Christian church at Jacksonville, Ill., was organized in October, 1832, with 72 charter members. Previous to the organization there had been preaching by several of our pioneers. The organization took place in the old court house in the square, where meetings had been held.

The first church owned by the congregation was built on North Main street. For some time the pulpit was supplied by volunteer preachers. The first regular pastor was Elder Trimble—then Josephus Hewett, Jeremiah P. Lancaster, Dr. Horatio P. Gatchell, A. J. Kane, Jonathan Atkinson, Bryson Pyatt, Walter Scott Russell, Dr. J. W. Cox, Enos Campbell, John W. Allen, J. M. Williams, L. W. Welsh, Alfred N. Gilbert, S. B. Moore, Geo. L. Snively, and the present pastor, Russell F. Thrapp.



Central Christian Church, Jacksonville, Illinois.

Among the most notable and effective preachers and evangelists who have occupied the pulpit are Alexander Campbell, Barton W. Stone, John T. Jones, D. Pat Henderson, W. W. Happy, Walter P. Bowles, Dr. John Ross, Dr. Robert Foster, Samuel and John I. Rodgers, Jacob Creath, Sr. and Jr., Alexander Procter, John O'Kane, Samuel S. Church, William M. Brown, Benj. H. Smith, Benjamin Franklin, O. A. Burgess, Dr. S. E. Pearie, Dr. B. F. Perkey, Patrick H. Murphy, Dr. B. F. Hall, Harrison W. Osborne, William M. Davenport, John Lindsay and other pioneers of the earlier days of the church's history, and later Knowles Shaw, D. R. Lucas, Isaac Errett, John S. and Zack Sweeney, Dr. James M. and Buford Allen, J. L. Taylor, B. B. and J. Z. Tyler, S. M. Conner, B. W. Johnson, Virgil and E. G. Rice, Dr. N. S. Bastian, Dr. W. F. Black. S. M. Martin, J. H. Gilliland and Chas. Reign Scoville.

Some time after Enos Campbell became pastor the North Main street house was sold and the edifice lately occupied was erected, which was dedicated Sunday, July 4, 1869. In 1887, during the pastorate of A. N. Gilbert, the building was enlarged and improved.

With increasing membership, a more commodious and better equipped church home has been imperative for a long time. At a large meeting of the membership held in the church in the spring of 1904, by a vote that was unanimous, the congregation decided to sell the old property on East State street and erect a commodious building on the corner of College avenue and Church street. The lot was purchased and subscriptions taken during the summer to the amount of thirty thousand dollars. Mr. S. R. Badgely, of Cleveland, Ohio, was selected as architect, and the contract was let in January, 1905, to Arbogast & Ballard, of Normal, for $40,050. The work of building began about the first of March; the corner stone was laid May 25, in the presence of a large concourse of people. This magnificent structure is modern in all of its appointments, and with its better facilities will afford an opportunity to do the work naturally expected of the Jacksonville church, which simply could not be done in our old quarters. The location is one of the most beautiful in the city, and is in the center of the church membership. One of the causes which led to the new church was the overflowing Bible school. Everything in this line was absolutely inadequate. The last Sunday the attendance was 780 and the collection over $90. The average attendance during the last eight Sundays was 499, and the average collection $58.58, with a total of $468.68. This is excluding the big day, last Sunday. C. L. DePew is the superintendent, and he is assisted by 33 teachers and an able corps of assistants. The other inside organizations of the church are the Men's League, the Pulpit Circle, the Y. P. S. C. E., a large Junior Endeavor and three aid societies.

The church supports H. P. Shaw and wife in China, a south side mission, and a colored church. Its affairs are looked after by a board of officers, composed of seven elders and twenty deacons, and of this J. B. Wharton is the chairman. Guy Williamson is the assistant pastor, Charles L. Hayden, clerk, and Geo. W. Brady, treasurer, with John R. Loar chairman of the building committee. The ather members of the building committee are A. G. Burr, secretary and treasurer; Russell Thrapp, D. Reese Browning, Geo. W. Brady, C. Riggs Taylor, C. L. DePew, R. A. Mutch and Wm. L. Fay. Herbert J. Henderson is chairman of deacons, and Charles L. Mathis, chairman of the finance comittee.

Tallula, Ill., is the birthplace of the present pastor, Russell F. Thrapp. He is a great general and marshaller of forces, and the new edifice just dedicated is due largely to his indomitable will and energy. He has held pastorates at Aalanta, Gibson City and Pittsfield, is a graduate of Eureka College and popular in the church. During the last month in the old church between 50 and 60 have been added to the church.

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## The Dedication.

Special to The Christian-Evangelist.

It is done. Rains and Thrapp did it. They did it right. April 29 will ever be a memorable day to the Disciples at Jacksonville, for on that day this great church dedicated free from debt its magnificent sanctuary. There were four great services. First, the Bible school at 8:45; great attendance; almost 1,700; collection, $261.71, making a total during April of $551.51. Bro. F. M. Rains had to stop the flood of donations at the morning service in order to close in season. The afternoon session was a communion and fellowship service, presided over by Samuel B. Moore, of St. Louis, and Evangelist W. W. Wharton. It, too, was a great service. At its close a large number were baptized in the beautiful new baptistry. The evening service was given over to dedication rites and was enthusiastic in every respect. At its close about 20 received baptism. C. A. Burton presided during part of this service. During the day $25,000 were raised and the church was dedicated free from debt. There was some outside assistance. The great membership did it. Brother Rains certainly was here, Brother Thrapp did always the right thing at the right place, but it is primarily and pre-eminently a victory of the simple Gospel and the growing power of the carpenter's Son, who rebuilt the temple in three days.

The waiting days are over and the working hours have come. We now have the largest and finest structure in the city. There were many pleasant features of the day. Suffice it to say that it was a great day.

* * *

## Program of the Southern Illinois Ministerial Institute.

Albion, Ill., May 8-10.

The nineteenth annual institute of the Southern Illinois Christian Ministerial Association will be held at Albion, Edwards county, May 8 to 10. Entertainment will be provided free for all. The program is as follows:

Tuesday, 7:15 p. m.—Devotional, F. P. Sprague, pastor Congregational church, Albion; address, "The Minister of To-Day," R. E. Hieronymus, President Eureka College; address, "The Scope of Brotherhood," President L. H. Stine, Tipton, Ind.

Wednesday, 8:45 a. m.—Devotional, B. W. Tate, Newton; paper, "The Minister and Missions," Lee Tinsley, Olney; review, J. E. Story, Smithboro; general discussion, opened by B. R. Gilbert, Belle Rive; paper, "The Problem of the Country Church," J. F. Rosborough, Centralia; review, C. W. Freeman, Newton; general discussion, opened by Lew D. Hill, district evangelist, Mt. Vernon.

Wednesday, 2 p. m.—Devotional, C. Monroe, Clay City; paper, "Church Federation," G. S. McGaughey, Palestine; review, G. T. Smith, Dalton City; general discussion, opened by F. L. Davis, Carterville; paper, "Christian Journalism," R. H. Robertson, Duquoin; review, J. W. Kilborn, Mt. Carmel; general discussion, opened by J. S. Rose, Mt. Vernon.

Wednesday, 7:15 p. m.—Devotional, S. U. Leinback, pastor Cumberland Presbyterian church, Albion; address, "Religious Education," Marion Stevenson, State Superintendent Bible Schools, Bloomington; address, "Alexander Campbell as a Preacher," A. McLean, President F. C. M. S., Cincinnati, Ohio.

Thursday, 8:45 a. m.—Devotional, Wilford Field, Effingham; paper, "The Holy Spirit in Manifestation," D. A. Hunter, Herrin; review, G. W. Ford, West Salem; general discussion, opened by Gilbert Jones, Benton; paper, "Is there a Demand for a New Apologetic?" Wm. Oeschger, Vincennes, Ind.; review, C. M. Smithton, district secretary, Mt. Vernon; general discussion, opened by Tallie Defrees, Greenville.

Thursday, 2:00 p. m.—Devotional, F. M. Lollar, Olney; paper, "Distinguishing Principles of the Disciples of Christ," W. W. Weeden, chairman state committee, Marion; review, W. S. Mesnard, Mason; general discussion, opened by E. U. Smith, McLeansboro; paper, "Relation of the Minister to Civic Righteousness," A. T. Shaw, Fairfield; review, M. N. Beeman, Marshall; general discussion, opened by J. H. G. Brinkerhoff, Salem.

Thursday, 7:15 p. m.—Devotional, J. M. Adams, pastor Methodist Episcopal church, Albion; Bible lecture, Marion Stevenson, Bloomington; address, "The Present Phase of the Christian Union Problem," J. H. Garrison, St. Louis, Mo.

The Southern Railroad furnishes connections from east and west; the Illinois Central furnishes transportation from north and south to Browns, on the Southern; hacks meet Illinois Central trains at Browns (four miles east of Albion).

L. H. Stine, President.
C. C. Garrigues, Sec.-Treas.

# *Evangelistic*

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to THE CHRISTIAN-EVANGELIST.

New York, April 29.—At the Lenox avenue church, J. P. Lichtenberger, pastor; 15 were added Friday and 36 to-day, making 201 to date.—Scoville and Smith.

Special to THE CHRISTIAN-EVANGELIST.

Winston-Salem, N. C., April 30.—Starting campaign. Twenty-five hundred last night at Star building, Winston. J. A. Hopkins prepared carefully the foundation work.—Herbert Yeuell, Saxton and Wife, Evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Chattanooga, Tenn., April 29.—Closed at Walnut Street Church to-night; 128 additions in four weeks. Ira M. Boswell is the successful pastor of this splendid church. We begin at Metropolis, Ill., Sunday.—R. H. Fife and H. H. Saunders, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Chattanooga, Tenn., April 30.—Three hundred and thirty additions in simultaneous revival. All closed but Sherman Heights, W. S. Buchanan being unable to remain. Clarence Mitchell, who has just closed at Highland Park, will continue the meeting.—Henry W. Schwan, Sec.

Special to THE CHRISTIAN-EVANGELIST.

Hopkinsville, Ky., April 30.—Closed after two weeks; 26 additions yesterday; total, 151. It is pronounced the best meeting in history of the city; there have been great crowds and interest. H. D. Smith is minister, R. H. Crossfield, evangelist, and LeRoy St. John, singer.—D. F. Smithson.

## Arkansas.

Corning, April 27.—Four confessions last night; 18 to date; fine interest.—M. L. Anthony.

Corning, April 23.—Meeting one week old; 5 additions—3 by confession, 2 otherwise.—M. L. Anthony, Evangelist.

Corning, April 28.—Twenty to date; one Baptist preacher and family came out on the Lord's side to be a "Christian only" along with 5 others—8 in all. The town is wonderfully "excited."—M. L. Anthony.

## Arizona.

Bisbee, April 24.—One addition for April 22.—Daniel Trundle.

## California.

Bakersfield, April 24.—Ten additions recently—6 by confession, 4 by letter.—R. E. McKnight.

Fowler, April 23.—Meeting three weeks old with 30 additions—22 by baptism.—W. W. Pew, Minister.

Los Angeles, April 23.—There have been 22 additions to the Boyle Heights Church recently—11 by confession and 11 by letter.—Walter L. Martin, Pastor.

Los Angeles, April 23.—We had 23 additions Easter Sunday—15 by confession and 13 of these from the Sunday-school. This makes 44 additions at regular services during the past three weeks.—J. P. McKnight.

## Colorado.

Boulder, April 24.—Eight additions recently. We have burned the church mortgage and are looking forward to a missionary campaign.—S. M. Bernard.

Colorado Springs, April 23.—Seven additions yesterday at regular services. We raised $57 for San Francisco sufferers; also $50 for Loveland Orphans' Home.—Crayton S. Brooks.

## District of Columbia.

Washington, April 16.—Present at ministers' meeting: President J. E. Stuart, W. F. Smith, A. E. Ziegler, W. T. Laprade and the writer. Additions reported: Whitney Avenue (Walter F. Smith, pastor, and J. E. Stuart, evangelist), 5 by confession and baptism; Thirty-fourth Street (Claude C. Jones), 1 by statement. E. B. Bagby is in a meeting with Peter Ainslie in Baltimore; 30 additions to date.—Claude C. Jones, Secretary.

## Illinois.

Fairfield, April 19.—Two additions yesterday.—Allen T. Shaw.

Greenville, April 16.—Thirteen additions recently—6 by confession, 7 by statement. Our membership is now 275. Our Endeavor Society has just been reorganized with 52 members. Our Easter offering for the Benevolent Association will reach $30.—Tallie Defrees.

Quincy, April 16.—Nine additions at the First Church Sunday—8 by confession and 1 by statement, making 210 at regular services since I took charge.—W. M. Jordan.

Ospur, April 16.—Two added by letter yesterday at the Texas church.—Lewis P. Fisher.

St. Elmo.—Ten additions recently—9 by letter and statement and 1 by confession; 6 added by confession and 3 restored at Liberty and a mission Sunday-school organized at Sefton school house.—N. A. Walker.

Sterling, April 16.—Four additions Sunday—1 by confession and 3 by letter; 2 baptized at Rock Falls church.—James W. Johnson.

Sullivan, April 16.—Four additions recently. Easter offering, $31.—J. G. McNutt.

Tallula, April 16.—Four additions recently—3 by baptism and 1 by letter. Our Sunday-school gave $6 to the Benevolent Association.—J. H. Henderson.

Mason City, April 20.—I began my second year's work here April 1. Three additions recently—2 by baptism, 1 by letter. Our Easter offering was $24.40.—O. C. Bolman.

Cameron, April 19.—We have just closed a three weeks' meeting, with 23 additions—19 baptisms and 4 from other religious bodies. T. J. Shuey, of Abingdon, assisted as evangelist and Miss Lucille Park, of Coffeyville, Kan., had charge of the music. We raised our apportionment for foreign missions, and our Easter offering for the National Benevolent Association was $25. We are now planning for our home mission offering. The church is harmonious in all departments.—W. D. Baker, Minister.

Carbondale, April 23.—One confession yesterday; interest fine.—A. M. Growden.

Greenville, April 24.—Two additions yesterday, making 23 at regular services this month.—Tallie Defrees.

Colchester, April 23.—Our five weeks' meeting, conducted by Mrs. Sadie McCoy-Crank, has just closed, with 73 additions—63 by confession, 5 reclaimed, 4 from other religious bodies and 1 by letter. All departments of the work are in good condition.—J. Tilden Sapp, Canton, Mo.

Toluca, April 23.—Two additions recently by baptism.—S. P. Telford.

Paris, April 17.—We have just recently closed a meeting held by home forces, excepting the assistance of LeRoy St. John, singing evangelist, during the last two weeks of the meeting; four weeks' meeting, with 105 accessions. Last Sunday there were 730 in attendance in the Sunday-school and an offering of $102.—Finis Idleman.

## Indiana.

Hartford City, April 24.—There have been 21 additions at regular services—15 by confession, 4 from other religious bodies and 2 by letter—since I took charge, March 4. Audiences increasing.—Wm. E. Payne.

Terre Haute, April 24.—Four additions recently—3 by confession and 1 by letter; work progressing nicely.—Wm. Pearson, Clerk.

Brazil, April 21.—One confession last Lord's day.—A. W. Crabb.

## Indian Territory.

Wagoner, April 24.—Seventeen additions to date; house crowded every night. Morton H. Wood, evangelist; Thomas E. Lucey, singer.—D. M. Harris, Pastor.

## Iowa.

Keokuk, April 16.—Three confessions recently.—M. J. Nicoson.

Marshalltown, April 23.—Three additions recently—1 by confession, 2 by letter.—E. W. Bowers.

Ottumwa, April 23.—I closed my year's work at Mystic on April 8, during which time there were 106 additions, and growth in all departments. I began as pastor of the Davis Street Church on April 15. There have been two confessions, and the prospects are bright.—C. E. Chambers.

Clinton, April 25.—Our four weeks' meeting closed, with 23 added—20 by baptism. A. Martin, of Davenport, assisted us during the first week.—Victor F. Johnson.

## Kansas.

Cherryvale, April 23.—The work starts well; 11 additions this month—1 by confession, 10 by letter and statement.—B. D. Gillispie.

Great Bend, April 24.—Six additions since I took charge a month ago; prospects bright; will take home missionary offering.—W. M. Mundell.

Manhattan, April 23.—Two added by statement yesterday.—W. T. McLain.

LaHarpe, April 22.—One confession to-day; 3 additions by statement at Gas; will hold a Sunday-school rally there this week.—Clyde Sharp.

Galena, April 26.—I began a meeting last Sunday; 3 additions to date and good interest.—S. J. Vance, Carthage, Mo.

## Kentucky.

Henderson, April 28.—Five accessions last Sunday—4 by statement, 1 by letter.—Wm. A. Ward.

Louisville, April 27.—I have just closed a three weeks' meeting for the Clifton Church, with 44 additions. T. S. Tinsley is the pastor.—J. Murray Taylor.

## Missouri.

Platte City, April 16.—Three additions recently. We raised $100 for the Orphans' Home in St. Louis.—Harry E. Tucker.

Richland.—Three additions by letter during March. An Endeavor Society was organized at Crocker and is doing good work.—J. R. Blunt.

Kansas City, April 23.—Five added at Hyde Park yesterday—1 by confession, 4 by letter—making 19 this month at regular services.—Louis S. Cupp.

Savannah, April 23.—There were 29 additions in a recent meeting in which I assisted George F. McGee, the pastor.—C. M. Chilton, St. Joseph.

Eldon, April 16.—I began work here the last of January. There have been 6 additions—3 by confession, 2 by statement and 1 by letter. We raised our apportionment for foreign missions and our Easter offering was $18. Sunday-school is in line for the simultaneous campaign.—J. F. Bickel.

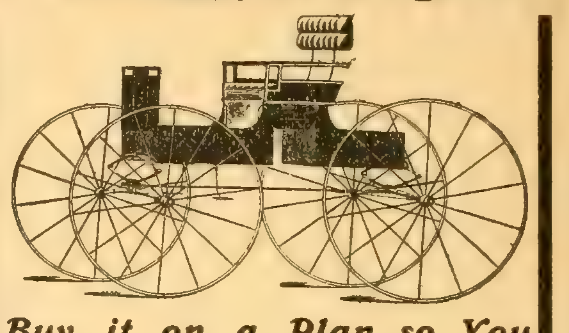
Kansas City, April 16.—Eight additions to the Hyde Park Church yesterday—7 by confession and 1 by letter.—Louis S. Cupp.

Kansas City, April 10.—Two added by baptism at Budd Park Church recently.—B. L. Wray.

Louisiana, April 16.—Two additions recently—1 by baptism, 1 by letter.—E. J. Lampton.

Marceline, April 22.—Three additions since last report.—Arthur Stout.

Seneca, April 16.—Five accessions yesterday—3



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by letter, 1 by statement and 1 from another religious body.—E. J. Church.

Tipton, April 13.—One confession Sunday. J. H. Couch is the pastor.—F. W. Patterson.

LaPlata, April 10.—Two added since last report.—Percy T. Carnes.

## Montana.

Billings, April 18.—Eleven additions last Sunday. O. F. McHargue is the pastor.—W. W. Clark.

## Massachusetts.

Everett, April 24.—We have just closed a meeting, resulting in 16 additions—14 by confession, 11 of whom have been baptized. This is the best meeting this church has ever held. James T. McKissick was the evangelist.—A. T. June.

## Michigan.

Kalamazoo, April 25.—I have just closed a good meeting, resulting in 38 additions. H. H. Halley is the minister.—J. S. Raum.

## New York.

Brooklyn, April 23.—The special meeting at the Humboldt Street Church, conducted by D. C. Tremaine, state evangelist, is growing in interest; 29 additions to date—28 by confession, 1 by letter.—Jas Keevil.

Buffalo, April 23.—One confession yesterday.—B. S. Ferrall.

New York City.—Forty-four additions—43 by confession at S. T. Willis' church.—A. E. Corey.

Buffalo, April 27.—At Forest Avenue Church 2 were baptized two weeks ago; 7 new members received into the Christian Endeavor Society recently, and our Bible school has grown almost beyond our room and ability to care for all.—B. H. Hayden.

## Nebraska.

Clay Center, April 24.—One confession last Sunday. Our work is promising.—A. G. Smith.

## Ohio.

Long Bottom, April 8.—Twelve additions to date.—James W. Zackary.

Marion, April 24.—Five additions to-night; 38 in two weeks.—Bruce Brown.

## Oklahoma.

Blackwell, April 24.—Three confessions at Lost Creek school house, and 4 baptized last Sunday.—Isom Roberts.

Oklahoma City, April 23.—Five additions yesterday, 36 this month, 265 since September, 1904. We hope to become a living link in the Home Society, May 6.—Sherman B. Moore.

Mutual, April 18.—Our meeting closed with 63 additions. E. V. Spicer and E. M. Douthit were the evangelists.—J. A. Jones.

## South Carolina.

Charleston, April 28.—I am in a meeting at Calhoun Street Church, where Chas. E. Smith ministers; meeting six days old, with 10 additions to date; some one has responded at every service except one. The membership is co-operating nicely.—Claude C. Jones.

Charleston, April 23.—Our meeting began yesterday, with Claude C. Jones, of Washington, D. C., as evangelist; 6 additions—4 by confession.—C. E. Smith.

* * *

## Ministerial Exchange.

Charles W. Mahin, evangelist, has open dates for the last three weeks of May. Address him at Angola, Ind.

The new mission church at Fresno, Cal., wants an industrious young man, who will preach for it and act as assistant to A. C. McKeever, on a salary of $50 per month. He will have the advantage of a good library and the assistance of an experienced minister.

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* * *

## Changes.

Arnold, W. N.—Elmore, to Gibsonburg, O.
Baker, A.—Mt. Victory, to Greenville, O.
Bennett, H. G.—Kansas City, Mo., to Georgetown, Illinois.
Cash, W. S.—Cleveland, Minn., to Vermilion, Alta., Canada.
Cory, A. E.—New York City, to Osceola, Ia.
Ely, Edward L.—Boone, Ia., to 340 Lafayette avenue, Kansas City, Kan.
Hayden, Mrs. Walter S. Jr.—Wellington, O., to Rev. Walter S. Hayden, Jr., Lincoln, Neb., care J. L. Greene, M. D.
Limerick, J. J.—Carrollton, to Milan, Mo.
Martin, Thomas—Sandy Lake, to California, Pa.
Martin, Richard S.—Russellville, to Hickman, Ky.
Matthews, George B.—Payson, to Chandler, Okla.
Mills, R. W.—Genesee, Idaho, to Bartley, Neb.
Orr, E. A.—Mankato, Minn., to Fargo, N. D.
Pearson, J. W.—Baylis, to Eureka, Ill.
Turner, B. F.—Elkhart, Ill., to Owensville, Ind.
Williams, Z. T.—Montpelier, to Columbia, Ky.
Wharton, F. Douglas—Ada, I. T., to Watonga, Oklahoma.
Zeran, John S.—Dexter, Mo., to 407 Houston street, Palestine, Tex.

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## *Sunday-School*

*May 13, 1906.*

### A FIERCE DEMONIAC HEALED.—Mark 5:1-20.

Memory verse, 15.

Golden Text.—Go home to thy friends and tell them how great things the Lord hath done for thee.—Mark 5:19.

The cases of demoniac possession recorded in the New Testament and the accounts of the cures wrought upon those so afflicted have afforded ground for much discussion. It appears that the phenomena which are classed under the head of demoniacal possession were of frequent occurrence in New Testament times. One was likely at any time to encounter a person "possessed of a demon," and often there were many of them in one small town. But in all the records of our Lord's healing ministry we never hear of his healing an insane person nor is any case of insanity mentioned. This circumstance, together with the fact that persons whose malady is described as demoniacal possession acted very much like insane persons, and in view of the tendency of that age to ascribe all uncanny and unaccountable phenomena to the agency of demons or angels, has suggested that the persons who were said to be possessed by demons were simply insane or in some cases epileptic. Whatever may have been the cause of the affliction it was no part of the business of the writers of the Gospels to undertake a scientific diagnosis or to overthrow the popular opinion as to the cause of it. They used the terms which their contemporaries would understand, and in so doing they doubtless expressed their own view of the nature of the disease.

The record of this incident contains several details which may serve as suggestive texts for spiritual teaching.

"What have I to do with thee?" cried the evil spirit. Every spirit of evil is in hostility to Jesus and his followers. There is no relation between them except of hostility, and when the power of evil is getting the worst of the battle it generally raises the point that religion has no right to molest it. The saloon considers the church a meddler when it opposes its business. Every attempt to make the teaching of Jesus effective in social, political or business life disturbs some vested interest which straightway cries, "What have I to do with thee?"

"Clothed and in his right mind," was the condition of this dangerous maniac after the Master had dismissed his troubling demons. He had returned to his normal condition. Jesus himself was most eminently sane and normal, and his influence has ever been in the direction of bringing men to their proper and normal selves. Religion is not an excrescence upon life or a departure from the natural course of life; it is a return to the sane and natural and complete view of life.

"They began to beseech him to depart." Here spoke the vested interests again. The owners of the hogs and, by sympathy, the other property owners and men of substance considered Jesus a menace to the community. Any one who values men above things and makes that valuation the basis for fearless action always comes into collision with that cold and bloodless selfishness, that spirit of mammon and greed, which often entrenches itself behind a pretense of great respectability. But it remains true that a man is of more value than a sheep, and that one who can free men of their evil obsessions even at the cost of some of their possessions has done the world a great service.

But the man who had been cured "besought him [Jesus] that he might be with him." No wonder he wished to be with him. Perhaps he feared the return of the devils. The way to resist evil is to stay within the reach of good influences. And, besides, what greater joy could there be, for one who had known the torments of that racking mania, than to abide in the presence of one from whom flowed health and peace and sweet sanity like a river?

But Jesus told him to "go to thy house and to thy friends, and tell them how great things the Lord hath done for thee." A great missionary text. No one can be a missionary who has not experienced the Lord's mercy and does not feel that he has a great message to his own friends concerning the great things that the Lord hath done for him. And one who does feel so can not fail to be a missionary, whether at home or abroad.

◆ ◆

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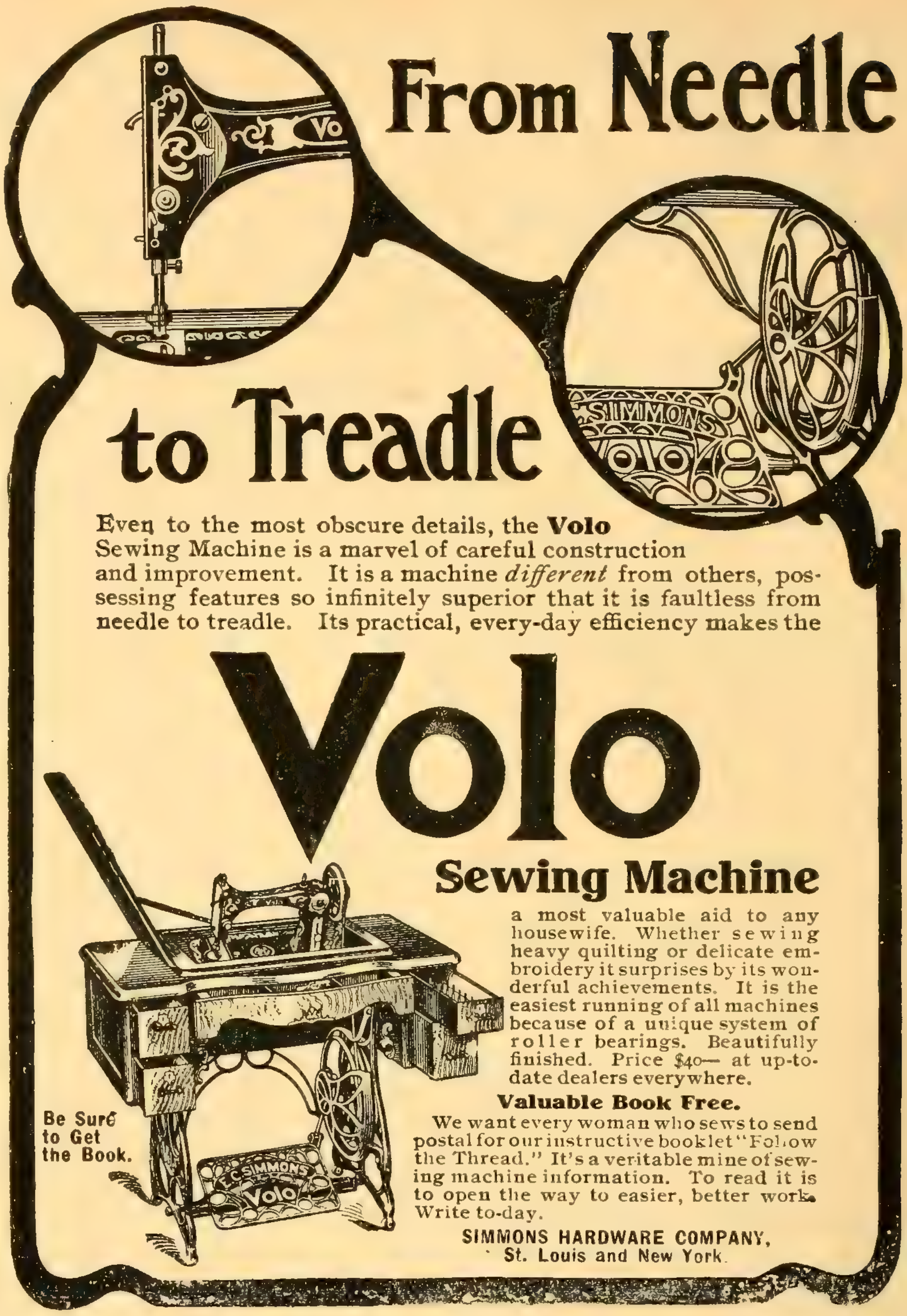

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## *Midweek Prayer-Meeting*

*May 16, 1906.*

### WHY I LOVE THE BIBLE.—Ps. 119:97.

"How precious is the Book Divine,
By inspiration given!
Bright as a lamp its precepts shine,
To guide our souls to heaven.

"It sweetly cheers our drooping hearts
In this dark vale of tears;
Life, light and joy it still imparts,
And quells our rising fears.

"This lamp through all the tedious night
Of life shall guide our way,
Till we behold the clearer light
Of an eternal day."

The Bible: Gives the best account of world building (Gen. 1; 2:1-3); tells of original innocency (Gen. 2:4-24); contains the fundamental laws of civilization (Ex. 20:1-17); foretells the Savior (Is. 53); has the beginnings of church history (Acts 2:1-41); gives a vision of the home immortal (Rev. 7:11-17).

It is natural to love the Bible because of its sacred associations. It was our fathers' counsel, our mothers drank joy from its pages, the first thrilling stories of our childhood related to its heroes and angels, the man of God drew consolation from its wells when our loved ones were taken, in it prophets and apostles speak, and Jesus lives and loves. Surely it is loved by all who have appreciation of these sanctities of life and death.

All the equity there is in law and all the justice found in its administration, the sanctity that makes oaths effective in discovering truth in controversy and restraining tyrannous propensities in rulers, the inspiration legislators have to protect the natural rights of the lowly, and that comes to governors to be true shepherds to their people rather than spoilers, may be fairly attributed to the Bible. It is entitled to our love for the civic righteousness it inculcates, and the protection it is to our homes and firesides.

The Bible is a lamp to our feet and a light to our pathway. The platitudes of Confucius, the glimmerings of Indian Vedas or the soulless philosophy of the Areopagus would be the world's brightest lights had not this great sun of literature been kindled. To what extent they can illumine the moral universe may be determined by contemplating the civilizations of China, India and the Orient in comparison with those obtaining in Bible lands. Let us love the Bible, then, for the light it gives to the world.

It might be well to ask ourselves in all seriousness whether we really do love the Bible. There are touchstones by which we may definitely determine whether our love is real or only an illusion. Among them are the queries—Do I read it with pleasure and frequency? Do I obey its precepts? Do I seek to interest others in its sacred lore? Is it continually in my thoughts as something beloved? Am I preparing myself for life in an endless world where its principles are the only law and its heaven our inheritance forever?

One ought to have respect, at least, for the bridge that bears him across the chasm separating him from home. The Bible has bridged full many a precipice for us nothing else could have spanned. It brought us over the chaos from abandoned Eden to Moses; and above all the apostasies from Sinai to the cross; and bears us now from our own acceptance of Jesus safely to heaven's gate, if we will but walk in its good way. Let us permit no skepticism or philosophy falsely so called to undermine its pillars or impair in any way its structure, lest we or loved ones coming after us by the precipice of the grave be separated from the home of the soul as the twilight is deepening into night, and with no means of crossing over.

## *Christian Endeavor*

***By GEO. L. SNIVELY***

*May 13, 1906.*

### MIRACLES OF HEALING.—Matt. 9:27-34.

DAILY READINGS.

| | |
|---|---|
| M. A Demoniac Relieved. | Mark 1:23-28. |
| T. A Leper Cleansed. | Matt. 8:1-4. |
| W. A Woman Cured. | Matt. 8:14-17. |
| T. A Paralytic Strengthened. | Matt. 9:1-8. |
| F. A Withered Hand Restored. | Matt. 12:9-13. |
| S. A Servant Made Well. | Luke 7:1-10. |
| S. Topic. | |

Most of the value of Christ's miracles of healing is lost unless from them we learn of his willingness to help us overthrow all of satan's tyranny over us.

Bible miracles were performed regardless of the station of their subjects. Naaman wished to be regarded as a great man who happened to be a leper, but the prophet healed him as a leper who happened to be a great man.

Leprosy was the ancient type of sin. It separated its victim from home, as sin does us from heaven: it was, like sin, incurable by all save the Great Physician. The joy of those Jesus restored to their families and the temple should only typify the delight we experience when delivered from the bondage of sin.

Jesus' coming was not premature. The spirit of evil was so ascendent that demons actually ventured from the underworld and found sanctuary within the souls of men. We need no other commentary on the awful apostasy of even Israel. His deliverance of these victims shows that he can certainly save to the uttermost all of us who will put our trust in him. Let us pray that the hand of omnipotent love may keep back these demoniacal invaders who would fain despoil us as well as those of old.

How profound the gratitude of those whose eyes Jesus opened to visions of sea and sky, of earth and astronomy, of sacred temple and the holier love light glowing in a mother's face. Could any devotion to him by those thus blessed be called extravaganza! But to us he grants spiritual vision of the way of escape from our sins, of the highway to heaven, of the discipline unto exalted privileges in the church militant and triumphant, and of the glory of the Father shining in the face of Christ Jesus. Surely normal souls can account no sacrifice to him too great, no devotion too complete, no consecration too entire.

There were some to whose hearing Jesus applied healing touch who, perhaps, for the first time heard the voice of priest and parent, the prattle of their own children and the chanted psalm. How their hearts must have thrilled with gratitude and joy as they looked upon him. We cannot think they would have permitted blasphemy of his name to go unchallenged, or listened to overtures unto rebellion against him. Should not even greater loyalty to him characterize us who have been permitted to hear his gracious words of life, the assurance of forgiveness and acceptance by the Father, and the promises of all the powers of an endless life?

It must at least have sounded hyperbolic to the witnesses of the marvelous miracles of Jesus, when he said, "And greater works than these shall ye do." Read in the light of its fulfillment the prediction meant his disciples should perform greater numbers of such works. In Christian hospitals all around the world modern surgery is winning victories over ophthalmic and auricular foes of man's happiness such as made the Savior's progresses along the avenues of human suffering so sensational in days agone. These benevolent triumphs also should redound to the glory of God, for only where his Son is preached are they celebrated.

* * *

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# People's Forum

## The "Current Agitation."

To the Editor of THE CHRISTIAN-EVANGELIST:

I can not longer resist the desire to tell you how much I admire the "safe and sane" policy of THE CHRISTIAN-EVANGELIST relative to the "current agitation" now affecting certain of the brethren.

I trust that the brotherhood will not be buried beneath the ashes belched forth from the hill now in a state of volcanic eruption. These disturbances are periodical, but not regular. Latest reports indicate no cessation of the flow of lava. Contrary winds are still carrying the sulphurous gas in all directions. St. Louis is in great danger of asphyxiation!

I have talked with a number of our ministers in this part of the state, and I have yet to find the first endorsement of the opposition policy. They are all for federation.

Your work on the Holy Spirit has been much help to me; in fact it is the most helpful work I have read. I read it once; studied it carefully once; then re-read it.

*Ravenna, O.* M. E. CHATLEY.

❖

## Who Are for Federation?

To the Editor of THE CHRISTIAN-EVANGELIST:

I, with a few thousand other honest men who are trying to be used of God for the salvation of souls and the edification of the saints, refuse to be enrolled under any of these several heads as set forth so unkindly and uncharitably by one of your contemporaries. This is not the spirit of Christ or federation.

Paul was a federationist and neither does he come under any of these heads; and yet he did that which few modern federationists would do (Acts 16, first five verses); and yet he did not hesitate to plant Christian churches in the very shadow of the Roman temple and Jewish synagogue. I notice also that down at Ephesus Aquila and Priscilla took a Baptist preacher into their home and worked with him in a true Christian spirit, and after getting better acquainted good came of it, and Apollos became just a plain Christian preacher. They had learned of the great apostle Paul, who said: "I am made all things to all men that I might by all means save some" (1 Cor. 9:19-23).

It has been said you can stop the invasion of an army, but not the invasion of an idea. I firmly believe that this federation movement is of God, and can not be overthrown, and after the fog and smoke of contention has cleared away and we see clearly while it is yet in the morning of the twentieth century, we will behold the children of God have made the greatest and most noble move ever made toward the answer of the prayer of the Son of God for the union of his followers.

*Seymour, Wis.* M. L. COTTRELL.

❖

## Another Shorter Catechism.

To the Editor of THE CHRISTIAN-EVANGELIST:

1. Would federation prevent us from building churches in towns where we have none, if there were strong denominational churches already established? If so, should we co-operate with them?

2. Would the churches thus federated be empowered to meet by representation and pass resolutions (for they would be in the majority) to be observed by the verious churches? If so, what would our people do if resolutions were passed which we consider contrary to the New Testament plea? Would we be obliged to abide by the majority, or withdraw, in the objective, to resume our present independency?

3. Would the churches ever be brought together in a general conference to freely and brotherly discuss the peculiarities of the different pleas?

I believe a plain answer to these questions will open up much misunderstanding of the object of church federation. May the public look for an answer from your highly esteemed journal?

*Fredonia, Kan.* H. H. AMBROSE.

[1. No, not unless the reasons presented for not doing so should be such as to convince us that the step would be unwise. In that event efforts would be directed to another and more needy and promising field. Neither churches nor individuals are asked to do anything which they can not conscientiously do.

2. Why should we assume that we would be in a minority and that all the other churches would be combined against us? We do not believe there is any ground for that idea. It would not be in the province of any local federation, as it is not in the province of the national council, to pass any resolution concerning any doctrine or practice in the church, and so they would not interfere with our "New Testament Plea." Federation looks to practical work along the lines upon which all agree.

3. This could be done if the churches desired so to do, but it would be incidental and generally informal, but it would be none the less effective for this reason. As a rule, it is better to discuss the things upon which we agree rather than things on which we differ. The things emphasized in the New York Conference were the Lordship of Christ, the power of the Gospel, the need of unity, and the great things which a united church could accomplish. These are themes that make us realize our oneness in spite of our differences, and at the same time help to lessen these differences. We doubt not, however, that when we all come to know and love each other, we will often sit down together to ask how we can remove our differences and so come into still closer union. This is the sort of atmosphere in which to settle differences.—EDITOR.]

❖

## As Seen From the Dome.

(Continued From Page 559.)

Here in 54 came the little hump-backed, near-sighted Jew, with his "Andres Athenaioi kata panta 'os deisiddaimonesterous humas theorow." The view from this rock is the most impressive I ever saw.

Not far from Paul's pulpit is the Bema of Demosthenes. The Hill of the Pnyx is a great terrace or platform and is supposed to be the place where the Athenians held their assemblies, and here the great orators and spellbinders swayed the people; and not far from this are some ancient doorways leading to rock-cut chambers, known as "the prison of Socrates." Many of these things are purely mythical.

The Stadium is a place of great interest. A wealthy Greek gave the city $1,000,000 to build it. It is of pure white marble and seats 60,000. Such a racecourse is found nowhere else on earth. Here they are seeking to revive the Olympic games, and our Americans did their country honor here in recent time. The old theater of Bacchus, which accommodated 30,000, is an interesting ruin at the base of the Acropolis. The temple of Jupiter has 16 remaining columns. It originally possessed more than 100, arranged in double rows of 20 each on the north and south sides, and triple rows of eight each at the ends. Its dimensions, 353x134 feet, are exceeded only by the temple of Diana at Ephesus. Aristotle called this "a work of despotic grandeur." The massive and lofty pillars that are left are wonderful in themselves. Altogether, the temple of Theseus is the best preserved of these old fanes. The massive solidity of construction, vigorous vitality of sculptures, golden yellow of its weather-stained Pentelic marble, which has withstood 2,000 years of storms and suns, fill you with admiration.

One of the most interesting places we visited was an old Athenian cemetery outside the Dipylon. It is like the burying places outside of Rome and Pompeii. This street of tombs is the only one in Greece, and the monuments' inscriptions

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are very remarkable and beautiful. They are easily discernible. There are family groups and domestic scenes. Similar ones we saw in the museum, which is rich beyond measure in its collections, many of them being the discoveries of Dr. Schliemann.

But all of Athens is not its past. Modern Athens is a splendid city of 180,000, and including its suburbs, 250,000. It was a miserable fishing village 50 years ago, and in 1870 had but 45,000 people. It is now a thriving city, and one sees improvements going forward on every hand. It has a great university, with four faculties and 2,853 students. In this little kingdom of 25,000 square miles, 4,000 less than Scotland and 1,000 more than West Virginia, there are 2,000 elementary schools for boys and 300 for girls. In proportion to its wealth Greece exceeds the United States in liberality toward education. Athens is a notable resort for writers, artists, sculptors, architects and archeologists, and one sees more evidences of culture and fewer beggars than in any city we have visited. We called on Dr. Kalapothakes, pastor of the Greek Evangelical church. He has been here 50 years, and they have five churches. During that time they have distributed 250,000 copies of the Scriptures which the people have purchased. The national church is the Greek, which is inimical to Protestant missions. There is no other Protestant work except an English church, attended by the embassy, which also conducts a school. King George is a Lutheran, son of Christian of Denmark, and his wife, a Russian princess, but the king does not work at his Protestantism. The queen is a benevolent woman. We saw in the streets as we were leaving a funeral procession. The undertaker walked in front, holding the top of the coffin before him, then followed a cross bearer, and then a priest, and then the body of a woman, the face and form exposed to view, borne by five body-bearers, and then the men and women walking, and behind these the empty carriages. All uncovered as they passed.

* *

## Elderburg Association.

(Continued From Page 556.)

flicted by the impecunious college student. Buster Brown—to quote once more from the comic section—is of the opinion that we generally get what is coming to us. The case of this witness seems to illustrate the truth of the saying. The bargain-counter habit is bad, in business and in religion. The article you get at the bargain-counter, however small the price, is seldom worth the money. A congregation that goes to the ten-cent store for a pastor travels there by the road that leads to spiritual impoverishment; the preacher who places himself on the bargain-counter, making his cheapness a chief inducement in his call, wrongs himself, the cause and the church which calls him; and the transaction, as to both parties, sinks to the level of a dicker. Here and there, undoubtedly, a preacher is to be found who is rapacious, demanding too much for his services. Such a man may hurt the cause by the too manifest commercialism of his attitude toward his work, but he can never be quite so fatal as the man who secures a pastorate by appealing to the niggardliness of the people. The average congregation does not pay too much but too little; and unfortunately the average congregation is rather too willing to make that little less; the man who helps it to economize by offering to do poorer work for less money is not its friend but its enemy. The too high-priced man has usually some valuable commodity to market; has some wit or worth, action or utterance or power of words to stir men's hearts to some good purpose. Not so with the cheap-John-the bargain-counter specimen of Gospel sharp. When Bro. S. M. A. went to Kinderville the people paid him less than they paid his predecessor. They were not, I think, less able to pay; but they were willing to accept inferior work if they could get it for less money. The witness consented to do the inferior work and accepted the reduced salary. When they finally discovered that they could economize still further by taking a non-resident pastor, Bro. S. M. A. got what was coming to him.

"As to student preachers. If there is anybody who has a warm corner in my heart it is the poor young man who is trying to educate himself. If that same young man wishes to serve the Master by preaching the Gospel my regard for him is increased. Long may it be possible for him to do good work for the Lord as a student preacher. There are always churches that can not have resident pastors, and I can discover no reason why a bright young student may not fill their pulpits quite as well as the average man available for that kind of work. What I have said about the bargain-counter will apply to the student as well as to any one else. If he is unfit for a given place he ought not to have it at all; the college faculty should see to that, for his sake and their own. If he is fit let him not cheapen himself and the cause by 'cutting prices to get a job.' A self-respecting student will not do that, and a self-respecting college faculty will not allow that sort of thing in a student who does not respect himself.

"In the case of this witness I am bound to say that while the sewing-machine business has undoubtedly acquired a good salesman, I do not think the churches have lost a great preacher."

(TO BE CONTINUED.)

* *

## Out of Bondage.

(Continued From Page 558.)

the very fountains of life—palsying their faith in the Word of God, withering their Christian sympathies, and arraying them in delirious strife against each other. It is, too, a fearfully stubborn demon. Mighty men of God, before whom all other demons fled, have sought in vain to exorcise it, and have come back with despairing hearts, crying, 'Master, why could not we cast him out?' Even when the glorious Lord undertakes the tremendous task, the possessed is thrown into terrible convulsions, and many would rather propitiate the demon than endure the agonies of the exorcism."

Passing over his definition of a sect, as taught in the Scriptures, he passes to the discussion of Protestant parties, and inquires: "Are these *sects* in the Scriptural sense of that term? Unquestionably, they are sects, viewed in the Romeward bearing and connection of their history; for they came out from Rome, and separated themselves, or were separated, from that communion. To the Roman Catholic church, then, they are sects; and such of them as have come away from other Protestant bodies, are sects as they stand related to those from whom they came out. But are they sects in the Christward bearings of their history? It will be well for many, who are constantly denouncing 'the sects' as the daughters of the 'mother of harlots,' to pause and consider this question. They acknowledge themselves to be, in a certain sense, sects; but that there is a very marked and fundamental distinction between the sects denounced in the Scriptures and these Protestant parties, must be conceded by every intelligent reader of history. Those broke away from the *Church of Christ*—these from the *Church of Rome;* those *went away from the truth*—these are coming back to it; those turned their backs to the authority of Christ, and set their faces to falsehood and delusion—these have turned their backs to the pope, and set their faces to the Word of God and the cross of Christ; the leaders of those were men of corrupt and ambitious minds, with whom gain and power were godliness—the leaders of these were men that 'feared God, and wrought righteousness,' and 'counted all things but loss for the excellency of the knowledge of Christ Jesus.' How is it possible to place the latter in the same category with the former, unless *apostasy* and *reformation* mean the same thing? To our mind there is grave injustice in this estimate of the great Protestant parties. Granting that Rome is the 'mother of harlots,' by what peculiar logic is it made to appear that these are her offspring? Is it because they came out from her? Then were the ancient sects the children of the church of God, and this divine institution must be recognized as the mother of sects! . . . Was literal Babylon the mother of the Jews that returned to Jerusalem? No more is spiritual Babylon the mother of the Protestant communities. No! no! People who leave the pope for Christ, and the commandments and traditions of men for the Word of God, and the mummeries of a debasing superstition for the light of truth and the simplicity of a spiritual worship and who bravely suffer, even to death, for the simplicity of Jesus, have won, at the very least, a right to be spared this sort of slander, especially at the hands of those who profess supreme devotion to the Word of God, and who are indebted to these very Protestants for all the advances they have been enabled to make in spiritual knowledge and enjoyment. If these denominations are but an adulterous brood from the 'mother of harlots,' what are the advocates of primitive Christianity? From whom did *they* come?

"We are aware of all that can be truly said of the errors and sins of Protestantism. We have no desire to hide its errors, or apologize for its corruptions, but we insist that through it all God had a people among those who came out of Babylon. That they have failed to restore Jerusalem is too evident. That a great work of reformation is yet to be accomplished, we fully believe; but those who went before us have prepared the way for it, and let not the Ezras and Nehemiahs, who now seek to complete the work, while repudiating the errors and failures of their predecessors, and crying aloud for reformation, be guilty of the folly and injustice of repudiating the steps taken, under divine leadings, to prepare the way for them. Sanballats and Tobiahs are still seeking to stay the work of God, and let them be met manfully, and overthrown. [Pause for a moment on that word *manfully*.] But the whole Protestant world are not Sanballats and Tobiahs. God has a people among them. . . . let us not forget, nor fail to appreciate, the work of those who have gone before us."

*N. Tonawanda, N. Y.*

(TO BE CONCLUDED.)

* *

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# The Home Department

## A Thought.

BY EDITH M. BOSTAPH.

When friends have departed this life how we haste
With sweet flowers to strew o'er their bier;
But O! 'twould be better, methinks, if those flowers
We would strew round their pathway while here.

Each life hath its trials of sorrow and care,
A rose oft might chase them away;
Or some of the praise we then amply bestow
Often lessen them, e'en for a day.

Kind acts are the sweetest of flowers that grow
In the soil of the heart full of love;
They never will fade, but transplanted will live,
And bear fruit in that garden above.

Then strew lovely blossoms of kindness along
At the feet over-burdened with care,
And when to those pearly-white gates you will come,
They will greet you with flowers over there.

## The Bronze Vase.

BY J. BRECKENRIDGE ELLIS.

**Synopsis of Preceding Chapters.**

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying, tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half-brother in St. Louis having failed to answer repeated letters from Mrs. Revore. Rhoda has a visit from a mysterious man named Boggs, who claims to have been sent by Mrs. Revore's half-brother to find out whether the children know anything of a bronze vase. After much delay it is decided to send Rhoda to an orphan home, and Raymund to Mr. Omer's farm.]

### PART II.

### CHAPTER III.

"Are you Raymund Revore?" asked Nelsie Loraine, as she leaned upon the ornamental iron fence, and looked over at the half-prostrate form under the cottonwood tree.

The youth looked up definitely from his school book. The beautiful face wore a friendly look, and he answered cheerfully that he was Raymund.

"I am Nelsie Loraine Omer," said the girl. "Everybody knows me, though, I guess. My father owns this farm and other farms, too. They always call me Nelsie Loraine. My father's name is Nelson; Loraine was somebody in a book of poems. That is why I was named Nelsie Loraine." She gave Raymund a bright, friendly smile and asked, "What are you reading?"

"This is my algebra," said Raymund, answering her smile and beginning to be very glad that at last his employer's daughter had decided to notice his presence on the farm.

"I *thought* it looked tiresome," said Nelsie Loraine, "and I guessed it was some kind of mathematics. Do you like it?"

"In one way I like it," said Raymund. "I can't say that it is interesting, but every page I get over carries me just that far toward an education."

"Do you want to be educated? What for?"

Raymund considered this question a moment and then answered, "I've noticed your father's horses, how fine they are, and how well kept. He wouldn't keep a carriage horse that was shaggy and hairy and splattered up with mud. He would either have it curried and rubbed or he would get rid of it."

"I guess he would!" cried Nelsie Loraine. "*My* father has the best horses in the country. He has anything he wants, and he is proud of his horses."

"I should think so!" said Raymund. "There is such a difference in horses. It is wonderful what a difference currying and rubbing and care will make. Just that way with people. You can't take a man and curry him and shut him up in a stable, but you can educate him—that's what makes the difference between men."

Nelsie Loraine laughed light-heartedly, then remarked: "It isn't all in currying and rubbing down, though. Some horses might be kept in a gold stable with a marble floor and if it was a common, raw-boned nag, it would stay a nag."

"That is true," said Raymund, smiling, "but as I am not a raw-boned nag, perhaps the gold stable and marble floor will work wonders with me."

"I don't think education is much," observed Nelsie Loraine. "My father isn't very highly educated, and look how rich he is! Next year I'm going to a boarding school. I don't mind it much, though; I expect I'll have lots of fun. I won't have to study much. I hate studying. It seems so foolish, when you have everything you want, anyhow. Of course it's different with you. Maybe it will help you get a good position some day. I wouldn't always want to be a farmhand, if I were you."

"I mean to be something more than that," returned Raymund, nodding. "I'll never be just a hand, whatever I'm in. If I'm to stay on a farm I'll not be a farmhand, as you'll see if you watch; I'll be a farmhead!"

The girl laughed. "I hope you will be," she said. "But it will be mighty hard for you to get hold of much money, and money is what counts in anything. Papa says it's that way even in the church. He belongs, but he doesn't care very much about it. He hardly ever goes. But if they ever want to do anything, they ask his opinion, you had better believe! He says you may be so good that you pretty near die of it, but if you haven't money, people don't care much for your opinion. Papa says it doesn't pay to be good, it is just a sort of luxury."

"I wouldn't want to be good because I thought it paid in dollars and cents," said Raymund; "and if it is a luxury it's one that a poor man can enjoy just as much as a rich man, so you have no advantage over me there, Nelsie Loraine!" he laughed.

The girl looked at him thoughtfully. "I think it a pity," she said abruptly, "that I didn't get to know you sooner. I didn't think when I saw you toddling around with that ridiculous baby of Tom's that you were any different from Tom. But you are different, somehow. It must make you mad to have to care for that child. I'm going to ask papa to send it to a place of some kind. and keep it till it is older—like an orphan home, for instance." She stopped abruptly, as she dimly remembered something had been said about some relative of Raymund's being sent to some sort of a charity institution.

"Oh, I do hope you won't ask your father to do that!" cried Raymund. "It is so much better for Baby to stay with its father."

"Well," said Nelsie Loraine, much disappointed, "I thought maybe being a nurse wasn't what you liked. I don't call *that* currying and brushing a person's mind."

Raymund returned eagerly, "If you could see Tom, when he comes home from work, take Baby in his arms and sit down and talk to him and ride him on his knee, and laugh, and all that, you wouldn't want to send away the only comfort he has. That's what pays Tom for working so hard and resting so little; it is what he looks forward to from morning to night. Yesterday Fred called me out of the barn to peep through the window of our house, and inside, there was Tom on his hands and knees hopping about as stiff as a jumping jack and Baby straddled on his back laughing so he could hardly hold on. Fred said to me that if he had something like that to come home to at night he wouldn't mind the sweat and ache and dead feeling in his legs; but he said all his work was just to keep himself fed and clothed, because, not being very strong, he couldn't get much wages. He said it often seemed that just to keep himself alive didn't seem worth the struggle. And he would have married, long ago, if he had felt that he could support a wife. Fred said that if he envied any man on earth a thing in the world, and he didn't think he did, it was that baby of Tom's. That's how Fred felt about it. And that's the way Tom feels. And so do I."

There was a little silence, then Nelsie Loraine said, "You think of the strangest things! Mamma has always said it was such a pity that Baby was ever born. Tom is so poor, and it is so in the way!"

"He is poor—mighty poor," said Raymund, shaking his head, "but I don't believe your father, with all his farms, could buy that baby from Tom!"

The girl looked at him with that thoughtful gaze from her luminous brown eyes that added a softened beauty to her face. "Do you know," she murmured, "that I never thought much about Tom—that way, I mean—or Fred? Of course, when I wanted the horses hitched up, or something like that, I would call whichever one wasn't too busy. But as to thinking of them as *living*—I mean like we live—but I don't know just how to tell what I *do* mean!" She smiled thoughtfully. "But maybe you understand."

"Oh, yes, you mean in their home life," Raymund explained for her.

"I guess I do, though I never thought much about any kind of home. A home is just a house, you know. I'd as soon

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board, or be at one place as another. Wouldn't you? But I guess you can't feel as I do. Anyway, I guess Tom and Fred—well! They were always just workmen to me, you know—*hands.*"

"But," said Raymund, "there is a time when every workman stops working—that's when he goes home, or wherever he stays. Often it isn't home. But I've been surprised to find that men you wouldn't think of at all as having family ties and homes, when you come to see where they live, why, they are just like other people! They think and feel and talk as if they owned themselves, at least! Do you know Wizzen?"

Nelsie Loraine shook her head.

"Well, you know Tom and Fred. You ought to hear them sometimes, over their pipes, discussing politics, and showing how the president made a mistake, or did just the right thing."

"I suppose," said the girl doubtfully, "that they even have opinions about *us!*"

"I assure you they have!" cried Raymund, smiling.

"Do you know," remarked Nelsie Loraine, "it never occurred to me that they could have any kind of opinions except just about their work? But that's because I never thought of them at all, I guess. Do you know any Latin?"

"No," Raymund sighed, "I haven't any Latin book. I guess that's why I'm so far over in algebra and history, because I can't spread out over more studies."

"And did you ever study French?"

"No, never!"

"Now, I'll tell you what," said Nelsie Loraine suddenly; "I'm to have a governess this year—she's coming next week. I'll go to boarding school next year, but papa thinks I'm too young to go now—I'm about thirteen. How old are you, Raymund?"

"I will soon be thirteen—at least in about six weeks. My birthday is Christmas Eve."

"Oh, *is* it?" cried the other. "Then you are only one day older than I am, for Christmas day is my birthday. Wouldn't it be fun if you gave me a party on your birthday over there at the Hands' House, and the next day I'd let you come to my party at our house?"

"Would you come to mine?" asked Raymund. "If you would, I invite you now!"

"And I invite you to mine. That would be lots of fun. But I was going to tell you: Now, how would you like to begin Latin and French when I begin it, under the governess? She could have a certain hour, and you could come up and learn, and Aunt Sophy would take care of the baby for that little time."

Raymund's face glowed. "But would your mother be willing?" he faltered.

"I don't know whether she would or not," said Nelsie Loraine. "But that don't matter. I'll persuade papa. I always do just as I please."

"I should like it so much—Oh, Nelsie Loraine, if I only might!"

"You might and shall!" declared the other, nodding brightly.

"But if your mother objects—"

"I'll fix her," returned Nelsie Loraine, easily.

(TO BE CONTINUED.)

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## Advance Society Letters.

The young lady—I feel sure it must be a young lady—who sets up the type for our page made a singular mistake two weeks ago. She took several lines out of Mrs. G. G. James' letter and wedged them among some of my remarks about Felix; as a consequence, I am represented as saying that Drusie sheds her hair on my parlor chairs! Mrs. James, by the way, wrote from Santa Ana, California; I hope the wave of death and desolation did not sweep over her. Here in Arkansas it is difficult to imagine the ruins of San Francisco. You ought to see our fruit trees! all white and red and purple blurs against the sky of blue and gold—and red earth under everything; at least, earth and rock; good deal of rock; but like the old lady in David Copperfield, I seem to be "meandering."

Elsie Dennis, Single Tree, Wisconsin: "I will tell about our branch Advance Society. There are eight of us. There are four girls" (and I can guess how many boys) "and four boys" (just as I thought)! "When we first heard of the Av. S., we thought it would be nice to join and hold some kind of meeting. So we did. We meet twice a month, every other Friday evening. When we meet, we bring our note books, and compare how we have kept the rules. The secretary marks how many weeks each one has kept all five of the rules. Some of us had to begin all over again, several times, because we would forget something When we meet we all recite the quotations we have memorized since the last meeting. The person who keeps the rules best for twelve weeks, becomes president of our society for one quarter, without any election. Our society has been running fourteen weeks, and I am the only one who hasn't forgotten something, so I am the president this quarter The president gets to decide when and where we will have a picnic, or social of some kind. We are going to hold a picnic on May Day. We have a fine time when we meet. Several of us play on the piano, and all of us can sing, or *think* we can. Do you know 'Under the Shade of the Old Apple Tree'? I'd think that would be a favorite down in Arkansas, where there is so much fruit." (I know it; I hope that "Single Tree" of yours is an apple tree. Be sure and tell us about your picnic, when it nicks.) James Eaton, Hartford, Conn.: "My aunt sent me a CHRISTIAN-EVANGELIST about a month ago, telling about the Av. S. I tried to get some of the boys to join, but they didn't seem interested, so I have just joined by myself. I have a cat named Licks. She is named after your Felix. She and I are the Av. S. in this city. See if I have the rules right—every week I read at least five pages of history and thirty lines of poetry, and memorize a quotation. Then I read a Bible verse every day—but generally a chapter—and write down in my note book how much I have done. Is that it?" (That's it.) "For history I am reading Dickens' 'Child History of England,' but it is so much like an interesting story that I always run beyond five pages a week. My poetry is 'Lady of the Lake.' This week I read fifteen pages, so I didn't count the lines; I knew thirty lines were swallowed up in the first page! The Hartford streets are so broad and white and clean, with beautiful shade trees. Now that the leaves are coming out, I enjoy taking my book out in our front yard, and lean my chair against a tree and imagine the great men of the past as they used to walk along these very streets. Some of them are living yet. Licks likes to climb up in the tree over my head."

Matilda Carey, Clarksburg, Mo.: "I am thinking of joining the Advance Society. I am 11 and in the sixth grade. I have a sister 3 years old and another 9. I read 'The Bronze Vase' every week. I was sorry you made Rhoda and Raymund part, but I did not want them to run away. I think this is the best story of all. I like the Advance Society letters, too." M. O. Stewart, Sewal, Ia.: "We love 'The Bronze Vase,' but at our house we don't forget old loves; and the children want the final touches of the 'Woodneys.' We want a whole lot of it in big slices every week. We hope the small Wrens will mount old Bony's back and ride off into oblivion. But how did the temperance plan succeed? What did Mace accomplish? If the world were full of folks like Mace we would feel like shouting. And the blacksmith—what is he doing now? We hope you will not forget to put an extra finish on that story, for it is as good as 'In His Steps' to encourage poor, struggling human beings to do their best. Please write it for the children next year." (That's just what I believe I'll do! I should like to hear from the gentleman of Blooming Grove, Texas. Does he think he could stand *another* "Week with the Woodneys"? We might call it a "Year with the Woodneys," in deference to him. By the way, have you read "The Other Wise Man," by Van Dyke? One of our Av. S. sent it to me recently; it is such a book as I would be glad to have written.) Mrs. W. A. Mason, Nevada, Mo.: "I enjoyed reading Charlie's letter and am sure he is striving for an education. I hope and pray for the success of our Av. S. orphan boy, and am glad so many contribute to his education fund. Please find enclosed my little mite for him, and for our missionary, Drusie. I wish both great happiness." Edgar Bream, Whitehill, Neb.: "I don't understand who Drusie is, or what she is doing. I have been reading the Av. S. letters only a short time." (Drusie is a young lady who went to China as a missionary, not sent by a board, but trusting God for means of support. Of course those who are sent by our missionary board are as earnest and as full of faith; but there is this difference, that Drusie has no financial support except as we feel prompted to send her our mites. The Advance Society wanted to help in the great missionary work of the world; and we felt that the young people would feel a personal interest if we had a missionary that we might claim as our own. Of course we are heartily in sympathy with those regularly supported through our church organization. I haven't heard from Brother McLean yet, or Brother Rains, as to whether or not they know that the Av. S. is in existence.)

Charlie, Orphan Home, St. Louis: "I sent Mrs. David Jay my picture about a week before I received her letter stating that she had not received one yet. I sent another, and she sent a postal card saying she had received it. Inclosed you will find one of my pictures; I sent my sister one, too." (Mrs. David Jay sent me a dollar, to be sent to Charlie, that he might have his picture taken, and one sent to her, another to his sister. He was to keep the change.) "The pictures cost 50 cents per dozen." (Very good pictures, too). "There is going to be a large show here this month, but it is not the one we saw in Plattsburg. I have not thought much about vacation yet. I think I should like to visit Arkansas all right. I hope Felix has got accustomed to his new home by now. I think 'The Bronze Vase' is very interesting." New Honor List: Elsie Dennis, Single Tree, Wis.; Mrs. W. A. Mason, Nevada, Mo. (tenth quarter); Ruth Day, Sparta, Mo. (fourth quarter); Henry Asbury Stevens, Akita, Japan (ninth); Edna Bear, Iberia, Mo. (tenth); Carl Swift, Billings, Mo.; Sadie Pugsley, Woodbine, Ia. (fourth); Mrs. F. A. Potts, Chattanooga, Tenn. (twentieth); Beulah Shortridge, Glenwood, Ind. (ninth). I have just received a most interesting letter from our missionary Drusie, but it will

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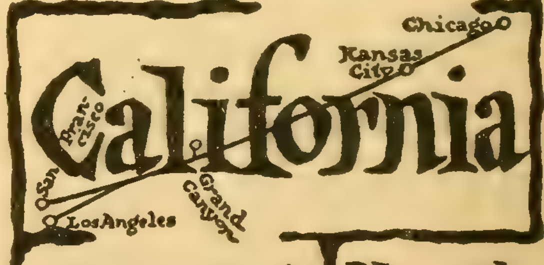

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---

have to go over for two weeks. I will give you just a taste of it. She writes: "Praise the Lord! Six good letters by this foreign mail. Thank you for forwarding the one from Miss Lucy Cloe. I am always glad to hear from any of the Av. S. members. Have had letters from several. I hope they will feel free to write and ask any questions they wish. I inclose receipts for the $5 drafts of the past months. I am glad you send New York drafts, or checks on home banks, as postal money order or drafts on Hong Kong lose money. May the Lord richly bless those who had a share in these loving gifts. You ask about my goat—poor thing! It has no name. Perhaps some one could suggest one. It is fed on *k'ao lean*, a kind of grain something like wheat or popcorn. It is kept with some other goats in a mud-fenced enclosure in a corner of the compound. I was not in the least expecting 'Adnah,' so it was a pleasant surprise and I am enjoying it very much. By the way, I had no idea you were going to publish what I said about books. I was afraid the readers would take it as a hint from me. However, a missionary must get where he does not mind what people think —just see that he pleases the Lord. And now I am afraid you will have to give this to the Av. S. members in installments. I send greetings to all friends who have remembered me so lovingly, asking them to continue praying for me." I published what Drusie said about wanting some books to read, because she also said that, much as she longed for interesting books, she must not take a penny sent to her for that purpose. It was not a hint; and I wanted you to know how Drusie has given up not only her home with its family associations, but must deny herself what the poorest of us receive almost as a matter of course; and that she denies herself all this *gladly* (else it would not be worth mentioning at all). So we, too, send her our $5 draft each month with *gladness*. Another goes to her on this day's mail. But how long it takes to reach her "compound"! The money for Charlie and Drusie has not been coming in rapidly of late. But we are not discouraged. We do not urge any one for a cent—we do not *want* a cent—unless it is sent with joy and love and a prayer. Still, it has not come in lately as it did in the past; I thought I would speak of it, for I feel that you ought to know.

*Bentonville, Ark.*

* *

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A gentleman who is little given to sentimental effusiveness said the other day: "One of my young men came back from his vacation with a tingle in his hand clasp that I shall feel all winter. He is not a young fellow of much demonstrativeness, but he held on to my hand after the first cordial grasp, and gave it a second caressing squeeze that said better than words could have told, 'I think a great deal of you, and want you to know it.' I must have smiled to myself a dozen times since, over that extra pressure of his hand; it sent such a glow to my heart."

How vast would be the gain to the human race if we all knew how to make our heart throbs reach to our finger tips! Isn't it time we took handshaking out of the realm of etiquette, and put it into the sphere of language? What more expressionless and inane performance could be invented than the correct and elegant handshaking of etiquette—so many inches of marble finger tips frigidly touching so many more inches of the same! What business has your courtier prescribing rules for handshaking? It is a language.

Perhaps we may find room in our crowded curricula for a professorship of handshaking. Our theological seminaries and Y. M. C. A., and deaconness' and Christian Endeavor training schools ought to have it. There is a mighty ministry of cheer and inspiration, the art of which consists in coaxing the heart to lie in the palm of the hand, so that the touch shall say, "I am much interested in you. I want to be your friend. Count on my sympathy."

The tongue would stammer in uttering what the finger tips may telegraph in a handshake. How many times a day we might preach a gospel of good cheer if only we could substitute for our flabby, perfunctory counterfeit of a real, flesh and blood handshake, the living human touch that would make discouraged hearts vibrate with new hope.—*John F. Cowan in Cumberland Presbyterian.*

* *

### A Child's Thought.

"Hundreds of stars in the pretty sky,
  Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
  Hundreds of bees in the sunny weather;
Hundreds of dewdrops to greet the morn,
  Hundreds of lambs in the crimson clover,
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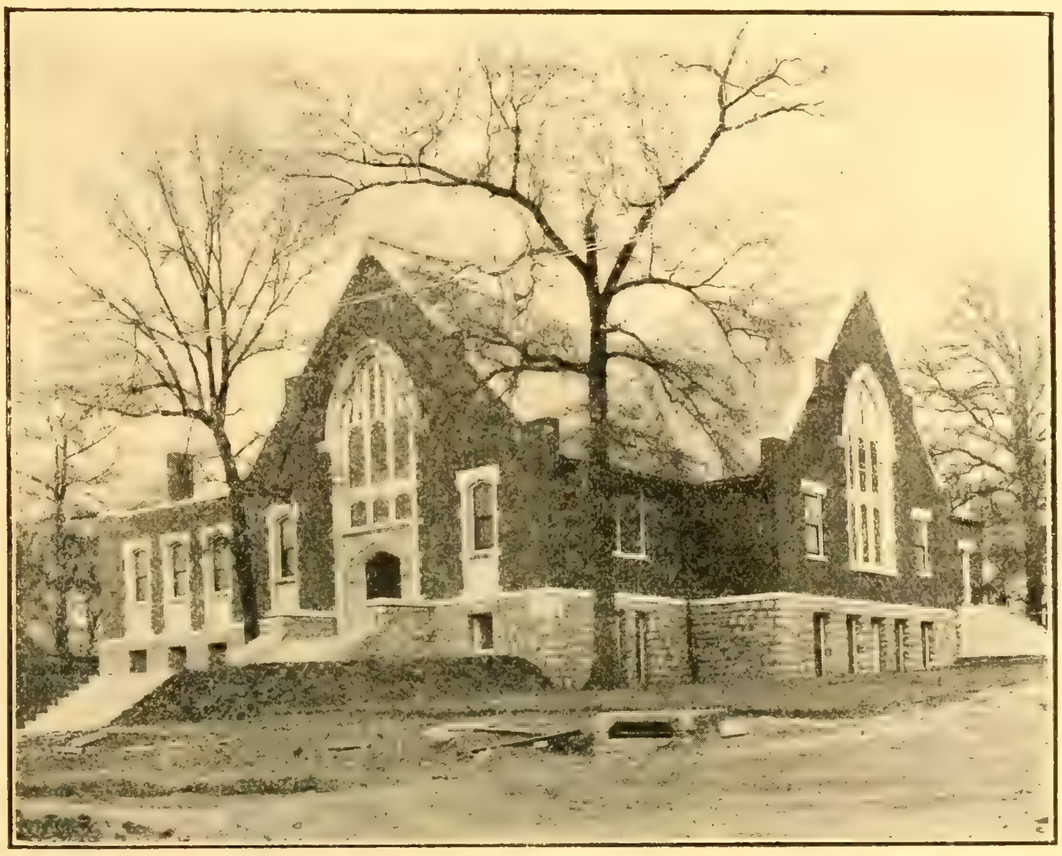

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For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

This House has just engaged its own Living Link evangelist, Bro. J. D. Lawrence, of Muncie, Ind., as one means of doing its part in doubling our membership by 1909, and disciplining our churches in faith and all good works. Brother Lawrence is a man of proved ability and has been the means under God of bringing thousands into the fold of primitive Christianity. His services will be given largely to churches unable to employ evangelists solely dependent on their compensation for meetings for a livelihood. Congregations that can do so will be expected to contribute as they are able in part payment of his necessary expenses. Brother Lawrence may be secured at once for his first meeting under this new arrangement. If our efforts in this direction meet with manifest approval from on high we hope our first Living Link evangelist may soon have many colleagues.

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The justification of our giving most of this department this week to expressions of views relating to The Christian-Evangelist and its attitude toward some of the great questions of the hour, is that the greatly increased circulation of the best Christian literature in the homes of disciples of Christ is one of the preliminaries, or essentials rather, of the splendid triumphs we hope to celebrate in Pittsburg in 1909.

Before our people can nobly do, or want to do, or know what to do, they must read, and read where they will learn of the genesis of this Restoration movement with which we are identified, and of the aspirations of its founders, and its manifest destiny under the great Captain of our rapidly increasing hosts. They must be comforted, encouraged and inspired week by week by those men of God with whom they may commune in their own homes through the printed page. Brethren, place a Christian paper in every Christian home within a year, and all our dreams of conquest in the next three years will be surpassed by the history concluding with 1909.

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### Missouri and the Centennial.

W. F. RICHARDSON.

The time of our annual state convention is drawing near, and we shall soon go up to Hannibal to report what the Lord has done for and through us, in this great commonwealth. Shall we make that report such as to rejoice our own hearts, and please him who hath called us to be his disciples? Your board will be able to report a creditable year's work, considering the amount of funds they have had to work with. Our chief anxiety is that the permanent fund shall be secured by the date of the convention. Bro. R. A. Long's offer of $5,000 is contingent on our securing $15,000 more by July 1. It will not do for us to fail. It would be nothing short of disgraceful for the great brotherhood of Missouri to permit this opportunity to be lost. We are now about $5,000 short of the amount needed. There are many men and women in our churches whom God has blessed with wealth, who could easily contribute $100 to $1,000 each. What an uplift it would give to our convention if we could go there with the entire amount secured. Who will share in this holy enterprise? Send your pledge to our corresponding secretary, Bro. T. A. Abbott, 311 Century building, Kansas City, or to the writer, 1016 Lydia avenue. "What thou doest, do quickly."

Kansas City.

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## Centennial Propagandists.

Long live the great and good Christian-Evangelist.—Mrs. S. M. Lightfoot.

Am glad you have kept sane on the federation proposition. I wish you continued success.—Norman H. Robertson (minister).

I feel that I can not do without The Christian-Evangelist because I am 73 years old and live six miles from the church and can not get there much in the winter.—Mrs. Adeline Rogers.

Enclosed find draft for $10.00 to be applied to my subscription account of The Christian-Evangelist. I want to get square or ahead on it. I expect to get some subscribers soon now—at least 25.—E. O. Sharpe (minister).

My brother and wife and my father, 84 years old, say your movement on foot to convince the world that Christian bodies ought to co-operate and have a common aim and be one in putting down all evil, is fine.—Mrs. Stella Mumaugh.

Enclosed find money for three new subscriptions to The Christian-Evangelist. Our minister, Brother Crockett, reads your paper and highly esteems it and says it ought to be in the home of every family.—Mrs. S. Cottle, Olympia, Wash.

There has never been a time when I enjoyed The Christian-Evangelist more. I am certainly with you for the 100,000. Keep on telling us the news. Give us a little federation now and then for nachtisch, but do not make it our staple.—B. H. Cleaver.

I am sending you "The Berean Helper" as a feeble token of my genuine appreciation of your excellent paper, The Christian-Evangelist. I thank God for it. You know not the good it is doing. I feel that you are very largely saving the church from infidelity and ruin. God ever be with you. —Thomas J. Easterwood (minister), Temple, Texas.

I enjoy The Christian-Evangelist very much and look forward to getting it each week with great pleasure for I know each number will bring information of our churches from everywhere and what they are doing. I hope the subscription list may continually grow. Such a paper as The Christian-Evangelist is worthy the earnest support of every honest preacher in the brotherhood because of its admirable position and spirit on the subject of Federation.—Howard T. Cree (minister), Augusta, Ga.

You are sound on Federation. I am deeply grieved at the course of some others. Their success would make us a sect without remedy, and a very narrow one at that; to say nothing of the logic of our movement and the noble traditions of the fathers. How can such a work as the success of prohibition of the liquor traffic ever be accomplished without federation? If the churches do not federate it will never be done.—Peter Vogel (minister), Somerset, Pa.

It has always been a real pleasure to me to serve The Christian-Evangelist in any acceptable way. I consider it the greatest agency among the Disciples of Christ, next to the living ministry, for extending the kingdom and building up the individual believer in the gifts and graces of our holy religion. It is a paper that I delight to place in the hands of any friend or neighbor. More than any other periodical that comes under my notice it studies and teaches the things that make for peace and the things whereby one may edify another. I will do what I can to place a copy of your paper in every home.—N. M. Ragland, Fayetteville, Ark.

I am glad the controversy with the.... ........has been closed. The Christian-Evangelist can not afford it. May God raise up hosts of good men who will guide our movement over the shoals of inconsistency, not to say disloyalty, to our leader, the Christ. Press the issue of federation; press it hard; it is much more important than home missions, foreign missions, etc., because to fail now would be to cease to have a mission at all. We would receive and deserve the contempt of all Christendom. Our next national convention must speak in no uncertain tone or a hundred years of splendid achievement will be hopelessly neutralized.—Charles W. Dean (minister), Grand Rapids, Wis.

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### Practical Centennial Helpers.

Last week the Paris (Mo.) church, where J. H. Wright ministers, sent in a club of 3 new subscriptions; Huntsville Mo., J. R. Perkins, minister, 6; Union Avenue, St. Louis, I. S. Chenoweth, assistant pastor, 11; Mobile, Ala., Claude E. Hill, minister, 7; Hot Springs, Ark., T. N. Kincaid, minister, 43. A great many more than these came by singles and twos, showing that the movement to place The Christian-Evangelist in 100,000 Christian homes is not dependent on the manipulation of club workers or professional solicitors, but is active in disciple homes in country, village and city, and will soon be happily consummated.

## Current Events

### The Science of Earthquakes.

The San Francisco earthquake has excited a great popular interest in the recondite science of seismology. Even persons with a minimum of scientific interest can not help asking what cause could have been adequate to the production of so vast an effect, and where the next earthquake is likely to strike, and whether San Francisco will probably be visited by another destructive earthquake when it has been rebuilt. The general opinion of those best informed is that the recent disturbance was due to a slipping of strata in the earth's crust. That is to say, it was tectonic or structural, rather than volcanic in origin. In that respect it differs from the very frequent and often violent earthquakes of southern Mexico and Central America, which are volcanic. The Pacific coast for more than a thousand miles north of the Isthmus of Panama is the volcanic garden of the world. Nowhere else are active volcanoes found in such numbers. Fortunately for our canal, the Isthmus itself is just outside of the earthquake belt and has never been seriously disturbed in that way. North of this zone of volcanoes, the Pacific coast has always been rather subject to earthquakes of the tectonic type mentioned above. Between 1850 and 1886, the instruments in San Francisco recorded 254 shocks of greater or lesser intensity, most of them, of course, very slight. During the nineteenth century, according to Professor Holden, California experienced ten earthquakes of serious intensity. The people of San Francisco seem to be a trifle sensitive on this subject and prefer to speak of the late calamity as "the fire," rather than "the earthquake," probably with the feeling that if the public mind becomes impressed with the idea that San Francisco is subject to violent earthquakes, the future growth of the city will be hindered. It is an unnecessary fear. San Francisco's development can not be seriously impeded by anything. The strategic character of its location is too marked and the indomitable spirit of its founders is too potent. Besides, even in a region more or less subject to seismic disturbances, it is highly improbable that any single spot will twice be visited by an earthquake of such destructiveness as the recent one.

### The Situation in Panama.

It is comforting to hear from a disinterested observer a good word for the conduct of affairs on the Isthmus. Mr. Lindsay Denison, representing "Everybody's Magazine," made a recent trip to the Canal zone and presents his findings in an article in the current issue of that publication. He reports that the work is actually going on as expeditiously as possible. So far, most of the work has necessarily been of a preliminary sort. The work of sanitation, providing water supply for the towns, draining the malarial marshes, conquering yellow fever, exterminating the deadly mosquito, building quarters for the officers and workmen, sorting over the vast quantities of machinery left by the French company, repairing such as could be used and getting the rest out of the way, improving harbors, building wharves—these and the thousand other things which have to be done but which do not in themselves at once add to the length, width or depth of the ditch, have occupied most of the attention of the force thus far. But this part of the work is practically done. About 19,000 men are now on the payroll and they are being transferred as fast as possible from the building, cleaning and overhauling sections to the digging gangs. But even now some digging is being done. A dozen ninety-ton steam shovels, picking up five cubic yards of earth at every scoop, are steadily scratching away. On any job of less magnitude than the Panama Canal this would soon make a big showing. Forty more steam shovels of the same type are now en route to the Isthmus. These ought to make the dirt fly fast enough to satisfy even the critics of the administration. Mr. Denison gives high praise to the chief engineer, Mr. John F. Stevens, and to Colonel Gorgas, who is in charge of the sanitary work, and under whose administration the average daily sick list has been brought down to 21 in the thousand, which is less than it is on the New York street cleaning force. Mr. Denison thought he saw evidences of graft on a small scale in minor positions, but none in high places. The weak points in the present force and organization are the incompetent superintending foremen, who are being worked out as rapidly as possible, the lazy Jamaican laborers whom nobody has yet learned how to handle, and the poorly equipped and badly managed railroad.

### The Case of Gorky.

A few weeks ago New York society was preparing to give to the Russian litterateur, Maxim Gorky, and his wife, that warm reception which society is accustomed to award to the heroes of its fads. But it was suddenly discovered that Mr. Gorky had another wife in Russia and that the lady who was with him in New York was not his wife. Thereupon the invitations were recalled and society visited upon M. and Mme. Gorky its virtuous displeasure and indignation. Upon fuller information from Russia, it appears that Gorky and his first wife parted by mutual agreement and tried to get a divorce, but the Holy Synod of the Russian Church, which has jurisdiction over such matters and is very conservative in regard to divorce, refused to grant it. So, in accordance with a custom which is almost as common and quite as respectable in Russia as easy divorce is among us, the first marriage was virtually dissolved by consent and the second relation was entered into on a common law basis. This was very reprehensible, but it occurs to us that New York society has not much occasion to point the finger of scorn at Mr. Gorky. He did the best he could. It was his misfortune that there was no South Dakota in Russia. Under our free (and easy) institutions he would doubtless have been the lawful husband of the lady who now accompanies him and fully qualified to introduce her into the best society. Why should society be spiteful toward a man who, under the oppressive rule of a tyrannical government, is deprived of the legal privileges which American society so highly prizes, and who takes the simplest means of circumventing that tyranny?

### Humor and Missions

Humorists seem constitutionally unable to handle the subject of Christian missions without making fools of themselves. We all remember the deplorable experience of our beloved Mark Twain shortly after the Boxer rebellion, and how, in connection with his attack on the missionaries in China, his readers, for the first time in his long and honorable career, were forced to laugh pityingly at him and not at his jokes. Now it is "Life," the New York weekly, which is so anxious for fair play in dramatic criticism but apparently does not care much about fair play toward men who are trying to help people to a better religious life. "Life" recently printed two companion pictures, one representing a group of missionaries of the conventional long-coated type destroying idols with the axe and violently ramming Christianity down the throats of the reluctant Chinese; the other picturing a group of Chinese missionaries similarly engaged in the forceful propagation of Confucianism on Fifth avenue. "Turn about is fair play." Quite so. If that is the way our missionaries proceed in China, we ought to allow their missionaries the same privilege here. But if, on careful investigation (which is not at all likely to be given) "Life" should find that our missionaries in China work through argument, persuasion, the building of hospitals, the free treatment of the sick and invoke the aid of the government only for the protection of their own lives and property rights, as any American citizen may justly do, then it would be necessary to revise the pictures somewhat. If the Chinese wish to try to convert us to Confucianism by such means, we have not the slightest objection. They will find that their lives and property will be perfectly safe in any part of this country and that they will enjoy perfect religious liberty. Let them come on with their preachers and hospitals. "Turn about is fair play."

### Labor Troubles.

The first day of May is, the world over, not only moving day, but the favorite day for beginning strikes. At present there are an unusual number of industrial disturbances at home and abroad. The eight-hour movement in Europe has given rise to wide-spread troubles. In England the demand for an eight-hour day is strong, but it has not yet led to serious strikes. The same is true of Spain. Austria is involved in a general strike over this question. Russia is in a complete turmoil on the whole subject of wages, hours and conditions of labor. In France a general strike has been brewing for months and an attempt was made to call out the workmen of all trades in a strike beginning May 1. The effort was imperfectly organized and it is not yet apparent whether the strike will become serious. In Paris and to some extent in the larger provincial towns of France there were popular demonstrations on that day which made it necessary to suspend business, close the banks and call out the militia. In Paris alone on May 1 over a thousand persons were placed under arrest for disturbance of the peace, but even there the assemblies seemed to have no leaders, no definite program and no special desire to create a disturbance, and became dangerous only by reason of their vast size. Still, it seems rather probable that France is now on the verge of a serious strike. Our own coal strike is not yet of the first magnitude, but it is almost certain to increase. Even now 300,000 miners are out. In various parts of the country local demands for shorter hours or better pay have been met in a spirit of conciliation and strikes thereby averted. The printers' strike has been simmering along since January, with about 4,500 men idle, while the strike of the marine workers on the great lakes, beginning May 1, involves 20,000 men, threatens to completely tie up lake traffic until it is settled, and is second in seriousness only to the coal strike.

## Christian Union: A Historical Study.

### IV. The Protestant Era.

*4. The Problem of Harmonizing Union and Liberty.*

What was the distinctive task which this Christian union movement set for itself? It undertook the solution of that problem of all the Christian centuries, namely: the harmonization of Christian liberty and Christian union. How can we stand fast in the liberty wherewith Christ hath made us free, while standing fast also in the unity wherewith Christ hath made us one? Roman Catholicism secured union, of a kind, but it sacrificed liberty. Protestantism secured liberty, but at the sacrifice of union. Are these two principles, then, essentially antagonistic, the one to the other? Are they mutually exclusive terms, so that those who enjoy one must do so at the sacrifice of the other? This can not be, for Christ not only taught both union and liberty as principles of his kingdom, but he enjoined them upon his followers. How can they be reconciled?

In a stormy period of our national history, when the different sections of the American Union seemed likely to fall apart on the subject of slavery, there were some political leaders who were in favor of sacrificing the Union to save liberty, and there were others who believed in perpetuating the Union, even at the expense of liberty. In that critical period of our national life there stood up in the United States Senate that great constitutional statesman, Daniel Webster, who propounded a nobler motto: *"Liberty and union, now and forever, one and inseparable!"* That was the slogan that carried us through the struggles of the civil war and brought us out a free and united nation. Liberty to the several states and individuals within the well defined limits of the constitution; union through unswerving loyalty to one flag and one constitution—that was, is and forever must be, the basis of the American Union, whose starry banner is the ensign of hope to all the struggling nationalities of earth.

Liberty *in* Christ and union through loyalty *to* Christ—that is the harmonization of these two principles of the Gospel. Loyalty to all that Christ has clearly commanded—that gives us unity. Loyalty to Christ *only* and a rejection of all human authority in religion—that gives us liberty. So far from there being any conflict between these two principles each is essential to the other; for just as there can be no *Christian* union without liberty, so there can not be real *Christian* liberty, in its widest and best meaning, without union. The vital relation of liberty to union is seen in the fact that all attempts to bind men's thought and conscience where Christ has left them free have resulted in division and strife, and that all steps in the direction of a reunion of Christendom involve the concession of liberty in matters of opinion, and the rejection of all authority that interposes between Christ and the liberty which the emancipated soul finds in him. But why should we say that union is essential to liberty in its widest and truest sense? Because Christian union means the breaking down of all artificial barriers which separate Christians from each other, and the removal of those prejudices and arbitrary limitations of fellowship which enslave the mind and hinder the soul's true and normal development. May we not say, therefore, in religion as in patriotism: "Liberty *and* union, now and forever, one and inseparable"

Here, at last, in the free atmosphere of America, with the full guarantee of civil and religious liberty, there was born, for the first time in history, a religious movement which faced squarely the problem of a divided Christendom, and set for itself the task of promoting the union of Christians in harmony with the prayer of our divine Lord. It would be strange, indeed, if, coming long after the previous reformatory movements which we have mentioned, profiting by all the truth which they had elicited and emphasized, as well as by their mistakes and shortcomings, and directing its aim specifically to healing the divisions of the church, this religious movement of the nineteenth century had not made some important contribution to the problem of unifying the church, and to the work of bringing it more into harmony with the divine pattern shown us in the mount of divine revelation. In his history of the Protestant revolution, Dr. A. H. Newman says, concerning the work of the Genevan reformer: "Calvin, beginning his work at Geneva (1536), had the benefit of nearly 20 years of Protestant experience and prestige. Had his ability been no greater than that of Zwingli and Luther, he might yet have been expected to improve upon their reformatory efforts."* How much more, therefore, might it have been expected that a religious movement, starting nearly three centuries after that of Luther, and almost a century after the Wesleyan reformation in England, should have "improved upon previous reformatory efforts." But especially—and this is more directly to our point—might it have been expected that such a movement having for its specific aim the promotion of unity among Christians, and seeking to find the basis for such unity, would have made a distinct advance toward the solution of this vexed problem. That it did make such advance, we can not doubt will be the verdict of that future history which is to sum up the movements and influences which have brought about a united church.

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*(Manual of Church History, by A. H. Newman. D. D., LLD., p. 20 .)

## A Question of Relationship.

Christianity is pre-eminently a social religion. It deals very largely with our relationships. Indeed, it may be said that the whole of Christianity is involved in the two great commandments—to love God with all our power, and our neighbor as ourselves. That is to say, the end and aim of Christianity is to bring men into right relations to God and to one another. All religious reformations have had for their object this fundamental aim. The chief emphasis, however, has hitherto been laid on our relations to God. This is fundamental, but does not exhaust Christ's teaching. Our own religious movement, however, has laid special emphasis upon the relation of Christians to each other. Our plea for Christian union means that the attitude of Christians toward each other should be fraternal and co-operative.

The deepest question involved in our current discussion about federation is that of our relation to other Christian bodies. In an address on this subject delivered more than two years ago, we said, "This way of regarding our brethren in other religious bodies, not as foes, but as allies, is the only one with which we may go before the world and make our plea for unity, maintaining our own self-respect and winning the respect of others. This question of federation, then, has roots which reach down to the most fundamental conceptions of what the Church of God is and of the relation of its several parts to each other and to the Kingdom of God." Further reflection upon this subject has only strengthened us in this conviction. Many have failed to see this meaning in the present agitation. Some of our friends have thought we were "unfortunate" in giving such prominence to this feature of the discussion, and have thought that it would have been more politic—as perhaps it would have been—to have avoided this issue, while thoroughly agreeing with us in our attitude toward the question of federation. But this question of relationship is the underlying question, and must be settled before we can have a correct idea of the meaning of federation.

As we view the subject, nothing is more vital to the future welfare of the Cause we plead than a clear apprehension of what our position is in respect to the rest of the religious world. We are approaching the centennial anniversary of the birth of our movement for the union of God's people. It is greatly to be desired that we shall not pass that anniversary without having attained to a general understanding among us of our relationship to other Christian forces. There are at least three views of this relationship, which may be stated as follows:

(1.) There had ceased to be any Church of Christ in the world, except in the sense of scattered believers, until the inauguration of our movement for the restoration of New Testament Christianity. Our churches, therefore, are the only Churches of Christ, and all others are mere sects or denominations. There are Christians within these denominations, but they have no churches that should be regarded as Churches of Christ.

(2.) Since baptized believers alone make up a church, and since immersion is the Scriptural baptism, only those churches whose members are made up wholly of immersed believers are Churches of Christ; hence, while Baptist and Free Baptist churches may be regarded as churches of Christ, in spite of some irregularities in their doctrine and practice, Pedobaptist churches are to be denied this name.

(3.) All religious bodies have departed, more or less, from New Testament teaching and practice, and have instituted new tests of fellowship resulting not in destroying the church, but in dividing it. Ours is a movement within the Church to restore the New Testament conditions of membership and fellowship, and to heal its divisions. All churches which hold to Christ as Saviour and Lord are Christian to the extent that they teach his doctrine and reproduce his life, and no further. There are no perfect churches in the world, but Christ is working in and through those which acknowledge him as Lord, according to the measure of their faith and fidelity. As to whether a given group of Christians, meeting and worshiping together, is a Church of Christ, is not to be determined by any one act or ordinance (such as baptism, for instance), but by their general Christian faith, character and work. "By their fruit ye shall know them."

The last position mentioned above is that of The Christian-Evangelist. No other position seems to us tenable, and no other is consistent with our aim as promoters of Christian union. This position was clearly apprehended by the originators of this movement, and has been held by our great, representative men throughout our history. This is entirely consistent with the view that denominationalism is an imperfect, and transitional condition of the Church growing out of a partial view of Christianity and certain historic conditions, and is destined to give way, ultimately, to the union for which Christ prayed; and that sectarianism is the inveterate foe of Christianity and the chief obstacle in the way of Christian union. To say that these groups of believers, known as denominations, are "Christian bodies," and that their local churches are Churches of Christ in spite of their errors in doctrine and practice, if only they hold to Christ and are reproducing his life, is not to affirm that denominationalism, much less sectarianism, is any part of the Church of Christ. The Church of Christ is made up, not of *isms* of any kind, nor of forms, or theories of church government, true or false, *but of believers in Christ who share his life and who are in the process of being conformed to his image.*

It is easy to see how perfectly harmonious with our position is this view of the church, and how perfectly consistent it is with the idea of co-operation among these Christian bodies with the view of promoting their unity and prosecuting with greater effectiveness the work of God in the world. According to this view, we are not the Church of Christ in the world, but we are a body or group of Christians within the Church of Christ pleading for its unity on the basis of New Testament Christianity. Our local churches are Churches of Christ, though none of them are perfect, and some of them are grievously imperfect in their teaching and practice.

This is our position and we would far rather fail in its advocacy, if that were possible, than to succeed on a false basis. We want to be clearly understood first, and then we are willing to bear all the opprobrium and opposition that may come to us because of this position, for we have not a doubt that it is the *true* position, and that it will be the position occupied by all of us in the future, as it is now held by a vast majority of our leading, representative men.

## Notes and Comments.

J. H. Garrison does recognize sects as churches of Christ, and in so doing antagonizes our plea as presented in the language just quoted.—"Christian Weekly."

Brother Briney has been a very careless reader of our writings to reach any such conclusion as the foregoing. The use of the term "church" to designate a distinct religious movement called, in our usual parlance, a denomination, we hold to be extra-Scriptural, if not anti-Scriptural. There is no authority for it in the New Testament. We do not admit that our own religious movement is either the Church, or a Church, though of course its local congregations are churches of Christ. The term *church,* as we have often stated, has only two Scriptural uses: one is to designate a local congregation of believers who meet and worship in the same place, and the other includes the whole body of believers. All this is stated very clearly in our present editorial serial on Christian union. We believe all local churches of evangelical bodies, including our own, to be Churches of Christ, just in proportion as they hold to Christ as their living head, and are doing his will and reproducing his life in their membership. No more, no less.

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The addresses which we publish elsewhere, by President E. Y. Mullins, of the Southern Baptist Theological Seminary, and Bro. I. J. Spencer, pastor of the Central Christian Church, Lexington, Ky., will no doubt be widely read, as they deserve to be, because they present very clearly and comprehensively, the views of two representative men on an issue that has hitherto been a barrier to union between Baptists and Disciples. It is noteworthy that the two papers do not differ very materially in their exegeses of the passages involved. They agree in repudiating baptismal regeneration, and in urging the necessity of faith, including penitence and a changed heart, as a condition preceding baptism. They even agree that baptism, with its proper prerequisites, is in order to remission of sins, but whether that remission is "ceremonial" or actual—that is the point of divergence. Since the New Testament uses neither term in describing the character of the remission, they might both be dispensed with. The speakers both agreed, again, that the absence of baptism, through necessity of any kind, does not imperil the soul's salvation; that it is not related to salvation in the same sense as faith or repentance. In a word, the two papers make it apparent, just as we anticipated they would, that there is no difference on this point of sufficient importance to hinder the heartiest co-operation between Baptists and Disciples.

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Our own view of this subject for years has been that baptism is one of the merciful provisions of God to adapt the salvation offered through Christ to the needs of men. Man, in his present condition, needs some concrete act in which to externalize, or objectify, his faith and purpose, to assure both himself and others of his willingness to surrender to Christ, his Saviour and Lord. It is, therefore, among other things, a means of assurance to the believer of his acceptance with God, and the forgiveness of his sins. It fills, therefore, an important place in New Testament evangelism, and the failure to use it by many popular revivalists is no doubt one of the reasons why so many of their converts fail to unite themselves with the churches, and to continue their Christian life. Many a man is left in doubt, when told that he is saved by faith alone (which, when properly construed, is true enough, as against salvation by works), whether he has the requisite degree of faith on which to rest his hope of salvation. The situation is somewhat vague and nebulous to him in the absence of any concrete act by which his faith expresses itself in a decisive way, that commits him to Jesus Christ and to the Christian life. The confession of Christ "with the mouth," and in the symbolic act of baptism, is such a commitment to the Christian life as to satisfy the mind and heart of those desiring to enter into this new relation. Hence divine wisdom has associated the promised blessings of salvation with these *acts* of faith to give this assurance.

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One thing Brother Spencer would readily admit, and that is that some of our scribes and preachers, in their effort to give proper emphasis to a divine institution, which has so often been dishonored, have unduly stressed the ordinance, and, proportionately, have given too much prominence to baptism as compared with the spiritual preparation preceding it and the Christian life which is to follow it. This error, however, is correcting itself, as we are getting away from the era of debate and controversy, and the truths of the Gospel are seen in their proper proportion.

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The "Baptist Argus" of Louisville, Ky., has a whole page notice of the work on "The Holy Spirit," by the editor of The Christian-Evangelist, consisting mainly of quotations from the book itself, and heartily commending it, with a kind personal word about its author. That is very kind of Brother Prestridge, but it is just like him.

## Editor's Easy Chair.

The Easy Chair has been enjoying a glimpse behind the scenes. As our readers know, it has been a lover of the beauty and glory of Nature by the lake shore in Michigan, when summer has clothed the forest with foliage of greenest hue, covered the hillsides with flowers and many a curious plant, and stretched over it all her bending arch of blue. But how does it all look in the early springtime, when the trees are yet unclothed and the new life is only beginning to manifest its presence? Last week we made a flying tour to Pentwater, our new summer resort, to take a peep behind the curtains and see what preparations Nature was making for our reception later in the season. It was a clear, bright morning, yet with a little sharpness in the breeze, that we stood upon the heights of "Garrison Park" and feasted our eyes once more upon Lake Michigan's vast expanse, and listened to the music of the proud waves breaking along the sandy beach. The trees were only beginning to bud, but on hillside, in canon and in vale the spring flowers were blooming, and the trailing arbutus added its charming fragrance to their odor. The magician, Spring, was busy over all the hills and in all the glens, getting her looms in order for weaving her wonderful robes with which she is to clothe in beauty every tree and shrub. We are authorized by Her Excellency to say that these hills and woods and by-paths have never looked so beautiful as they will look by the middle of June, or by the time her visitors arrive. Assisting Nature in her work of beautifying the park, a woodsman during the winter months has been cutting out the underbrush and trimming up the trees, so as to enable one to see to better advantage the beauties of the place.

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Our readers will be interested in knowing that quite a number of our people are turning their eyes toward Pentwater for the coming summer, and as many as can be accommodated in the club house, and in the few cottages that are for rent, intend spending their summer vacation in that quiet, restful resort. Besides, there is plenty of room for tenting. In addition to these, we expect several new cottages to be erected during the coming spring and summer. Mrs. W. T. Moore, the enterprising president of Christian College, Columbia, Mo., who accompanied us on this flying trip to Pentwater, has planned for the erection of a handsome cottage immediately south of "The Pioneer," where the Easy Chair holds forth during the heated term. It is expected that the owners of the park will each build a cottage here during the summer. The fishermen were staking their nets out in the lake opposite "Garrison Park," where we can watch them draw in their "catch." The boats have resumed their trips. The local anglers were meeting with fine success with trout and perch, and the villagers are in a state of expectation of quite an influx to their population during the coming season. We found a meeting in progress in the Baptist church, conducted by Bro. W. H. Kindred, one of our ministers, of Atlanta, Ill., who has obtained a good hearing. We have a few members in Pentwater, and the Baptists, though few in number, have an excellent church building. It is a case in which the two congregations should agree to work together in the same building for the promotion of Christianity in the town—a thing which is greatly needed.

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On our return trip from Michigan we had the pleasure of making a short stop at Grand Rapids, where we met our old friends, Brother and Sister L. C. Stow, with whom we dined and had a pleasant visit, coming from there down to Macatawa Park, where we had a few hours to wait for our evening train. This favorite resort of ours in former years is already beginning to be enlivened with visitors, especially the cottagers, a few of whom have already come for the season. Everywhere the place looked quiet and serene under a bright May sun, except along the Lake Michigan shore, where the scene was one of desolation. The storms of the autumn and winter have destroyed both the driveway and sidewalk clear along the shore, from the bath houses down to and beyond Cedar Walk. Carpenters were at work replacing the ruined walks with a board walk, and it is hoped by the time the season is fairly open that the roadway along the lake front will be restored. The problem of building out a beach along this shore is a difficult one, but it will no doubt be solved. One or two cottages were injured by a severe storm which visited the place in October last, but "Edgewood-on-the-Lake" sat quietly and serenely on her perch on the hillside, undisturbed. Her broad verandas and the wide expanse of view which she commands never looked more inviting. Another call we made during the journey was at the office of the "Christian Century," in Chicago, where we spent a few hours during a rainstorm. The editorial force was absent, but the clerks, the bookman and other helpers seemed to be busy and hopeful. The "Christian Century" has made great improvement during the past year, and deserves the growing patronage which we are glad to learn it is receiving. It was a very flying trip which we made into the region of summer resorts, but it may be taken as a premonitory symptom of a longer stay when the rays of the sun become more vertical and the mercury soars toward the century mark.

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The reference in a recent paragraph in our Easy Chair to the brother who received such a signal and unexpected answer to his prayer for light and guidance, has awakened a good deal of interest among our readers, a number of whom have written to know the name of the brother from whose letter we quoted. Others have spoken to us personally of the incident, one lady saying, "It is easy for me to believe that story, because I have had the same experience twice in my lifetime." This kind of experience is not so uncommon, we dare say, as might be supposed. It is the sort of experience which one does not care to relate except to most intimate friends, and then only to those whose experience is likely to make them understand it. But no doubt the experience would be much more common if the practice of "The Quiet Hour" were more universal among Christians. It is only in moments of silent waiting upon God, with the whole spiritual nature in a receptive mood, that such an experience comes to us. And yet no one has a right to be discouraged if the particular form of experience referred to does not come to him. We are differently constituted, and God does not deal with all his children in the same way, as no intelligent earthly father deals with all his children in the same manner. It should be enough that, seeking strength and guidance, we receive it, no matter what may be the way in which the help is conveyed to us. With many Christians it is as natural to seek counsel from God in times of perplexity, or sorrow, or distress, as it is for the little child, when it is hurt, to seek the comfort and consolation of its mother. The answer to our prayers may often seem to us to be withheld, but sooner or later, if our request be wise, and made according to his will, we have the assurance that he has heard it and answered us in his own way, which is always better than our way. Wait upon the Lord and he will renew your strength, and according to the demands of thy day so shall his grace be.

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The Easy Chair congratulates its readers, the number of whom is rapidly increasing these days, on the signs everywhere evident, that the storm clouds, which have hidden the sun of peace in our Zion for some time, are passing away, just as we prophesied they would do when they seemed most dark and threatening. From every section of the country, and from sources the most unexpected, we are receiving words of encouragement and of hearty sympathy in our contention for the spirit and aim of the Fathers of this movement. It took a little while for some of our own readers, and much longer for the readers of some other journals, to see just what was involved in this discussion, but they are seeing it now with great distinctness, and they are justifying our confidence in them that when they did see they would stand true to the principles which gave us our existence and our success.

# Baptism and the New Testament

## By E. Y. Mullins, D. D., LL.D.

**The following paper, read at the National Congress of Disciples of Christ at Indianapolis, April 25, 1906, by President Mullins, of the Southern Baptist Seminary, Louisville, Ky., has as its theme: "What Is the New Testament Teaching on the Relation of Baptism to the Remission of Sins and the New Birth?" The Review by I. J. Spencer follows on page 591.**

I rejoice in the fact that two great bodies among the followers of Christ have made common cause in their advocacy of the paramount authority of the Scriptures regarding the form, and also in their advocacy of immersion as the sole New Testament mode of baptism. Surely good and only good can come from a free and fraternal interchange of views upon points regarding which there may be only partial agreement, or regarding which there may be total disagreement. And if as a result of such conference the dove of Christian peace, fraternity and unity shall hover a little nearer than before, it will be time and effort well spent.

The topic assigned to me is very clear, distinct and specific. It is not what is the view commonly held, but what is the New Testament teaching—not as to the form of baptism, or the relation of baptism to the Lord's supper, but the relation of baptism to the remission of sins and the new birth?

### Rules of Interpretation.

It need not be emphasized in this presence, but it may not be amiss to remind ourselves at the outset that any interpretation of the New Testament teachings on this subject, which shall be trustworthy or final, must possess the following merits: 1. It must take account of all the elements of the problem. The total relevant teachings of the New Testament must be taken into account. 2. The interpretation must resort to no straining of the principles of grammar, or violent exegesis of any kind. The rack and the thumbscrew used to be applied to men to extort unwilling denials or confessions. Now they are often applied to the Scriptures. I shall hope to avoid the revival of the Inquisition even in this form in what follows. 3. The interpretation must be self-consistent throughout. All the factors of the problem must be fused into a final unity. There must be no heterogeneous elements lying about loose when the structure is completed, and, 4. It goes without saying that our view must be confined to the Scriptures. We are to make no excursions for the time being into the realm of dogma, or elsewhere, but interrogate the New Testament alone.

Perhaps the best method of approaching our problem will be to go straight at it and place before our minds the significant passages of Scripture which connect baptism most closely with regeneration and the remission of sins.

The first passage we will note is in Mark 16:16, containing Christ's words in the commission: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Here unquestionably salvation in one member of the statement is put over against faith and baptism in the other. Whether faith and baptism are conditions of salvation in the same sense of the word will have to be determined by other considerations, as we shall see a little later.

Consider next the much discussed passage in John 3:5, "Except a man be born of water and the Spirit [γεννηθῇ ἐξ ὕδατος καὶ πνεύματος] he can not enter into the Kingdom of God." I need not remind you, of course, that many and diverse interpretations have been made of these words: That water means the natural birth which Jesus is here contrasting with the spiritual; or that by a hendiadys water and spirit are taken as synonymous, water simply suggesting in figure what spirit conveys in reality; or that water here means baptism, and that baptism is a condition of entrance into the Kingdom of God. For the present I will let the last meaning stand and concede that it is entirely possible that water here does signify baptism.

Again in Acts 2:38 we read: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto remission of sins [μετανοήσατε, φησὶν, καὶ βαπτισθήτω ἕκαστος ὑμῶν . . . εἰς ἄφεσιν τῶν ἁμαρτιῶν] and ye shall receive the gift of the Holy Ghost." It is sometimes maintained regarding this passage that

### The Preposition *eis*

means "in reference to" and that it can not bear the meaning "in order to," because repentance and baptism would in that case both be in order to remission of sins, which is forbidden by other teachings of Scripture. I need not, of course, remind you that on the other hand it is maintained with equal vigor by many learned interpreters that here the preposition carries its usual simple and clear meaning, "in order to," and that therefore baptism and repentance are both in order to remission of sins. It must be confessed that this seems to be the natural meaning of the passage, and as a provisional interpretation I will let it stand.

Again in Acts 22:16 we read in the words of Ananias to Saul, "And now why tarriest thou? arise and be baptized, and wash away thy sins [ἀπόλουσαι τὰς ἁμαρτίας σου] calling upon his name." Here baptism assuredly is placed in a very close relation to remission of sins. The "washing away of sins" is a form of expression necessarily connecting the second clause with the first, "arise and be baptized," and it would seem to be difficult to disconnect the two statements if we are to deal fairly with our syntax and our principles of exegesis.

Again in Titus 3:5 this language occurs: "He saved us through the washing of regeneration [διὰ λουτροῦ παλινγενεσίας] and renewing the Holy Ghost [καὶ ἀνακαινώσεως πνεύματος ἁγίου] which he poured out upon us richly through Jesus Christ our Savior." This is sometimes translated "laver of regeneration," or "bath of regeneration," but in any case water is the basis of the idea, whether the language be figurative or literal. The word *loutron* translated "washing," shows this. It is natural, therefore, to refer this expression to baptism, although there is no lack of exegetical authority for the view that the language is figurative and refers to water as a cleansing element.

A passage in Ephesians 5:26 is of similar import. Christ loved the church and gave himself for it that he might sanctify it, "having cleansed it by the washing of water with the word," etc. (τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι.) Here the word translated washing, *loutron*, is the same as in the passage just referred to in Titus. Two remarks may be sufficient regarding these words. The first is that the sanctifying and cleansing spoken of are not necessarily the same, or at least the one may be the spiritual and the other the ceremonial aspect of the same thing. The second remark is that if the washing referred to is baptism, though it is not necessarily to be so taken, it is to be noted in addition that the word is referred to as the instrument of the cleansing.

We read, again, in 1 Peter 3:20, 21, that Christ preached to the spirits in prison when the long suffering of God waited in the days of Noah while the ark was preparing, "wherein few, that is eight souls were saved through water; which also after a true likeness [ἀντίτυπον] doth now save you, even baptism, not the putting away of the filth of the flesh but the interrogation [συνειδήσεως αγαθῆς ἐπερώτημα] of a good conscience toward God, through the resurrection of Jesus Christ." Most probably the word *eperootema*, translated "interrogation," should be rendered appeal or earnest request. The passage is confessedly a difficult one. The sentence is long and involved and various figures of speech are introduced. Among the many interpretations possible the passage may mean that baptism as an antitype of the flood of waters in the time of Noah, and as the request or prayer of a good conscience, now saves through the resurrection of Jesus Christ.

The above passages constitute the New Testament group of teachings in which the relations between baptism on the one hand and regeneration and remission of sins on the other are stated in the strongest terms. Taking these passages, then, as a basis for an induction, what conclusion can be drawn? For one thing this group may be described as a closed circle of teachings which are self-consistent and harmonious. In this closed circle of teachings we find nearly if not all the elements of salvation placed in the closest kind of connection with baptism; in some instances even a causal connection seems to be taught. In the passage in 1 Peter baptism or water is said to save us; in Acts 2:38 baptism is declared to be "unto remission of sins." In Acts 22:16 baptism is referred to as a means of washing away of sins. In Ephesians cleansing through the washing of water is the form of statement, and in Titus it is called the bath or laver of regeneration. For the sake of clearness of treatment we have presented these passages together, and now we leave them for the moment to consider another group. Meantime the final conclusion must be reserved until our interpretation is complete.

The second group of passages to which attention is called make no reference at all to baptism.

In John 3:18 we read: "He that believeth on him is not judged: he that believeth not hath been judged already because he hath not believed on the name of the only begotten Son of God." In these words faith alone is indicated as the condition of exemption from judgment. Again in Acts 3:19 we read: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Here repentance alone is made the condition of the blotting out of sins. Once more, in Acts 10:43, faith by itself without reference to baptism is coupled with remission of sins: "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." In Romans 3:21 we read, "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe." Here faith is coupled vitally with the realization of righteousness. In Romans 1:16 also salvation is declared to be conditioned upon faith: "I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth."

In giving instructions to an inquirer Paul, in Acts 16:31, says, "Believe on the Lord Jesus' Christ and thou shalt be saved." Eternal life is offered on condition of faith as clearly set forth in John 3:14, 15, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life.' Once more in Romans 5:1 we read, "Being therefore justified by faith let us have peace with God through our Lord Jesus Christ." There are a number of instances in the New Testament which indicate that repentance is coupled immediately with remission of sins. In Matthew 9:2 Jesus says to the sick of the palsy, yet unbaptized, "Son, be of good cheer, thy sins are forgiven," and to Zaccheus in Luke 19:9, "To-day is salvation come to this house." In Luke 18:14 Jesus declares of the publican who had offered a penitent prayer that he went down to his house justified. The dying robber heard from Christ's lips the words: "To-day shalt thou be with me in Paradise" (Luke 23:43).

We might extend this class of quotations indefinitely, but it is unnecessary. We may now repeat our process of induction employed in dealing with the first group of passages. Looking, then at this latter collection of teachings by themselves, what do we discover? We find that, as in the former group, practically all the great elements of salvation were connected closely with baptism, so here we find that those elements of salvation are vitally connected with faith or repentance, and no reference whatever is made to baptism. Righteousness, justification, remission of sins, eternal life, salvation, all these great aspects of the one redemption are declared to be ours upon condition of faith, or of repentance, or of both.

Glancing back, then, over the ground covered, we discover that there are two closed circles of teaching in the New Testament, one of which associates the initial ceremony of the Christian life, baptism, and the other the initial spiritual exercise of the Christian life, faith, with the rise in the soul of all those spiritual blessings which together constitute salvation, and which may be summed up in the terms employed in our subject, regeneration and remission of sins. The situation thus disclosed gives rise of course to the problem of harmonizing these two groups of passages. For I take it that all of this audience will concede that harmony in some form is possible. This problem is indeed a far reaching and profound one and involves the whole question of the relation of the ceremonial to the spiritual in Christianity. That there is a ceremonial principle in Christianity is clear from the numerous and important passages in which the two Christian ceremonies are placed in important relations to other Christian elements. That there is a spiritual principle of course goes without saying.

**E. Y. Mullins, D. D., President of the Southern Baptist Theological Seminary.**

In view, now, of the closed circle of ceremonial teachings as well as a closed circle of spiritual teachings, in one of which regeneration and remission seem to be made dependent upon baptism and in the other upon faith, we may give to the emerging problem a four fold form. 1. Do the ceremonial passages properly yield the law of interpretation, according to which the other group must be understood; or 2. Does the spiritual group impose that law, requiring us at any cost of mere verbal or grammatical exegesis to understand the ceremonial passages in a spiritual way; or 3. Can we unite the ceremonial and the spiritual principle in salvation and hold that it is in the union of the two that the truth is found; or 4, Finally, is there a comprehensive conception of salvation itself and the conditions leading to it which enables us to harmonize the two groups of passages, observing the most faithful obedience to the principles of exegesis and preserving in their integrity both the ceremonial and the spiritual elements in Christianity? To state these four questions more concisely: Does baptism secure remission of sins, or does faith secure this blessing, or do baptism and faith together do so, or is remission of sins a broader conception in the New Testament than we have been wont to hold, which relieves both exegesis and theology of all their embarrassment?

1. First, then, does baptism alone secure remission of sins and regeneration? I shall not discuss this point at length for the reason that the essential matters which relate to it will be brought forward further on in the discussion, and for the further reason that, if I understand the views of the scholarly and representative writers among both the Disciples and Baptists, this view is entirely repudiated. Certainly it is rejected by all Baptists. I have a strong impression that sacramentalism in the sense of an *opus operatum,* which asserts efficacy in the sheer application of the material element, is not a doctrine now held by any really representative member of either denomination. In any event the purposes of this paper can be attained by considering the view which, if I understand it right, is the prevalent one among Disciples, viz., that which insists upon a spiritual change prior to baptism in order to any sort of efficacy in the ordinance itself. This is not meant to ascribe to writers among Disciples the view that baptism is without any spiritual efficacy, but only the view that baptism apart from a preceding spiritual change is without efficacy. Baptism, with them, as I understand it, has a supplemental, but no original and inherent spiritual efficacy. We pass this first question, then, for the present to consider very briefly the second, whether faith alone secures remission of sins and regeneration.

2. In reply to this question it certainly is an impressive fact, whether conclusive as yet or not, that in our second group of passages there is a closed circle of teachings which clearly indicate that faith alone is a condition of remission, justification and of eternal life. If we had no other Scriptures bearing upon the subject, the whole question could be closed at this point. But inasmuch as these blessings elsewhere seem to have an equally close connection with baptism, in an extensive and important group of passages, we must await further development of the argument before announcing our conclusion.

### Are Faith an Baptism Conditions?

3. We consider in the next place, then, question three: whether or not the two principles are to be united in salvation, so that both faith and baptism are conditions of remission, the one supplementing and completing the other. There are several forms in which this view may be held. One is that regeneration is a begetting on the part of God, while baptism is the birth of the soul newly begotten in God's image. This assumes the necessity of the spiritual begetting prior to the birth through baptism, and regards baptism as the supplementary spiritual process. Another form of this general view holds that repentance precedes baptism, is necessary to its efficacy indeed, but that in baptism God actually remits the sins of the penitent believer. A third form of the view omits all spiritual efficacy from the conception of baptism, save as a means or condition of Christian assurance. Repentance and remission and regeneration have already taken place before baptism; this ordinance simply brings to the penitent and obedient disciple the assurance that God now accepts and pardons him.

As to the last of these views, it may be conceded that many penitent believers do obtain in baptism the inward peace and joy which is called assurance. It may be questioned, however, whether we have Scripture warrant for holding that the ordinance uniformly brings this assurance.

As to the first view, that we must distinguish between a prior begetting and a subsequent being born, I think it can not be maintained from the Scriptures. The birth is by water and spirit in the third chapter of John, not a begetting by spirit and a birth by water, and so of the other passages bearing upon the subject. No such distinction is observed by the Scripture writers, and although John's writings uniformly employ the Greek words which denote begetting and begotten in reference to sonship or childship to God, these writings nowhere distinguish between a spiritual begetting and a baptismal birth.

### Some Objections.

The second view named, that repentance precedes baptism while remission accompanies it, we now consider. There are serious objections to this view also. One is that if the distinction between regeneraton and remission usually maintained by interpreters is correct, there is conflict of Scriptural teaching on this point. For in Titus 3:5 it is the washing of regeneration which baptism secures, and not that of remission. If remission again is God's act, then it is inconsistent for Ananias to say to Saul in Acts 22:16, "Arise and wash away thy sins." Some interpretation must be found which will harmonize these varying statements better than the view which limits immersion to the means or condition of securing remission for sins previously repented of. Another objection to this view is that it separates in time the sinner's act of repentance and God's act of remission. This is never taught in Scripture. Forgiveness is the correlative to repentance, and in the case of the healed paralytic, the justified publican, and of Zaccheus, the evidence all indicates that there was no interval of time between genuine repentance and divine remission of sins. Inasmuch, therefore, as baptism can never thus follow without some small interval of time, it can scarcely be held to be a condition of remission of sins. Then, besides, remission of sins would depend upon the administrator of baptism, and tend strongly to a sacerdotal conception of the ministry.

Again, if baptism is the condition of remission of sins, it is difficult to understand why it is never commanded in Scripture that we repeat it. It must be borne in mind that forgiveness is an act of God repeated at frequent intervals throughout the Christian life. The prayer for forgiveness is imbedded in the heart of the Lord's prayer for the perpetual use of believers. Why is the condition of remission to be observed but once if the necessity for remission so frequently arises? It is scarcely to be held that there are two principles of remission taught in the Scriptures, so that a man may actually be forgiven in two totally distinct ways at different periods of his spiritual experience.

A further objection to the view we are considering is that it leaves unexplained the large group of passages which connect remission and regeneration with faith, entirely exclusive of baptism. It is scarcely conceivable that if baptism were a necessary condition to the actual remission of sins it would ever be omitted in the statements of the conditions of salvation by the Biblical writers. In other words, this principle of interpretation is not broad enough to explain adequately all the facts. The induction is not an adequate reproduction in general terms of the total significance of the phenomena.

Once again, this view unites two incompatible things in salvation—the spiritual and the physical. To hold that repentance, which is a spiritual act on man's part, finds its correlative, forgiveness, which is a spiritual act on God's part, only through the mediation of baptism, a physical act which he might be prevented from performing at all, is, it seems to me, to place incongruous things in vital relationships.

It is easy to see how perilous this principle might become. If a physical act, a religious ceremony, actually secures the unspeakable blessing of remission of sins, then it is almost inevitable that the preceding spiritual condition, repentance, will wane in importance, and men will gradually adopt a thoroughgoing sacramental theology at all points.

So much for our third question. We now come to the fourth and last, whether we may find a principle of interpretation broad enough to include all the Scripture teachings upon the subject in hand. I am quite well aware that as yet all difficulties are not cleared up. I announce my conclusion and then proceed to establish it. It is that in one closed circle of teachings, the ceremonial, we find a distinct ceremonial principle in Christianity; that in the other closed circle of passages we find a distinct spiritual principle in Christianity; and that there is no union or amalgamation of these two principles on the one hand, and there is no conflict between them on the other.

We must begin on common ground if we are to make progress toward unity of view. I take it that we all agree as to the Lord's supper. When Jesus says to the disciples "this is my body" (Luke 22:19), or "this is my blood" (Mark 14:24), we have no difficulty of interpretation. All Baptists and Disciples agree here that we have no "real presence" in the Romish or Lutheran sense. The bread and wine are symbols. They do not, when partaken of, communicate grace; they vividly portray truth to the mind, and in proportion as the mind of the participant grasps the significance, the meaning of the symbols, is there blessing for him in observing the Lord's supper.

My next remark is that we have in these passages relating to the supper at least a recognition of the ceremonial principle in Christianity in the sense here maintained. We eat the body and drink the blood of Christ in the Lord's supper, for so the Scripture asserts—but we do this *symbolically*. The exegetical difficulty which Romanists have never found it possible to overcome is the point blank assertion of Christ that the bread and wine *are* his body and blood. I am not referring to the passage in the sixth chapter of John, which I do not think refers to the supper, but to the words of the institution in Matthew, Mark and Luke.

This ceremonial principle is clearly seen in reference to the supper, and these words of Christ naturalize the principle, so to speak, in Christianity and furnish us a clew to the interpretation of the other ceremony, baptism, without doing exegetical violence at any point. Christ says point blank, in the third chapter of John, that in order to entrance into the Kingdom of God a man must be born of water. This is literally true of symbolic entrance into that kingdom. Ceremonially no man ever entered into the kingdom without baptism, for baptism is the ceremonial door into it. So also in the second chapter of Acts baptism is "in order to" ceremonial remission of sins. I employ the terms ceremonial and symbolic here as synonymous. There is but one way to secure actual spiritual remission of sins, and that is by means of repentance, and there is but one way to obtain ceremonial remission, and that is baptism. No man since the time of Christ ever received ceremonial remission otherwise. So also of entrance into the kingdom. Actual spiritual entrance is conditioned upon birth by the Spirit of God; ceremonial or symbolic entrance is through the ceremonial birth. As the spiritual principle of Christianity is a closed circle, actual and spiritual justification, regeneration, and remission are all secured through repentance and faith (spiritual conditions), and through these alone; and as each is complete, needing no addition when faith is exercised; so also ceremonial remission and ceremonial justification are complete when baptism is performed.

It is clear, then, that when the birth by water and that by the Spirit are conjoined as conditions of entering the Kingdom of God, the Savior had in mind both the actual spiritual entrance and the ceremonial entrance, and where repentance and baptism are conjoined as conditions of remission, it is evident that actual spiritual and ceremonial remission are both in the mind of the writer.

Lest this be not perfectly clear a few illustrations are given to show how in common usage the real and the symbolic may be united to express purpose or result. Take this example: The minister pronounced them husband and wife and the groom placed a ring on the finger of the bride in order to consummate the marriage ceremony. The ring was symbolic and might have been omitted; the essential thing was the pronouncement by the minister. Or this: In order to complete the interment, dust was sprinkled on the casket, the words of the burial service were uttered, and the grave was filled. Here the sprinkling of the earth was symbolic only. Or this: The representatives of the two nations signed the papers and shook hands in order to consummate a treaty of peace. In each of these instances there was an actual and a ceremonial performance of the same act. It is easy to distinguish the two in every instance.

### The Ceremonial Symbolizes the Spiritual.

Now in Christianity the ceremonial symbolizes the spiritual and the actual. Baptism and the supper are beautiful external figures of internal spiritual realities. The closed circle of teachings, therefore, in which we read of the "laver of regeneration," of baptism as the "earnest request of a good conscience toward God,' as well as the other passages referred to, need only be interpreted in the light of the ceremonial principle we have expounded in order that all difficulties be cleared completely away. "He that believeth and is baptized shall be saved" does not mean that faith is the first step and baptism the second in the conditions of salvation, but this: he that believeth and is baptized is saved in the complete New Testament sense, that is, both actually saved by faith and ceremonially saved by baptism. The believer is actually saved, his sins actually remitted without and before baptism, just as the bridal pair may be and are actually often joined in marriage without the symbolic ring. And just as they are and can never be symbolically married without the ring or other symbol, so no man can be symbolically saved without baptism.

The above interpretation leaves all the passages of Scripture intact, recognizes the full natural force of every noun, preposition and verb involved in the exegesis, and in particular it is comprehensive enough to allow for apparent contradictions in that it clearly defines the ceremonial and spiritual principles of Christianity in their relations to each other.

It is impossible to see how this interpretation is to be avoided without rejecting our common view of the teachings regarding the Lord's supper and adopting a corresponding principle there. If the spiritual and ceremonial are to be made jointly efficacious in saving in the one, so must they be in the other, instance.

To sum up our view now we may say that baptism, in its relation to regeneration and remission, is not a procuring cause; nor is it a part of a whole of which the latter are the other part; nor is one a spiritual condition of which the other is spiritual fulfillment; but rather, baptism is symbolic cause of which symbolic remission and symbolic regeneration are the effects. Baptism is not the moving or original cause of salvation, nor is it a meritorious or efficient cause, and it is certainly not the final cause. It is rather a symbolic instrumental cause, producing a symbolic effect. It is the external invariable symbol of an internal spiritual reality which precedes.

In the New Testament baptism was the invariable concomitant of faith and confession of Christ. It is well that two great Christian bodies insist upon this close relation of the two. The New Testament does not contemplate a divided Christendom. Entering the Kingdom of faith was never dissociated from the significant ceremonial act which always attended it. It will be well if Baptists and Disciples continue their emphasis upon this close relationship, and that we will thus gradually come to see this whole subject alike signs are not wanting. In these I greatly rejoice, and pray that our common Lord and Master may preside over the destinies of both bodies, and in his own time and way bring together again those who years ago were sundered, and make all of us increasing fruitful with the passing years.

# Baptism and Remission—A Review

## By I. J. Spencer, LL. D.

**The paper read by President E. Y. Mullins, Louisville, Ky., on "What is the New Testament Teaching on the Relation of Baptism to the Remission of Sins and the New Birth?" before the Eighth National Congress of Disciples of Christ, held in Indianapolis, Ind., April 25, 1906, was reviewed as follows by I. J. Spencer, pastor of the Central Christian Church, Lexington, Ky.**

The spirit, method and comprehensive conclusion of the paper just read are admirable, and I believe the document will result in profit to many.

Baptists and Disciples agree as to the sole source of authority in religion and as to the instrument of that authority. They agree as to congregational church government and as to the great spiritual necessity of preaching the Gospel to every creature. They agree as to the importance of a regenerated church membership, of a consecrated and educated ministry and as to the value of *teaching* the Word as well as *preaching* it. They mutually believe in a cultured, courteous, courageous, Scriptural editorship for religious periodicals and in the same character of men as professors in schools, colleges and universities. They both oppose the introduction into the church of any human philosophy, criticism or ritualism that will diminish the power or hinder the progress of the simple teaching of Christ. And it would appear, from the paper just read, and, I trust, will seem from this review, after a little *explanation* and a few remarks of *emphasis*, that they agree also as to the very terms of salvation and the order in which they occur. I believe that frequent conferences and frank expositions of Scripture on the part of representatives of the two bodies, who humbly desire to know the truth and be loyal thereto, would help toward the unity and its results for which Jesus prayed.

Perhaps neither the writer nor the reviewer of the paper can speak with any authority for others. But, after all, it is the authority of truth, not of men, that should prevail, truth spoken in the spirit of the 13th chapter of First Corinthians in the hope that men will see and receive it.

I must ask this audience to remember that this review was prepared hurriedly. The paper to be reviewed lay five days in the wrong post office, when it should have been in my hands, and the few days remaining after it reached its proper destination were by no means free from other exacting duties. I have not been able, therefore, to give to the subject the attention its importance demands. This fact I sincerely regret.

I shall not attempt to interpret or to examine critically the author's interpretation of numerous portions of Scripture used in his paper. Except in a few instances I will leave his expositions and interpretations unmolested.

The author in approaching the question as to what the New Testament teaches on the relation of baptism to the remission of sins and the new birth, lays down four rules by which to test his answer, which tests the reviewer accepts. They are these: (1) It must take account of all relevant New Testament teaching; (2) the interpretation must not be strained; (3) it must also be self-consistent and fused into final unity; (4) it must be confined to the Scriptures.

The author's first step in approaching the problem is to place before us a group of Scripture passages, seven in number, not an exhaustive but a sufficiently representative list for the argument. (They are Mark 16:16, John 3:5, Acts 2:38, Acts 22:16, Titus 3:5, Eph. 5:26 and 1 Pet. 3:20,21.) They connect baptism closely with regeneration and the remission of sins. From these passages he draws the conclusion that they form "a closed circle of teachings self-consistent and harmonious," that they bring baptism into "the closest kind" of relationship with nearly if not all the elements of salvation and that "in some instances even a causal connection seems to be taught."

He then calls attention to a second group of Scripture quotations which have no reference whatever to baptism but in which the elements of salvation are "vitally connected with faith or repentance." (They are John 3:18, Acts 3:19, Acts 10:43, Rom. 3:21, Rom. 1:16, Acts 16:31, John 3:14,15, Rom. 5:1, Matt. 9:2, Luke 19:9, 18:14 and 23:43.) "Righteousness, justification, remission of sins, eternal life," "are declared to be ours upon condition of faith or repentance, or of both."

Speaking of these two groups, he says, "We discover that there are two closed circles of teachings in the New Testament, one of which associates the initial ceremony of the Christian life, baptism, and the other the initial spiritual exercise of the Christian life, faith, with the rise in the soul of all those spiritual blessings which together constitute salvation and which may be summed up in the terms regeneration and remission of sins."

The problem "involves the whole question," says our author, "of the relation of the ceremonial to the spiritual in Christianity." That there is a ceremonial principle is clearly discovered from the declarations of the New Testament in which the two Christian ceremonies are placed in important relations to other Christian elements, and that there is a spiritual principle is, of course, taken for granted. The writer denominates the principle prominent in the former group the ceremonial, and the one dominant in the latter class the Scriptural principle.

He then asks four questions: (1) Does baptism secure the remission? (2) Does faith secure it? (3) Do faith and baptism together obtain the blessing? or (4) Is remission of sins a broader conception in the New Testament than we have been wont to hold? He answers correctly the first question by saying that baptism alone does not secure forgiveness and regeneration. In reply to the second, whether "faith alone secures remission of sins and regeneration," he affirms that there is in his second group of passages "a closed circle of teachings which clearly indicate that faith alone is a condition of remission, justification and of eternal life," and that if we had no other Scripture bearing upon the subject the whole question at this point could be closed. But, in view of the fact that these blessings elsewhere "seem to have an equally close connection with baptism, in an extensive and important group of passages," he awaits further development to announce his conclusion. His reviewer will await that announcement before making reply.

The third question is the one to which the writer of the paper gives most attention, and considers at length, stating seven objections against the view it presents. The question is "whether or not the two principles" (the spiritual and ceremonial) "are to be united in salvation, so that both faith and baptism are conditions of remission, the one supplementing and complementing the other." He names three forms in which this view may be held, but the special form to which he devotes special care is "that repentance precedes baptism, is necessary to its efficacy indeed, but that in baptism God actually remits the sins of the believer."

1. One objection is that if the distinction between regeneration and remission usually maintained is correct, there is conflict of Scriptural teaching on this point; for in Titus 3:5 it is the washing of regeneration and not remission which baptism secures. I suggest that regeneration includes remission as the greater includes the less.

2. A second objection is that, remission being God's act, the view would make it inconsistent for Ananias to say to Saul in Acts 22:16, "Arise and wash away thy sins, calling upon the name of the Lord." Concerning this objection, I remark that no doubt Paul was allowed to co-operate with God in doing representatively what God did really. The phrase, calling upon the name of the Lord, seems so to indicate.

3. A third objection to this belief is that it separates in time the sinner's act of repentance and God's act of remission. Time and its succession of events are for men. Those who believe that remission of sins does take place in baptism normally would not bind God to forgive sins in baptism only. Certainly, however, if remission may take place before baptism it may take place in baptism.

4. The fourth objection to the opinion under consideration is that baptism de-

pends upon the administrator, and therefore remission would depend upon him in case the sins are remitted in and not without baptism. To remove this objection it is necessary only to realize that the better part of baptism depends not upon the administrator. The spiritual part depends upon God and the repentant sinner. Only the physical part depends upon time, place or the administrator. That baptism has a deep spiritual side will be shown later. "It is accepted according to that a man hath—not according to that a man hath not." Even granting that baptism may depend wholly upon the administrator, does not faith depend upon hearing, and does not hearing depend upon the preacher? Do not multitudinous blessings for mankind wait on human agency?

5. Again, it is argued that if baptism be a remitting ordinance it is difficult to see why it is not repeated. The difficulty will disappear when it is remembered that it is also an initial ordinance. If an Englishman naturalized in America commit an offense he does not have to be re-naturalized to receive pardon. Then, too, let it be remembered, thankfully, that baptism is not a remitting ordinance only. It is very much more than that, as we shall see a little farther on.

6. But I hasten to weigh the sixth objection to the view that remission accompanies baptism, namely, that it leaves "unexplained" the large group of passages which connect remission with faith, "entirely exclusive of baptism." It is worthy of remark that it does not contradict them. Later, it may be shown that it fully harmonizes with them; may be inferred from or found supplemental to them. "It is scarcely conceivable," says the author at this point, "that if baptism were a necessary condition to the actual remission of sins it would ever be omitted in the statements by Biblical writers of the conditions of salvation."

To this it may be replied that even repentance itself is often omitted in those statements. It is omitted in six out of the seven Bible references in the author's first group and in eleven out of twelve quotations of Scripture in his second group, and yet all agree that repentance is a necessary condition to actual remission except those who hold to the theory of baptismal regeneration or those who cling to the doctrine of faith-alone as the solitary condition of salvation. Moreover, even faith is sometimes omitted and left to inference as in the conversion of the 3,000 at Pentecost, in 1 Peter 3:21, Titus 3:5, Eph. 5:26 and also in the conspicuous case of Saul of Tarsus. May not baptism, like faith and repentance, even when not specified, be implied always in its proper place and relation? I think it may.

7. Still another objection is urged against this view, the last of the mystical number, seven. It is that it "unites two incompatible things in salvation—the spiritual and the physical," and seems "to place incongruous things in vital relationships." "If a physical act, a religious ceremony, actually secures the unspeakable blessing of the remission of sins, then it is almost inevitable that the preceding spiritual condition, repentance, will wane in importance, and men will gradually adopt a thoroughgoing sacramental theology at all points." The objection is clearly and strongly stated. We have come at last to the very heart of the matter.

I admit that if baptism were only "a physical act," simply "a religious ceremony," it would seem "incongruous" in our spiritual religion to connect it so closely, as has been seen, with remission and regeneration. I have already said that "the better part of baptism" does not rest with the administrator. The spiritual side of the ordinance is larger than the physical and more important. I am sure it could not have been regarded as only a physical or ceremonial act by the Apostle Peter, when he described it as "not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (1 Pet. 3:21). To consider it a merely physical act was in Peter's spiritual estimation to degrade it. Such a conception he rejected with instant, fervent and intelligent zeal for his Lord and his holy appointment. To him it had faith in it; it had repentance in it; it had conscience in it; it had earnest seeking after God and prayer in it; it had the crucifixion of the old life in it; it had the burial of the sinful heart in it; it had the power of "the resurrection of Christ" in it. When baptism loses its spiritual content it will be an anomalous, useless and discordant thing in Christianity. It is holy baptism; it is like John's baptism from heaven, not of men; it has a soul, not a body only. There is not in the whole Christian economy one purely ceremonial thing. A striking, splendid peculiarity of Christianity is the union and harmony it presents between the spiritual and physical. As the enraptured seer beheld the King in his palace and upon his throne, and heard the angels sing from their superior vision, "The Whole Earth is Full of His Glory," so may we exclaim of baptism and the Lord's supper, and the Lord's day, and God's Word, "They are full of his glory."

As an initial ordinance baptism introduces one into Christ, into his death, his resurrection, into the name of the Father, Son and Holy Spirit—into all that is revealed or known of God (Matt. 28:19). The glory of spirituality burns in the ceremonial of the new dispensation as the lowly bush burned before Moses and was not consumed. As when Jesus in his transfiguration manifested through his physical face and form, and even his garments, the inexpressible glow of the spiritual and celestial, so I believe that baptism in God's sight is far more spiritual than physical, and we need only to stand with Jesus upon the mount of vision to see it so.

But I must not dwell too long on this enchanting truth. It may suffice to refer to the second chapter of Colossians and the third of Galatians, and the sixth of Romans, to remind you that the form of baptism was not then under discussion, but its aim, purpose or design inspired the apostle's thought. He presents not its physical but its spiritual aspect. Baptized into his death; buried with him; raised with him to walk in the new life; planted together in the likeness of his death; made like him in his resurrection. As many of you as have been baptized into Christ have put on Christ. "Buried with him in baptism, wherein also ye were raised with him through faith in the working of God, who raised Christ from the dead." But one may say those passages are figurative, metaphorical or symbolical. Be it so. Then the glory of the symbol swallows up the physical. I prefer to call them spiritual phases of baptism. Only let baptism retain the spiritual character and occupy the princely place which Jesus gave it as an initial ordinance, when he linked it with the promise of remission and the gift of the Holy Spirit, and crowned it after his resurrection with his own exalted name, and there can be no danger of a thoroughgoing sacramentalism. Do n t degrade it into a mere ceremony, a physical act only, beautiful as a symbol but empty of all spiritual content, "incompatible" with the spiritual and "incongruous" with repentance and faith.

I do not put baptism on an exact par with faith or repentance. I would not lift baptism to the skies by dragging faith and repentance down. Neither do I believe in exalting these at the expense of baptism. Faith may exist without baptism, but baptism can not occur without faith. It is a fruit of faith, an obedience of faith, and partakes of the same spiritual principle. Faith and baptism are not two successive steps in order to remission of sins, for faith does not halt nor end. It is a continuous stream, running through and concurrent with the baptismal act and flowing on, increasing as it flows. Likewise, repentance has always been essential to salvation, and must be. As there can be no burial of the dead without death, so there can be no Christian baptism without repentance.

Our brother, in his paper, has said, and has impressed upon us the saying, that the two groups of Scripture passages used are "closed circles" of teaching. I do not think so. I do not concede that there are any closed circles of teaching in the New Testament that may not be opened to and interpreted by other portions of Scripture. Take a few examples in the groups. One is Acts 16:31, in which Paul and Silas said to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." From what speedily followed we learn that the very terms of the Lord's commission were observed—he that believeth and is baptized shall be saved—and the rejoicing of assurance succeeded. The jailer was told to believe on the Lord. In the next verse it is reported that they preached the Word to him and his household, and in the next verse it is said he was baptized immediately. If the circle had been extended over two succeeding verses it would not have been faith alone in this case, but faith and baptism, as in the commission. Another passage in the faith-alone circle is John 3:18, and another is John 3:14,15. If the circle had covered only the first part of that same chapter, had taken in the declaration of Christ to Nicodemus, spoken in the same connection, time and place, that, "Except a man be born of water and of the Spirit he can not enter the kingdom of God," it would have joined another of these "incompatible" passages in the other group. Still another verse of Scripture, found in the fifth chapter of Romans, is put into the closed circle with faith "exclusive of baptism," while in the following, sixth chapter, and in the same connection, Paul tells at length the relationship of baptism to salvation and life in Christ. If the faith-alone circle excludes baptism, making no reference thereto, then eleven out of the twelve passages exclude repentance also, for only one of the twelve mentions it. The author's reference to the sick of the palsy, to Zaccheus the publican, and the robber dying on the cross, showing that their salvation was coupled immediately with remission (without baptism), can not apply to those saved under the new covenant, after the resurrection and the giving of the great commission, for until then no one had been baptized into Christ.

It is important to notice also that although one is said to be justified by faith he is not said anywhere in the Bible to have been justified by faith only. James declares plainly that faith alone is dead faith, inoperative faith. True faith works by love, bears fruits and finds expression in obedience. But the closing of the circles would not be so misleading if too much were not claimed for the second and too little for the first, so that

(Continued on page 603.)

# As Seen From the Dome

## By F. D. Power

I have always been interested in Ephesus. Before coming to Asia I knew I should see only a beggarly Arab village and some old ruins, but I cared more for these ruins than for stately Smyrna. When we were struggling in our poverty, during my early years with the Vermont Avenue Church, an old unsightly desk was used for the pulpit, and a disreputable and dilapidated hair cloth sofa for the pulpit seat. I conceived a scheme to get a hundred dollars by a course of lectures and fix up the place with a better outfit. I asked my friend Sunset Cox, of New York, if he would be one of the lecturers, saying I expected Mr. Garfield, also to speak for me. He said: "If Garfield will do so, I will; and I will speak for you on 'The Tenth Muse, or the Poetry of Mechanism.'" I told the general Mr. Cox would help me if he would. Garfield said: "I would like to, but I can't afford to make a poor speech, and I have not time to prepare myself." He yielded finally. My friend Mr. Waddell, of North Carolina, consented to be one of my speakers, and would discuss "Morse and Mauvy: Two Americans," and another congressional friend, Mr. Townsend, of New York, who had a theory about the Phoenicians being the discoverers of America, agreed to discuss, "The Phoenicians." So I announced my "Star Course of Lectures."

Garfield's theme was, "The Recent Discoveries at Ephesus." He had given hours that winter to Wood's Work at Ephesus and this was a digest of Wood's book, with his own comments and original observations. When the evening came there was an awful downpour of rain. I went for my lecturer in a closed carriage. I said: "I am sorry you have such a night." He said: "You have sold your tickets, haven't you, and got the money?" "Yes," I answered, "but I wanted you to have a good audience." "Don't worry," was his reply. He had himself drawn his map of Ephesus, and stood on the platform with a pointer in his hand, and delivered one of the noblest addresses I ever heard, to a small gathering of people who braved the storm. There was no printed report of it. I remember how he spoke of the spirit of literary criticism or skepticism which brands Homer as a myth and the Iliad as idle tales, and the history of early Rome as a fancy, and even pronounces the great poet, "Will Shakespeare, the deer stealer." How he declared if Thomas Arnold, the great teacher, who gave way to this spirit, had lived to read the words of Mathew Arnold, his son, wherein he denied the existence of God, he would have seen the result to its full fruitage of this spirit. How he showed that the discoveries of recent time had increased the faith of men in history, antiquity and tradition. He then sketched the history of Ephesus and showed that so long as she maintained her religious faith, she lived; that when that was given up her civilization decayed; how when the soul of a nation goes out her civilization decays, and the monuments of Ephesus were eloquent of unfaith.

It was a great speech. I got my new desk, and the chairs that are still used in the Vermont Avenue pulpit. I said to him afterward, as Ingersoll was making a great noise at the time in Washington, I wished he would write out the lecture and give it to me, as such an utterance from him would be potent in offsetting Ingersoll's blasphemy. He said: "I can't write it out. But Ingersoll is not doing the harm you imagine. People may go to listen to his oratory but they don't believe what he says."

Now I have seen for myself the ruins of ancient Ephesus. I was not disappointed. It is worth a great deal to see it. From Smyrna it is 48 miles by rail. The road is along a pleasant valley which marks the highway between Smyrna and Ephesus from time immemorial. Green verdure and blooming fruit trees, peasants at work in the fields, numerous caravans of camels moving slowly along the road, the ships of the desert not unlike a string of turkeys going up to a Thanksgiving market, fields of grapes and fig trees and olive trees, and the distant range of mountains with Olympus towering above all, its snowy top glistening in the sun—all made the journey one of unusual interest. We got off at the miserable little village and our first sight was the old Byzantine Aqueduct with high pillars, on which jackdaws have their nests. Ephesus is very old, prehistoric. Carians and Phoenicians knew it long before the Greeks. Alexander the Great brought it into prominence as a Greek center, by erecting magnificent public buildings, theaters and temples. Then the Romans made it their capital and chief commercial mart in all Asia. One sees from the stately ruins it must have been one of the greatest and most magnificent of cities. The Goths destroyed the temple of Diana in 263, though the story goes that Erostratus set fire to it to perpetuate his name. Christianity flourished long in this city where Paul, Timothy and John did much of their work. Six councils assembled here, and at that of 431 the Virgin was proclaimed "the Mother of God." When Constantinople began to rise Ephesus declined, its magnificent harbor filled up, and it fell into hopeless decay. The Turks became its masters in 1116. One can hardly realize that this was ever a great city, but the broken walls and pillars on every side fill him with amazement and admiration. Here are the massive arches of the Aqueduct and Gates of Magnesia, the remnants of a great gymnasium and of a Roman temple, the wool market and the Odeon, a Byzantine church and an Agora or market place, and above all the Great Theatre. The Artemisium, or Temple of Diana, called one of the seven wonders of the world, was one of the most magnificent structures of ancient times. Pliny says it was 425 feet long, by 225 wide, and with 127 great columns supporting its roof. Only the remains of the substructure and pavement are now left and a great mass of marble fragments. Other ruins are the Church of St. John, the Double Church in which the third Ecumenical Council was held, the Stadium and the Praetorium, the great Mosque and the Marble Hall. One could wander for days among these impressive memorials of the past. Unlike those in Athens they have never been patched up, but are just as left by the hand of the spoiler, with broken capitals, half buried pillars, shattered inscriptions and falling arches, wreathed often in vines and flowering plants to hide their desolation.

Paul's work at Ephesus would alone make it immortal. He remained here longer than at any other place during his active ministry (Acts 19:1-20.) Ephesus was the metropolis of proconsular Asia and the third capital of Christianity, as Jerusalem was the birth place and Antioch the center of foreign missions. Preparation for Paul's labor had been made by Apollos who had instructed a small number of Jews up to the twilight of John the Baptist's teaching. There were just twelve here who knew not that there was a Holy Spirit. From Paul's friends, Aquila and Priscilla, Apollos had learned the Gospel. For three months Paul labored in Ephesus among the Jews and enquiring Gentiles, but when Jewish opposition endangered the work, for the first time he called the believers out of the synagogue. Over two years he continued, making tents during the week and preaching

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on the Jewish Sabbath. Most of the seven churches of Asia were founded by him at this time, all of which are in the vicinity of Ephesus.

Nothing interested me so much as the ruins of the old theater. It is beautiful yet with its marbles. Off toward the Mediterranean one sees the old harbor, the mountains and the distant sea. Near by was a solitary shepherd, with his flock feeding, whose dogs ran toward us barking. Close by were a half dozen Bedouins on their little sinewy horses. A Turkish soldier with his gun on his shoulder stood watching. Yet, standing upon the proscenium, and recalling the thrilling scenes so vividly recorded in the nineteenth of Acts, I forgot the present day surroundings. I could see Demetrius, the silversmith, fearing that the new teaching of Paul would turn the minds of the people away from his little temple models, shouting at the head of the riot he had stirred up: "Great is Diana of the Ephesians!" and I could fancy Paul, for two hours trying to make himself heard in the presence of the howling and furious mob, which is appeased at last only by the authority of the town clerk. It is not difficult to live over the scene in the midst of such surroundings. Inscriptions are here, and pillars are here, on which Paul's eyes rested, and which were here when 25,000 people gathered within these walls in a single assembly. They have all passed by and all that lives of Ephesus is in that wonderful story in Acts and that great epistle to the Ephesians.

We journeyed back and came down to real life in the little hotel where they served us macaroni and what seemed to be camel steaks from some ancient ship of the desert, perhaps coming down from Paul's time, and half done Irish potatoes, and Ephesian figs and oranges. Taking the train we were soon hurrying away from the old ruins back to Smyrna, but with the vision of Paul and Timothy and John the aged before our vision. Not far away is Patmos and all this soil seems sacred.

*Off Rhodes, March 6, 1906.*

# Education at the Congress

### $25,000 for Butler.

Owing to lack of space, we were unable to give any account of the sessions held at Butler College during the meeting of the Congress. Thursday afternoon a large number of friends of Butler College, and those interested in educational matters, assembled in Athenæum Hall, at Irvington, when Mr. Hilton U. Brown, chairman of the board of Butler College, presided. Harry G. Hill read a short paper on organized effort among the Disciples in behalf of our colleges and universities, and showed that our history had not been marked in any of its phases by strong organization. Especially was this true of our educational work, of which the "rank and file" of our brotherhood is remarkably ignorant. Our colleges, he said, are ours only because they serve us, not because we have done anything material for them, and it is the miracle of our movement that we have any colleges at all. Mr. Brown said he often asked the brethren, how can a college have a beautiful environment when its faculty is starving? State institutions, he declared, are spending as much every year as our whole brotherhood has in endowment and property. Our church, he urged, ought to maintain high grade institutions commensurate with our great movement. Money and men are needed. J. H. Garrison said that as theorists on the subject of education we are a unit. We acknowledge our sins every time we get together, but our men of wealth stand aloof from our educational institutions. He told of one college president who had not received enough in the way of salary to buy a single loaf of bread, and he had been thinking since coming out to Butler of a young man who had almost laid down his life for the raising of an endowment of $250,000 for that institution. Carl Johann said if colleges lack in efficiency it is largely due to financial conditions. How can we keep good men in our faculties when other colleges can pay so much larger salaries? It costs more to maintain a single gun in one of our big battleships than it does to pay the salary of a professor in any of our colleges for a whole year. Brother Johann told an anecdote. A little boy, riding on a broomstick, was going along saying "toot-toot." His little sister was some distance behind him. He was asked why he did not wait for her, and replied, "I am the automobile, and she is the gasoline smell." Our colleges, said Brother Johann, have been the gasoline smell of the church from the beginning. I. J. Spencer thought it is the obligation of churches to be responsible for the support of the teachers in our colleges, for their life-work is as sacred and important as the work of any preacher or any missionary. W. T. Moore thought preachers, in the first place, are to blame for the present state of things, and second, the churches. He spoke of the encouragement he received in his own young manhood to enter the ministry, and referred to a class that came under his notice recently where not one of the young men had had any encouragement from their own churches to take up the work of the ministry. Carey Morgan said most of our churches do not know anything of our schools, and he hoped the day would come speedily when our preachers would be ashamed not to observe Education Day just as many of them are now ashamed not to observe the first Lord's day in March. R. G. Sears spoke of the need for some institution where our young men could take post-graduate work, instead of being compelled to go to Chicago and eastern schools. What library in any of our colleges, he asked, is first-class? A. McLean believed our colleges must lead, and that they must be in full sympathy with the brotherhood and its aims. Brother McLean's remarks were approved by some of the preachers present, but on the whole, the college men hardly agreed with his speech. He thought the trustees ought to be all profoundly concerned with the success of our work, and that endowment ought to be for endowment. Further, with every professor our plea ought to be a passion; in other words, our colleges must be *our* colleges. Some of the professors, he thought, needed a little gasoline behind them, and should be more enterprising. He suggested that they ought to go out during vacation and evangelize. He believed in the college passion. Harvard and other institutions are, he said, getting money from the third and fourth generations, and the parents and graduates of our own colleges ought to want to send their children to no other college than their own alma mater. Prof. J. D. Forrest pointed out that the interest of the college is wider than merely the ministerial student. He thought there should be more done in the way of spreading information of our own college work, and agreed that

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ONE IN THREE

**Every Third Person Poisoned By Coffee.**

It is difficult to make people believe that coffee is an absolute poison to at least one person out of every three, but people are slowly finding it out, although thousands of them suffer terribly before they discover the fact.

A New York hotel man says: "Each time after drinking coffee I became restless, nervous and excited, so that I was unable to sit five minutes in one place, was also inclined to vomit and suffered from loss of sleep, which got worse and worse.

"A lady said that perhaps coffee was the cause of my trouble, and suggested that I try Postum Food Coffee. I laughed at the thought that coffee hurt me, but she insisted so hard that I finally had some Postum made. I have been using it in place of coffee ever since, for I noticed that all my former nervousness and irritation disappeared. I began to sleep perfectly, and the Postum tasted as good or better than the old coffee, so what was the use of sticking to a beverage that was ruining me?

"One day on an excursion up the country I remarked to a young lady friend on her greatly improved appearance. She explained that some time before she had quit using coffee and taken Postum. She had gained a number of pounds and her former palpitation of the heart, humming in the ears, trembling of the hands and legs and other disagreeable feelings had disappeared. She recommended me to quit coffee and take Postum and was very much surprised to find that I had already made the change.

"She said her brother had also received great benefits from leaving off coffee and taking on Postum Food Coffee."

"There's a reason."

# Our Budget

—If you did not take the collection for Home Missions last Lord's day it can be done any Sunday during this month.

—Send at once your report to the American Christian Missionary Society, Y. M. C. A. building, Cincinnati, Ohio.

—At the time of going to press we have received few reports of the Home offering. Bro. Hiram Van Kirk, who has been appointed financial secretary by the brethren in San Francisco, reports something over $500 received for the relief fund for the Christian churches in that city. As we have already suggested, we believe it would be wise to contribute for this purpose through the American Christian Missionary Society, which will enter into some arrangement with the brethren in San Francisco for the wise distribution of the relief that is so needed.

—F. G. Tyrrell is to locate in California.

—A new Bible school has been organized at Bristol, Tenn.

—L. F. Davis has just entered upon the pastorate at Keota, Ia.

—The brethren at Weaver, Ia., are erecting a new building.

—F. F. Bullard has been quite sick, but is slowly getting stronger.

—J. Randall Farris will take charge of our church at Daytona, Fla.

—"The Pacific Christian" office and all its belongings were destroyed by fire.

—W. B. Harter, of Greenwood, Neb., has taken the work at Lead, S. D.

—W. H. Kindred is endeavoring to establish a church at Pentwater, Mich.

—Work on the new building at Shelbyville, Tenn., is to be started soon.

—President Cramblet has dedicated a new church at Follansbee, W. Va.

—M. S. Spear leaves Martin's Ferry for the church at Middleport, Ohio.

—Harry G. Hill will take the lecture platform during the coming season.

—C. C. Maple has taken the work at Fredericksburg, Wayne county, Ohio.

—C. E. Chambers has begun work for the Davis Street Church, Ottumwa, Ia.

—J. F. King has taken charge of the West Village congregation, Albion, Ill.

—R. A. Martin, late of Sigourney, has taken charge of the work at Glouster, O.

—Miss Rioch is now visiting C. W. B. M. auxiliaries in Nova Scotia and New Brunswick.

—J. T. Shreve, of Oelwein, Ia., will take up the work at Memphis, Mo., early in June.

—C. W. Worden has resigned at Platte, S. D., and will go into the evangelistic field.

—L. C. McPherson reports that seven have been added to the church at Havana, Cuba.

—W. L. E. Shane will succeed W. F. Reynolds in the pastorate at Bartlett, Texas.

—E. T. Gadd is filling temporarily the pulpit of the Second Church, Cedar Rapids, Iowa.

—The Endeavor Society at Adaza, Ia., is making an effort to pay $900 debt upon the church.

—Churches are being built at the following places in Iowa: Rinad, Lohrville and Greenfield.

—C. Sprague will take charge of the work at East Liberty, Ohio, and two nearby congregations.

—May 13 will see the dedication of the new building at Utica, Ohio. G. A. Waller is the minister.

—Walter S. Athern has been elected dean of the normal department of Highland Park College, Des Moines.

—I. H. Durfee, who has been evangelizing, has accepted a call to the Broad Street Church, Akron, O.

—The dedication of the new church at Marion, Kan., is fixed for May 13. William M. Berkeley is the minister.

The new church at Hiram, O., will be dedicated on Sunday, May 27. A. McLean will be the principal speaker.

—E. Miller, who has for the past ten years been at Windfall, Ind., has [illegible] taken up the work at Remington.

—George Gowen has resigned the pastorate of the Vine Street Church, Nashville, Tenn., and will not preach again.

—Charles H. Caton's address will be in care of The Christian-Evangelist, 2712 Pine street, St. Louis, Mo., for the present.

—We are glad to hear that Owen Livengood has grown strong enough to be out of the hospital and get around again.

—The long hoped for and much needed church house is now under way at Sapulpa, I. T., where A. M. Harral is pastor.

—W. Chas. Widdowson will go to Africa as a medical missionary, after he has completed his medical course in Louisville in June.

—The Foreign Society needs a young lady to go to Africa to teach. Mrs. Dye has been sick for several months. During her sickness the school work has been discontinued.

—President T. E. Cramblet, of Bethany College, will dedicate the new ten thousand dollar church at Shadyside, Ohio, May 20.

—The church at Carthage, Ill., to which J. M. Elam ministers, has decided to take as their living-link for the state the work at Moline.

—The representative of Bethany College, Frank A. Smith, won first honors in the West Virginia inter-collegiate oratorical contest.

—F. S. White, of Dorchester, Neb., has been secured as pastor of the church at Spencer, S. D. The parsonage there is being enlarged.

—The brethren at Burlington, Ia., are compelled to enlarge their church building. A good work is being done there by Arthur Long.

—Work has been begun on the college building in India. It is hoped that during the summer months the building will be so far completed that it can be used for school purposes.

—Z. T. Sweeney is to dedicate the new twenty-five thousand dollar church building at Johnson City, Tenn., the second Sunday in June.

—F. A. Hodge, who has been taking a course in philosophy at the University of Virginia, has accepted a call to the Bowling Green church.

—Dr. and Mrs. Willett were riding in an automobile that was struck by a street car. They were not hurt, though the auto was badly damaged.

—W. G. Johnston, whose resignation from the church at Roanoke, Va., will be effective June 1, will enter the evangelistic field for a time at least.

—C. M. Kreidler writes that active preparations are being made for an enlarged and improved building at the Twenty-fifth Street Church, Baltimore, Md.

—Jerome E. Emanuel, of Rochester, N. Y., who comes to us from another religious organization, has temporarily taken the church at East Smithville, Pa.

**Spring Ailments**

Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, fits of biliousness, indigestion and headache, are some of them.

They are all radically and permanently cured by Hood's Sarsaparilla.

This great medicine thoroughly cleanses the blood and restores healthy functional activity to the whole system. It makes people well.

"I have been using Hood's Sarsaparilla as a spring medicine for ten years, and have never found anything better." John Flemings, Campbell Hall, N. Y.

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Insist on having Hood's. Get it today. In liquid or tablet form. 100 Doses $1.

—M. G. Long, pastor at Warsaw, Ind., writes us that the Endeavor Society has raised the money to provide for the remaining indebtedness on the piano.

—Merritt Owen, who recently resigned as pastor of the Central Church at Marion, will have the oversight of the church at Gas City, Ind., for a month or two.

—E. E. Faris has been elected to a professorship in Texas Christian University, and is now taking work in Chicago University prior to entering upon his chair.

—The church debt at Phoenix, Ariz., has been wiped out. The "forward movement" has been due to J. Cronenberger, who has been in residence only about six months.

—We are glad to learn that the wife of Bro. Jewell Howard, pastor of the church at Amarillo, Texas, is making good progress after having undergone a serious operation.

—Edward O. Tilburn and wife, of Mishawaka, Ind., have passed the twenty-fifth milestone of their wedded life, and their congregation took suitable notice of this happy event.

—Mr. and Mrs. J. R. Haldeman, of Springfield, Mo., celebrated the fiftieth anniversary of their married life on April 28. The happy young couple have our hearty congratulations.

—"It was a great sermon. We love the man." So writes S. D. Dutcher in reference to W. B. Craig, who stopped off to preach for the First Church, Omaha, on his way to the congress.

—Henry Pearce Atkins, who has done good work for the past five years at the West End Christian Church, Richmond, Va., was recently tendered a reception on entering upon his sixth year.

—The brethren at West Point, Va., expect to have a new building enclosed by the last of this month. Another Virginia congregation, that at Shiva, is planning to erect a new building this summer.

—Our church at Abilene, Kan., has been greatly strengthened as the result of a meeting in which R. A. Omer was the evangelist, and George A. Butler the song leader. W. L. Lodwig is the minister.

—Cassius V. Allison and wife have just been welcomed by the brethren at Mound City, Mo., on the occasion of his taking charge of this church. Among those present were the five other pastors of the city.

—"The Advance," the little church paper, says that a soliciting committee for the new building at Colfax, Ill., has been appointed and that pictures of the new church have been received. It does "look like business."

—The convention of the Northeast District of Oregon will be held at Milton, May 15-17. A good program has been arranged. Victor W. Doris, late of Kentucky, is to be one of the speakers.

—H. W. Milner and wife had a visit at the parsonage, Harrison, O., recently from their congregation on the occasion of the anniversary of their wedding. We are glad to hear that all departments of the work are prosperous.

—"At the close of the meeting I was invited by the new members to call at the tailor shop and leave my order for a suit of clothes, which was very much appreciated." So writes one evangelist. Don't let other brethren get jealous.

—A new building is found necessary for the Lindenwald Church of Christ at Hamilton, O. It is proposed to purchase a site costing $1,900. Every one who pays $1 will have his name placed on the "inch roll" to be deposited in the corner stone.

—J. D. Lawrence, who has become a living-link evangelist of The Christian-Evangelist, will be glad to hold meetings for churches, especially those within easy reach of the state of Indiana. He may be addressed at Muncie, Ind., for appointments.

—The building at Minier, Ill., which has been enlarged and repaired to the extent of more than $800, has just been rededicated by L. L. Carpenter. J. E. Couch is the minister, and $100 in excess of the amount required were raised without any difficulty.

—Brother Medbury, writing of the fear that people have of drinking water when on trips abroad, said there were nine preachers on the trip, and not one lived to a different standard abroad than the one adopted at home. They had no need to drink wine.

—Nizzo Curuda, a Japanese graduate of Bethany College, writes enthusiastically of the work at Charleroi Pa., under Bro. H. G. Connelly. Our church is the largest in the city and is well attended, the auditorium at night being taxed beyond its seating capacity.

—The new Bible College building at Drake, known as Memorial Hall, has one corridor which will ultimately become a veritable art gallery. The first picture placed in it was that of Frances Willard, presented by representatives of the state and city W. C. T. U.

—P. A. Sherman, minister of our church at Rib Lake, Wis., writes of the help a series of lectures given by Charles W. Dean, of Grand Rapids, has been to the brethren at Rib Lake. The lectures were predominantly educational and very interesting, says Brother Sherman.

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**THE COMING OF THE STORK**

**Reminds Mothers That One of the First and Most Important Requisites Is Cuticura Soap.**

Physicians, nurses, pharmacists, and chemists throughout the world endorse Cuticura Soap, because of its delicate, medicinal, emollient, sanative, and antiseptic properties derived from Cuticura Ointment the great Skin Cure, united with the purest of cleansing ingredients and most refreshing of flower odors. For preserving, purifying, and beautifying the skin, for allaying itching, irritation and inflammation, for sanative, antiseptic cleansing, as well as for all the purposes of the toilet, bath and nursery, Cuticura Soap is invaluable. Guaranteed absolutely pure and may be used from the hour of birth.

—H. O. Breeden was unable to fill his part on the congress program. He had been engaged in some exhausting work in the union meeting at Dallas, Texas, on top of which came the bad news from San Francisco, where Brother Breeden had a son. The latter, we understand, is safe.

—J. A. Deatherage writes us that the brethren at Harrison, Ark., are now planning a church building which will cost $8,000. He has just begun an evangelistic meeting at Cotter, Ark., and asks members of the Christian Church who desire to locate at that place to address him there.

—The Foreign Society has sent out a boat to Bolengi, Africa. The name of this boat is the "C. E. Messenger." This boat will be a great convenience to the missionaries. It will enable them to go up and down the river and along its affluents more speedily and more comfortably than heretofore.

—W. D. Trumbull and wife were presented with a large purse of money on the occasion of their tenth wedding anniversary last week by their congregation at Meadville, Pa., where the membership was more than doubled last year and there is a fine outlook for successful work this year.

—Milton Wells, of Footville, Wis., is dead. He was formerly pastor at Urbana and Prairie Creek, Ia., and was widely known as the man who cast the one vote at every ballot for James A. Garfield at the Republican national convention when the latter was finally nominated for the presidency.

—J. H. Mohorter reached St. Louis on Wednesday of last week, and is now making himself familiar with the detail work that will command his best energies as secretary of the National Benevolent Association. George L. Snively had been attending to much of this work until the arrival of Brother Mohorter.

—Ministers in attendance upon the Oklahoma ministerial institute at Blackwell, May 15-17, will be furnished lodging and breakfast. A large attendance is desired. Write to Isom Roberts, who, by the way, is to deliver an address on the proposed plan of federation, while President E. V. Zollars is to deliver a course of lectures.

—The Western Washington Christian Missionary Society will hold its annual convention in Seattle, June 12-14. There will be a reception at the First Church on the evening of June 11, for the assignment of delegates. R. E. Dunlap, the corresponding secretary, 212 Walker building, writes us that a good program is in preparation.

—Roland A. Nichols, who has been pastor of the Highland Street Church of Christ, Worcester, Mass., for three years, has resigned to take effect as soon as a successor is appointed. The church was built under his direction and safely financed. The membership is about 160. Brother Nichols will devote his time to business and evangelistic work.

—The Christian-Evangelist recently received calls from E. E. Violett, on his way to hold a meeting at Minerva, O.; J. E. Dinger and C. C. Gardner, en route to Watseeka, Ill., to hold a meeting with Brother Gamboe, late of Kentucky, and Brother Leisch, of Greenville, Ill., who recently gave ten thousand dollars to the National Benevolent Association.

—James Small passed through St. Louis on his way to and from Hutchinson, Kan., where he held a fine meeting. Brother Small visited Brother Combs' church at Kansas City, where he is to hold a meeting following the national convention, and stopped off for a few days' visit with W. T. Moore at Columbia, who baptized him in the days gone by in England. Brother Small gave several talks to the young ladies at Christian College and won all their hearts. He and his brother Matthew attended the congress at Indianapolis.

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**THOMAS KANE**

**64-66 Wabash Ave. Chicago**

—The first church of Disciples of Christ in New York City, known to many brethren as the Fifty-sixth Street Church, has been having its troubles. We hope that these are about at an end, for we learn that the church has extended to Miner Lee Bates, of Orange, N. J., an earnest and unanimous call to its pastorate. Brother Bates will probably take up his work in the summer or as soon as a successor can be secured for East Orange. He is one of our brightest young men, and we trust that New York brethren will rally around him to do the work that they can do only when they are united and enthusiastic in the support of their preacher.

—We are glad to know that William Woods College, Fulton, Mo., has received funds for the erection of an auditorium, to be known as the D. M. Dulany auditorium. It will cost about $20,000, and is due to the gift of $7,500 from Mrs. Mary Dulany. Dr. Woods duplicated this amount, and also the $2,500 given on the annuity plan by E. L. Edwards, of Fulton. The new auditorium is to have a seating capacity of not less than one thousand.

—The commencement exercises of Add-Ran-Jarvis College, Thorp Spring, Texas, will be held May 18-23. This is the institution over which Brethren A. and R. Clark preside. Among those to take part are J. B. Eskridge, Homer T. Wilson, Prof. J. C. Smith, Major and Mrs. J. J. Jarvis, the Hon. C. K. Bell, Brethren Clark and many old students. The railroads have made special rates for the occasion, and ample provision has been made for the entertainment of all friends of Add-Ran, who are cordially invited to be present.

—Bro. G. A. Hoffmann and family have had a narrow escape through their residence taking fire when they were all asleep. At about 3 o'clock in the morning Mrs. Hoffmann was awakened by the smoke and heard the crackling of the flames. Fortunately, the fire had not obtained sufficient headway to prevent the escape of all the inmates of the house, and the saving of some of the furniture. The loss, however, will amount to some $1,500 in money value and quite a number of things that can not be replaced.

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### A Practical Contribution.

On the day following the earthquake at San Francisco, Borden's Condensed Milk Company contributed and had under way to the devastated city, from one of their Pacific Coast factories, two carloads of condensed milk and cream, aggregating 50,000 cans, the value of which was more than $5,000. Speaking of milk, the three-page illustrated article which appears in the April 26th issue of "Leslie's Weekly," relating to the methods employed in the production of the products of Borden's Condensed Milk Co., is a story which one should read who is interested in the problem of pure food.

—The Ninth District (Kansas) Missionary Convention will be held at Norcatur, May 22, 23. Among the speakers will be Edmond Church, Wallace C. Payne, W. S. Lowe, W. S. Coleman, Samuel Teaford, B. W. Mulkey, J. Ed. Stevens, A. L. Drummond, A. R. Poe, W. A. Hill, Mrs. H. B. Wallace, Mrs. Jennie Dean, Mrs. J. W. Henderson, Miss Ethel Palmer, Mrs. Emma Coppage.

—O. E. Palmer has decided not to continue with the church at Armour, S. D., but will accept a call to the church at Napa, Cal. During his ministry of two years and four months at Armour the church there has paid off a debt of $300, while the membership has been increased 38 per cent and the work strengthened in every department. A successor to Brother Palmer has not yet been chosen. Mrs. Charles Kyte is the church clerk. The state board has appointed F. A. Smith, Verdon, S. D., to fill the balance of the term of corresponding secretary. Matter pertaining to the program of the coming convention should be addressed to A. O. Swartwood, Miller, S. D. The convention is to be held at Brookings in June.

### Missouri State Bible School Work.

Reports from field workers are cheering. R. B. Havener put in five schools during March. Horace Siberell, besides holding a number of institutes, held a meeting and organized a church at Sikeston. H. G. Bennett held a profitable institute at Lathrop, which resulted in a teacher-training class. He is now holding a meeting at Georgetown, Ill., but will be back in the work in Missouri by the time these lines are in print. He will be subject to the call of the brethren for institute work until the meeting of the convention in June. Write him, care of the Superintendent, 311 Century building, and keep him busy.

The state superintendent held institutes at Plattsburg, Richmond, Appleton City, Deepwater and Albany. The pastors at these places, J. P. Pinkerton, H. S. Saxby, J. I. Orrison and C. H. Mattox, rendered the secretary every assistance in their power and showed themselves true leaders of men. The teacher-training work was received with much favor and classes have been, or likely will be, formed in all of these places.

Our next engagements for institute work are Columbia, Marionville, Maryville and several other points, the dates for which have not yet been definitely settled upon. Our correspondence is beginning to indicate a wide-spread interest in the state convention to meet at Hannibal, June 15-20, and unless present indications are deceptive there will be a great gathering at that time.

In order that we may be thoroughly ready for this great convention, it is highly important that every Sunday-school that has not yet sent something to our treasury, do so at once. Many schools have sent only a part of what they pledged and a great many have sent nothing at all this year. "Time enough yet" is dangerous in a general way, but in connection with this subject, it is absolutely perilous.

J. H. HARDIN,
State Superintendent, Kansas City, Mo.

HE CURES CANCER

Success Makes Removal Necessary.

Dr. E. O. Smith, whose sanitarium has heretofore been located at the corner of 29th and Cherry streets, Kansas City, Mo., has been compelled to remove to a larger building. Dr. Smith's address is now 201 Wabash ave., Kansas City, Mo., where he has bought and fitted up one of the most complete sanitariums in the country, overlooking one of Kansas City's beautiful parks.

### A Magnanimous Gift.

The Board of Ministerial Relief has recently received a gift of $4,500 first preferred stock in the Simmons Hardware Company, of St. Louis, Mo., which stock is now worth on the market something over $6,0 o. This investment was made by Mr. Robert H. Stockton, of St. Louis, by request of his deceased wife, Mrs. Bettie Mae Stockton. This investment idea was original with Mrs. Stockton, and it was the good pleasure of her husband to carry out the same. With no other idea than to serve the cause of their Master, by providing a source of perpetual income for the support of worthy, needy old preachers, these good people planned and executed this good deed.

The gift has been placed in the permanent fund of the Board, and, as Brother Stockton does not seek notoriety, by his request this will be known as the "Bettie Mae Stockton Fund." As the interest only will be used, the fund becomes a source of perpetual income. As now invested, the returns amount to something over $300 a year. Brother and Sister Stockton were much interested in the work and welfare of the Christian Church. It was the delight of Sister Stockton to be doing something that would be of practical benefit to others. Although an invalid for some years before her death, she always delighted in the association of her friends and in various ways sought their pleasure and comfort. In this gift she and her husband express their appreciation of the labor and sacrifices, and their desire for the welfare of those whose lives have been given to the service of the Master's cause. It is a beautiful expression of the spirit of the Master in the disciple.

**Mrs. Bettie Mae Stockton**

In whose memory her husband, Mr. R. H. Stockton, has helped the Board of Ministerial Relief and contributed toward the erection of the new Hamilton Avenue Christian Church, St. Louis, dedicated last Lord's day.

Concerning the work of this board, or gifts to the support of this work, address, Board of Ministerial Relief, No. 120 East Market street, Indianapolis, Indiana.

### Missouri Sisters and the Hannibal Convention.

Dear Sisters of the Christian Woman's Board of Missions of Missouri:

Rapidly the weeks roll off. The date is near for our state convention, but it is not too late to raise the rally cry and sound it round and round—"A delegate from each auxiliary in the state." The Hannibal sisters send you greeting, and will give you a warm, heart-felt welcome. We are not of the hub, but on the rim of the state, where the grand old Mississippi flows, boasting of our beautiful bluffs, hills and valleys, a "Lovers' Leap" and "Mark Twain" Cave. Come and let us rejoice together in the advancement of our Master's cause, and plan for greater victories in his name. We extend you a cordial invitation.

Mrs. Thos. Chinning, Pres.
Mrs. Samuel Schultz, Sec.
of the Hannibal Auxiliary.

GET READY FOR
CHILDREN'S DAY
FOR HEATHEN MISSIONS
SUNDAY, JUNE 3d.

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY will furnish Children's Day Supplies FREE, to those Sunday-schools observing the day in the interest of Heathen Missions.

SUPPLIES.

1. "Arise, Shine." The beautiful new Children's Day exercise by P. H. Duncan. Sixteen pages of sunshine. The songs, recitations, dialogues, and drills are beaming with happiness. It is a high-class exercise, yet simple enough for the smallest school.

2. Missionary Boxes. These are unique. Illustrated to please the children. Entirely new design.

3. The Missionary Voice. The Children's Day number is especially for children. Some striking stories of heathen boys and girls. An issue brimful of interest.

ORDER AT ONCE.

Give local name of each school and average attendance. Address

STEPHEN J. COREY, Sec.,
Box 884, Cincinnati, O.

### President Mullins at the Christian Congress.

On other pages we give the main part of President Mullins' address before the Christian Congress, Indianapolis, last week, and along with it some further report of some of the other papers. In response to questions President Mullins gave us the following impressions he received at Indianapolis:

1 "I was impressed with the ability of the body. It was composed of a group of very representative men, pastors, teachers, business men—it was a noble body and a large one.

2. "I was impressed that there is to-day more unity of views on points used to be debated than most of our people know.

3. "I do not believe the time is ripe to attempt organic union, for the reason that the two denominations as wholes can not be said to agree on points enough to attempt union now.

4. "There are, however, fewer obstacles between large segments of both denominations than between almost any other two religious bodies. There are also large segments of both between which there are serious obstacles.

5. "It is very desirable and in accord with the spirit of Christ for the unity of his followers, that Baptists and Disciples hold friendly conferences with each other more frequently than they have done. This would tend to take the acrimony out of the relations of the two denominations, and prepare the way to a more sympathetic attitude on points of difference.

6. "I would like to see promulgated some statement from representative men of both denominations showing the present doctrinal status as relates to both, not as a basis of union, for no one has any authority to put forth such a statement, but simply for information and as a means of educating the membership of both bodies as to the actual facts of the situation. I suggested that something of this kind of an informal character

be undertaken if it met with favorable reception on the part of the congress.

7. "I received a most cordial welcome at the congress. The spirit was the most fraternal in every way and the occasion was to me full of delightful fellowship."

Our information is that President Mullins received distinguished consideration, and that his paper called forth a general discussion which was followed up by a number of pleasant personal discussions.—"The Baptist Argus."

### The Preacher Will Make It Up.

As the time for our Missouri state meeting approaches, I am concerned about our permanent fund. It does seem that it would be an easy task to raise $15,000 among so great and numerous a people. It would be if all understood the necessity for it; but if this work is put upon one man, then it becomes a great undertaking. If the pastors of our leading churches will present this matter to their people the money will be forthcoming. I appeal to the preachers of Missouri to lay this matter upon their hearts and upon the hearts of the churches to which they minister. In the New London and Bowling Green churches we have raised $325 for this fund. We expect to make it $500 by June 15. What the churches fall short of this amount the preacher will pay. Surely we will meet Brother Long's generous offer to give $5,000 to this fund if the entire brotherhood will raise $15,000.—E. M. Richmond, Bowling Green, Mo.

### Home Again—Many Thanks.

After an absence of nearly three months abroad, Mrs. Carpenter and I have returned to our home, with our faith in the old Book intensified, and our love and loyalty in Jesus Christ stronger than ever before. The trip was a most delightful and profitable one. We shall ever thank God that the dream of our lives is no longer a dream, but a reality. We have come home to try and do better work for the Master than ever before.

The cost of the trip for the two of us was, in round numbers, $1,500. Of this amount a dear friend in Chicago very generously donated $100. Other friends in different parts of the country donated another $100, and the churches and preachers nearly $200 more, making about $400 donated to us. We desire from the depths of our hearts to thank the kind ones who gave this $400. We shall always remember them with gratitude, and pray that God's richest and best blessings may be theirs.

Mr. and Mrs. L. L. Carpenter.

### President Zollars' Resignation.

I wish to state to the readers of The Christian-Evangelist that I have tendered my resignation as president of Texas Christian University, to take effect at the close of the present school year in June. This will, no doubt, be a surprise to many who have been observing the work that has been going on here. I am sure those who know me will feel that I have reasons for resigning that, to myself at least, are good and sufficient. I am acting conscientiously and with the desire uppermost in my heart that the work of the Master shall be advanced. For eighteen consecutive years I have been doing a very laborious work as a college president. In addition to the executive duties of the office I have done the work of an average college professor and have given much time to raising money for current expenses, endowment, building, etc. My friends insist that I ought to take a rest. This may be true, but I know myself so well that I fear that I would not be happy without employment. Several openings for work have already presented themselves to me, but I shall act with deliberation, trusting that I may be divinely directed in choosing my final field of labor.

E. V. Zollars.

### Children's Day Notes.

The Sunday-schools will strive to make up the deficiency in the receipts for foreign missions caused by the stormy Sundays in March. It takes more than bad weather to defeat the boys and girls on children's day.

Several Sunday-schools are planning to raise enough on children's day to support their own missionary on the foreign field. And remember these boys and girls will be the church of the future!

The Sunday-school at Canton, O., has ordered 1,400 missionary boxes and started a great campaign for children's day. This is one of the largest schools in our brotherhood. Some of the others will need to watch their laurels.

Many superintendents are striving to bring their offering up to twice what it was last year. The Sunday-schools believe in advancement.

Reports come from many sources that the new children's day exercise, "Arise, Shine!" is the best yet. It is very popular both with small and large schools.

## "Theory vs. Practice," etc.

(Continued from Page 606.)

charge against the Christian bodies of America?

4. Not only is there no difference *in principle* between what is proposed by federation and the union meeting referred to in Dallas, but such union meetings are the highest and most difficult form of co-operation. If there is any surrender, anywhere, in any line of work with our religious neighbors it would have to be in union meetings. There is not the slightest excuse for it in other lines of work for the promotion of human good. Why Brother Davis should insist that "the difference between the two is vital," in spite of all the facts and explanations and repeated denials, he must answer for himself. We repeat, however, that there is not a principle involved in the federation proposed by the New York conference that is not involved in the union meeting with which Brother Davis has been co-operating. If there were, Brother Davis would point it out; but neither he, nor any one else, has done so. We recognize other religious bodies as "Christian bodies" in co-operating with them in union meetings, else we are hypocrites, and that is all that federation involves.

## Education at the Congress.

Continued from Page 594.)

perhaps to some extent the colleges were to blame; but, undermanned as they were, and with their professors underpaid, it was a difficult thing, he said, to spare men or money for the purpose of organization. He said that when persons were put on the board from some other reason than because they are members of the church, those reasons are likely to be important. He was of the opinion that no good educational purpose would be served by taking the vacations of college teachers from them to send them among the churches on lecturing tours. If their time should be spent in this way their efficiency in the class-room would diminish greatly.

Prof. H. L. Willett brought in the following report from the committee on the educational society which, he said, was a revolutionary report in some respects, but its purpose was to remedy defects and place responsibility back upon the colleges. It was as follows:

"We believe that the educational society has an important function to perform in the promotion of educational interest. It has already secured the adoption of education day in the calendar of the churches. It has prepared and distributed educational information, both through the church papers and special publications. It has secured funds not only for its own support, but for assistance to needy institutions and causes in line with its purpose.

"But the services thus rendered do not meet the needs of the situation. It is apparent that a more vigorous activity is required."

The chief recommendation was that the society be placed more immediately under the supervision of the colleges, the reduction of the dues to $2 a year and the publication of a quarterly bulletin of information.

Immediately after the adoption of this report, Mr. Brown announced the gift of $25,000 by Andrew Carnegie to Butler College, conditioned upon the raising of all the remainder of the $250,000 endowment fund in cash or marketable securities. Mr. J. I. Irwin started the fund with $100,000 upon the same condition, so that there is now needed about $80,000 to make up the complete endowment which the college authorities are seeking to secure.

Supper was served at the Downey Avenue Christian Church, Irvington, by the ladies of that congregation, after which a meeting was held in the chapel of Butler College, presided over by Allan B. Philputt. He referred to the regret of all that President W. E. Garrison was not permitted by the state of his health to be present. He had brought the congress to Indianapolis, and looked forward with such interest to its coming. W. T. Moore offered a resolution that a telegram be sent to President Garrison, announcing Mr. Carnegie's promise, and stating that "the canvass is on." The following addresses were made on the general subject, "The Educational Expression of a Religious Movement," "The Relation of Religion and Civilization," by Prof. Scot Butler; "Educational Developments in Indiana," by Prof. Allen R. Benton, and "The Aims of a Christian College," by Prof. C. B. Coleman.

At the meeting of the congress the following day, President Hieronymus, on behalf of the educational board of directors appointed the day before, offered some resolutions which were accepted by the congress as a basis of operations. These recognized that a new policy for the work of the American Christian Education Society is implied by the report of the committee mentioned above. The responsibility for the success of the association being now placed upon the executive heads of our various institutions of learning, a new organization became necessary. In the new basis of operations, ten college presidents and the occupants of six Bible chairs and the representatives of such other institutions as shall, upon application, be admitted by a majority vote, become the directors. The following constitute the temporary executive committee: Presidents Rowlinson, Hieronymus, Bell, Brown, Cramblet, Jenkins and Johann, the first two being chairman and secretary and treasurer, respectively. Full recognition was given of the work of Harry G. Hill, the retiring secretary, and his sacrifice, courtesy and generosity in releasing the society of all financial obligations to him was especially mentioned. As to finances, it was agreed that old pledges shall not be called for, though the amounts due on them will be gladly received. The new membership fee is to consist of $2. A permanent organization is to be effected at the Buffalo convention.

P. M.

NERVOUS WOMEN

Take Horsford's Acid Phosphate

It quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

# NEWS FROM MANY FIELDS

### Another Good Meeting by Spencer and Douthit.

For the past year I have preached one-half time at Woodward and one-half time at Mutual. After Bros. E. V. Spicer and E. M. Douthit closed the meeting at Woodward they held a three weeks' meeting at Mutual. Considering the almost continual inclement weather, this was a great meeting; 58 were added to the church by obedience and relation and 4 were baptized who have not yet put in their membership. Mutual is a small country town, situated in the southeast corner of Woodward county, in the heart of the rich farming district known as Persimmon Flats. The church at Mutual is now one of the strongest churches to be found in Oklahoma. The membership, now nearly 100, is made up of prosperous, God fearing people, who love the cause. The brethren are able and willing to pay an able minister for full time. Woodward demands my full time. The brother who is to preach at Mutual will soon be here. His will be a pleasant work.—Ed S. McKinney, Mutual, Okla.

* * *

### Kansas City Notes.

At the meeting of the ministers of our churches of Greater Kansas City, reports for Easter were all flattering. When summed up, it was found that the attendance at our Sunday-schools, including missions, was not less than 4,000. The number reported as added to the church was 61. All the preachers except two were present at the meeting. Some of the Sunday-schools had taken an offering for the Christian Orphans' Home. The Junior Endeavor Society had charge of the evening service at several of the churches, notably Hyde Park, Jackson Avenue, Budd Park, Sheffield, South Side and Forest Avenue. Good offerings were received as a result of the Junior department of our C. W. B. M. work. All the brethren were encouraged by reason of the evidences of growth throughout the churches in the city. The face of Bro. E. L. Ely is already becoming familiar to those who make up this meeting. He came from Boone, Ia., and is now ministering to the North Side Church of Kansas City, Kan.——J. J. Morgan, pastor of the South Prospect Church, is still wrestling with an attack of pleurisy. He was attacked on March 26 and may be laid up a few weeks yet.——Prof. E. C. White, a member of the First Church, and for more than 30 years connected with the Kansas City High School, the greater part of the time as principal, is suffering as a result of an attack from which his friends can not hope for a speedy recovery.——W. F. Richardson returned to his church after an absence of more than five weeks. A large congregation, including many of the children and young people, greeted him. In the ministers' meeting he spoke of his trip to the island of Jamaica in the interests of our C. W. B. M. mission work.——Dr. W. T. Moore recently gave five lectures on "The Philosophy of Our Plea" at the South Prospect Church. He covered the ground pretty much as in his recent book on the subject. The sickness of Brother Morgan and other causes prevented Brother Moore from having a very large hearing. All who heard him were pleased with his thoughtful treatment of the subject.——A meeting closed at the South Side Church on April 12. J. T. McGarvey, minister of the Warrensburg church, was the evangelist. The singing was conducted by a voluntary choir, led by Prof. C. E. Parker, of the Hyde Park city school. Thirty-eight were added during the meeting and on the Sunday following. T. P. Haley, pastor of the church, reported at the ministers' meeting that he and his people were greatly pleased with the meeting and the results. They greatly appreciated the work of Brother McGarvey during the two weeks and a half of the meeting.——We buried Sister J. W. Monser in beautiful Elmwood cemetery, April 15. W. F. Richardson conducted the funeral services and paid a tribute to the character of the deceased as a mother and wife. T. P. Haley also spoke of her many sterling qualities. George H. Combs otherwise assisted in the service, which was held at the residence, 514 Quincy street. Many neighbors and friends, including other ministers, were present to pay tribute to the memory of a noble woman and to show sympathy with Brother Monser and their five stalwart sons, who, with their father, were mourning an irreparable loss.—Barclay Meador.

* * *

### Meyersdale, Pa.

The series of revivals at the Christian church at Meyersdale came to a close after continuing more than five weeks. This revival has proved to be the greatest ever held in this community by any of the churches, and as far as we can ascertain the largest in the county and outlying districts by any one church. That means great things for the Meyersdale church in that Somerset county abounds in wealth, towns and strong churches. In all there were 84 to respond to the invitation. Of this number 28 represent heads of families, 11 husbands, 17 wives, 17 young men and 33 young ladies. There were 66 confessions and baptisms, 12 who came by statement, some yet to be baptized; 25 came from the denominations. Clarence Mitchell was the evangelist for three and one-half weeks, but had to leave to enter the simultaneous movement at Chattanooga, Tenn. George W. Knepper, of Somerset, Pa., concluded the meeting and during his two weeks 28 came forward. The church could not accommodate the crowds; one large theater building was used part of the time. Throughout the past 20 years the church has made a struggle to gain her prestige with the other nine churches of this town. The meeting is deemed a great victory; it nearly doubles the membership. Meyersdale is a town of 5,000 inhabitants. The Wabash, which begins to build this summer, will augment its commercial activity. The main line of the Baltimore and Ohio, from Pittsburg to Washington, runs through Meyersdale. The church rejoices and has hopes of bright future.—Chas. E. Geis, Minister.

* * *

### Grover Hill, Ohio.

My third meeting at Grover Hill, O., was the best meeting in the history of the church. During four weeks there were 114 additions; 90 per cent were adults—one-eighth of the population. Quite a number of the business men took their stand for Christ. There were 21 husbands and their wives to step over the line. A few came from other organizations and accepted New Testament Christianity. The congregation had been without a pastor for some time, but just a few days before the meeting they secured J. E. Smith for half time. This is his first work, and he starts with promise. The congregation is trying to arrange with him for full time. At the close of the meeting I was invited by the new members to call at the tailor shop and leave my order for a suit of clothes, which was very much appreciated. People were stirred up over Bible questions as never before, men of all character could be seen with their Bibles in hand searching to see if the things heard were true. There were about 90 baptisms. Payne, O., is in need of a good preacher for half time; other points handy, so as to arrange for all time. Write H. Underwood, Payne, O., R. F. D. No. 1.—D. F. Harris, Montpelier, Ind.

* * *

### Another Forward Move at Brazil, Ind.

The splendid meeting conducted at Brazil by John W. Marshall and his assistant in song, Edward O. Beyer, closed with a reception. There were 169 additions to the church, 122 baptisms and confessions and 47 otherwise. There were 4 confessions before the meeting began and 4 by letter and statement not reported. Many of those by baptism, learning the way of the Lord more perfectly, came from other churches. This city of 12,000 was stirred by the power of the New Testament plea as never before, and the meeting has been the talk of the town. Many heads of families came, especially many husbands came to join their wives, and often husband and wife came forward together. The church is strengthened in its every department, and now has an enrolled membership of more than 600, making it one of the strong churches of the state. After burning out, still in debt on practically a new building, rebuilding and dedicating a much better church and providing for the debt, this successful meeting comes with added cause for joy to this worthy congregation.

John W. Marshall is a teacher and preacher of God's Word of which the whole brotherhood should be proud. He has many strong qualities and he ranks among our best and greatest evangelists. Edward O. Beyer is a consecrated, hard-working helper in every way. He sings, not for entertainment, but to win souls to Christ.—Edward L. Day.

* * *

### A New Congregation at Sikeston.

John S. Zeran, of Farmington, and I closed a short meeting at Sikeston, Mo., which resulted in the organization of a church of 23 members. They are planning to at once employ Brother Zeran to preach for one-fourth and perhaps half of the time. Sikeston is a growing town in the southeast portion of the state, in the center of very rich farming lands. It is a center of great importance to our people, and should have a strong congregation. There is but little prejudice against us in that place. The citizens are desirous of helping us and, in fact, did help us very materially in the meeting. Brother Zeran is a very fine leader of song, and the community was completely carried away with the music. This is the second church that I have organized in southeast Missouri since taking the work as Bible school evangelist in this part of the state, Jan. 1 last. I wish we could have a few more ministers who are willing to work for a small salary. If you are thinking of making a change, I would be pleased to hear from you, and may be we can help you to find work in this part of the state. Churches looking for a pastor or wishing for a meeting or Bible school institutes would do well to correspond with me. Address me at 1287 Broadway street, Cape Girardeau, Mo.—Horace Siberell.

* * *

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.
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## A Blessing in the Southland.

We have just closed a good meeting at the First Church, Valdosta, Ga. Robert Graham Frank, of Liberty, Mo., was with us for three and a half weeks. There were 12 additions—6 by letter or statement, 4 by confession and baptism, 1 from the Baptist church and 1 from the Presbyterian church. The Methodist, Baptist, Presbyterian and Christian churches had union services in the afternoons, and there was preaching in all four of the churches at night. This sort of federation will do any community good. Under the influence of our united efforts every saloon in the city, and most of the business houses, closed for the afternoon services.—Richard W. Wallace.

* *

## Memphis, Ind.

A great revival at Memphis, with 32 additions, 22 by confession, 7 by statement and 3 by letter, was conducted by Pastor M. E. Genge, of Charlestown, Ind., president of the Christian Association of Clark County. The meeting was held in the town hall, as the Christian church was burned in the fire which swept our town in 1901. Prof. M. L. Davidson had charge of the music. Great interest was manifested throughout the meeting, people driving from five to seven miles in spite of the inclement weather and bad roads. Brother Genge and Prof. Davidson won the hearts of all our people. Brother Genge reorganized our little band of Christian workers, appointing trustees, elders and deacons. We hope in a short time to rebuild our church.—Miss Ella Hawes, Corresponding Secretary Christian Endeavor.

* *

## New England.

There are bright prospects for the Hancock Street Church at Everett, Mass. There have been 5 confessions, 5 additions, 2 baptisms, with more to follow this week. We are in the midst of an evangelistic service, with Bro. James McKissick as the evangelist. The church has met the appointed sum of $45 for New England missions and has about doubled the apportionment for foreign missions, which was $30.——Many were saddened by the news of the death of the youngest child of Elder W. W. Robinson. Brother and Sister Robinson have the sympathy of all our people.——The Junior and Intermediate Endeavor Societies held a union service in honor of Brother McKissick, who gave a talk on the "Devil's Mouse Trap."——Brother June teaches a Bible class in the Y. M. C. A. each week.——Mrs. June filled the pulpit at Swampscott on a recent Sunday evening, in order that Brother McKissick and Brother June might be together in the evening service at Everett.——The basement of our church is now near completion. The plastering and wiring have been finished for some time and the floor is to be laid at the close of the special meetings. We are in great need of the room. The Junior work has an enrollment of nearly 60. Our Bible school, under the efficient leadership of F. T. Mellish, is growing.——The Senior Endeavor is making splendid progress because of the untiring efforts of Bro. Andrew McGregor.——At the beginning of the year we received in cash and pledges nearly $600 for our debt clearing fund. By the close of 1906 we expect to make it $700.—Alonzo B. Aldrich, Brockton, Mass.

Christian Colonies in California

GOOD HOMES FOR GOOD PEOPLE.

Howard Kirk, recently from Akron, Ohio, came to the colony after corresponding nearly a year, and when he looked the ground over, he said: "I wish you had gone back to Ohio a year ago and compelled me to come out here then."

We have spent a great deal of money advertising this colony and trying to get you to come and share in these bargains, but we can't afford to go back and compel you to come. It seems that the great catastrophe in San Francisco has frightened people east so that they think there is no safety in California, and all inquiries have ceased since that occurrence. Absolutely no damage was done except in a strip not over fifty miles from the coast. The colony did not suffer a nickel's worth, and I consider it as safe as anywhere in the east.

But we can't afford to advertise for the fun of it. We shall go right on just the same. Next year you will come out and pay at least $25 per acre more for this orchard land. Property will continue to advance, and when you do come you will say, like Brother Kirk, "Why didn't I go back and compel you to come!" This closes my advertising for the present.

Write for particulars. Address

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* *

## In and About Greater New York.

The Disciples of Harvard, Yale and Union theological seminaries had a very profitable fellowship meeting at Yale April 19. Harvard was represented by J. T. McKissick; Yale by H. E. Pritchard, V. Blair, H. E. Brown, S. J. Golightly, W. H. Smith and Mr. Miller; Union and New York City, by R. W. Gentry, J. L. Garvin, Dr. H. L. Martin, Miner Lee Bates, A. J. Wilson and J. C. Todd. After dinner together the men assembled in the missionary library of Yale Divinity School and listened to an address by Miner Lee Bates on federation and heard from Dr. H. L. Willett on "The Future of the Disciples of Christ." Each address was followed by an open parliament participated in by all. Dr. Willett spoke at the Yale chapel Friday morning. The men will have another meeting in the autumn. H. E. Smith was chosen president and J. L. Garvin, secretary.——J. L. Garvin has been supplying the pulpit at the First Church, New York, during the winter. The church has been without a pastor for several months, but hopes to call one by the time this is in print.——B. B. Tyler preached at the First Church the third and fourth Sundays in April. He arrived in New York April 19 from the Orient.——Dr. H. L. Martin has also supplied at the First Church during the winter. He is professor of philosophy in New York Teachers' Training School. Some church would do the brotherhood a great service to tempt him from the school room into the pulpit.

* *

## The Chattanooga Campaign.

BY AN EVANGELIST.

At the request of some of the other evangelists I offer a brief report of this campaign. The battle has been fought and the victory won for our four churches in Chattanooga, and the brethren of the city seem to be delighted with the result. The meetings continued four weeks, with results as follows: Sherman Heights Church, W. S. Buchanan and Bert Gardner, evangelists, 60 additions; Highland Park, Clarence D. Mitchell, evangelist, and Henry Schwan, pastor, 83 additions; Walnut Street, R. H. Fife and H. H. Saunders, evangelists, and Ira M. Boswell, pastor, 128 additions. [Brother Fife seems to have omitted Eastlake, where, according to the total, there should have been 58 additions.—Ed.] Total, 329. This is considered great for Chattanooga and that part of Tennessee where our cause is less prosperous than in some of the northern states. The interest in all of these meetings was good from start to finish, and could have been continued with profit two or three weeks longer. But, as usual, the evangelists had other dates to fill after staying the time agreed upon in Chattanooga, and other places were not willing to postpone their meetings.

The Walnut Street Church, where Bro. Ira M. Boswell is pastor, is the mother church of the city, and the Highland Park, Eastlake and Sherman Heights churches are the results of missionary efforts in the rapidly growing suburbs of the city, and have developed in a very short time into flourishing and self-supporting congregations. Bro. Henry Schwan is the pastor at Highland Park, and Bro. M. C. Hart is the pastor at Eastlake. Both are young men of much promise and will succeed in their splendid fields. Brother Boswell is in great favor with his people at Walnut Street, where he is doing a splendid work. At present Sherman Heights is without a pastor, but one will be secured as soon as the right man is found. There is a desire on the part of the pastors and churches in Chattanooga to maintain the most hearty co-operation in all of their work in the city, and a splendid degree of harmony prevails. Each evangelist thought he was with the best church in the city. I am sure there is no finer class of people anywhere than we had at Walnut Street. Brothers Mitchell and Buchanan are too well known as evangelists to need any introduction to our brotherhood. But we have discovered a new man, who is developing splendid evangelistic powers and will be heard from in future efforts. This is Bro. Austin P. Finley, of Lexington, Ky. He is a young man of fine appearance, scholarly and of deep spirituality. He is a success. See his record in this campaign. Bro. Herbert H. Saunders, my singing evangelist, was in great favor with the people, and his popularity made him a very busy man during the campaign. On account of the special needs at Sherman Heights, Bro. Clarence Mitchell, who had two weeks intervening between this and his next date, was induced to continue the work there a few days longer.—Roger H. Fife.

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FOR SALE.—At a great sacrifice, a splendid school property in central Kentucky. Brick building, 96x50 feet—3 stories—5 acres in grounds Suitable for Normal School, Boys' University Preparatory School, Private Sanitarium, or Old Folks' Home.

Address Prof. B. J. Pinkerton, 244 Rodes Ave., Lexington, Ky.

## South Kentucky Convention.

The South Kentucky Christian convention meets at Murray, May 21-24, and you are most cordially invited to attend and take part. The work is taking on new life. A rate of one and one-third fare plus 25 cents has been secured for the round trip on the certificate plan. Obtain from the ticket agent a certificate stating that you have purchased a full fare ticket going, and on your return you will secure a ticket for one-third fare plus 25 cents. Ministers are requested to use this rate instead of their permits, as we must have 50 persons with certificates to secure the reduced rate. The train on the Illinois Central that reaches Paducah from the north at about 4:20 p. m., will connect with a special coach attached to a through freight, leaving Paducah at 5 p. m., Monday, May 21, and reaching Murray at 7 p. m. Other trains on the Illinois Central make connection with trains going out of Paducah for Murray that will enable all to reach Murray in time for the first session, Monday, May 21, at 8 p. m. Write G. H. C. Stoney, the faithful minister of the Murray church, telling him you are going to be there and a good home will be provided for you.—W. J. Hudspeth, Hopkinsville, Ky., Corresponding Secretary.

* * *

## A New Church Building in St. Louis.

The Hamilton Avenue Christian Church, located at the northeast corner of Hamilton avenue and Julian avenue, this city, was dedicated last Lord's day, May 6, J. H. Garrison preaching the dedicatory sermon. The mission from which this church began was organized in 1894 by O. A. Bartholomew, in a small frame chapel built by himself, at the corner of Delaware and Etzel avenues. In the spring of 1895, larger quarters becoming necessary, a vacant lot was purchased on Hamilton and Plymouth avenues and a stone chapel erected, into which the Gilead mission moved, and established it as a regular congregation, under the name of the West End Christian Church, dedicating the building to the service of God the first Lord's day in June, 1895, Brother Bartholomew serving as the pastor until June 1, 1901, when he resigned. Paul Castle was called, but was compelled to give up his work after a short pastorate, on account of failing health. Geo. L. Snively and Frank J. Nicolls filled the pulpit very acceptably next.

In July, 1903, the congregation decided on the name Hamilton Avenue Christian Church, and took out incorporation papers as a church body. July 1, 1904, F. A. Mayhall was called as pastor of the congregation and served acceptably until Oct. 1, 1905, when he resigned from the ministry and entered the profession of law. Lewis Ward McCreary entered upon the pastorate Nov. 1, 1905, and is conducting a most aggressive work.

In the meantime the street car system was extended so that two lines of cars crossed at the corner where the church stood, and the noise from the constant traffic became a source of disturbance to the services. About Jan. 1, 1905, the movement for a new location began to take definite shape. Bro. Robert H. Stockton bought the lot at the northeast corner of Hamilton and Julian avenues, 113x150 feet, and presented the deed to the congregation as a free offering toward the new church. The congregation immediately responded and subscriptions were raised in a short time that have enabled this people to erect and dedicate this splendid edifice, which occupies a space of 80x84 feet, practically free of debt. In fact, one unique feature of the dedication was the fact that no money was asked for, arrangements having been made to pay all bills, so that the church will be absolutely free from debt. This has been made possible by the liberality of Brother Stockton, who has contributed generously with financial gifts in addition to the lot, which he donated as an initial offering; and, while the congregation feels a debt of gratitude to Brother Stockton, it may be fitting to remark here that some of the contributions made by other members of the church represent sacrifices that are rarely seen. Day laborers, salesmen, stenographers, alike contributed with remarkable liberality. One poor woman, a widow, whose only source of livelihood is hard work at $1.25 per day, contributed $50 to the fund and has paid it regularly at the rate of $1 a week. This looks like life's blood, and such sacrifices as this characterize the subscriptions of this people.

The congregation now numbers about 250 active workers. The Sunday-school occupies the basement. The main assembly room is 50x60 feet, with 12-foot ceiling, and large enough to accommodate 500 people easily. Opening from this room are eight large class rooms, accommodating variously from 25 to 75 people. The entire basement is well lighted and ventilated, and is in every way a very superior Sunday-school equipment. The main floor has an auditorium 50x60 feet, accommodating 450 people, with a gallery for 100 more. Opening from the main auditorium are two large parlors, each accommodating about 100 people, and two small reception rooms, each accommodating from 30 to 40 people, in addition to which there are a pastor's study, kitchen and other smaller rooms for various conveniences.

The entire equipment, including the furnishings and lot, will cost about $40,000 when completed. The members of this congregation are to be congratulated upon their success. The leaders, however, all say that they have merely commenced and that out of this work will eventually grow other churches of greater proportions than this. As previously stated, Lewis Ward McCreary is the present pastor. He is a young man and a graduate of Hiram College, Ohio. He was married about a year ago, and is ably assisted in his work by his wife. Brother McCreary is now conducting a revival at the new church, the result of which it is hoped will be large and valuable additions to the work.

* * *

## Indiana Missionary Convention.

LAFAYETTE, MAY 15-17.

Tuesday Afternoon—Devotional. O. S. Reed, Veedersburg, presiding. Sermon, "The Preaching for the Times," E. F. Daugherty. Evening—Kyrle Brooks, presiding. Praise service, W. H. Allen, leader; "The Spirit of Evangelism," Austin Hunter; "Simultaneous Evangelistic Campaigns," W. J. Wright, national superintendent of evangelism.

Wednesday Morning—A. B. Philputt, state president, presiding. Bible study, Prof. C. B. Coleman; A. C. M. S., "The World for Christ via America," W. J. Wright; business—reports of state evangelist, state secretary, state treasurer, appointment of committees; address, "Complete Education for the Masses," Fasset A. Cotton, state superintendent of public instruction. Afternoon—Bible study, Prof. C. B. Coleman; "Christian Endeavor in the Twentieth Century," T. W. Grafton, state president of United Societies of Christian Endeavor; round table on state missions—address by W. J. Russell; "County and District Co-operation," by W. D. Bartle; "The Greatest Need in Indiana Missions," by M. F. Rickoff; "Do State Missions Pay"? by A. W. Jackman. Evening—P. J. Rice, South Bend, presiding. Praise service, R. E. Moss; address, "By Their Fruits Ye Shall Know Them," T. J. Legg; address, "The Centennial Movement," John G. Slayter, Pittsburg, Pa.

Thursday Morning—H. A. Blake, presiding. Bible study, W. H. Book; business; address, "The Unity of Co-operative Missions," J. O. Rose; "The Support of the Ministry, a Divine Ordinance," A. L. Orcutt, president of Board of Ministerial Relief. Afternoon—C. H. DeVoe, presiding. Bible study, W. H. Book; "The Pastor and the Sunday-school," Cephas Shelburne; "The Sunday-school as an Agent in Evangelism," E. A. Allen; C. W. B. M. address, Vernon Stauffer. Evening—State President A. B. Philputt presiding. Praise service. R. W. Clymer, Noblesville; address, "The First Century Plea for Twentieth Century People," Earle Wilfley.

* * *

## Changes.

DeJarnett, A. Lyle—Los Angeles, to Saratoga, California.
Ishmael, O. A.—Drexel, Mo., to Pleasanton, Kan.
Lloyd, Wm. Ross—Denver, Col., to Salt Lake City, Utah.
Mohorter, J. H.—Pueblo, Col., to 903 Aubert avenue, St. Louis, Mo.
Russell, Ward—Florence, Col., to Mabank, Tex.
Speer, Grant W.—Hicksville, to Ashland, O.
Utterback, H. H.—Bethany, Neb., to Malvern, Ia.

* * *

## Ministerial Exchange.

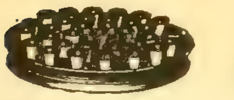
A. Lyle DeJarnett, who will assist F. E. Boren in a meeting at Saratoga, Cal., during May, desires to hold other meetings in that state.

C. C. Maple, Fredericksburg, O., desires to give one-fourth or one-half time to some near-by congregation.

E. D. Long and wife, Angola, Ind., can be secured for a meeting next fall.

S. J. Vance, Carthage, Mo., will hold meeting for expenses and free-will offering.

Phil A. Parsons has open dates from July 1 until Oct. 1. Until June 1 he may be addressed at Plainfield, N. J.



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# *Evangelistic*

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to The Christian-Evangelist.

Decatur, Ill., May 6.—The Christian Temple will send the best offering in ten years. Five confessions to-night.—J. L. Thompson.

Special to The Christian-Evangelist.

Chattanooga, Tenn., April 7.—Clarence Mitchell continues at Sherman Heights meeting with 73 added to date. Closed at Highland Park the largest and best meeting in the history of that congregation.—Henry W. Schwan, secretary.

Special to The Christian-Evangelist.

Winston, N. C., May 7.—Star building packed all week; two thousand men yesterday; hundreds came forward for the better life. Ninety dollars for San Francisco. The whole city is enthusiastic; Hopkins is a good coworker.—Herbert Yeuell and Saxtons.

## Arkansas.

Corning, May 3.—Our meeting closed last night, with 34 additions.—M. L. Anthony.

## Arizona.

Bisbee, May 1.—One addition recently.—Dan Trundle.

## Australia.

Adelaide, April 6.—There have been 136 conversions in a four weeks' meeting in the Norwood tabernacle. I have moved into a tent in the heart of the city, where we will continue for four weeks, after which I will go to Sydney for another meeting.—John T. Brown.

## California.

Bakersfield, April 30.—Thirty-one added at regular services during April.—R. E. McKnight.

Los Angeles, April 22.—There were 24 additions at the Magnolia Avenue Church on Easter—15 by confession and 9 by letter and statement. The mission chapel was dedicated Easter afternoon. The meeting there is growing in interest. There have been 14 additions—2 by confession, 12 by statement and letter.—Jesse P. McKnight.

## Colorado.

Grand Junction, April 29.—Fourteen additions since our meeting closed in March; 60 since Dec. 1. Frederic Grimes is the pastor.—Jasper Bogue.

## Canada.

Portage la Prairie, Manitoba, April 26.—Eleven confessions in Macdonald meeting.—J. A. L. Romig.

St. Thomas, Ontario, April 28.—One confession last Lord's day.—James Egbert, Pastor.

## District of Columbia.

Washington, April 30.—There were present at the ministers' meeting this morning, J. E. Stuart, W. F. Smith and the writer. Reports were: Whitney Avenue, W. F. Smith, 2 by letter and 4 by confession and baptism; much good was reported from a meeting recently held by Brother Stuart. Ninth Street, 1 by confession and baptism. Vermont Avenue, 1 by letter. Brother Power will return this week. C. C. Jones is assisting Brother Smith, of Charleston, S. C., in a meeting.—W. T. Laprade, Acting Secretary.

## Idaho.

Weiser, April 30.—Four additions recently—3 by confession, 1 by statement; 15 since March 4. We are beginning a meeting with good interest.—G. M. Read.

## Illinois.

Toluca, April 30.—One confession yesterday.—S. P. Telford.

Carbondale, April 30.—Two additions yesterday—1 by confession.—A. M. Growden.

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CONSUMPTION

Fisher, April 30.—Three added since last report—1 by confession and 2 otherwise.—S. Elwood Fisher.

Mt. Carmel, April 30.—Six additions recently—2 by confession, 3 from another religious body and 1 by statement; church sent $25 for California sufferers.—J. W. Kilborn.

South Chicago, April 30.—Our four weeks' meeting closed with 14 additions—11 by confession and 3 by statement.—T. L. Read.

Springfield, May 2.—Nine additions at the West Side Church recently—5 by letter and 4 by baptism. An offering of $81.22 was made for our San Francisco brethren.—F. M. Rogers.

## Iowa.

Davenport, May 3.—Eighteen added since last report—6 by confession, 12 by letter and statement. We begin a month's meeting May 10, under the leadership of B. H. Hayden, of Buffalo, N. Y.—A. Martin.

Burlington, May 7.—Additions during April: By confession 4, letter 1, statement 3, reclaimed 3. Total, 11.—F. D. Eisenhart.

## Indian Territory.

Tulsa, April 30.—Three additions since last report. Sunday-school attendance increased 40 per cent this month.—Randolph Cook.

Chickasha, May 4.—J. E. Dinger, evangelist, and C. C. Gardner, his singer, have just concluded a three weeks' meeting for J. R. Boen, resulting in 50 additions.

Sapulpa, May 1.—Two added by letter since last report; all departments of the work in good condition.—A. M. Harral.

## Kansas.

Asherville, April 30.—One confession yesterday and 2 baptized.—G. P. Clark.

Abilene, April 30.—Our month's meeting closed with 63 additions and the church greatly strengthened. R. A. Omer was the evangelist, assisted by George A. Butler as song leader.—W. L. Lodwig, Minister.

Mayetta May 1.—Four added last Lord's day—3 by letter, 1 by statement.—Nelson Gardner.

Emporia, May 4.—Our three weeks' meeting at the First Church has just closed with 74 additions, mostly by primary obedience. Arthur Holmes, of Philadelphia, was the evangelist. We are using the basement of the new church.—J. T. Burton.

## Missouri.

East Prairie, May 5.—We have just closed a 27 days' meeting at Glenwood, with 37 additions—22 by confession. We are beginning a meeting here; 1 confession.—C. O. McFarland and Wife, State Evangelists, King City, Mo.

Chillicothe, May 3.—One baptism, 1 restored and 1 confession at prayer-meeting. Seven added during March.—James N. Crutcher.

Lamonte, May 1.—Three confessions last Lord's day.—I. H. Fuller.

Laplata, May 3.—One added last Lord's day. Sunday-school enrollment doubled in two months.—Percy T. Carnes.

Maitland, April 30.—One added by statement last Lord's day; also 4 by confession at Graham.—B. F. Baker.

St. Louis, May 1.—Seven added at the Fourth Church in April—5 by primary obedience.—E. T. McFarland.

Unionville, May 1.—Fourteen added during April at regular services.—J. B. Lockhart.

## Maryland.

Baltimore, April 30.—Ten added to the Twenty-fifth Street Church during April; large audiences.—C. M. Kreidler.

## Massachusetts.

Everett, April 30.—Six additions since last report—3 by confession.—A. T. June.

## Michigan.

Ann Arbor, May 1.—Six additions last month—2 by confession, 2 from another religious body and 2 by statement; our services well attended.—A. C. Gray.

## Minnesota.

Rochester, April 30.—Ten additions this month. State Evangelist C. R. Neel was with us over two Sundays, and did us much good. Mrs. Irwin preached at Austin last Lord's day, when there were 4 additions by confession.—Rochester Irwin.

## Nebraska.

Omaha, April 30.—Six added at the First Church recently—3 by confession and 3 by letter.—S. D. Dutcher.

Bethany, May 2.—Bro. J. A. Ford held a 13 days' meeting here, resulting in 58 additions, 38 of whom were by baptism. All his work, both in the meeting and before the Ministerial Association, showed such a spirit of love and unselfishness that I am sure he helped the cause here very much outside of visible results.—W. C. Longman.

## North Carolina.

Winston-Salem, May 3.—We began here April 29, with Herbert Yeuell as evangelist, in a promising meeting. We assisted Brother Doak in a meeting at Kent, O., in which there were 68 added—50 by baptism and 18 by statement.—H. S. Saxton and Wife, Song Evangelists.

## New York.

Brooklyn, May 4.—The meeting at the Humboldt Street Church closed with 35 additions—34 by confession, 1 by letter. D. C. Tremaine, state evangelist, did the preaching. The church is greatly strengthened.—Joseph Keevil, Minister.

## Ohio.

Cincinnati, May 2.—Ten accessions at Walnut Hills recently—4 by confession, 1 from another organization and 5 by letter. There have been 50 added under our ministry—27 by confession and baptism. Herbert Yeuell has been engaged to assist in a series of meetings the coming season. An offering of $47 was made for the Japanese famine sufferers.—R. W. Abberley.

Fredericksburg, April 20.—One confession recently.—C. C. Maple.

Harrison.—One confession recently.—H. W. Milner, Minister.

Wellington, April 30.—Twenty-eight additions since last report—21 by confession, 2 by letter and 5 restored; others are ready for baptism. M. B. Williams held a very successful union meeting here.—H. F. Reed, Pastor.

Marion, May 5.—The Marion meeting resulted in 46 additions in 19 days, when it seemed to have just begun. But I had arranged to be away from my work here only a short time. The Central Church of Marion is to be one of our strong congregations. The pastor, O. D. Maple, can be secured for a few meetings next fall and winter.—Bruce Brown, Mansfield.

## Oklahoma.

Blackwell, April 30.—Two added yesterday at regular services.—Isom Roberts.

Gage, April 30.—I am trying to start the work here; 7 have been added, 3 by baptism and 4 otherwise.—N. B. McGhee.

El Reno, May 3.—Our five weeks' meeting has just closed, with 66 additions—39 by confession, 14 by letter and statement, 2 restored and 11 from other religious bodies. Harold E. Monser was the evangelist and Mrs. J. E. Powell song leader.—O. L. Smith.

## Pennsylvania.

Meadville, April 30.—Fourteen added recently; 10 additions at Toledo in a 16 days' meeting. We expect to hold a meeting this fall. The Christian Endeavor and Bible school are doing splendid work.—W. D. Trumbull.

## Philippine Islands.

Vigon, March 10.—Belisario and Garcia report last week: Ten baptized at San Jose; 1 at Pilor, 3 at Suyu.—Hermon P. Williams.

## Texas.

Sherman, April 30.—A two weeks' meeting, conducted by Dr. Chapman and his assistants, was followed by a week's service in the Central Christian Church, resulting in 25 additions. A. E. Ewell, of Bonham, did the preaching.—I. H. Fuller.

Fort Worth, May 4.—There have been 64 additions to this church in the past six months at regular services since I have been here. The indebtedness of $6,000 against the building has been reduced to $5,200, and we have set June 1 as the time when we will pay it all off. We sent $56.25 to San Francisco.—A. E. Dubber.

Palestine, May 4.—We are in a great meeting—26 additions in ten days. The church, which seats 1,200, is not large enough to accommodate the people. H. A. Northcutt is the evangelist. L. D. Anderson, the pastor, has accomplished a good work here and is greatly loved by his people.—John S. Zeran and Wife, Singing Evangelists.

Weatherford, May 5.—I am assisting Nathaniel Jacks, the pastor, in a meeting. We have an excellent chorus.—Charles E. McVay, Song Evangelist.

Amarillo, April 26.—Two added last Sunday and 7 the Sunday before; church work is moving along nicely.—Jewell Howard.

Denison, April 30.—Thirteen additions this month, making 58 since I took charge seven months ago.—George W. Lee.

## Washington.

North Yakima, April 30.—Three baptisms yesterday.—Morton L. Rose.

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## Baptism and Remission.

(Continued from page 592.)

the first may receive no enrichment from the second.

There are the two principles in the New Testament referred to which he calls the spiritual and the physical, the actual and ceremonial. I can not, as I have said, accept the idea that baptism is wholly physical or merely ceremonial. I have shown that the Scriptures contradict it. But I do cheerfully acknowledge that faith and repentance are purely spiritual, or psychical, and that baptism is part spiritual and part physical. There is the internal and the external, the invisible and the visible. The illustration or analogy presented by the Lord's supper is an excellent one. True, the bread and the wine are symbols. They represent the inward spiritual life. It is a memorial, and it is also a communion to the spiritual who discern the inner meaning. These elements, to him who sees beneath the surface, are not regarded as mere bread and wine, not as representing literal dying, but representing the essential spiritual life. Jesus saw in the loaf more than the physical when he said, "This is my body," and more than the wine when he said, "This is my blood." It is the open vision to discern the Lord's body and blood, that men need. It is not transubstantiation but transfiguration that men should realize.

When Jesus said, in John, sixth chapter, I am that bread that came down from heaven, the true bread, spiritual bread, men stumbled. When he said, "Except ye eat the flesh of the Son of Man and drink his blood ye have not life in yourselves, and he that eateth my flesh and drinketh my blood hath eternal life," many were offended, and said it was a hard saying. He explained that it was not the literal flesh they were to eat, but were to receive the spirit that quickeneth. The words he spoke were spirit and were life. They were to eat of his words instinct with life and quickening and drink of his spirit. If we call the bread Jesus gave the true bread, as he called it, and think of the material only as the covering to the real, an avenue through which to approach and partake of the real, then it seems to me we shall be profited. We may feed upon Christ really in the supper and be joined to him truly in baptism.

I will now notice briefly a few illustrations used in the paper to show the difference between the actual and ceremonial. "The minister pronounced them husband and wife, and the groom placed a ring on the finger of the bride, in order to consummate the ceremony. The ring was symbolic and might have been omitted. The essential thing was the pronouncement by the minister." I suggest that the whole ceremony was ceremonial. The affection back of it and simultaneous with it, the plighting of their vows one to the other, was the essential thing. The union of soul was the spiritual part of the marriage. The ceremony realized the actual; expressed, supplemented and confirmed it. As the bride took the name of the bridegroom only after the ceremony, not before, so always in the New Testament instruction the name of the Bridegroom is taken only in or after baptism; never before.

Another illustration of the author may yield to a slight modification. "In order to complete the interment dust was sprinkled on the casket, the words of the burial service were read and the grave was filled." We infer, of course, that the body was in the casket and the casket in the grave before the grave was filled. Otherwise we might have a closed circle without the physical. True, the sprinkling of dust and the burial service might have been omitted, not because symbolical, but because unnecessary. But to omit baptism is to omit the burial, and to omit a command of the King. He gives one more illustration: "The representatives of the two nations signed the papers and shook hands in order to consummate the treaty." It might read that the representatives believing in the treaty signed it and were glad. The Ethiopian eunuch, believing in Christ, was baptized and went on his way rejoicing; nothing unnecessary omitted nor added. The paper contains this sentence, "The believer is actually saved, his sins are actually remitted without and before baptism." That does not sound like the commission, however. That would make faith the only condition of actual salvation, and baptism not in order to but because of salvation. But our Lord knew where to place his terms.

I would not make baptism a memorial ordinance of one's own salvation. I believe it has to do with present blessings and simultaneous grace in salvation. If Saul's sins had been actually washed away before Ananias said, "Arise and be baptized and wash away thy sins, calling on the name of the Lord," did Paul know it? Did he ever learn it? He never said so. He doesn't seem to have known it when he wrote to the Romans, Galatians and Colossians, speaking of baptismal death, burial and resurrection.

But the great need in answering the vital question, "What must I do to be saved?" is a "Thus saith the Lord." We know what to do to be saved, according to Mark 16:16, Acts 2:38, Acts 16:31-33, Acts 22:16, but these clear and inspired declarations don't get into groups and closed circles to have no dealings with one another, like the Jews and Samaritans. They mingle freely and unite the spiritual and symbolic elements in salvation. But whatever may be our brother's philosophy I rejoice that practically we are so near together. Our good brother so frankly and fully acknowledges that both faith and baptism, including repentance, are necessarily antecedent to salvation "in the full New Testament sense," that I cheerfully accord to him his theory as to the spiritual and symbolical in connection with salvation. And if that theory is not to be bound on me or on any one and we shall be left free to tell men what to do to be saved according to the very terms of the commission, then I would offer the hand of fellowship to President Mullins both spiritually and symbolically. For after all we agree as to what salvation is, as to its imperative and infinite importance and as to the very terms that secure it instrumentally and their order in obtaining it "in the full a d complete New Testament sense."

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## *Sunday-School*

*May 20, 1906.*

### DEATH OF JOHN THE BAPTIST. —Mark 6:14-29.

Memory verse, 20.

Golden Text.—Be not drunk with wine, wherein is excess.—Eph. 5:18.

We have but few references to the career and work of John the Baptist after the beginning of the ministry of Jesus. His association with Jesus was apparently neither continuous nor intimate. His testimony concerning Jesus and the testimony of Jesus concerning him alike give evidence of the loftiness of his character, his adequate performance of his mission and his appreciation of the character and person of Christ. But the greatest of great men have their limitations. John, who was allied to the old prophets in both nature and mission, did not become an important factor in the preaching of the new kingdom. He announced the approach of the new regime but he did not enter into it. "The least in the Kingdom of Heaven is greater than he," said Jesus.

John seems to have continued an independent ministry after Jesus began his work. He was baptizing at Ænon (John 3:23-36) when mischief-making Jews tried to stir up jealousy between the two teachers by telling him that Jesus was making more disciples than he. John's reply showed his magnanimity and his understanding of the relation of Jesus to the new Kingdom. "In this is my joy made full. He must increase, but I must decrease."

The imprisonment of John by Herod the tetrarch was the occasion for the departure of Jesus from Judea into Galilee (Matt. 4:12; Mark 1:14). We can not imagine Jesus running away from danger in any cowardly spirit, but his work was yet undone and he had need to preserve himself for his work's sake. He would not use his miraculous power to protect himself so long as ordinary human prudence would suffice.

The other important reference to John is the account of his sending messengers, while he was in prison, to ask Jesus whether he was truly the Christ, or should they look for another. This failure of John's faith indicates, perhaps, not simply the discouragement of a man in prison and in peril of death. Imprisonment had no such effect on Paul's faith. It shows rather that Jesus had in some way failed to correspond to John's idea of what the Messiah should be. It was given to John to proclaim the coming of the Christ, but it was not given to him, any more than to the apostles in the early part of their association with Jesus, to understand the true character of the Messiah and the nature of his work.

We do not know how long John was in prison. The story of his imprisonment and death is not inserted in the chronological order of the occurrences, but is told in connection with Herod's subsequent alarm when he heard of the works of Jesus and supposed it was John risen from the dead. Herod the tetrarch, son of Herod the Great, possessed all the small and mean qualities of his father and none of his more creditable ones. He was crafty, sensuous, cruel and superstitious. His enmity against John was not provoked by the general terms of the forerunner's teaching, but by John's attack upon his own personal sin. It was not religious persecution but personal spite. But he had a superstitious fear of the man whom he imprisoned. Only by the trick of Herodias was he persuaded to put John to death. A hasty oath, sworn carelessly and under the influence of wine, put John's life in the hands of Herodias, and she had neither scruples nor superstitions.

John was a true prophet. It was not without reason that he was called Elijah. Like Elijah, he rebuked sin in high places. He was a stern, just prophet of righteousness preaching the advent of a kingdom of righteousness and rebuking, even in kings' palaces, those whose lives were in contradiction to its principles.

## *Midweek Prayer-Meeting*

*May 23, 1906.*

### THE LORD'S SUPPER.—Luke 22:7-20.

Welcome, ye hopeful heirs of heaven,
  To this rich feast of Gospel love!
This pledge is but the prelude giv'n
  To that immortal feast above.

How great the blessing, thus to meet,
  According to our Savior's word,
And hold, by faith, communion sweet
  With our unseen, yet present, Lord!

And if so sweet this feast below,
  What will it be to meet above?
Where all we see and feel and know
  Are fruits of everlasting love?

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In sweet communion: The promise of heavenly communion (Matt. 26:20-30); disloyalty even at the Lord's table (Mk. 14:17-21); providential preparation for its institution (Lu. 22:7-13); communion humility (Jno. 13:12-20); early services (Acts 2:43-47); Pauline ethics (1 Cor. 11:20-33); to be kept in memory and honored in practice (Heb. 10:19-25).

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Even more sacred than the inn in which he was born, or the storied hills of the annunciation, or Gethsemane, in which he suffered, or the cross on which he died, is that upper room wherein he instituted the memorial supper. Elsewhere he had freely loved and served others, but here he has the delicate task of asking others for memorial tribute unto himself. But even here he was serving, for the self-ennoblement of the service is greater than the glory we can give unto him.

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Doubtless the Lord arranged this service in part for his own strengthening against the awful trial of next day's cross. This is his mute, but beautiful, testimony to the power of Christian fellowship to sustain us under the clouds and amidst the crosses of life. Let us so love one another that every troubled heart may feel that in the fellowship of the brethren is a well-spring of comfort and help that will make us all more highly prize our fraternal relationship in Christ Jesus.

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When Paul, the great Christian logician, says "wherefore," it is well for the world to pause and ponder well what follows. None other of these "wherefores" is more significant than when he said to our Corinthian brethren, "Wherefore, whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord." Hereafter even the most careless of us will see the necessity of approaching communion with clean hands and pure hearts.

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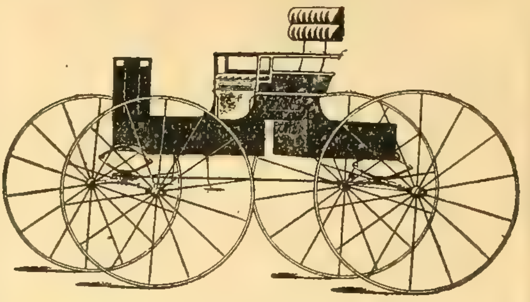
In view of the Savior's tender appeal to do this "in memory of me," it seems strange that Paul or any other preacher should feel obliged to exhort disciples against forsaking the assembling of themselves together about the broken loaf and the symbolic cup. We all need refreshing for the heavenly journey, and nowhere else does the heart naturally become so receptive of grace. Carelessness with reference to the invitation to this earthly communion will greatly imperil our presence at the heavenly banquet.

TWO YEARS TEST



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The presumption of satan goes beyond all belief. Even to that hour of heart to heart communion between Jesus and his apostles, which we would expect all alien and sinful spirits to flee as unclean night birds would the brilliant festal hall, he comes in the person of apostate Judas and leaves baleful shadows cast by himself. Let us not hope for exemption therefore. Guard well thy thoughts or even into the home circle and sanctuary, yea, to the communion altar itself, he will follow to divert your thoughts from holiness and fill your heart with evil suggestions.

* * *

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## *Christian Endeavor*

**By GEO. L. SNIVELY**

*May 20, 1906.*

### ELIJAH AND JOHN THE BAPTIST. —Luke 1:14-17; 1 Kings 18:30-39.

DAILY READINGS.

| | | |
|---|---|---|
| M. | Fearless of Consequences. | 1 Kings 17:1-7. |
| T. | Learning God's Way. | 1 Kings 19:7-12. |
| W. | The Coming of John. | Mal. 4:1-6. |
| T. | For Conscience's Sake. | Matt. 14:1-12. |
| F. | Suffering for Righteousness. | 1 Peter 3:11-17. |
| S. | Satan's Overthrow. | Luke 10:17-20. |
| S. | Topic. | |

Not all who drink no wine are great as the world counts greatness, but they are not so inconsequential as they would be if their natural weakness were supplemented by this cultivated depravity.

It is not necessary that we wear coarse garb or flee into the desert to prepare for our Christian ministry, but greater personal seriousness, self-denial and austerity of thought and manner and a grimmer zeal for righteousness will wonderfully increase our prophetic effectiveness.

In studying these strong characters, if rightly interpreted, we may get help even from their weaknesses. When we see Elijah under the juniper tree longing for death, we need not consider ourselves as apostate beyond hope of redemption, if overcome temporarily by feelings of discouragement such as depressed the brave old prophet. The unpardonable apostasy would consist in remaining in the shade of the tree instead of going forth and anointing kings and prophets unto God as he did.

Elijah never would have denounced Ahab's confiscation of Naboth's vineyard had he not first overcome propensities toward wicked indulgencies on his own part. Intemperance of any kind would not only have imparted to him a moral cowardice rendering him incapable of so nobly performing the prophetic office, but would have deprived him of that physical vitality absolutely essential to his splendid career. Fate at once begins to write Ichabod over every indulgent's brow, no matter how great his genius.

Elijah the prophet and John the immerser will always be conspicuous among the world's greatest reformers, no matter how large or small we draw the circle of fame. Men may be endowed with many attributes of greatness and yet be of little value to society because their powers are all unused. These men were not only greatly endowed but were magnificent in action. Study their biographies closely as you may, there will be discovered no traces of self-seeking. They sought God's glory and to make men worthy sons of God, and in doing this became as gods among men.

Maxim Gorky, the Russian patriot and revolutionist, recently came to our shores in the interests of his oppressed countrymen and received a popular ovation predicting splendid success for his mission. Soon, however, it was discovered he himself was as impure as his government was corrupt and all his overtures were immediately repudiated by that class of Americans who could be of help to him in the liberation of Russia. Elijah and John were as pure as the reformations they sought. We need never expect to be taken seriously as reformers until we can ourselves stand forth pure in the sight of men and also of God.

These prophet heroes became great by accounting themselves as nothing but instruments for the accomplishment of divine purposes, and their hearts were so set on the results that it mattered little to them whether a certain process involved the destruction of the instruments or whether they should be used again. Not otherwise can we account for Elijah's maledictions on the priests of Baal, and John's personal rebuke to the iniquitous and despotic Herod. They assumed responsibility for doing God's will and committed to him responsibility for themselves and their work, and all was well.

❋ ❋

PICTURE OF WAR ENGINE "GENERAL."

A beautiful colored picture, 18x25 inches, of the historic old engine "General," which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the Nashville, Chattanooga & St. Louis Ry.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. Danley, Gen'l Pass. Agent, Nashville, Tenn.

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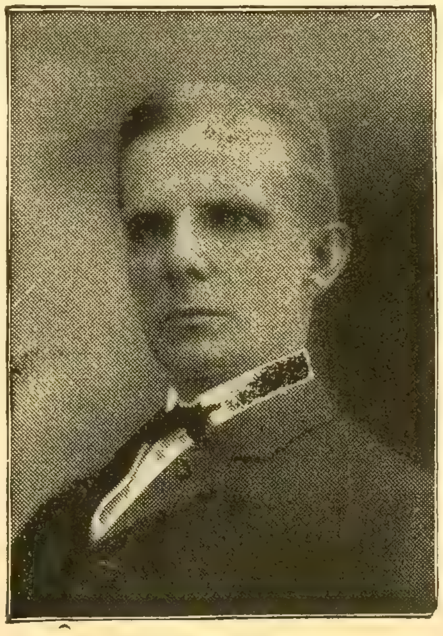

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# People's Forum

## “Theory vs. Practice,” etc.

Please allow me a brief reply to a review of an article of mine in your issue of April 5.

1. “But he [myself] seems to regret that the subject of federation has come up for discussion at all, and calls it a bone of contention which has been thrust upon us.” I plead guilty to this regret, and will give some of my reasons for it.

(a) I regret it because it *is* a “bone of contention.” None of us can be deaf to the protests going up from the churches on the subject. And if matters are not changed these protests will be greatly increased and incalculable injury will be done. Only a few days ago one of the best churches in our state, led by a man famous for his missionary liberality, published an open letter, calling on a missionary secretary to speak out on this subject in order that they might decide as to whether to send in their annual offering. And there are many churches in sympathy with this one. Shall we smother this fire? or will we fan it into a mighty flame? We can do either, and heaven help us to smother it.

(b) I regret it because the religious world is not ready for it. The “Baptist Standard” is one of the strongest papers in the south, and may be regarded as a fair expression of the sentiment of that people, who have 200,000 members in Texas alone. In a recent issue the editor, speaking of a paper from a Baptist preacher which he was publishing, called it “that splendid address.” That you may appreciate it, let me give you a sample: “Once more the Baptist spirit is widely separated from the Campbellite spirit. For, while one is the spirit of evangelism, the other is the spirit of proselytism; the one a spirit of liberty and tolerance, the other a spirit of sectarian strife in the name of union; the one a spirit of loyalty to the holy Scriptures, and to the person and regenerating agency of the Holy Spirit, the other a spirit of loyalty to the influence of the Spirit in the Word of God; the one, consequently, is a spirit of inward spiritual realism, the other a spirit of outward, literal formalism; the one, also, is a spirit of simple symbolism, the other a spirit of hybridized sacramentalism.” And this “splendid address,” in order that it may have a wider and more permanent influence, is to be published in tract form. And Addison Clark, who would not be regarded as an extremist against federation, speaking of this paper, says: “Just about the time my ‘federation’ feathers get full and glossy, and my wings of Christian union are spread for an ethereal flight, plump I come down from some sectarian gun. Pshaw!”

Another example: During our late union meeting conducted by Dr. Chapman, Bro. H. O. Breeden was one of the evangelists. But the meeting had been in progress only a few days when two of the strongest churches in his district (Methodist and Baptist) deserted him, and he would have been sacrificed on the altar of sectarian prejudice and sent home in disgrace but for a vigorous protest on my part. Think for a moment of the meaning of this incident. The trouble was not that Breeden was a poor preacher, for he is a prince among preachers. Neither was it that he abused his privilege and preached his own peculiar doctrine. The sole, but sufficient, cause was that he was what they called a “Campbellite.” Would it not be interesting to see Brother Garrison and other ardent federationists attempt to embrace men like these?

(c) I regret it because federation when applied seems to be a failure. The Oregon incident is familiar to your readers and needs not to be emphasized. But here is a case with which your readers are not so familiar. S. R. Hawkins is one of our true men. He lives in the Indian Territory. Recently he went into a town of 1,200 population and found about 20 of our people. And when he would organize a church he was told that the town, except the Baptists, had federated, and there was no room for a *Christian* church. Such incidents show us federation in the concrete, and the “common people” will never accept a tree which bears such fruit; and the sooner we recognize this fact, the better for us all and for the cause of our Master.

(d) But I regret it mainly because it seems to be a surrender of our plea. Allow me to quote from my former article. “The work of the Campbells and their colaborers, the most remarkable chapter in the history of the religious world for a hundred years, if not for nineteen hundred, was born in a protest against denominationalism, and it has grown into its present splendid proportions by loyalty to this protest. If this protest was right then, it is right now; therefore, any movement looking to the perpetuation of denominationalism is wrong; and since federation, to many of us, looks in that direction, it must be condemned.”

I suppose that even Brother Garrison will not assail this statement except in so far as it claims that federation tends to promote denominationalism. He will admit that but for the divided state of Christendom this restoration movement would not have been. Neither will be deny that our wonderful growth is the result of loyalty to this protest. The men who have stood out boldly on this line have been our most successful men. Their plea for the restoration of primitive Christianity has made us what we are. It was this plea which leveled the mountains and lifted the valleys so that our progress has been the wonder of the world. This masterly plea, if I mistake not, won Brother Garrison from denominationalism, as it won the writer, and thousands upon thousands of others. When men like Campbell, Scott, Stone, Smith, Franklin, Errett, Lard, etc., made it, it was almost irresistible. It was fair as the sun, clear as the moon and terrible as an army with banners. And the same thing is true to-day. The men who lovingly and loyally preach it are our most successful men. Take Charles Reign Scoville, for example, and you will find that his phenomenal victories are the result of the old-time preaching. He stands four-square on the platform of the fathers and apostles.

But Brother Garrison will deny that his position is a surrender of this plea. I would call his attention to a private letter, unsolicited, from one of our strongest and best men, one whose name is familiar to the readers of The Christian-Evangelist: “Whatever may be the aim of Brother Garrison, etc., this one thing is true: the people understand it to mean a union of denominations, and practically surrendering our position. One of our preachers said a short time ago, ‘If I had never been immersed I would not be.’ And two of our sisters said to me just last week, ‘We must be ready to surrender much for the union of denominations. Let them hold to sprinkling and we to immersion.’ ” If this is not a surrender I am utterly unable to know the meaning of the word.

But it may be claimed that this letter is exceptional, and therefore not representative of the position as a whole. Let us then see the situation from another view point. Imagine a great battle to be fought by an army of 100,000 men. This army is placed in a strategic position by the commander and told to remain there. But in the course of the battle 90,000 materially change position, and to that extent weaken their power. But the conflict still rages with awful fury, and victory seems uncertain. What shall be done? Shall the 10,000 who stand like a stone wall in the position where the commander placed them, change? Or shall the 90,000 be brought back to the old position and rallied round the heroic band? To ask such a question is to answer it. Those who have lost position must return, and the army will again be united and victory made sure. Is not this the condition of the army of the Lord? Much of it has changed position, but a small part retains the original position. And the battle still goes on. What must be done? By all means bring back the wanderers and rally them round the brave little band which refuses to move.

2. “Brother Davis thinks that if we would ignore this action of our brethren seeking a closer unity, and betake ourselves to building up our own interests, the Lord would pour out an abundant blessing upon us! What the Lord wants, then, is not the union of all his people in loving co-operation, but just to see our own general interests thrive and prosper.” Brother Garrison is wide of the mark here. It is our business not to build up another denomination, but to so exemplify apostolic Christianity that all of God's people may be rallied again round the banner of Prince Jesus in “loving co-operation” as the one body, and not as a federation of denominations.

3. “Brother Davis' idea of federation as a trick for the perpetuation of denominationalism . . . is wholly unworthy of him. It is an idea suited to a narrow provincialist who has not read modern Christian literature nor mingled with the great denominational movements of our time.” I hope I may not be regarded as rude when I say that this spirit of arrogant condescension, this lofty air of patronizing, heard far too often from some of our teachers, is not at all pleasant to me. The fact that a man does not approve federation by no means proves him to be a “narrow provincialist,” and ignorant of the living religious questions of the day. This lofty pose of superiority may be pleasant to the poser, but it is anything but lovely to others. Let none of us make the mistake of Job's friend and conclude that wisdom will die with us. I as firmly believe that federation tends to the “perpetuation of denominationalism” as I believe that the Gospel is the power of God to salvation, and yet I am not ignorant of what is going on in the world on the question of Christian union. And so of a mighty multitude of others.

4. “And yet, after all this deprecating the evils of federation as a means of Christian union, Brother Davis is at present engaged in that very thing. He is co-operating with the churches of Dallas in a union meeting, but of course this is not local federation! If that is not equal to the conscientious brother who objected to his son having a ‘fiddle,’ but was reconciled on learning it was only a ‘violin,’ we are willing to discount our knowledge of logic.” It is sufficient reply to the above to say that a man who can not see the difference between federation and the union meeting referred to will necessarily have his knowledge of logic discounted. Has it not been a custom with us to engage in much union work along the lines of Sunday-school, Y. M. C. A., Y. P. S. C. E. and often in union meetings? If this is “local federation,” we have had it for years. Why, then, this great ado about it? The facts are, in spite of Brother Garrison's little witticism, the difference between the two is vital, and the people will not mistake the one for the other. Let us labor for the things that make for peace, and let us stand lovingly and immovably in the footprints of the fathers, and all will be well. M. M. Davis.

*Dallas, Texas.*

### REPLY TO BROTHER DAVIS.

1. We give place to Brother Davis' article, not because it offers anything new on the subject it discusses, but because we like Brother Davis, and we want to extend the utmost courtesy to brethren who are opposed to the view which The Christian-Evangelist represents. A few brief comments will suffice:

(a) We regret Brother Davis' reference to the publication of an open letter from a church calling on a missionary secretary to express his opinion on this question before deciding on an annual offering, without the most unmistakable disapproval of such an unwise course. If our churches are to request the missionary secretaries to express their private opinions on all the questions that come up for discussion in order to ascertain whether they are to make an offering for the preaching of the Gospel, our missionary work would soon be at an end. We can not express too strongly our disapprobation of such a policy. We do not know the church nor the preacher referred to, but we are sure that the consensus of judgment in the brotherhood will condemn such a course as indicating a lack of proper understanding of the relation of missionary secretaries to the societies which they represent. The societies are *the brethren who co-operate in missionary work*, and no secretary has any authority to make any decision for them on these questions.

(b) The excerpt quoted from the “Southern Baptist” paper is a very strong reason why our churches should come into closer relation that they may understand each other better. Sectarian narrowness and honest misconceptions of each other are among the strongest arguments for a closer co-operation. Again, Brother Davis furnishes another argument showing the benefits of co-operation in his effective protest against the desertion of Brother Breeden. Had Brother Davis been on the outside, instead of the inside of this co-operation, his protest would have availed nothing. Being on the inside and a minister having the respect of the religious people of the city, his voice was heard, and Brother Breeden was heard. Strange how, when the mouths of prophets are opened to prophesy against federation, they prophesy in favor of it!

(c) Yes, “the Oregon incident” is familiar to most of our readers, but it does not seem to be familiar to Brother Davis, else he would know that in harmony with the advice of The Christian-Evangelist the basis of federation proposed in Oregon was rejected, and that the general secretary endorsed our criticism of it, as in conflict with the New York basis. As to the incident mentioned by Brother Hawkins in the Indian Territory, Brother Davis is referred to our comment thereon in The Christian-Evangelist, April 19, page 502.

(d) Brother Davis quotes his former remarks to the effect that federation means “the surrender of our plea.” He gives no reason for it, however, and the facts are all against him. What is the use of continuing to repeat a statement that has not a scintilla of proof, and which is positively denied by every friend of the federation movement? We are in favor of the co-operation proposed by federation because we believe it is *demanded* by the principles of our plea, and so do all those among us who favor it. Brother Davis' idea that our co-operation involves the surrender “of the old-time preaching,” that is, the preaching of the plain, simple Gospel of Christ, is a strange misconception, not only of federation but of his brethren who favor it. Being a man of “light and leading,” Brother Davis ought to be helping to remove some of these misconceptions to which he refers, for they are absolutely unfounded, and are doing very much, just now, to hinder our progress at an important point in our history. What, in the name of reason, does the remark of some sister about sprinkling for baptism, have to do with the question of federation? It is amazing that Brother Davis would use such arguments.

Brother Davis' illustration about the army does not *illustrate*. Is it proposed by anybody that we surrender our position and take the denominational position and endorse their errors? Notice the misconception that underlies every argument against federation. Yes, this plea for Christian union won the Editor of this paper from denominationalism, and that is why we should like to bring it to bear upon thousands of others by coming into closer touch with them.

2. The point is, do we “exemplify apostolic Christianity” better by standing aloof from those who do not agree with us, and denouncing them as sects unfit to associate with us, or by co-operating with them to the extent that we can do so without compromising our principles, with the view of advancing the kingdom of God and promoting a closer unity? Let any unbiased mind answer that question for himself.

3. We said that the “idea that federation is a ‘trick’ for the perpetuation of denominationalism” is wholly unworthy of Brother Davis. We are sorry that he regards this as the “spirit of arrogant condescension,” etc. If we had said that this absurd idea was just like Brother Davis, and worthy of him, we might have been justly accused of “arrogant condescension” and even of rudeness; but our regard for Brother Davis did not permit us to do that. We insist that the idea is entirely *un*worthy of Brother Davis and is *un*like him. Brother Davis would not charge the churches of his own city with perpetrating a “trick” of that kind. Why should he make this serious

(Continued on page 598.)

# The Home Department

## The Bronze Vase.

BY J. BRECKENRIDGE ELLIS.

**Synopsis of Preceding Chapters.**

[Mrs. Revore, mother of the twins, Raymund and Rhoda, when dying, tells them that there is a secret which may or may not have great influence upon their later lives. The secret is in a letter which is in a tin box in the bank of the town. The box is to be opened and the letter read only if either of the twins makes the other very unhappy. The mother dies, and Raymund and Rhoda are left to the mercy of strangers, their mother's half-brother in St. Louis having failed to answer repeated letters from Mrs. Revore. Rhoda has a visit from a mysterious man named Boggs, who claims to have been sent by Mrs. Revore's half-brother to find out whether the children know anything of a bronze vase. After much delay it is decided to send Rhoda to an orphan home, and Raymund to Mr. Omer's farm.]

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### PART II.

### CHAPTER IV.

Several days passed by before Raymund again saw Nelsie Loraine, save as a fleeting form. Of course, she drove to town in the carriage almost every day, but there was just a glimpse of the lovely face granted the boy as it flashed up the broad driveway. Almost at once the carriage would go into eclipse under the cochere, and that would be the last of her. He wondered if she had forgotten him. Somehow, since his little conversation with her, it had been harder at night to fix his mind on his studies; and strive as he might against his awakened sensibilities, he was inclined to get at a little distance from Tom and Fred, when they came in heavily at night, their shirts dark-stained with perspiration. It was as if the girl's refinement had emphasized Raymund's humble surroundings. The boy was resolute, however, in his adherence to establish principles. He exerted himself to the utmost in entertaining Baby in such a way that work of different kinds might be combined with sport. They made a splendid game of burning the last trash of the backyard, and while Baby enjoyed the bonfire, Raymund mended the wheelborrow and painted it with some of the bright red paint that had been left over from painting the Hands' House. The house had been painted white with red trimmings, since these were the only colors at Raymund's disposal. The youth had found a quantity of wire-fencing which had been cast aside because it was bent and twisted and tangled with a snarled mass of barbwire. It was apparently in a hopeless condition, but, like most apparently hopeless conditions, its hopelessness was only in its appearance. Raymund set himself the task of extricating the barbwire from the other, and having convinced Baby that it would be fun to watch him do it, Baby was content to sit for a long time each day, Houndpup partly in his arms and partly lapping over upon the ground—it was immaterial to Baby which end of Houndpup hung downward—while the work went on. And at last the closely woven wire net was freed from the rusty barbwire. The next step was to straighten out the wire, and the next to find discarded palings which had been rejected from the garden fence. These Raymund painted red, and, having spliced them, he stood them in the ground at regular intervals, across the Hands' yard, not far from the back door. To these uprights he fastened the wire screen, and though it rather complained of needing a wire stretcher, it looked well enough.

"Now, Mr. Chickens!" cried Raymund who, in his exultation, was not disposed to make a distinction of sex, "I'd like to see you ever come into our house again!" So the chicken yard was duly opened with befitting ceremonies, much to Baby's delight. Of course, the chickens could roam at will from the rear of their yard, and even extend their journeys to the distant pond, and by all means to the neighboring barn lot. But with a little judicious "shoo"-ing and clod-throwing, they were kept out of the front yard. The stool washpan and other unsightly objects were taken from the front porch—Raymund had felt it no use to make this change as long as the chickens had the keys of the house, so to speak—and his improvements made a decided advance.

"I reckon," Tom remarked to Fred as they came home that evening to find the chicken yard completed and the woodbox gone from the front porch, "Raymund will be expecting us to go around to the back door, now, when we come home!"

"I reckon," said Fred in his high, thin voice, "we'd best take off our boots before we venture in, hadn't we, Tom?" And to show that his words were meant in pleasantry, he slowly moved his large ears back and forth several times. Raymund had tried to do that, but couldn't.

"No," said Raymund, "this is our house, and I don't care how nice we make it, it can't ever be too nice for *us*."

The three-year-old boy came from around the house, caught sight of Tom and, with a shout, charged at his father crying, "Horse! Horse!" Tom immediately went down on all fours, although a moment before he had fancied himself rather stiff. "Well," panted Tom, "I guess nothin' can't be too nice for Baby. I'm givin' him *my* flesh and bones; so go ahead, Raymund!"

A few days later Raymund stood in his chicken yard, holding Baby by the hand and watching two cocks which, since the erection of the fence and the necessarily closer confinement, had apparently formed the resolve to kill each other, and die with locked spurs. Raymund had just parted the fowls who stood ruffling their necks at each other, and pecking the ground to show what they would like to do for each other. Then, before he knew that anybody was coming, a voice called him. And there stood Nelsie Loraine just outside the wire-fence. She looked very bright, and dainty, and seemed so far above chickens and wire-fences that Raymund blushed deeply. But, though he could not prevent the blush, he could keep from saying anything to show he was ashamed of his labors. So he remarked, "Good-evening, Nelsie Loraine; I didn't hear you."

"I have been watching you a good while," said Nelsie Loraine, laughing. "It was so funny, the way they flopped up in the air and kicked at each other! I like to see them fight. But I reckon," she added mischievously, "you think of them as you do of Tom and Fred, and you are afraid they will not be happy at home, when they go to their families all covered with blood. I came to say mamma has agreed for you to study Latin and French under my governess—"

"Oh, oh!" cried Raymund in an ecstasy.

Nelsie Loraine laughed again. "I think it's just dreadful to have to go to studying!" she said. "It's perfectly funny to see how you like it! And mamma said I could come to your birthday party Christmas Eve, and you can come to mine, Christmas. We had to work with her a long time, papa and me both; we had to work mighty hard, but we pulled her through—"

"You mean she has been sick?" asked Raymund, somewhat confused.

"Yes," cried Nelsie Loraine, laughing more than ever, "that's just what I meant. But she's well now; she's all right. I'll let you know just what hour to come. Now I must run back, for mamma told me not to stay a minute, and she meant it. She hardly ever means it when she says '*not*' to me. I've brought you something. What will you give me for it? I know it is something you want very much!"

"Oh!" cried Raymund, noticing that she held one hand behind her, "it is a letter from Rhoda!"

"That is just what it is!" said Nelsie Loraine, giving it to him. "Now, oughtn't you to do something real nice for me?"

"I ought, yes. And I will."

"All right," returned the girl. "Now, remember, the first time I ask a favor of you, you are to do what I ask!"

"I will, indeed I will!" returned Raymund, so impatient to open the letter that he could hardly wait.

Nelsie Loraine danced merrily away and Raymund tore open the envelope. Then it occurred to him that a chicken yard was not a nice enough place in which to read a letter from Rhoda. He went to his cottonwood tree where he had first formed Nelsie Loraine's acquaintance, and having induced Baby to remain as an arbiter of peace between the fighting cocks, he read:

"My darling, darling, darling Ray,
Although we two are far apart,
I can each morning see your face
By looking in my heart.

And each evening, too, and all the time, only that wouldn't do in the rhyme. The poetry just flashed into my mind somehow. I was standing at one of the windows watching the street cars and thinking about our old home, and about mother, how patient she was, and then that I had nobody left in the world to love me but my brother, and I seemed to see your face right in the air between me and the city street. So I know I was looking in my heart. I love to make poetry. You know that, don't you, Ray? But it seems that since I came here, I make it more than ever. I don't try hard, it comes, somehow. They are very kind to me here. The orphan home is just *crowded*, oh, so crowded, with orphans!

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Some have lost a mother, and the father is trying to earn enough to take them to keep, after awhile. Some have a mother who takes in washing or does housework, or *anything*, to lay something by; but most are whole orphans like us. Every once in a while some one comes, and goes all over the place, and looks at everybody, and selects a little child. And sometimes the poor child is actually sorry to leave us! But we who are left here know how lucky it is. I am able to be of help here. Once a kind gentleman, who must be pretty well off, for he came in his own carriage, patted me on the shoulder and told me to be a brave girl. And the matron told me afterward that he said he would have taken me to adopt only I am so old he is afraid to risk it, not knowing just what I am, you know. That is the trouble with me. I am too old. But I feel *so* young! The other day I got to thinking and then I wrote this down:

> "The orphan home is crowded,
> There is no room for more,
> And every night some little one
> Is turned outside the door;
> But, for the hundred children
> In orphan homes to-night,
> Thank God ten thousand thousand
> In their parents' love delight.

Of course we don't turn away an orphan *every* night, but we do every once in a while. Your letters are just so *dear*, I can *never* have enough of them, but I am afraid you have spent that quarter Mr. Merlin Aggency gave you for stamps. You mustn't use *all* your money, writing *to me*. But I do *love* to hear from you. I will not write a long letter, this time. Good-bye. I am your own, *own* Rhoda."

(TO BE CONTINUED.)

❖ ❖

### The Winter Sleepers.

There are some kinds of animals that hide away in the winter, that are not wholly asleep all the time. The blood moves a little, and once in a while they take a breath. If the weather is mild at all, they wake up enough to eat.

Now, isn't it curious they know all this beforehand? Such animals always lay up something to eat, just by their side, when they go into their winter sleeping-places. But those that do not wake up never lay up any food, for it would not be used if they did.

The little field-mouse lays up nuts and grain. It eats some when it is partly awake on a warm day. The bat does not need to do this, for the same warmth that wakes him wakes all the insects on which he feeds. He catches some, and then eats. When he is going to sleep again, he hangs himself up by his hind claws. The woodchuck, a kind of marmot, does not wake; yet he lays up dried grass near his hole. What is it for, do you think? On purpose to have it ready the first moment he wakes in the spring. Then he can eat and be strong before he comes out of his hole. —*Selected.*

❖ ❖

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### The Elevator Boy.

There was a lean, freckled-faced boy who a year or two ago ran up and down in an old shackly office building in Philadelphia. I often went up in it, but certainly I never suspected "Billy" of noble quality which raised him above other boys, high as was Saul among his brethren.

But one day the old house began to shudder and groan to its foundations, and then one outer wall after another fell amid shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up there yet," said Billy, stolidly, and he went on up to the top, facing a horrible death each minute, and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with three figures on it. As it touched the ground the whole building fell with a crash. The women and the boy came out on the street unhurt, and a roar of triumph rose from the mob. Scores had been saved by the fidelity of the heroic elevator boy.

But it was 6 o'clock, and Billy slipped quietly away in the dusk and went home to his supper. For your real hero does not care to remain for the shouts and clapping of hands.—*The Interior.*

❖ ❖

### Anna's Feud.

"No, I'll never speak to her again!" and little Anna, sobbing bitterly, threw herself into her mother's lap.

"But, my dear," said her mother, "what could Mabelle have done to make you so angry with her?"

Anna dried her tears long enough to explain that Mabelle had laughed at her when she misspelled a word in school that day. "And, mamma, I'll never love her again, and we're going to have a feud."

"A what?" asked grandpa, who had just come into the room.

"A feud," said Anna.

"Well, what do you know of feuds, I'd like to know, young lady?"

"Well, it's when you never speak to each other as long as you live, for Harold told me so, and he knows; so I'm going to have a feud with Mabelle."

"Oh, you will be over your quarrel and as thick as honey inside of an hour."

"Oh, no, grandpa; it's a feud, and I'll never make up!" and Anna shook her little head, quite determined never to speak to her playmate again.

It was such a consolation to walk on the other side of the street and steal a sly glance at Mabelle, and see that she was all alone. Twice did Anna go to school and return in this manner, and then, somehow, a little lonesome feeling would creep in her heart every time she saw Mabelle, and wondered if she were lonesome, too. But still it was a feud, and she could not speak, and she was sure the lonesome feeling would go away. But instead of going away it grew bigger, and little Anna's head came lower and lower.

One night as the children gathered around grandpa for their bedtime story, he said: "What day is to-morrow, my dears?"

"Why, it's May day, grandpa," answered Harold.

"Yes, it's May day, and I'm going to tell you of the May days we had when I was a boy."

Anna listened to every word, and when the story was finished she sat for a long time, thinking.

The next day Anna was up bright and early, and at breakfast time a big bunch of violets was hung on Mabelle's door. A little later grandpa saw two little girls run arm in arm to the old apple tree, and heard their merry laugh as they gathered the violets that grew under it. He smiled as he turned away from the window. Anna's feud was ended.—*Jeannette D. Jackson, in Western Christian Advocate.*

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## Sympathetic.

Whenever I start out to walk, our dog he seems to know,
And runs along ahead of me to show he's coming, too;
And when there is a reason why he really musn't go,
The hollering "Go Home" to him is awful hard to do.

He wags his tail and jumps around, and seems as if he said:
"I guess you didn't mean it, you were only jokin' then!"
But when he sees I'm serious, he kinder droops his head,
Or looks up at me sorrowful, an' looks away again.

And then at last he minds me, if I keep an angry tone,
It's awful hard to do it, but I try with all my might;
And sometimes when I look around I see him all alone
A-watchin' me and watchin' me until I'm out of sight.

You see, I know just how it is, 'cause some days when I find
My brother's got to hurry off with bigger boys to play,
And when he says I mustn't go and tag along behind,
He leaves me sittin' somewhere and a-feelin' just that way!

—*Burges Johnson, in Rhymes of Little Boys.*

* *

## Notes Gathered in the City Desolate.

### Incidents of real Life that occurred during and after the Shake and Fire.

San Francisco, April 28, 1906.

If you ask one of the survivors to describe the sensation of being earthquaked he will tell you that there is nothing in the language we speak, or any other language, that is adequate to convey any idea of the experience. A friend of mine who was sleeping in one of the big hotels when the quake came tried to tell me about it.

"I awoke, thoroughly frightened, and my first thought was that I had had a dream," he said. "For a moment I imagined I was still dreaming. The bed was rolling and tossing and the walls were moving. I did not think of an earthquake on the instant. Then I looked at the windows. What I saw frightened me cold—the window frame was bending and snapping like an Indian's bow. The cracking, crunching noise made by the woodwork and walls was hideous. It dawned on me very suddenly that we were having an earthquake. The worst 'movement' lasted about 28 seconds. It seemed as many minutes—and then some. The suspense, the awful suspense of waiting for the upheave that would finish the job and send us all to the cellar, was what took my breath. I was sure it was coming, and I waited for it—but it didn't come. I lay in bed a minute or more, then got up and looked out. I couldn't see anything, and as I had retired very late and needed sleep, I crawled back into bed. I must have been pretty well tired out for I dozed away until after nine o'clock. Occasionally I would hear a booming noise, which I either dreamed or imagined was thunder. Finally an unusually loud explosion awakened me and I looked out and saw the fire. It was dynamite I had heard. I dressed in two minutes and was down on the street in another two. The fire was not near enough to cause apprehension at our hotel. The people did not seem to think that it would go on unchecked. They were accustomed to seeing fires extinguished, and as there was no very strong wind they had no notion that it would get beyond control. I went over to the St. Francis hotel. Folks were sitting around in the lobby, apparently not thinking that the fire would reach that part of town. It was burning south of Market street, below the Palace hotel, and quite a distance from Union Square, where the St. Francis is located. I talked to the clerk about the earthquake. He said it hadn't hurt the St. Francis. 'Everything here is as snug as a bug in a rug,' is the way he put it. When I went out I heard more explosions, and it looked as if the fire were spreading. I walked over to my hotel and we discussed the situation, concluding that we were in no danger. I strolled around, looking at the damage done by the quake, ate lunch and strolled some more. In the evening, after dinner, a group of us at the hotel exchanged experiences, still with no thought of danger. We could see the fire spreading but it wasn't until about nine o'clock that the clerk told us we had better get ready to move, if it became necessary. The wind veered around and the next thing we knew the building on the corner was on fire. My trunk weighed 180 pounds, and I had a valise and two overcoats. I got them out on the sidewallk. It began to get pretty warm. I couldn't find a wagon, and I realized all in an instant that the situation was serious. No one seemed to foresee the extent of the disaster. There I had all day in which to get away, but I did not think for a moment that I would sleep any place but in that same hotel that night. I scurried around and got a rope and tied it to the handle of my trunk. I saw people in the glare of the fire dragging all sorts of things up the street. They were all heading for the west side and I pulled that 180-pound trunk and kept up with the procession. We thought of course that the hills would afford protection—the steepest hills I know anything about—so we took to the hills. It didn't seem any time until the fire was coming for us. People came in droves now, women carrying babies, men lugging or pulling trunks and valises, children with their toys and little express wagons—all stopping to

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look back occasionally at the mad fire that was fast spreading out across the entire city. I tugged at my trunk all that night. At 6 the next morning I was at Van Ness avenue, so tired I couldn't stand up. I found a soft spot on the asphalt pavement and slept thirty minutes. I awoke to find the fire gaining rapidly and I started up the hill, determined to get that 180-pound trunk to safety. On a very steep grade I would carry my coats and valise and leave them at the top of the hill and go back for the trunk. At 6 that evening I stopped in front of a fine house. The owner was leaving it. His family had fled and he was going to join them. He asked me if I wanted to stay there that night, and I was glad to accept his invitation. I had reached my limit, and I felt that the fire was about in the same fix. I turned in and slept in a snowy white bed. When I got up in the morning I found water in the pipes and I had a bath that I shall never forget. It was almost too good to be true. I had gotten some canned goods from a grocery—the owner was deserting it and was giving away his goods—so there was nothing lacking excepting a cup of coffee."

⁂

The foregoing is only an ordinary experience. There is nothing tragic in it, but it serves to illustrate how slow came the realization of danger. To some all the warnings came too late. One young man spent the day looking at the sights down town and when he started home he found that the flames had beat him to it. He was one of many.

⁂

People are seldom called upon to determine quickly what they consider the most precious or valuable of their possessions, but the residents of the burned district had to make the decision in haste. Their selections appeared in the motley procession that fled from the fire the first night. One woman carried two bird cages, each containing a canary. She did not have another thing excepting the clothes on her back. Evidently it did not occur to her that one cage could accommodate both birds. Another woman carried three little dogs in her arms. They made a load for her. If she had started with anything in addition to the dogs she had given it up to be able to carry her pets. At every camp of refugees the family dog was a feature of the salvage. Women with children, of course, had no time for dogs. But when there were no children doggie or birdie semed to be "it."

⁂

There is nothing left of Chinatown but tottering walls and an assortment of very bad smells. The impression prevails that a hundred or more Chinese lie buried under the debris in this famous district. The smells that emanate from the piles of brick seem to bear out this impression, only the odors speak of thousands rather than hundreds. Millions of dollars worth of fancy imported Chinese goods were stored in the big wholesale and retail houses in Chinatown. I walked over from the postoffice with a Celestial who had managed two stores. He had a fat bundle of mail from Hong Kong. I asked him how he came out of the fire. "Two stores gone," he said. "Two hundred fifty thousand dollars all smoke." We went up on Nob Hill and surveyed the ruined city. The yellow-faced gentleman pointed to a blackened foundation across the street from the Fairmont hotel.

"That Stlanford place," he said. "Mister Stlanford, he gone dead long time. Mrs. Stlanford she gone dead last year. Stlanford house, now he gone dead, too."

The slant-eyed philosopher smiled at his brief sermon on the uncertainty of human life and the things made with human hands. He told me that the fire had turned more than 30,000 Chinese out of San Francisco. For several days after the destruction of their district not a Chinaman appeared on the scene. Souvenir seekers dug about in the ruins for cups and saucers and vases, which they carried off by the armful and pocketful—I saw two men fill a trunk with fine china and carry it away—but no Chinese came. About a week elapsed before John screwed up courage to return to his old haunts. He was a sorry sight—dirty and smoke-begrimed, looking thoroughly miserable.

Scores of dope fiends who had been accustomed to getting their "dreams" regularly in Chinatown were the most acute sufferers from the fire. Without their usual "pill" they were crazed to the point of desperation. The hospital corps found a number and tried to do something for them. They begged piteously for opium or morphine.

The destruction of old Chinatown removes one of the very picturesque sights of the continent. There is nothing else like it in America. To tourists it was ever a great attraction, and an excursion through the subterranean city, taking in the opium dens, was sufficiently spooky to be sought by every sightseer who came to Frisco. The Chinese are anxious to rebuild on the same site, but there is a disposition on the part of property owners and the authorities to remove them farther from the business center. No decision has been reached in the matter.

⁂

The blessing of breathing spots—parks

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Over 50,000 former residents of the State of Kentucky have accepted the invitation of the Louisville Commercial Club to its home-coming celebration to be held in Louisville, June 13-17, 1906. It will be the greatest gathering ever held in the state of Kentucky and $60,000 has already been subscribed for an entertainment fund. Wednesday, June 13, will be Reception and Welcome Day; Thursday, June 14, "Foster Day," in honor of Stephen Collins Foster, the author of "My Old Kentucky Home"; Friday. June 15th, Daniel Boone Day; Saturday, June 16, Greater Kentucky Day. For this event the

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and squares or plazas—in large cities has never been so fully appreciated as in San Francisco since the fire. The buildings around Union Square, in the heart of the city, got off better than those in any other part of the burned district. The square was a haven of refuge for hundreds of destitute persons. There is a plan on foot now to erect a temporary office building on this open spot. The Dewey column, which stands in the center, could be taken down and erected again after the square had served the purposes of the business community. At Jefferson Square many hundreds are sheltered in tents. The Alta Plaza, the Panhandle and Golden Gate Park are all homes of the homeless. It is not an unusual sight to see a piano in a tent—the only thing saved, in a number of instances, from comfortable homes. At Golden Gate Park a man who, with the help of neighbors, moved his piano two miles, entertained crowds with open air concerts.

◆

A heavy rain on the night of April 22 brought misery to many of the tent dwellers. A woman and her little girl, clad in the thinnest of cotton garments and barefooted, walked in from Golden Gate Park to Devisadero street—nearly two miles. They were numb with cold. Any one who has experienced the chill of an April night in San Francisco needs not be told of the suffering experienced by the people who are sleeping in the parks.

◆

Twenty-five babies were born in Golden Gate Park the first night after the fire started and eighteen the second night. Some of the mothers did not have the attention of either nurses or physicians. Maternity hospitals were established at several points in the parks and throughout the city, before the end of the week, and the best of care is now being taken of the unfortunates.

◆

A phenomenon of the earthquake is found in its effect on the buildings in Golden Gate Park. The keeper's house and restaurant building at the children's playground, a rather heavy, though small, structure built of red sandstone, was wrecked, while the big conservatory near it, made of glass and metal, suffered very little damage. Perhaps the conservatory construction was more flexible. Nevertheless to see a glass structure undamaged, and a stone building shattered impresses one with the thought that "you never can tell."

◆

On Mission street, standing out alone and unscathed, is the new six-story building of the California Casket Company. It had not yet been occupied, but a few weeks will see it completed. This is the only building in the district, excepting the new postoffice, that escaped destruction.

◆

Ladies who affect blondined hair had a hard time in San Francisco. The dark hair had plenty of time to grow before a new supply of peroxide could be obtained, and this resulted in new styles of hair—brown and yellow, black and yellow, black and gold, brown and pink, etc. The earthquake served to tear the mask from a good many of the affectations and vanities of the people.

◆

During the first two days after the earthquake drunken men were a common sight in the lower part of the city. The soldiers seemed to have less patience with this class of cattle than with any of the other disturbers. A guard told me that in nearly every instance of shooting which he witnessed the offender was unsteady on his feet. So much for "booze." To-day you can not buy a drink in San Francisco or any of the cities across the bay. Closing the saloons is one means of preserving order.

◆

No lights are permitted in houses in the city after 10 p. m. Candles have furnished all illumination for domestic purposes since the quake. A private in Company E, Sixth United States Infantry, stationed on guard on O'Farrell street, detected a light in a house at midnight. He rapped and a fat man, with a short, wide beard, opened the door about six inches and asked what was wanted. "Put out that light," ordered the soldier. "No lights after 10 o'clock."

The fat man replied that he would put it out when he got ready, then tried to shut the door. But the soldier was too quick for him. He blocked the door with his gun, put his shoulder against it and entered the room. The occupant was reaching for a 41-calibre Colt's on the bed. "Biff!"—the soldier landed one on his jaw, and the fat man went down with a very dull thud. The soldier blew out the candle and left the fat man lying on the floor. Next morning it developed that the guard had slugged the Russian consul. But they all look alike in these times, and no Russian warships are expected to anchor off

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---

the Golden Gate as a result of this little incident.

✣

Funny placards are common nowadays in the city. On the door of room 61, Appraisers' building, the office of the adjuster of duties, this appears: "Please refrain from recital of hard luck stories and deeds of personal bravery. We've heard them all before."

✣

A street stove protected on three sides by boards to keep sparks from blowing about, was labeled: "Palace Hotel." In the Southern Pacific freight yards on the south side coal cars were impressed into service for living apartments. It was only necessary to board them over to make them habitable. The railroad yards are full of improvised shanties, most of them bearing the name and former address of the occupant. On one of these huts, traced with green chalk, is the following: "The Hooligan Family—Happy, Gus, Monty and Abe."

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# Holy Spirit

—By—

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✣

Childless couples who live in San Francisco should profit by the experience of their neighbors who have babies. The baby carriage was supreme in the flight from the burned district—not so much for the transportation of the baby as for the carrying of household treasures. The wife took the baby in her arms while the husband pushed the carriage, containing what both desired most to save. Silk dresses, table silver, fine china, and every imaginable article made up the loads that were pushed over the hills in baby carriages.

✣

During the first two nights the refugees camped in every conceivable spot. Even the cemeteries were welcome places of refuge. Several vaults were broken open to afford shelter from the cold and people who would have been superstitious under ordinary circumstances were glad to find rest beside the dead. Most of the monuments in the cemeteries withstood the shaking. The tall Dewey shaft in Union Square did not fall. It must have done some tall rocking, however, for a piece of the base was cracked off.

✣

Firewood was in demand for a day or two. Foragers brought in the remains of elegant and costly parlor sets, hard wood tables and even pieces of pianos, and these helped to make the camp fire blaze. Improvised barber shops may be found all over the western part of the city. Barbers are cutting beards that have never been so long before. I got shaved in a shop on Fillmore street, and the price was the same old 15 cents. The barber told me that the chair I sat in had done duty in the Philippines—I did not ask him whether as an instrument of torture in the hands of the Spaniards, but it certainly did not conform to the curves or angles of my anatomy. The two other chairs in the shop were examples of barber shop furniture in the '60's. The barber told me that they cost him $30 apiece. "Before the fire I could have bought them for $5," he said.

✣

The typewriter people say that fully 10,000 machines were destroyed by fire. New typewriters cost $100. This would mean the loss of $1,000,000 on typewriters alone. Thousands of miles of copper wire hang in tangles in the burned district. Much of it will be used again. The sight of it reminds me of the thousands of feet of pipe that was warped and twisted and ruined in the first Spindletop fires. Copper is worth money and the street railway and electric lighting companies will get all the salvage they can on their wire.

✣

The restaurants on the ferry boats of the Southern Pacific and Santa Fe, plying between the city and the towns across the bay, have been doing more business than ever before. Pork and beans and beef stew are the usual menu, and nothing that was served at the "Poodle Dog" or the Palace Hotel Cafe ever tasted as good as these homely dishes to the tired and hungry people who cross the bay from the city. The great American bean deserves special mention in connection with the San Francisco disaster. It has satisfied more pangs of hunger than any other one article of food. Long live the bean!

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✣

Workmen are getting $5 a day for wrecking the ruined buildings. Engines with drum hoists and cables are being used to pull down the standing walls. The use of dynamite has been discontinued.

✣

William R. Hearst suffered a personal loss of more than $1,000,000, through the destruction of his San Francisco newspaper, "The Examiner," and the Hearst building and other property in the down town district. Yet he has given more than $100,000 to the sufferers, and his relief trains from all parts of the country are arriving daily. He will spend $50,000 or $100,000 more if it is needed. Hearst relief camps, Hearst hospitals and Hearst agents administering to the wants of the stricken people are to be seen all over the city, and in Oakland across the bay. The press at large will hardly give him credit for all he has done in this hour of San Francisco's need because he is an editor and has political ambitions, but the people out here know the service he has rendered and appreciate it. Holland S. Reavis.

❋ ❋

### A Boy's Essay on Hornets.

A hornet is the smartest bug that flies anywhere. He comes when he pleases, and goes when he gets ready. One way a hornet shows his smartness is by attending to his own business and making everything who interferes with him wish they had done the same thing.

When a hornet stings a fellow he knows it, and never stops talking about it as long as his friends will listen to him. One day a hornet stung pa (my pa is a preacher) on the nose, and he did not do any pastoral visiting for a month without talking about that hornet.

Another way a hornet shows his smartness is by not procrastinating. If he has any business with you he will attend to it at once, and then leave you to think it over yourself. He don't do like the mosquito, who comes fooling around for half an hour singing, "Cousin, Cousin," and then when he has bled you all he can, dash away yelling, "No kin." A hornet never bleeds you; but if he sticks you, you will go off on a swell.

I don't know anything more about hornets, only that Josh Billings says: "A hornet is an inflamnible (Josh was a poor speller) buzzer, sudden in his impreshuns, and rather hasty in his conclusions, or end."—*Epworth Herald.*

THE
CHRISTIAN-
EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIII. No. 20.

ST. LOUIS, MAY 17, 1906.

## GOD IS NOT FAR!

God is not far from any one of us!
The wild flower by the wayside speaks His love;
Each singing bird brings tidings from above;
The bright sunlight His tenderness doth prove;
And men know not His voice!

God is not far from any one of us!
He speaks to us in every glad surprise;
His glory floods us from the noonday skies;
The stars declare His love when daylight dies;
Can men not hear His voice?

God is not far from any one of us!
He speaks unto our spirits morn and night;
To every soul that wills, He gives His light;
Each burdened heart He cheers, and gives His might
To those who hear His voice.

*—Thomas Curtis Clark.*

**The Christian-Evangelist**

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER, } Staff Correspondents.
W. DURBAN,

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## WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLIII. May 17, 1906 No. 20

# 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

## Centennial Propagandists.

I send you $1.50 for another year's subscription. You exhibit a noble Christian spirit in your paper.—Elias Ford.

You are doing fine work on The Christian-Evangelist, and will win—federation and all.—R. H. Ingram, minister.

The people here are much pleased with The Christian-Evangelist. In fact, how could it be otherwise?—O. L. Lyon, minister.

I want The Christian-Evangelist for I consider it by far the most desirable paper published in the interests of our church.—F. H. Barker.

I am sending $2 to apply to my Christian-Evangelist account. It is certainly the best paper in our brotherhood.—F. E. Mantle, minister, Hiram, O.

Enclosed find $1.50 for my Christian-Evangelist. I like its spirit.—J. P. Allison (minister), Cleveland, O.

I like the spirit and ability of The Christian-Evangelist. This field is pretty well occupied by other papers, but I hope to put some Christian-Evangelists in also.—C. F. Sanderson, minister.

Enclosed find $1.50 for our Christian-Evangelist. We would have it at twice the cost. It is my paper, and I intend to say and do what I can to increase its circulation.—M. L. Munn.

There should be a Christian paper in every Christian home. There is no higher expression of Christian journalism than The Christian-Evangelist, published in St. Louis.—*Chilicothe Constitution.*

My wife and I will do the best we can to get as many subscriptions as possible to what we consider the best paper on earth, and will help run the list up to the 100,000 by the designated time.—A. H. Bedford.

The symposium on federation is all right. It is uplifting and will cut out all kinds of yellow journalism which is to be deplored among us as a people of the New Testament doctrine. Yours for the 100,000.—J. C. McArthur.

I have especially enjoyed the Editor's Easy Chair. I consider The Christian-Evangelist the best paper of our brotherhood and my prayer is that the Editor may be spared many, many years to come—Mrs. Margaret D. Ludwich.

Have been here three months now as pastor and have had more than twenty additions. Several are yet to be baptized. The Christian-Evangelist did good work for us in killing all sectarian prejudice in the community.—Wallace M. Stuckey, minister.

I want to add that I am in fullest sympathy with The Christian-Evangelist in the present controversy it is having on the federation question, and I hope and believe that the views it represents will prevail among our brotherhood.—R. H. Bolton, minister.

When I find a church where The Christian-Evangelist is not known, have had the paper sent to some one and some times three or four of the members at my own expense, and I find that it is a good investment for the Cause.—N. Montgomery.

I wish you to continue the dear old Christian-Evangelist. I feel I could not get along without it, as I am not able to go to church any more, being 82 years of age, and having had a stroke of paralysis. The paper is so much company for me.—A. G. Hall.

I thoroughly agree with your attitude and am persuaded that it is the only hope of the disciples. Anything else, especially the spirit of the ———, dooms irretrievably our movement to a mere denomination with the worst sort of sectarian odium.—Charles H. Caton, minister, Terre Haute, Ind.

I wish all the saints in this town were readers exclusively of The Christian-Evangelist, then we would have more Christ lovers and servers, fewer fault finders and doubters. I love you for what you have done in the past, but love you more for what you are now doing.—C. B. Burks.

I like The Christian-Evangelist better all the time. I like its spirit. Keep sweet on the federation question. I take the ——— also, but I do not like the boycott spirit. I do not see how one can read the articles on federation of both papers without being struck with the difference in the spirit they breathe.—S. W. Elam, minister.

I am enthusiastically in favor of federation along the lines now being discussed, and will be glad to see close union with the Baptists. My interest in this is no doubt heightened by the fact that my father and mother are Baptists. However, I am in sympathy with the entire movement for federation.—J. W. Putnam, Northwestern University.

I want to commend you for the clear, liberal, representative paper you are getting out. I feel confident that it represents the more progressive and thoughtful membership of our churches. I always feel safe in handing it to those of other faiths, knowing that it will not misrepresent our great brotherhood.—D. N. Wetzel, minister.

I am as delighted with the course of The Christian-Evangelist in the controversy over federation as I was with the ———, under Isaac Errett, thirty-five or forty years ago, when the organ and missionary society were to be "cast out." I write many letters to the brethren—business and friendly—trying to relieve burdened minds about federation and a "disappearing brotherhood." How sectarian we may become opposing sectarianism!—J. F. Callahan, Noble, O.

Enclosed find $2 to apply to my Christian-Evangelist account. I am pleased with the paper, and do not wish to miss an issue. Success to its workers and Editors. I may not always agree with Brother Garrison, but there is no man whom I esteem more highly, and in my opinion he usually is on the right side of the great questions. Always count me one of your solid subscribers, and if I get a little delinquent remind me of it and I will pay up.—Morgan Morgans, evangelist.

This church is superlatively orthodox, but there are those who understand both the matter and spirit of our loved Christian-Evangelist. Husband and I, with some friends, very much enjoy its visits, and it is passed around every week. God bless Brother Garrison, with all the host of his sympathizers in the real union spirit of the twentieth century manifest in the paper. God is in it, and of course opposers will be vanquished. The sentiments of Brother Terrell, in the last number, are our sentiments.—Mrs. Angie B. Martin.

In the recent discussion concerning federation so often I have left a great desire to thank you and congratulate you upon the Christlike spirit you have maintained during the discussion. We are proud that the Editor of our favorite paper does not lose his temper over the unjust things that were said. How glad we are you do not say hard things, but close the discussion. Life is too short to spend our time in saying hard things about others. My father (J. P. Hieronymus) and I have followed your discussion closely.—Mrs. W. H. Kindred.

I can not lay claim to being one of the oldest subscribers of The Christian-Evangelist, but I have been reading it for the past ten years with increasing interest. Sometimes there have appeared things in it that did not exactly strike my fancy, but I did not quit the paper. I seldom sit down to the table without seeing some things which I do not particularly relish, but I do not stop eating on that account. Here is health, happiness, and length of days to The Christian-Evangelist. Long may she wave, but may she never waver.—J. Murray Taylor, Saginaw, Mich.

I have been a reader of The Christian-Evangelist for twenty years, and acknowledge my indebtedness to the Editor for the help it has been to me. In my judgment The Christian-Evangelist—whether that be a Christian journal or a Christian minister—is, and of right ought to be, infinitely above every method, means, or device that appeals to passion, prejudice, or a sect spirit. While I greatly admire the manner in which The Christian-Evangelist seeks to deal with difficult questions, I am even more pleased when unkind and unjust accusations are passed by in silence. I desire to go on record as among those who do not believe that Brother Garrison, after more than forty years of constant service in the interest of world-wide missions, Christian philanthropy, Christian education, and a pure Christian literature, has the remotest thought of surrendering our plea.—P. S. Olson, Ivanhoe, Minn.

# Current Events

**Carl Schurz.**

Another of the powerful factors in the making of the republic as it is to-day, in the person of Carl Schurz, the great revolutionist, soldier, editor, senator, cabinet officer and publicist, has just been canceled out of present-day activities by his summons to the real Fatherland, on May 14. Though German born and famous in his native land 60 years ago, history will rank him with the greatest of Americans. Fleeing from the disastrous ending of the German revolution of 1848, he came to America, determined amidst more favorable opportunities to strive for ideal government and a society most helpful to man. His first efforts were for the preservation of the republic itself, and during the civil war, through distinguished abilities, won the rank of major general. When peace was declared for many years he rendered faithful services to his adopted country as editor of the "Westliche Post," of this city, the most influential German newspaper west of the Alleghenies; he served six years as senator from Missouri, was in Hayes' cabinet and one of his most valued counselors. He moved easily from one to the other of the great political parties, but never from his patriotic and benevolent ideals.

Ex-President Cleveland, the Democrat, pays this fitting tribute to the Republican statesman, who first landed on our shores an impoverished revolutionary refugee:

> "I look upon the death of Mr. Schurz as a national affliction. Though he had reached a length of years, and though his activity had waned, he was still a power and strong influence in the life and sentiment of his countrymen. To those who prized high, disinterested patriotism, he continued to be an inspiring leader; to those who loved unflinching moral courage, he was a constant teacher, and to those who aspired to the highest ideals in civic life he was an unfailing guide. His example and lofty career are left to us to stimulate the young to virtuous emulation and to encourage all in right living. Such men can ill be spared, and what they leave to us should be carefully kept as a precious legacy."

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**Southern Baptists in Convention.**

The Baptists of the south have been in session during the past week at Chattanooga, Tenn. President E. W. Stephens, in his annual address at the opening of the convention, said that the past year had been the greatest in the history of the Baptists. He gave the following statistics:

> "The number of Baptists in the world is stated to be 6,000,000, of whom 5,000,000 are in America and 4,000,000 in the south. The number of white Baptists represented by this convention is nearly 2,000,000. The white Baptists of the south own $25,000,000 of church property and have $10,000,000 invested in education. There are 20,000 churches.
>
> "The contributions to missions and the increase in the value of church property are four times what they were 40 years ago and twice what they were 20 years ago. The receipts for missions during the past year, $315,000, were more than they were from 1850 to 1860. There are now 187 missionaries in the employ of the foreign board, over 700 in the employ of the home board and about 2,000 engaged in state, district and city mission work. The foreign mission work is in Japan, China, Mexico, Brazil, Argentine, Italy and Africa. The domestic mission work is all over the south and southwest.
>
> "There are in the south 103 institutions under the control of white Baptists. Of them 52 are universities and colleges and 51 academies and institutions. Twenty-nine are endowed in the total sum of $3,036,018. The total value of buildings and grounds and equipment is $6,660,443. Over 1,000 teachers and about 20,000 students attend these institutions."

The practical union of the Northern and Southern Baptists in May last, in St. Louis, has no doubt served to give a new impetus to Baptist progress.

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**Methodist Creed Revision.**

The Southern Methodist conference, now in session in Birmingham, Ala., after considerable discussion on the subject, has adopted a resolution providing for a special commission of five members, one of whom shall be a bishop, which will invite other branches of Methodism to unite with the southern church in the preparation of a new doctrinal statement, such as is called for in the twentieth century. This event marks a new step in the history of Methodism. It shows the restiveness under present creedal statements which characterizes, more or less, all religious bodies using such symbols as the basis of their denominational life. The resolution met with considerable opposition Bishop E. E. Hoss gave out the following statement in opposition to creed revision:

> "I am squarely opposed to the movement. In the first place, it is a movement that means dissension and not peace. In the second place, because it means bondage, and not liberty. There was no demand for it from any part of the church. The Methodist people everywhere were perfectly content and actively engaged in practical work in the extension of the kingdom of God. The prospect is that we shall now have an era of theological disputation that will arrest our other activities and set us by the ears with one another. This is not the worst of it. I am conscientiously opposed to placing any additional burdens of belief. We already have a number of articles setting forth the essential points in regard to which we are in agreement with the Protestant world. As to all other things, we have heretofore enjoyed the largest liberty of belief and utterance. Hereafter, if the present movement goes on, we shall be shut up within the limits of a fresh statement. It is my fixed belief that evil, and evil only, will be the result."

This objection of Bishop Hoss is not without force, but, after all, if these creeds are to be taken seriously as expressing just what the churches advocating them believe revision can not be waived aside on the ground that it is likely to produce "an era of theological disputation." The revision of human creeds is bound to go on as long as human mind remains free to think and the world contiues to progress in light and knowledge.

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**Boycotting the Revival.**

Bishop McCabe and other leaders of the Methodist Church have planned for a world-wide religious revival which is about to begin in Chicago. The labor union has sent a circular to the Methodist ministers of Chicago, saying:

> "We learn that your union of preachers is to hold a revival meeting in Chicago and elsewhere," the letter states. "We regret that organized labor can not join with you in this movement of your union. As the Western Methodist book concern refuses to pay union wages for union hours to its employed printers and has allied itself with the labor-oppressing organization of employing printers, we can not attend your proposed meetings."

All the labor organizations of the city will be notified of the trouble between the typographical union and the Methodist printing concern as soon as the revival starts. The dispatch states that "each local will be asked to recognize the rights of the union in the dispute and to instruct its members not to attend any of the religious meetings on penalty of a fine, which, if not paid, will mean expulsion from the union." It is also alleged that the Chicago Federation of Labor will attempt to make the boycott national, and even international. This is a novel method, to say the least, of enforcing the rights of labor. It is really interference with the rights of conscience and with religious liberty. No doubt there are members of these local unions who are Methodists and who feel it their duty to co-operate with their church in its efforts to save sinners. They have now to choose between the alternative of expulsion from their union or payment of a fine, or violating their conscience. These labor unions, in spite of the good they have accomplished and ought to accomplish, are showing us that human nature among laboring men is very much the same as it is among capitalists, and that there is always a tendency to the abuse of power when a man possesses it. We know nothing of the merits of the disagreement between the typographical union and the Methodist book concern, but we feel sure that this method which union labor has adopted to enforce its rights will not meet with the general approval of the American people.

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**Senate and Railroad Rate Revision.**

The most sensational incident in connection with the proceedings of the Senate which has transpired for some time occurred during the discussion a few days ago of the railroad rate bill. It seems that some time since, when it appeared that the co-operation of the Democrats would be necessary for the passage of the bill pending before Congress, the President had sent for Senator W. E. Chandler, and through him sought to get into communication with Democratic Senators with a view of securing their co-operation. In a speech in the Senate, Senator Tillman, in reporting this interview between the President and ex-Senator Chandler, claimed that the President had severely criticised Senators Knox, Foraker, and Spooner. Senator Lodge got into telephonic communication with the President and secured from him an emphatic denial of the statement that he had criticised the Senators mentioned. This has drawn out a statement from Mr. Chandler practically confirming Mr. Tillman's statement, so that the matter of veracity—which is probably a matter of misunderstanding—is between the President and Mr. Chandler. The essential point, however, is that the Republicans of the Senate seem to have accepted an amendment which had the President's approval on the subject of court review of the decisions of the Inter-State Commerce Commission, limiting its action to two points: (1.) Whether the Inter-State Commerce Commission had exceeded its authority, and (2.) whether the constitutional rights of the carrier had been violated. The President claims that this was involved in the original bill, and that he does not object to having it specified. On this amendment the bill has been accepted by the Republicans of the Senate, and will in all probability be endorsed by the Lower House. The incident has given rise to a good deal of warm discussion in the Senate, in which the President has been charged with backing down from his original ground, which is denied on his part and by his friends. What the country is especially interested in, however, is the enactment of a law that will prevent the present abuses in the matter of railroad charges, and experience alone will tell whether the present bill will meet that purpose.

## Christian Union: A Historical Study.

### IV. The Protestant Era.

*6. Features of Catholicity in the Movement.*

The following features of catholicity which this Reformation emphasized, and continues to emphasize, must, we believe, enter into any practicable scheme of Christian union:

1. The rejection of all human creeds or formulations of doctrine as binding upon the conscience, or as bases of communion, or Christian fellowship, and the acceptance of the Bible, and the Bible alone, as the only authoritative rule of faith and practice.

2. The distinction between the Old and New Testaments, the latter being the will of Christ, and especially applicable to the Christian church and to Christian life.

3. The abandonment of all doctrines and practices in the church, as having any binding force, which are not clearly authorized in the New Testament. This was expressed in the motto, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

4. The disuse of all party names, and the use of such names alone as express the common relationship of all true believers to Christ.

5. The return to the ancient and apostolic creed on which Christ said he would build his church, and which is the only true object of saving faith—the Lord Jesus Christ himself. To believe on him with the whole heart is to possess the true, evangelical, saving faith. He, himself, in other words, and not a set of doctrines about him, or about the church, is the object of faith.

6. Obedience to Christ, in his commandments and ordinances, as interpreted by the best scholarship of the ages, is the condition of admission into his church and of continued fellowship with the whole body of believers.

7. Liberty of opinion in all matters indifferent, or nonessential, or which are not inconsistent with Christian faith or conduct.

This, it will be seen, was an effort to attain to catholicity of faith, of teaching, and of practice. It involved the surrender of names, doctrines and practices, which had been very dear to those who committed themselves to this program of union, and it was a severe test of their sincerity and earnest desire for union. It wrought a revolution in the doctrinal beliefs and practices of the very men who were leaders in the movement. But they were "not disobedient to the heavenly vision."

It is a pertinent question to raise at this point, Are the features above mentioned truly catholic in their nature, that is, such as are believed everywhere and by all Christians? At first thought, it might seem that some of them are not, but we believe a further and maturer reflection will show that they express what all Protestants, at least, either explicitly or implicitly admit to be true. For instance, it may be asked, whether this rejection of all human creeds as binding upon the conscience is not contrary to the belief and practice of those Protestant bodies which have doctrinal creeds and confessions other than the Bible. To this it may be replied that it is a cardinal doctrine of Protestantism, expressed in the very creeds themselves, that the Scriptures of the Old and New Testaments constitute the only infallible rule of faith and practice. In rejecting the binding authority of human creeds, therefore, we are in perfect harmony with the Protestant principle and are only carrying it out to its legitimate results.

No religious body in Christendom would claim for a moment that its own creed offers an adequate basis for Christian union. These creeds were never intended for anything more than the basis of denominational union and fellowship. The only creed which all Christians believe, and on which they can unite, is the old creed confessed by Simon Peter on the coast of Caesarea Phillippi—"Thou art the Christ, the Son of the Living God." To believe on him, and to wear his name—that is common ground which all can occupy without any sacrifice of truth or conscience. Of course, obedience to Christ in his commandments and ordinances is involved in our acceptance of him as Savior and Lord. Whatever he commands, the faith which accepts him as Lord will obey. In all else there must be liberty for difference of opinion without interfering with Christian fellowship. There can never be any Christian union without the recognition of this principle of individual liberty in all matters not directly enjoined upon us by the authority of Christ. The meaning of what he has enjoined directly, or through his apostles, is to be interpreted by the consensus of scholarship in the church. If anything be of doubtful meaning according to the world's best scholarship, this should be made a matter of liberty concerning which every man is to be fully persuaded in his own opinion. This assumes that every believer in Christ desires to do what Christ has commanded him to do. Nothing short of this is faith in its New Testament meaning.

This, it would seem, is Christianity reduced to its least common denominator. In other words, it is the "irreducible minimum" without which you can not have a church, or Christianity in any visible or practicable form. On this foundation of faith in Christ, and of loyal obedience to him, has been built the Church of the Lord Jesus, and on that foundation it rests today. There are a thousand things which may enter into the enrichment of Christian life when we have once built upon this foundation, but these things are not to be added to the foundation and made a part of the conditions of entrance upon the Christian life. If this were done, the basis of fellowship would cease to be catholic and many would become Christians without being able to accept this basis of fellowship. This has been the source of our divisions and subdivisions in the religious world. We have not sufficiently distinguished between the things that are vital and essential, which belong to the faith, and the things which are incidental and inferential, which are matters of subsequent knowledge and investigation.

* *

## Is It a Step Toward Unity?

In another place we print an article from Brother Lucas, who must now be numbered among our veterans, on the subject of federation. It is a great pleasure to us to note the spirit which nearly all of our elderly men have manifested upon this subject. Their memory carries them back to the earlier days of our history, and they know full well how the unity of God's people was a great, burning passion in the hearts of our leaders.

The only reason why Brother Lucas has "stood in a questioning attitude on this subject" is, as he explains, the confusion which has arisen as to what is involved in federation. He rightly says the "one great purpose of our Restoration movement is to co-operate with any man, or any body of men, that will help us advance our great work of Chritian union where we can do so without the sacrifice of the truth or the liberty that is in Jesus Christ, our only Lord and Master." He asks, "Now, is this federation as you understand it? If so, surelv no one can oppose it." As our readers very well understand, we have never advocated any kind of federation that involved any sacrifice of the truth or the liberty that is in Jesus Christ. For the purpose of federation each religious body must be left entirely free to work out what it believes to be its own providential mission, while co-operating as far as it can see its way to do so, with other Christians in the accomplishment of common Christian aims. There can be no doubt that this working together, as far as we can see alike, is the very best way of promoting a more perfect unity.

Of course, Brother Lucas would have attended the New York Inter-Church Conference if the way had been opened for him to do so, and his heart would have been filled to overflowing with the things which he would have seen and heard. No one in all that conference, no matter what religious body he represented, had the remotest idea that anything said or done by those there assembled would bind anybody else, except as the truth compels men to certain lines of action. All that has been said by certain writers about "binding the churches" is, as Brother Lucas says, "almost ludicrous."

The only question, Brother Lucas says, which confronts him is, "Can I help to answer the prayer of mv Lord for Christian unity by joining the federation host?" None of us would care very much for federation if we did not see in it a step toward that unity for which our Lord prayed. We have no reason to expect that the Lord is going to give us any greater unity than we now have until we use what he has already given us. It is as much a demand of Christ's teaching that we put to some practical use the unity we already possess, as it is to labor and pray for a more perfect union. "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much."

It is not to be forgotten, too, that there are many great and pressing tasks which now confront the church which can be accomplished only by our united action. In this connection the sentiment which Brother Lucas quotes from an old address more than twenty years ago, is well worth studying to-day. We had supposed that we were the pioneer in advocating federation, when we urged it in an address at Richmond, Va., in one of our national conventions in 1894, but we yield the honor to Brother Lucas. He can not afford to go back on his former utterances, and he will not. As we stood together in the old days for the Union of States, so we shall stand together for the union of churches until there shall be "one flock and one shepherd," even as we have one flag and one country. Brother Lucas may feel assured, and may assure his brethren, that if, in the future, there should be any developments in connection with the federation movement which are contrary to the spirit and aim of our movement, that the men who favor it to-day will be the first to repudiate it, and the reasons therefor would be the most effective proclamation we have ever made in behalf of our plea for union. But to turn away from this plan of co-operation while it has all the promise of promoting the very ends we seek to accomplish, would be to advertise our own unfitness for participation, to say nothing of leadership, in this forward movement for the realization of Christ's prayer for the unity of his followers.

## Notes and Comments.

We regret that the limitations of space compel us to give only part of the address of J. J. Haley, on "Union of the Baptists and Disciples," delivered at the Indianapolis congress. We hope to have space to print the remainder next week, together with the reply of Dr. Colby.

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The growth in the Bible school attendance and the increased value that is being attached to the Bible or Sunday-school as an institiution for the systematic study of the Bible, is one of the encouraging signs of the times. This work is fundamental to all permanent advance of the kingdom of God.

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The Gospel of Christ is a many-sided remedy for human ills. Sometimes we need the gospel of peace; sometimes the gospel of conflict. Sometimes we need the gospel of industry and enterprise; sometimes the gospel of rest and recreation. Sometimes we need the gospel of civic righteousness; sometimes the gospel of personal purity. Sometimes we need the gospel of independence, in which every man and every religious body must bear its own burdens. Sometimes we need the gospel of federation and united effort, in which we are to bear each other's burdens and so fulfill the law of Christ. Let us have no narrow and cramped idea of the Gospel of Christ, which is the divine panacea for all our human ills.

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Rev. Dr. Samuel T. Carter has created something of a sensation by addressing a letter to the General Assembly of the Presbyterian Church, which meets May 18 in Des Moines, in which he repudiates the Westminster confession of faith, which he once "believed to be the truth of God," but which he "utterly rejects" now as "setting forth the character of the heavenly Father." He says: "There never was, there is not now, and there never will be, such a God as the God of the Westminster confession. It is an idol of man's invention as truly as any worship in Delhi, Peking, or Africa." He regards the confession as an inadequate expression of the love of God. "I believe," says he, "that the Westminster confession darkens and denies this great love of God, and should not be retained as a confession by any church to-day, and that our church is false to its greatest duty of being a true witness for God so long as it retains this confession." Upon this protest and confession he invokes "the blessing of Almighty God and the kindly judgment of all honest men." It remains to be seen what action, if any, will be taken by the General Assembly concerning this statement by one of its veteran pastors.

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The incident cited above illustrates the impossibility of framing a creed for one age that will prove satisfactory for all ages. The average Presbyterian minister of to-day is not excelled by any of his fellow-preachers in exalting the love of God in his preaching, but the creed which was made under other conditions does not fully express the thought of to-day. Hence this conflict between a creed of a former century and the thought and feeling of to-day. The time for the authoritative, unyielding human creed has passed, but the old creed confessed by Simon Peter abideth now, as then, the foundation of the Church, and whosoever buildeth thereon shall not be ashamed.

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The evangelistic movements of the Disciples of Christ in Kentucky have disturbed the serenity and peace of mind of Rev. F. M. Thomas, of Owensboro, Ky., who has written an article to his church paper warning his Methodist brethren against what seems to him to be "A Revival of Campbellism" in that state. It is to be regretted that Brother Thomas has allowed that little green-eyed demon to prompt him to write such an article, for we infer from his writing that he is capable of better things, and that he would write more satisfactorily to himself in a different vein. R. H. Crossfield, our minister in the same town, has taken the matter up in his pulpit and has replied to his fellow-pastor, Mr. Thomas, in a very dignified and effective way. If Rev. Mr. Thomas really believes that a revival among the Disciples of Christ in Kentucky is not a good thing for the cause of Christ, and had pointed out, in a brotherly way, the reasons why he thought so, there is not a religious paper among us that would not have published his article and given it due consideration. It takes a long while for even the preachers to find the "more excellent way." We will all find it at last, however, and Satan will have less occasion to rejoice over the use of his tactics by those who are professedly arrayed against him.

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The following reply to Brother Frazier has been in type more than a month, waiting for space:

We have received, but mislaid, some questions from Brother E. L. Frazier, asking, as we remember, what would be the effect of federation in the following situations: (1) Where a number of members live in a town in which there is no church of their own, would federation require that they should join another church? (2) In case it was deemed wise by these members to establish a church of their own, would they have to ask consent of the churches in the town to do so? (3) If only pedobaptist churches existed in the town, would that fact be taken into consideration? One statement will answer nearly all these questions: *Church federation requires no Christian, of any name or creed, to violate his conscience, or to do aught he does not believe to be right.* We can guarantee the endorsement of that sentiment by every friend of federation. As to the first question, we have more than once given our advice in such cases. Where there is no likelihood of establishing a church let such members meet and worship with one of the existing churches as fraternal associates, not taking membership, but being recognized as Christian people who wish to enjoy Christian privilege and bear such part of the expense and work as they may feel able to do, until they remove or a church of their own is established. (2) When the time comes to establish a church, either by the local members or by a missionary board, after duly considering the needs of the place, let the work be undertaken, not as enemies to existing churches, but as brethren of a common Lord, having a dispensation of truth to present to the community. (3) The absence of a church practicing believers' baptism in the town, would certainly be a fact to be taken into consideration in deciding the advisability of establishing another church. It ought to be understood that these local problems are to be worked out in each community according to the needs of the situation and under the spirit of Christ, all seeking to do that which will best promote his glory. Here and there will arise differences of opinion, no doubt, but in such case the rule is to differ in love and let each be loyal to what seems to him to be right. The moment we come to regard each other as allies instead of enemies, all these problems will solve themselves. It is probable that in some localities the sectarian spirit prevails to such an extent as to make local federation impracticable. Sectarianism is the only foe that federation has to fear. But if this be the case in certain localities, that need not interfere with federation in its wider scope, or in other localities where it is possible. This plan of co-operation will have to grow, like every other good thing, as people come to see its benefits.

# Editor's Easy Chair.

To travel through the country in the month of May is to witness a continuous exhibition of Nature's beauties. As the train glides along there is an ever-changing and never-ending panorama of beautiful pictures which charm the eye and gladden the heart. Here is a farm with its growing young wheat, a promise of the coming harvest; there is an orchard in blossom, with its prophecy of summer fruit; here is a group of forest trees robed with fresh, young leaves, where the birds are singing and nesting; here flows a meandering stream along whose banks flowers are blooming, and whose winding course is marked by the trees and underbrush which are watered by it; yonder, through the trees, is an opening vista of farms and homes, limited in its range only by the distant horizon or by some intervening range of hills, on which the sunlight falls and which it crowns with a halo of glory; the farmer, following his plow as it turns over the rich soil, the herds of cattle grazing contentedly in the pastures and the happy children playing in the dooryard, give the touch of life to the scene. If a panoramic picture like this were only exhibited once a century, those fortunate enough to live at the time of its appearance would probably appreciate their great privilege; or if it were only exhibited in one spot of the world men would make pilgrimages to it from all parts of the earth. But so prodigal is Nature that she prepares this feast of beauty every year, and almost everywhere where people can live, and makes it accessible to the poor and to the rich. It is sad that so many have no eyes to see and no hearts to appreciate and be thankful for this munificence of Nature in clothing the earth with beauty and filling it with the glory of its Creator.

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It was the Editor's privilege to be present during the past week at the Southern Illinois Ministerial Institute held in the beautiful and historic old town of Albion, capital of Edwards county. Away back in the early part of the last century some distinguished English families from the Old World wended their way into the wilds of the new, and settled there in the wilderness, creating a town which they called by the poetic name of old England, "Albion." Many were the struggles and hardships endured by these bold pioneers, even though they were men of wealth and prominence. Our Flowers and our Edwardses are the descendants of these old families which came west to be the founders of civilization in this part of the new world. Edwards county is distinguished for not having a saloon within the memory of the present generation, and, naturally enough, its jail has no inmates. If the whole country could make up its mind to dispense with saloons it would be able to dispense with a large number of its jails, penitentiaries, almshouses and other institutions for the care of the homeless and the unfortunate, as well as the vicious and law-breaking classes of society. It has been 12 years since our former visit to Albion, and many of the old pillars in the church and community then have passed on to the life beyond. The church there, however, under the wise and efficient care of C. C. Garrigues, was never in a more flourishing condition than at present. Brother Garrigues is an Indianan by birth, but after his entrance upon the ministry he spent three years as assistant pastor to Bro. A. B. Philputt in our First Church in Philadelphia. The church at Albion deems itself exceedingly fortunate in having secured him, and his influence has been felt not only throughout the town, but throughout the surrounding country. And herein is a suggestion to all preachers in the county seats, or in other towns, to have a care for the interests of the cause in their county and the region round about. By occasional visits to some weak and discouraged church he can impart new life and hope, and make wise suggestions that will be very helpful to them, especially in the way of assisting them in securing needed preaching and pastoral care. It is easy for a minister in this way to greatly multiply his usefulness and make his church a missionary center for all the adjacent country. So Brother Garrigues is doing at Albion.

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As to the institute, it was one of the best, we were told, in the history of southern Illinois. There were probably about 40 ministers present, and visitors outside the town, and these, with a fine local attendance, gave the institute a packed house at each evening session and a good audience throughout the day. We will leave to other hands any detailed report of the institute that may be thought necessary. It will suffice here to state that the brethren had a number of live wires to handle, and considering this fact it is remarkable that there were no greater shocks experienced. It was anything but a sleepy institute. The people had no difficulty in keeping awake. We did not arrive in time to hear all the papers and discussion, but such questions as "Church Federation," "Christian Journalism," "The Holy Spirit in Manifestation," "Is There a Demand for a New Apologetic"? "The Distinguishing Principles of the Disciples of Christ," "Relation of the Minister to Civic Righteousness" and "The Present Phase of the Christian Union Problem" were, of course, all "loaded" and gave rise to a very spirited, but entirely parliamentary and good-natured, discussion. Some of the brethren out of the district who spoke were President R. E. Hieronymus, of Eureka College; A. McLean, president of the Foreign Christian Missionary Society; William Oeschger, pastor of our church in Vincennes, Ind., Marion Stevenson, state Sunday-school superintendent, of Bloomington, and the Editor of The Christian-Evangelist. Among the veterans present were our venerable brother, J. A. Williams, of Salem, and W. L. Crim, of West Frankfort, the former having reached almost his 88th year. These men have been a tower of strength to our cause in that region. The well-known preacher and lecturer, L. H. Stine, late of Lawrenceville, Ill., now of Tipton, Ind., presided over the institute and delivered an able address on the first evening on the "Sphere of Brotherhood," which was highly commended. Many of the younger men who were present are preachers of strength and ability, who are doing good work in their respective fields.

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Concerning the outcome of all the discussions and addresses it was felt by all that the atmosphere was distinctly clearer, and that the institute had proved an unmixed blessing to the community and to the cause in southern Illinois. As to the subject of federation, it developed there, just as it has in every meeting we have attended, that the opposition is based almost entirely on a misconception of what is meant and proposed by federation, such as that it involves the surrender of our position, or the compromise of our principles, or that we subject ourselves to the authority of some committee or organization, and that it is a substitute for Christian union for which we have contended. We had hardly expected, at this stage of the discussion, to find these objections still urged, but wrong ideas are much more easily sown broadcast in the minds of people than they are removed. The most conservative brethren present, at the close of the discussion, declared they were heartily in favor of co-operation with our religious neighbors to the fullest extent possible that is consistent with our plea, and that involves no sacrifice of conscience or liberty or truth. As we have urged nothing more than this the discussion developed that we were practically together.

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In one of the beautiful Christian homes of the town—that of Brother and Sister Bower—the Editor of this paper and his colaborer, George L. Snively, found that gracious sort of entertainment that makes one realize the preciousness of genuine Christian hospitality. Here, in this beautiful old town, is located the Southern Illinois Collegiate Institute, under the auspices of our Congregational brethren, but undenominational in character, and Christian in spirit. At the invitation of Prof. Bince, a leading member of the Christian Church there, we had the privilege of addressing the students one morning, and of meeting personally a large number of them. The school is doing an important work in that part of the state. When we all sang at the close, "God Be With You Till We Meet Again," it was with a warm glow of brotherly love and in the blessed hope of renewing this fellowship in the land of eternal youth.

# Bishops in Rebellion

By William Durban

### Prelude.

Deepest consternation has been caused in England by the tragic intelligence from California. It was hoped at first that further information would show that the catastrophe had been exaggerated. Hundreds of British families have relatives in San Francisco and other cities of the stricken region. Kind friends of my own dwell there, both American and English. Therefore, the calamity seems to be as much for us as for the American people to be a national disaster.

Sir Hiram Maxim, who lives in London, has written to the papers expressing his opinion that volcanic eruptions and earthquakes will continue intermittently until, in some distant future, the earth will swallow the sea and the atmosphere, as the moon long since did. Thus he unconsciously comments on the text, "There shall be no more sea."

### An Educational Earthquake.

The two English archbishops and thirty of the bishops are in the attitude of mutiny against this liberal government and its education bill. The minister of education, Mr. Augustine Birrell, is the "lion of the hour." And he is a lion that the prelates and other clericals would dearly like to cage and to muzzle. For he has, in the name of the government, newly come into power, introduced into the House of Commons such an educational measure as ardent sectarian spirits must regard with horror. And all over the land the majority of the Anglican clergy are up in arms, disclaiming, threatening and vowing that they will conjure up hosts of religious rebels against this scheme of national education on undenominational lines.

I greatly wonder at the conduct of these "right reverend lord bishops and fathers in God." For when the last Parliament was dissolved and the recent general election was approaching, these dignitaries of divinity were invited by the primate to pray that heaven would direct affairs so that wise and discreet men should be returned as legislators. Now, this petition was graciously and emphatically answered, for we have assembled at Westminster a genuine witenagemote of wise, advanced and progressive men, who have at heart the interests of the common people. But it seems that the bishops are not, after all, in any sense pleased. On the contrary, all but three of them are exceedingly angry. The bishop of London is calling a great meeting at the Albert Hall, London, to protest against the bill as a sacrilegious measure.

### Colossal Inconsistency.

These high church clergy in England remind me of the man who prayed that he might be guided in choice of a wife. He added to his petition the proviso, "But let it be Mary." So it is with the special prayers of our prelates. They entreated heaven, but with a keen reservation in favor of candidates after their own fancy. Let me explain what the Church of England is fighting for. In the first place, the clergy hunger to retain power over the teachers. This they used to enjoy in an outrageous degree. Under the parish system of what were called "national schools," which were really church schools, the vicar or rector was the lord and master of the school teachers, appointing them, managing them and dismissing them at his autocratic will. But this system was liable to shocking abuses. The average schoolmaster was a sort of servant of all work of the dominant cleric, acting often as his organist and choirmaster, and in some cases I have actually known the teacher to be so obsequious as to weed the parson's garden.

### Religious Tests.

Another thing the clergy are anxious to retain, besides personal authority over the elementary public schools, is the power of enforcing religious tests. As long as the system could be kept up in full blast the vast majority of the teachers were appointed to their posts as being members of the establishment. A Nonconformist was tabooed and outlawed. When the board schools were set up 30 years ago these came into competition with the church schools and other denominational schools, such as those specially sustained by Wesleyans and Romanists. And gradually a feeling has increased in the public mind that education should be freed from all sectarian shackles and denominational tests. But the whole of the problem involved has recently come to the front with great force. It has many sides. Many questions are being agitated. The papers here are full of discussions of these questions. Is the Bible to be taught in the schools? Is it to be simply read without explanation? Is there to be a brief religious service in the schools? Or are all religious exercises to be prohibited?

### The Ultimate Peril.

I am in favor of simple, undenominational teaching in all schools. So are the majority of the English people. But the noisy and arrogant high churchmen are furious at the notion that they are not to be allowed, should Mr. Birrell's bill pass, to impose their creed on the teachers and the pupils in the schools supported by public rates. A great storm is thus in process of brewing. It will be no miniature maelstrom, no mere tempest in a teacup. For the Church of England is a mighty institution, an immense political power, and a tremendous social force. Moreover, the people at large are not prepared for what may become the ultimate resort. Secular education may become the final and only alternative. There may be no other escape from the appalling wrangling of conflicting sects, seeking to grab the people's schools. But the government will surely stand firm. Every facility is to be given to the denominations to impart their particular instruction in homes outside the regular study program. But this does not satisfy the clergy. They are determined to force their view on the nation. So that we are entering on a great conflict. The masses of the people will be bewildered. The House of Lords will probably mutilate the bill. Then the Commons will "send it up" again. If the lords finally trifle with it, the storm will increase to the caliber of a hurricane. My own opinion is that before long the great question of the disestablishment of the Church of England will be forced to the front by the folly of the clergy themselves. We are tending to that consummation through this clerical fatuity, but the clergy can not see it. So they may be hoisted with their own petard.

### The Way Out.

How is England to get out of this tiresome tangle? There are three principles concerning education upon which the Liberals are generally agreed. The first is public control. The second is the abolition of religious tests. The third is the responsibility of the parent in the matter of his child's religious teaching. There will never be any peace for this nation until a general understanding is arrived at that these three principles shall be recognized and acted on. Then no particular form of religious teaching will be supported by the state. At present

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* * *

A FINE MENU

One That Can Be Used In "Food Cure."

A man may try all sorts of drugs to help him to get well, but, after all, the "food cure" is the method intended by Nature.

Anyone can prove the efficacy of the food cure by making use of the following breakfast each morning for fifteen or twenty days:

A dish containing not more than four heaping teaspoonfuls of Grape-Nuts food, enough good, rich cream to go with it, some raw or cooked fruit, not more than two slices of entire wheat bread, and not more than one cup of Postum Food Coffee, to be sipped, not drank hurriedly. Let this suffice for the breakfast.

Let one meal in the day consist of an abundance of good meat, potato, and one other vegetable.

This method will quickly prove the value of the selection of the right kind of food to rebuild the body and replace the lost tissue which is destroyed every day and must be made up, or disease of some sort enters in. This is an age of specialists, and the above suggestions are given by a specialist in food values, dietetics and hygiene.

# As Seen From the Dome

## By F. D. Power

The last four days have been the greatest of our cruise. Wednesday, March 7, we first saw the shores of the Holy Land. As the good ship steamed into the Bay of Acre, a famous spot in the age of the Crusades, we saw before us Mount Carmel, and in the distance on the left the snowy cap of Hermon. A long line of palms stretched along shore on one side and on the other the little city of Caifa, the last refuge of the Knights of St. John, before their Mediterranean wanderings which ended at Malta. Caifa has now 12,000 people and a flourishing German colony which has infused new life into the region round about. Towering above the town to the right overlooking the sea is the point where Elijah's servant saw the cloud about the size of a man's hand. Carmel has a great cloud of sacred story clustering about its rocky heights.

All the town turned out to meet us. The Arab sailors, singing one of their plaintive chants to the oars, quickly landed the pilgrims, and through the dense and noisy crowd we passed, and were soon on our way across the Kishon, which ran red with the blood of the prophets of Baal and with the tide of many battles, and winding around the base of Carmel where Elijah, the most dramatic figure in the Bible, had the victorious contest for the supremacy of Jehovah. "The Place of Burning," where the sacrifice and the slaughter of the false prophets it is supposed took place, is pointed out, and at the point where Jael slew Sisera, Harosheth of the Gentiles, we rested. Beyond lay the great fertile plain of Esdraelon, where Barak and Gideon won their victories, where Saul and Josiah fell and where the Maccabees, the Crusaders, and Napoleon made history. It is a vast meadow, rich as an Illinois prairie, twenty miles in length, or more, and perhaps ten in width, largely owned by one man in Beyrout, who pays his peasant farmers a franc a day and revels in wealth while the poor are oppressed. The people here are beggars in a land which should blossom as the rose, because of the burden of taxation and the hard hand of the oppressor. One can not find more fertile soil, and wheat, barley, grapes, figs, olives and pomegranates yield abundantly. It is spring, and the peasants are plowing, and the fields are covered with tens of thousands of lovely flowers. Our guide said: "We do not cultivate flowers. We do not need to. God gives them." Every moment we were reminded of our Lord's word, that Solomon in all his glory was not arrayed like one of these.

Who could ever forget the ride to Nazareth on a bright, glad spring day? Who can sleep his first night in Nazareth, whatever may be the comfort of his couch or the weariness of his frame? Who can ride through these absorbing scenes and view the upland mountain-rimmed plain where nestles the city of our Lord's life for so many years, and not be thrilled and silenced? Who can walk the streets, narrow and dirty as they may be now, and thronged with children where he once played as a child, and mingle with the shepherds and craftsmen, vine dressers and tillers of the soil, of whom he in his young manhood was one, and climb the hill which gives the widest sweep of vision in all Palestine, which no doubt was one of his most frequented and most delightful resorts, and not feel nearer to him and most supremely blessed?

There are a thousand things of interest in Nazareth. Beside the strange people and customs, the shops and bazaars and market places, the camels and donkeys, the caravansaries, such as our Lord was born in, and camel trains with which he no doubt sometimes journeyed, there are the Cave of Annunciation and the Kitchen of Mary, the carpenter shop of Joseph and stone slab on which he dined with his disciples and the synagogue in which he stood up to read the Scriptures, and other supposed places associated with him. All of which, however doubtful, have a great fascination for the visitor. Two places there are we may be quite certain about: the fountain on the edge of the village, which has been from time immemorial the one unfailing source of water supply, and the ridge which rises 500 feet above it, known as Neber Said. The fountain is called the Virgins' Fountain and is the center of the social life of Nazareth where women and maidens gather for gossip and fill their earthen pitchers, as they did no doubt in Mary's time. I took one of these pitchers which the women balance so gracefully on their heads, resting on a little cap, and lifted it to my shoulder and it must have weighed 40 pounds. They carry them apparently with greatest ease and without touching them with their hands. The water is clear and cold and beautiful, and though they tell you never to drink the water of Palestine, we did with perfect comfort and confidence.

The other point of certainty is the Hill Top. Who can look from this eminence and not be moved? To the north towers Hermon, snow-capped, 10,000 feet above the sea; the Mountains of Lebanon, the land of Zebulon and Naphtahli. To the west, the blue waters of the Mediterranean were visible with our ship lying in the harbor, plainly seen with the naked eye, though twenty-three miles away, and Mount Carmel and the place of sacrifice, and the valley of Kishon and beautiful plain of Esdraelon. Eastward lay Mount Tabor, and south, Little Hermon, and the Mountains of Gilboa, Samaria and the plain of the Jordan. A dozen famous villages are pointed out. Sepphoris, where Mary's mother was born; Nain, where Jesus raised the widow's son from the dead; Endor, where Saul had his experience with the witch; Megiddo and Jezreel, where Ahab had his summer capital and palace, his Versailles, the scene of revelry and tragedy; for here was Naboth's vineyard, and here Jezebel was eaten by dogs, and here Israelites were defeated by the Philistines and Saul and Jonathan fell. We may hear David sing: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. Saul and Jonathan were lovely in and pleasant in their lives, and in their death they were not divided." We may look at Nain and hear the touching story: "Behold a dead man carried out, the only son of his mother, and she a widow! And when the Lord saw her, he had compassion on her and said unto her, weep not. And he came and touched the bier: and they that bare him stood still. And he said: Young man, I say unto thee, arise. And he that was dead sat up and began to speak. And he delivered him to his mother." We may look on the broad plain of Esdraelon, famed for great armies, and see kings and conquerors passing over it, from Assyria and Babylon on the east and Egypt on the south, the Israelites coming down from the hill country and binding the Canaanites who dwelt "in the land of the valley" with their "chariots of iron:" Barak inspired by the song of Deborah rushing down from the hills and sweeping away the nine hundred iron chariots of Sisera: the army of Sennacherib, when

> "The Assyrian came down like the wolf on the fold,
> And his cohorts were gleaming with silver and gold,
> And the sheen of their spears was like stars on the sea,
> When the blue waves roll nightly on deep Galilee."

Here Roman fought crusader and Turk, and Napoleon was checked by the English when marching from Egypt by way of Jaffa seeking the conquest of Syria to march on Constantinople and "enter Europe by the back door;" and here in the

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* *

TRANSFORMATIONS

Curious Results When Coffee Drinking is Abandoned.

It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whiskey or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum Food Coffee without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavor than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavor of fine Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum Food Coffee used, for the reason that the poison to the nerves has been discontinued and in its place is taken a liquid that contains the most powerful elements of nourishment.

It is easy to make this test and prove these statements by changing from coffee to Postum Food Coffee.

"There's a reason."

# Out of Bondage By S. B. Lindsay

## CHAPTER II.

The lengthy quotations from Campbell and Errett prove that the present attitude of "The Christian Standard" and its contributors is wrong, that if the "plea" is being surrendered it is not by those men who talk and write like Campbell and Errett when discussing our attitude toward other religious parties. They also prove that sectarianism is not something we must hunt for in the "sects"—we have plenty of it at home, and our editors must exercise the greatest care and wisdom in their journals, if our brethren are to be assisted in "exorcising" the demon of sectarianism.

If you will now go back and re-read the quotations from A. Campbell, you will be prepared to appreciate the following remarks of Brother Errett, after making the said quotation:

"When it is remembered this was said, not, as has been intimated in regard to similar utterances, when flattered by Protestant parties on account of his able defence of Protestantism, but in the times of "The Christian Baptist," when Baptists and Pedobaptists were alike bitterly opposing and misrepresenting him, it will help us to appreciate the largeness of heart and catholicity of spirit which prompted his labors for reformation. We pause not now to inquire as to the correctness of the position; we quote it simply to show in what spirit—even when most fiercely assailing sectarianism—this remarkable man viewed the Protestant parties, and with what a catholic aim he labored to redeem them from the mischiefs of denominationalism."

I wish the readers of "The Christian Standard" were permitted to feed weekly on such sentiments as those. By all means it should continue to publish extracts from THE CHRISTIAN-EVANGELIST, that its readers may at least get a taste of the "largeness of heart and catholicity of spirit" of the fathers, as now expressed and manifested in their "spiritual descendants."

Hear Isaac Errett again: "That the spirit, principles and aims of this movement are genuinely catholic, we have no hesitation in claiming. That there have been no errors or inconsistencies in its advocacy, it would be worse than folly to assert. (This was both *history* and *prophecy* combined.) Some one has said that it requires a spice of intolerance to assail intolerance successfully; and it may be that a spice of sectarianism gives energy to successful assaults on sectarianism. But these are the accidents, not the essential characteristics of the plea. It must be judged in the light of its principles, and of the main current of its tendencies; and in this light we hold it to be anti-sectarian and truly Christian." Let us hope that the "main current of its tendencies shall continue along this catholic, anti-sectarian, truly Christian way, until the unity and peace of apostolic times is restored, and the church in a position to accomplish its mission in the world.

What are some of the characteristics of the plea, so ably advocated by Campbell and Errett? Brother Errett sums up our plea thus:

"1. It insists on faith in Jesus as the Messiah, the Son of God, as the only condition of admission to baptism and membership in the church.

"2. It enjoins obedience to Jesus, the Head of the Church, as the only condition of fellowship in the church.

"3. It advocates the union of all believers on these two considerations: Faith in Jesus; obedience to Jesus—thus letting party names and organizations and creeds give place to a spiritual brotherhood which, possessed of whatever diversity of opinion or of practice outside the simple teachings of the New Testament, shall be one in faith and in character as the followers of the Lord Jesus Christ."

"Brief as is the history of this movement, much that belonged to its earliest days has either not been known, or has been too soon forgotten, and needs to be recalled. (Slowly here.) The controversies that afterward grew up on baptism, spiritual influences, etc., have led many to regard it as a sort of relationalistic, materialistic, ritualistic theory, engendered by a narrow, intolerant, hypocritical spirit, and owing its success to a plausible, but shallow exegesis—an enslavement to the mere letter of the Scriptures. There never was a greater mistake."

"We ask the attention of the reader to some extracts from the first documents given to the public by the leaders in this movement. In the Declaration and Address of the Christian Association of Washington, Pa., written by Thomas Campbell, then a Presbyterian, and published in 1809, we have the following avowal of sentiment and purpose:

"Moreover, being well aware, from sad experience, of the heinous nature and pernicious tendency of religious controversy among Christians, tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and, were it possible, we would also desire to adopt and recommend such measures as would give rest to our brethren throughout all the churches, as would restore unity, peace and purity to the whole church of God. This desirable rest, however, we utterly despair of either to find ourselves, or to be able to recommend to our brethren, by continuing amid the diversity and rancor of party contentions, the veering uncertainty and clashing of human opinions; nor, indeed, can we expect to find it anywhere but in Christ and his simple Word, which is the same yesterday, to-day, and forever. Our desire, therefore, for ourselves and our brethren would be, that rejecting human opinions and the inventions of men as of any authority, or as having any place in the Church of God, we might forever cease from further contentions about such things; returning to and holding fast by the original standard; taking the divine Word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone, as exhibited in the Word, for our salvation; that by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord."—Life of Thomas Campbell, pp. 25, 26.

In the Declaration and Address, published by the Christian Association, we have the following explicit statement:

"It is to us a pleasing consideration that all the Churches of Christ, which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of Gospel institution; so that our differences, at most, are about the things in which the kingdom of God does not consist; that is, about matters of private opinion or human invention. What a pity that the kingdom of God should be divided about such things! You are all dear brethren, equally included as the objects of our love and esteem. With you all we desire to unite in the bonds of an entire Christian unity, Christ alone being the *head*, the center; his Word, the *rule;* and explicit belief of, and manifest conformity to it in all things, the *terms*."

Now, if Brother Garrison has gone so far astray, what about Thomas Campbell, and Alexander Campbell, and Isaac Errett?

It seems to me that any person who will in this day of grace read through one issue of "The Christian Standard," and then seriously contend that it is a faithful exponent of the plea as represented by these large hearted and catholic spirited men, is wholly unconscious of how far he has drifted away from original ground.

And to see the deliberate attempt to weekly hold up the men who are the ablest exponents of that plea as false brethren, who are determined to divide the church, lead a party in the direction of denominationalism, surrender the plea, etc., is about the worst manifestation of an unholy and unsanctified discussion of a question on which good men are bound to differ that I can now recall.

Let me assure you that a great many who are expressing themselves in written protests, are nevertheless chagrined and mortified at the turn "The Christian Standard" is endeavoring to give to the discussion, and if it persists it will, without doubt, hear from them later.

* *

An aged disciple asks if it is "a cardinal doctrine of the Disciples that only unleavened bread be used at the Lord's table." Certainly not. Perhaps the majority of our churches do use the unleavened bread, but all do not, and the practice has never been considered vital to the proper observance of the Lord's supper. The bread used by our Lord when the supper was instituted was probably unleavened, and it was also probably barley bread. But there is no specific direction that the bread to be used in this memorial supper shall be unleavened or made of barley.

# Can Baptists and Disciples Unite? By J. J. Haley

We publish herewith the paper upon "What Obstacles, If Any, Exist in the Way of Union Between Baptists and Disciples of Christ?" read by J. J. Haley, of the Seventh Street Christian Church, Richmond, Va. We hope to publish next the paper by Dr. Colby, representing the Baptists.

It is a matter of great satisfaction and universal congratulation that the union sentiment has so ripened and matured among the people of God in these latter times that practical steps are being taken in many places to lift the whole question out of the sphere of abstract discussion into that of concrete realization. Alexander Campbell, speaking of Baptist and Pedobaptists in his debate with N. L. Rice, in 1843, said he desired "union among ourselves and union against us." In this significant utterance Mr. Campbell identified himself with the great family of immersionists of which the Baptists constituted and still constitute the vast majority. It is clear that our distinguished reformer, in the larger sense, regarded himself and his brethren as members of the baptized brotherhood of Christians known as Baptists; and if we still regard the great family of affusionists, our Pedobaptist brethren, as being against us, the consummation so devoutly to be wished in their unification is taking place to-day more rapidly than amongst ourselves. The amalgamation of the New Zealand Presbyterians, Canadian Methodists, and the two great branches of Presbyterianism in Scotland, except a handful of irreconcilable "Wee Frees," the organization of the Free Church Federation in England, by which the Non-Conformist brotherhood, including Baptists, has become for all practical purposes, substantially one, are instances to be followed by the drawing together of Pedobaptist churches on both sides of the Atlantic. The Inter-Church Conference in New York, representing twenty-eight denominations, and 18,000,000 of Protestant Christians, has precipitated the union question into the realm of practical politics, without much reference to the old line distinction between Baptists and Pedobaptists, and while federation is not union, it is a recognition of the underlying and fundamental unity already existing among evangelical Christians, and the first practical step toward union.

### Family Reunion.

As to oneness among ourselves, in the immersion family, we are making commendable progress toward its final achievement. The triangular and most promising courtship proceeding with such earnestness and ardor between Baptists and Free Baptists and Disciples of Christ is marked by every indication of an early marriage. The writer of this address expects to announce the bans, be present to witness the ceremony, and to take some part in its solemnization if it is only to pronounce the benediction. An ecclesiastical wedding or treble wedding of this magnitude would be one of the most pregnant events in the history of the Christian religion, and I have little doubt of its consummation in the early years of the twentieth century. As far back as the year 1876, during the sessions of our national convention held in Richmond, Va., in the church where I now minister, an influential committee of representative men was appointed to meet a similar committee from the Baptist association, to consider the question of union between the two bodies. These eminent and godly men, on both sides, expressed with great heartiness and unanimity their desire for union, but the attritions of time and the softening and broadening influences of a better understanding of our holy religion had not worn away the dogmatic angularities of a century of strife, as they have in the better day of the present generation. As evidence of this fact, twenty-nine years later in the same city and in the same building, where these negotiations fell through, I was invited by the Baptist Ministerial Union of Richmond and Manchester to address it on the Disciple movement in relation to Baptists. I spoke with quite unrestrained freedom and frankness on the identity of the fundamental principles and purposes of the two bodies and the few superficial differences still remaining and was in no way surprised to hear some of the most distinguished men in the Baptist ministry emphatically reiterate the assertion that there was no longer any justifiable reason for the continued separation of these two great bodies of Christians. When I was asked to take part in this discussion by the honored president, he characterized this proposed interchange of views with representative Baptists as a "unique" feature in the program of the present congress. So it is, as far as this congress is concerned, but a similar comparison of principles always in an irenic and paternal spirit has been taking place in ministerial associations and lectureships, throughout the country for several years, where Baptists and Disciples have any considerable strength. I rejoice in this, for by such means a better understanding, mutual acquaintanceship, and ultimate union are to be secured.

### Then and Now.

If the historic circumstances and dogmatic temper of the times made the original rupture between Baptists and Disciples inevitable, present conditions no longer justify the continuance of the separation. Theological issues which were veritable tweedledums and tweedledees, about which men violently contended seventy-five years ago, have passed into innocuous desuetude in these opening years of the twentieth century. Our ecclesiastical forefathers spent much of their time in chewing the sacred volume into pellets to throw at each other's heads. Polemic religion, the proving ourselves orthodox by apostolic blows and knocks now a back number, except in the backwoods, was the order of the day in the church militant of even less than fifty years ago. When our fathers walked abroad in the garden of God instead of plucking "the rich golden fruit in bright clusters pending," they chewed the bark, analyzed the sap, and cut down the limbs of the trees for theological shillalahs. The historic significance of the last thirty-five years has made itself manifest in the reaction against the controversial and sectarian Christianity of the first three quarters of the nineteenth century. Issues that were burning then have ceased to burn; they are scattered ashes and cold cinders now. The dogmatism which Douglas Jerrold defined as puppyism come to maturity has grown smaller by degrees and beautifully less in its power to magnify differences. Questions that constituted a *casus belli* in the revolutionary war between Baptists and Disciples have passed long ago in happy oblivion to the theological junk heap. Serious obstacles to unity and harmony then have no disturbing significance now. Calvinism as an issue has passed. Baptists as a whole were never very insistent in their Calvanistic proclivities, especially since the missionary denomination began its career and the Disciples never made the negation of Calvinistic opinions a condition of union or a test of fellowship. The creed question, a bone of contention in the early rupture and final separation of the two religious bodies, has passed as a dividing issue. Baptists to-day do not believe in human creeds and are as sound as ourselves on the creed that needs no revision. The celebrated sermon on the law, which did more than any other utterances to fix the stigma of heresy on the teachings of Alexander Campbell, and to sever his connection with the Baptist communion, would not to-day create a ripple on the surface, if preached before the obscurest and most belated association that lead in the condemnation of Professor Whitsitt. No Disciple would think of preaching it and no Baptist would object if he did. The doctrine that the law of Moses is binding on a Christian, under the dispensation of the Holy Spirit, is not insisted on to-day by any denomination known to me. How many fierce and eloquent debates were held on the order of faith and repentance in the old controversial days of our warfare? Sixty years ago, approximately, a small body of Disciples in Jeffersonville, Ind., wrote to Dr. L. L. Pinkerton, a distinguished pioneer preacher of Midway, Ky.:

### "Let 'Em Pitch In!"

"Dear Brother Pinkerton: The Baptists over here are teaching that a man can not believe before he repents. Come over and set 'em right."

Dr. Pinkerton replied.

"Dear Brethren: You tell those Baptists in Jeffersonville if they can repent before they believe let 'em pitch in."

Forty years later it occurred to some one that this controversy had lasted long enough without a definition of terms. A little reflection brought the fact to the surface that this inconsequential debate was ridiculous because both parties had been using the leading terms in different senses and that there was no difference in the two bodies on this subject. If the word faith is used in the sense of intellectual persuasion or mental conviction of the truth of Christianity, then faith, of course, in this acceptation of the term, comes before repentance. If, however, we use the term faith in the sense of trust, its more distinctive moral and Scriptural sense, repentances comes first, for an impenitent man can not trust in Christ. Thus it came to be apparent that this old debate, like many others, was a mere logomachy, if indeed it had ever been in the range of psychological possibility, to tell which of these processes came first in the order of time, or was even desirable to know.

The two issues that have survived with more or less vitality as obstacles to union, will not, in my opinion, survive much longer, if indeed the majority of Baptists and Disciples are not already in substantial agreement, in principle if not in practice, concerning them. I refer, of course, to the design of baptism and the communion question. On neither side, as far as I am able to judge, is there any disposition to make a philosophy of baptism for the remission of sins, or a peculiar practice on the communion question a barrier to union, or a plank in the union platform. In thirty-five years of more or less familiar acquaintance with Baptist and Disciple literature, I have never seen a Disciple statement of fundamental principles as a proposed basis of union, with a word in it on the question of baptism for the remission of sins; nor a Baptist declaration of union essentials that included any phase of the practice of restricted communion. There seems to be a tacit assumption on both sides that questions like these may be left to individual and congregational interpretation, and "the process of the suns," that will bring us soon to a harmonizing and satisfactory solution

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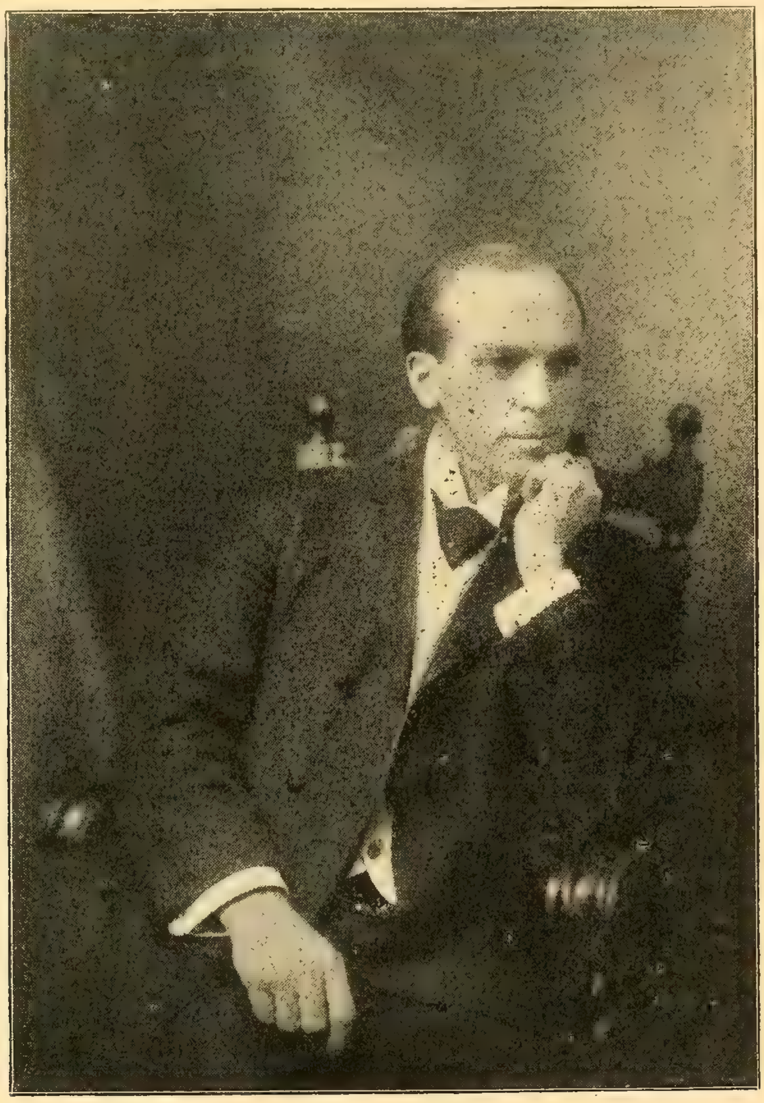
# The Victory in New York

### By J. P. Lichtenberger



Charles Reign Scoville, Evangelist.

J. P. Lichtenberger, Pastor.

The Lenox Avenue Union Church of the Disciples of Christ, 41 West One Hundred and Nineteenth street. J. P. Lichtenberger, pastor; Charles Reign Scoville and De Loss Smith, evangelists, has just closed the greatest meeting ever held by the Disciples east of Pittsburg. It began March 25 and closed April 30, with 208 additions.

The church was organized in 1889 by Dr. James M. Philputt and stands in almost the geographical center of the north half of New York city, with a population within walking distance of almost a million people. The writer succeeded Dr. Philputt in September, 1902. During this nearly four years' pastorate it has been our growing conviction that a meeting commensurate with our opportunities and needs could be held if undertaken on a metropolitan basis. It was clear that ordinary methods were inadequate, but ingenuity can devise much. The church is fortunate in having men and women of large vision and dauntless courage. They have been trained to face great problems resolutely. With such men and women great things are possible.

More than a year ago plans began to take shape for a campaign such as had not been undertaken by our churches in the East. Dr. Scoville was the man toward whom our eyes turned as the one to lead it. He consented. Then business began. The church was organized, a personal workers' class conducted, committees appointed and the one business of the church was the preparation for the meeting. Long lists of addresses of friends of our church were prepared and placed in the hands of calling committees under the skillful direction of our pastor's helper, Mrs. Nettie H. McCorkle. Printing and postage bills were large before the meeting began.

The meeting began March 25 with Brother De Loss Smith in charge of the music. Brother Scoville arrived April 4. There were additions from the start. With a few exceptions in the early part of the meeting there were additions at every service. There were 27 added Brother Scoville's first Sunday and 3 his last. The audiences were large. The first one to greet the evangelist was the largest midweek audience ever seen in the church. We had a splendid hearing to the end. The Sunday evening audiences taxed the utmost capacity of the building.

De Loss Smith, Singer.

On Sunday evening, April 22, we went to Harlem Opera House for our service. This is the largest and finest theater in Harlem. It was packed to the roof. Thousands of tickets for this meeting were distributed on the streets at elevated and subway stations by special permission of the city authorities. The street was almost blocked with people before the building was opened. The doors remained open for about twenty minutes until they had to be closed, every available corner being packed. Hundreds were unable to gain admittance.

A great chorus choir of 100 voices, led by Mr. Smith and backed up by Prof. Albertus Shelley's full orchestra, furnished the music. Dr. Scoville was at his best and preached a great sermon. In the after meeting, to which fully 500 people stayed, ten persons stepped out to confess Christ and scores signed cards, giving us many valuable addresses for future work. Hundreds learned through this meeting of the Disciples of Christ and already much good has resulted from the meeting.

The advertising was the great feature of the meeting. No cost was spared. A great political banner, 30x40 feet, was hung by special permit across the intersection of our two principal thoroughfares where tens of thousands saw it. It announced our meetings and had a picture of the evangelist, 4x6 feet.

Too much can not well be said of the part taken by the evangelists. They were

**Royal E. Carpenter, Chairman Advertising Committee.**

the right men. Dr. Scoville is a general. He came with all his determination to see no difficulties, to have no defeat. Always optimistic, courteous and companionable, he went about the business of the meeting with the prayers and help of the people. He was well sustained by a devoted church. Brother Smith won the hearts of all with his first solo and remains a few weeks to assist in our work, while Brother Scoville goes to California.

Much was due to the faithful work of the church. No more loyal people can be found. A few faces and names appear with this story. Many more deserve equally to be mentioned.

Of the many results I suggest a few. For the local church we are greatly strengthened in numbers, holding first place now numerically among our New York churches. We have learned we can do many things which we thought impossible. We have discovered much latent talent. We have opened up new doors of opportunity and feel a new desire to enter.

For our cause in the East we feel a great victory has been won. We have demonstrated, what many have doubted, that great meetings can be held in the great cities of the East. It will mean much for our centennial crusade in the field of evangelism.

**Percy F. Jones, Financial Secretary.**

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## As Seen From the Dome.

(Continued from Page 621.)

Apocalypse we are told is to be fought the last great battle of the world which is to precede universal peace—Armageddon—the battle of Megiddo, the ancient name of Esdraelon. Tabor, wooded and green, tells of the transfiguration; Carmel, of Elisha and Elijah; Gilboa, rocky and barren, speaks of the beauty of Israel slain upon its high places; Hermon, lordly and snow-crowned, pictures the eternity of God's promises and the calmness of God's peace. But at our feet lies Nazareth—Nazareth which testifies as to the Life—the Life that was lived there—the Life which is the Light of the World.

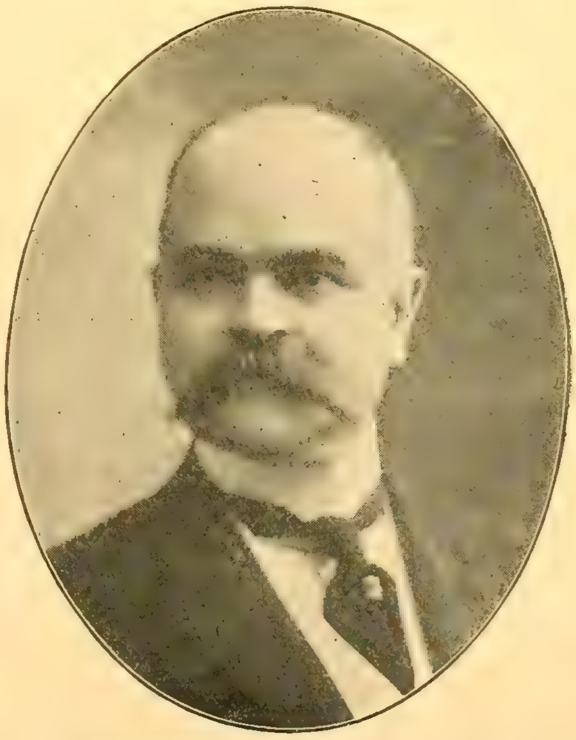
This was the place. Here the Life began. Over these hills rambled the Holy Child. Down there at the Virgins' Fountain, the mother came often, leading him by the hand. Nazareth was his home. "And he went down with them and came to Nazareth, and was subject unto them. And Jesus increased in wisdom and stature and in favor with God and man." The Jesus who is the Way, the Truth and the life was Jesus of Nazareth. Nazareth has little beauty. Not one of our Lord's people—not a Jew is to be found to-day in Nazareth. Christians are there. We were received warmly into a Christian home and saw their family life. Moslems are there. Greeks and Latins have their churches and contend for its sacred places. But there was lived the Life, and this makes it sacred. The houses are homely. Every one is a perfect cube—"the length and the breadth, and the height of it are equal." They have as much variety as so many blocks of stone hewn out of a quarry and have no virtue but in their masonry. The people are not handsome nor cleanly, but mostly poor and mean. They pester you. The smallest children cry, "Bachsheesh! Bachsheesh!" until you fairly run wild because of their importunities. *But there was lived the Life.* It is the cradle of our religion. It was the home of its founder. It has witnessed the beginning of a great history. In the Himalayas there is a stream which flows forth from under a glacier. It may be no more than others which issue from the region of eternal snow, but it is the source of the Ganges, a river which to hundreds of millions is like the river flowing out of the throne of God. So from this little mountain town of Galilee has gone forth the stream which is for the healing of the nations.

**Mrs. Mabel S. Bartlett, who organized the chorus.**

**Hon. Willard H. Olmstead, President Board of Trustees.**

"He always kept close to nature," says Renan. It is easy to picture Jesus on this height, the marvelous boy, looking with great eyes upon the boundless plain below, beyond which lay Jerusalem and its great story for him; and off, far off, to the sea, which rolled upon the horizon, emblem of immensity, infinity, eternity, beyond which lay the great world for which he was to suffer. And so in silence and communion with nature and with his Father his soul grew to its immeasurable greatness. He must still love Nazareth. These hills, these poor people, these little children he must still care for tenderly. These that come from the ends of the earth to see the home of his childhood and young manhood because they honor him, he must see them and feel kindly toward them.

"What means this eager, anxious throng,
Which moves with busy haste along—
These wondrous gatherings day by day?
What means this strange commotion, pray?
In accents hushed the throng reply,
Jesus of Nazareth passeth by."



**Fred L. Lovell, President of Official Board.**

# FEDERATION ❧ A Symposium

### By D. R. Lucas.

More than 40 years ago we were both soldiers of our country, and though our views of politics have sometimes differed since, I do not think either one has ever had a doubt as to the loyalty of the other to the flag of our country. In those years agone we enlisted under the banner of one Lord, and through all the years I do not think that either one has ever had a doubt, even when we have differed in some matters of expediency, about the loyalty of the other to our divine Lord and Master. In view of this, and our life-long friendship, I trust I may freely write to you some things I think about the present conflict over the question of federation. I have been one of those who have stood in a questioning attitude on this subject, wondering whether I understood the import of all that is involved in it, and I frankly confess it has appeared to me to be something of "a tempest in a teapot." I have read all that has been said on both sides, if there be two sides, a fact that is not altogether apparent to me. It seems to me more a war about words than about facts and conditions. I submit the following, in which we all agree, I think:

One great purpose of our restoration movement is to co-operate with any man, or any body of men, that will help us advance our great work of Christian union, where we can do so without a sacrifice of the truth or the liberty that is in Jesus the Christ, as our only Lord and Master.

Now is this federation, as you understand it? If so, surely no one can oppose it. As an individual disciple of the Lord, I am ready to meet at any time and place, any man, or any number of men who desire to discuss the means, or methods, that will help to break down the partition walls that to-day divide those who claim to love my Lord and Master. I am told that you and other brethren were invited to attend the New York conference to confer on the subject of Federation, and that you went. Surely you did right in this. If I had been invited I would have gone as one of the Lord's freemen, for that is the liberty of every Christian. If I had been convinced that the plan proposed would aid in the advancement of the cause of Christian union, I would have agreed to it. Of course, you or I, or any one, can not make a plan binding on any body of men. It is almost ludicrous to me, the fear that something will be bound upon the churches by any system of federation. There is no power that can bind, even a Methodist church as a body, in a question like this. It must all be voluntary in the end, so that the fear that any church will be bound to do something it does not believe to be right is certainly without cause.

One good thing has already grown out of this movement, as it is causing our people to go back and read again what the Campbells and the fathers laid down as the fundamental principles. For more than 40 years I have been presenting this platform. "We stand on the common ground of Protestantism, that in which they all agree, and whenever the Baptist, Methodist and Presbyterian churches in any community will unite in the things in which they all agree and lay aside the things about which they disagree, we will go with them." This was Alexander Campbell's idea that a church standing on the common ground of Protestantism, and requiring nothing of any man as an act of faith, or a rule of life, for which we have not a "thus saith the Lord," either in express terms or approved precedent, must of necessity be the Church of Christ at a given place, and not a sectarian body. He accepted the fact that there were persons in all the various sects, who were disciples of the Christ, claiming that these persons ought to all return to the New Testament teaching and practice. That was the main issue of his time and is the main issue to-day. While he lived he hailed with joy every indication on the part of the people of every denomination for a closer fraternity and co-operation in bringing about Christian unity. Whenever invited to preach in a Baptist or Methodist church, he never refused, but rejoiced in the opportunity to teach them the Word of the Lord more perfectly. Whether he would favor the present federation movement or not we can not certainly know, nor is it important that we should, for he expects us to decide this question for ourselves. He has been 40 years in his grave, but the world has moved forward and the present dissatisfaction with a divided Christendom is partly as a result of the words he uttered 100 years ago, and he expects us to-day to meet the questions that arise on our sense of responsibility to Christ, and not to him.

I am only an humble man in the ranks, but am like Paul, a debtor to all men in all denominations who love my Lord, and the only question is can I help them to answer the prayer of my Lord for Christian unity by joining the federation hosts? For all the discussion as to whether the denominational churches are imperfect churches of Christ or not, I care very little, for it is an anomalous condition anyway, and men may honestly disagree about it. How far imperfection invalidates the claim, or how imperfect a body must be to be under the ban of Christ, none of us can ever know, for really it is none of our business, for it is our work to remedy the imperfections as far as we can, and let the Lord, who is somewhat wiser than we are, settle the question of their standing himself. In looking over an old address that I wrote more than 20 years ago, I find these words: "In the great conflict with Romanism and infidelity, Protestanism finds its greatest weakness in its sectarian divisions, and my profound conviction is that Protestant churches must fraternize, federate and fuse into one body in Christ or they will fail. It is time there were many voices crying to the followers of Christ in the wilderness of sectarianism, fraternize, federate and fuse, or fail."

This is still my faith, and so strong is my conviction that there is no ground where there is a possibility of federation, or fusion, but the New Testament of our Lord, that I am not afraid of any issue that may be raised anywhere. I am ready now to meet with any band of men of every Protestant church, fraternize and federate with them in any work of the Christ where we can all agree, knowing as I do that we must do so or the prayer of Jesus for unity or the evangelization of the world will never be accomplished facts.

I have written thus frankly to you some thoughts on the question. In harmony with what you know of the spirit of the men who attended the New York conference, do you think they honestly seek for some method of furthering Christian union and that the proposed method of federation is only a tentative one looking to the future? If our brethren were assured of this fact I think there would be but little opposition. I hope you will write an article along this line.

[See editorial, "Is It a Step Toward Unity?"]

### By Oscar Sweeney.

The Disciples of Christ with the whole Christian world stand at the Kadesh-Barnea of Christian union and the world's evangelization. Shall we say, "We are able to go up and possess the land," or shall we turn back to the desert of sectarianism? For three-quarters of a century we have been striving to lead the Christian world out of this desert. Shall we now, of all people, decide to abide therein? If we do, our plea for "union" will be, in the ears of men and angels, as sounding brass or as tinkling cymbals.

Sermons, tracts, debates, books on Christian union will have no weight in the future if we have not the spirit of union at the very dawn of its consummation.

The federation movement is the dawn of the Christian union day. Both movements are world-wide. None recognize so clearly as missionaries the baleful effects of a divided church. So there has long been a practical federation of mission movements. Union through federation is being accomplished in England, Scotland, Canada. Shall we say, as some do, that the federation movement in the United States is devised by the "denominations" for the purpose of swallowing up "our" church? That is a great mistake. The spirit of union or of federation as a step to union is rife in communities that have never so much as heard of "us." The leaders in the federation movement come largely from sections of the country where we are few in numbers and small in influence. No, federation was not invented to get us out of the way. Rather, Christian union is in the air, and the spirit of union in the hearts of earnest followers of Jesus, of every name, sees, in present federation of forces, the means to a glorious end. It will be to our shame rather than to our glory that we "caught a vision" of a united church long before any other religious body if we are not ready now to enter upon its realization. Some seem to fear that in the reckoning up we will not "get credit" for the splendid work we have done for Christian union. That might possibly be so far as men see, but are we, like children, working for credit marks? Will not hearing the tender voice of him who prayed "that they may be one, that the world may believe that thou hast sent me," say unto us, "Well done, good and faithful servants"—will not this be sufficient compensation for all the work that we have done or may do to unite his followers, whether men understand or not?

We are at Kadesh-Barnea. Shoulder to shoulder with all who are assembling on the same camp ground, seeking in love to understand each other and to understand our Lord, let us go forward and possess the land—the world for Christ.

*Ord, Halley County, Neb.*

### By E. A. Orr.

I heartily answer both the queries with a loud affirmative. And I thank God and take courage with every number of The Christian-Evangelist. The hope of our future is found in such advocacy as is found in The Christian-Evangelist and "The Christian Century." Let Brother Garrison plow straight ahead. He is supported by a volume of prayer ascending to God daily.

*Mankato, Minn.*

# The Condition of the Christian Churches in San Francisco

**By Hiram Van Kirk**

In consideration of the condition of the Christian churches of San Francisco we have everything to be grateful for. In church property, of all the denominations which are doing an important work, we have suffered least. This does not mean that we have not suffered much. The chief loss comes in the cutting off of the business support of our members. The loss and present condition of the churches are as follows: 1. The First Christian Church, of which F. S. Ford was pastor, was in the center of disturbance. It was a substantial frame building and suffered little from the earthquake; but it was an easy victim of the fire. It was a touching sight to see Brother Ford and his devoted wife pack only a few of their most precious belongings in a dress suit-case and a sheet and walk out before the fire. Brother and Sister Ford have been in this field nine years. The church, which was in a splendid location 20 years ago, has steadily grown to be in the heart of a downtown boarding section of the poorer sort. Here Brother Ford has been administering to 1,000 or 1,200 people every year, though his actual membership was much smaller, and these lived mainly farther out in the mission district. This fact saved probably one-half of his members, but more than 125 were burned out. Those whose homes are left are, however, without present employment and are dependent upon the General Relief Committee for food, but count themselves fortunate to have clothing and shelter. The First Church was the old historic church of the city. It has been the mother of all the other churches and has had among its pastors Robert Graham, T. D. Garvin, J. H. McCollough, J. J. Haley and others. Brother Ford is proving himself a worthy successor of these men.

2. The West Side Christian Church is situated in the heart of the unburnt district, consequently it was damaged only by the earthquake. Visitors to the late convention will remember its splendid structure, just completed, under the ministry of W. M. White. The damage, while estimated at from $2,500 to $5,000, will not impair its future usefulness. About 25 of the members of this church were burned out. But the greatest loss to this church was the blow to the business holdings of its members. We trust, however, that Bro. R. L. Cave, the present pastor, will be able to go on with his work. This church is now in a district teeming with population. Its work should be crippled in no particular. If the local congregation should not be able in the present stress to meet the conditions of their mortgage, aid should be given to them.

The mission churches of the city were unhurt, as they were well on the outskirts and not in danger at any time. But the business support of the members was cut off, as in the case of the others. Bros. L. E. Scott and O. B. Ireland are doing splendid service in these fields, and should be sustained.

On the east side of the San Francisco Bay the buildings were unhurt. However, as Oakland, Alameda and Berkeley furnish the residences of many business men and employes of San Francisco, the support of these churches suffered as did the others, and the strain comes hard on these churches to care for the increased population which is crowding to this side of the bay. Alameda, with a building long outgrown, was on the eve of the erection of a new structure. This much-needed effort is now prostrated and help must come from the outside if this noble church is permitted to seize her opportunity. Oakland meets in a rented hall and has just bought an expensive lot and now feels crippled in its task of sacrifice in paying for it. Berkeley has just occupied its commodious building, and owes largely to the Church Extension Society.

Besides the cities around the bay, Santa Rosa and San Jose seem to have suffered most. In the latter city the First Church was completely destroyed. It is hoped that a union will be made between this and the Central Church and a new structure be erected at once. Further than these two, the writer has not heard.

**Frank S. Ford, who lost his church and all his property in the San Francisco disaster.**

"The Pacific Christian," edited by W. B. and G. K. Berry, lost its entire property. The paper, however, has already appeared as a four-page sheet. This damage is quite as great to our cause as that of any one of our churches.

I have given a plain statement of the facts in the case. It shows that we have much to be grateful for in the losses to our churches and brethren. So far as we know no lives of our membership have been lost. But we have gone through trying times. We feel closely knit together by a common tie of suffering and enjoy a fellowship in Christ far sweeter than ever before. We know that in a short time the city will be rebuilt. Before us lies the greatest opportunity for missions and evangelism in the history of our brotherhood. In the old city we came late. We had just won outside recognition and were started on a career of eminent success. In the new city we can "get in on the ground floor," take our places among the leading religious bodies and plant the cause in this gateway to the Orient so as to tell on generations unborn.

Perhaps your fathers, brothers, sons, will come. Brethren, help us to hold our pastors to our churches and to be at home to receive our own and God's own as they come to us.

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## Can Baptists and Disciples Unite?

(Continued from Page 623.)

of them. In the present state of ecclesiastical opinion and evolution there is a rapidly diminishing difference between Baptists and Disciples on these points. When Alexander Campbell said in his debate with McCalla, that Saul's sins were really pardoned when he believed, and formally when he was baptized, he was a member in full fellowship of the Baptist church. These exigencies and extreme tendencies of controversy, and perhaps the influence of minds more dogmatic and legalistic than his own, drove him to a more radical statement of the problem, but in later life, as clearly evidenced by the Luneburg letter, a literary fragment of scarcely less historic importance than the Declaration and Address of his father, he reverted to the earlier view, if not to a more spiritual conception of the relation of baptism to the remission of sins. When Isaac Errett inserted the word *assurance* into the proposition, and it became current and valid coin in the realm of Disciple terminology, the old question of dispute between Baptist and Disciples on the design of baptism was virtually settled. If there is any issue worth contending over between the proposition of baptism for the *assurance* of remission of sins, and *baptism as a declaration of remission,* I am unable to see it. If the baptism of a penitent believer is for the tangible assurance of salvation, the salvation is already enjoyed, already exists at least, and the assurance must be conveyed in the form of a declaration to that effect. It is indisputable that the New Testament does connect baptism and the remission of sins, and there are two conceivable ways in which this may be done, and concerning these, Baptists and Disciples are agreed. Water in both Testaments and in all religions stands for purification. All religious ordinances involving the application or use of this element necessarily symbolize inward and spiritual cleansing, and this cleansing of the soul from the defilement of sin is an element of moral character, and a condition of salvation. What baptism *stands for* is literally and absolutely in order to the remission of sins. This opinion can not be intelligently controverted. The greatest conceivable blunders in the interpretation of religious phenomena is the failure to distinguish between a symbol and the truth symbolized, and to affirm that the one is necessary to the other. This is a species of Levitical Judaism that should only survive as an interesting relic in the limbo of a theological "Curiosity Shop."

The other fact that connects baptism with remission is its association with the *authority* of Christ in the form of *obedience* to him as Lord of all. Submission to Christ is Christianity. Obedience is the fundamental condition of salvation. An act that involves the recognition of Christ's sovereignty, and subjection to Christ's will, an act which relates itself to Christ's authority as a practical expression of allegiance and loyalty to him, whose right it is to rule, has a moral relation to the remission of sins. He has become the author of eternal salvation to all those that obey him, and baptism, by the appointment of Christ, is one, at least, of the initial and assuring acts of obedience as we enter the way of life. Baptists and Disciples, I think, are agreed at this point. In reality, there is not, and never has been, any practical difference between these two peoples on the relation of Baptism to the remission of sins. We hold in common that a baptized penitent believer is a saved man and a member of the body of Christ, and on what additional point is it necessary that there shall be agreement?

(Concluded next week.)

# *Our Budget*

—Good reports are coming in from both the foreign and home missionary offerings. Keep them up until all the churches are heard from.

—The Sunday-schools throughout the country are all getting ready for Children's Day, the first Lord's day in June. That is a great annual festival for the children.

—The period of college commencements will soon be upon us. Let all who can attend these commencements do so and encourage our schools in their great work of educating our young men and women and in training candidates for the ministry and the mission field.

—Now that we are coming to see that federation is an agreement among those who accept Jesus Christ as Lord to work together as far as possible without violating conscience in promoting the kingdom of God and in bringing about a closer unity, differences on this subject are rapidly disappearing, and we are coming to be of one mind and one heart.

—Since the air has become clearer, and it is seen that no one among us is ready to abandon the principles of the Reformation, but are only anxious for opportunities to make them tell for Christian unity, let disputations give place to practical methods of co-operation, and the vigorous prosecution of all the lines of our missionary, educational, benevolent and evangelistic work.

—The Assistant Editor is absent for a few days in the Ozarks on a fishing and hunting expedition, securing a little much-needed and well-earned rest, and laying in a fresh stock of ozone.

—The churches in St. Louis are all prospering, and are looking forward to the simultaneous campaign in the autumn with interest. The Union Avenue Church reported about 30 additions during the past month at its regular services, most of them by baptism.

—Be patient with us about the publication of articles sent in. We are receiving two or three times as much matter each week as we can publish, and we are bound to postpone some things for later issues. Much of the matter left over is important, too, and we regret we can not give it immediate publication.

—John A. Stevens, state evangelist of Louisiana, is in a meeting at Ruston in a large tent, establishing a church that is to entertain our next convention in that state. A letter from him is held over until next week.

—A telegram from T. A. Abbott, corresponding secretary of Missouri, says: "Southwest convention gave $1,000 for the permanent fund." This is good news. Brother Abbott is making a heroic effort to secure a sufficient amount in pledges toward this fund to make sure a conditional pledge of several thousand dollars. Let the brethren of Missouri see to it that he does not fail in his efforts.

—J. T. Boone, pastor of the First Christian Church, Jacksonville, Fla., has had a severe illness from which he is just convalescing. Bro. S. M. Martin has just concluded a great meeting there which he was not able to attend. There were 119 additions during the meeting which lasted 50 days. Brother Boone will take a month's vacation for his recuperation with his mother in Tennessee.

—The Christian Church at Peoria, Ill., will have its annual fellowship banquet May 18.

—C. T. Bentley, formerly of Harford, Cal., is temporarily supplying the pulpit at Pomona, Cal.

—W. T. Cook, who has just received his B. D. degree form Oberlin Seminary, has been called to the pastorate of the Kefton, O., church.

—W. A. Moore writes that the old property at Tacoma, Wash., has been sold, and a new building is being planned. The work goes along well.

—Mrs. J. H. McCollough, Irvington, Cal., writes: "We are all safe in Irvington." That will be good news to many readers.

—Brother and Sister J. R. Crank, both of whom are preachers of ability, are being greatly blessed in their work at Paragould, Ark., and vicinity.

—J. L. Buckley, whose ministry at Quanah, Texas, was crowned with great success, has assumed the pastorate of the Texhoma (Okla.) church.

—Harold E. Monser is in a meeting at Villa Grove, Ill., with the purpose of establishing a new church, and the prospects are very flattering for success.

—Stephen J. Corey writes us that the outlook for Children's Day was never so bright before. From scores of schools come the good news of advancement.

—J. N. McConnell, who did a good work for the East Washington Board of Missions three years, will soon go back into the evangelistic work in the northwest.

—The State Convention of Michigan meets with the Fifth Avenue Church, June 4-7. All delegates kindly forward names to W. A. Bellamy, 348 Paris Ave., Grand Rapids, Mich.

—L. L. Carpenter, of Wabash, Ind., has just returned from the Holy Land and engaged in his holy ministry of church dedication. The next will be at Oaktown, Ind., May 20.

—Drake University will have a great celebration on its twenty-fifth anniversary this commencement, which begins June 10. Dedication of Memorial Hall will take place on the following day.

—A card received announces the marriage of Miss Anne May Meek to Mr. Frank Walter Allen, at Central College, Lexington, Mo., May 30. The Christian-Evangelist extends its hearty congratulations.

—Our church at Saunemin, Ill., is approaching the close of the best year's work in its history. It has recently installed an individual communion service. J. W. Reynolds remains, by unanimous request, as pastor.

—As illustrating the changeable weather conditions we have experienced recently, a postcard from Lockhart, Texas, says: "96 in the shade yesterday. A man wore an overcoat to meeting this evening, and it rained."

—C. H. Pierce, formerly of Hiawatha, Kan., Washington, Kan., and Bethany, Neb., is now permanently located at Medford, Ore. He was hitherto a minister of the Gospel, but is now engaged in the real estate business.

—E. G. Hanna, Lawrence, Kan., inquires whether the statistics of "The Churches of Christ," given in our issue of April 19, page 492, include the churches sometimes called "anti"? Our understanding is that they do.

—A. J. Williams, Vinita, I. T., reports the church there in a prosperous condition, and that the new house will be completed this summer. Notwithstanding many untoward conditions the church is greatly prospering.

—For the first ten days of May the receipts of the foreign society amounted to $7,623.40, a gain of $2,892.80 over the corresponding time one year ago. There was also a gain in the receipts from the churches, as churches, of $3,369.47.

**All Run Down**

In the spring—that is the condition of thousands whose systems have not thrown off the impurities accumulated during the winter — blood humors that are now causing pimples, boils and other eruptions, loss of appetite, bilious turns, indigestion, and other stomach troubles, dull headaches and weak, tired, languid feelings.

Hood's Sarsaparilla removes all these humors, cures all these troubles; renovates, strengthens and tones the whole system. This is the testimony of thousands annually.

Accept no substitute for

**Hood's Sarsaparilla**

Insist on having Hood's. Get it today.
In liquid or tablet form. 100 Doses $1.

—The chapel of the new South Main Street Church, E. H. Keller, minister, Los Angeles, Cal., will be ready for services May 17. The Southern California Preachers' Association will hold its next meeting, the first Monday in June, in this chapel.

—Since the last reports nine have been baptized at Bolengi, Africa. A. F. Hensey and his associates are planning to make quite an extended evangelistic tour. They hope to visit some new points where the missionaries thus far have not been able to go.

—Bro. F. A. Mayhall, of this city, recently delivered his lecture on the Bible at Hannibal, Mo., and Brother Marshall, the minister, and the local press speak of it in very high terms. Brother Mayhall is delivering this lecture for the good of the cause wherever he may be invited.

—The faculty and students of Texas Christian University, Waco, Texas, will support Frank H. Marshall next year at Christiania, Norway. Most of our colleges are now in line supporting their own missionaries on the foreign field through the foreign society. The college people can be depended upon to lead.

—The church at Plymouth, Ill., has just burned its mortgage. The $7,000 property is now all paid for, and the brethren want a good preacher. Colmar will take half-time. Write D. E. Wade. The building was dedicated a year ago. Judge Scofield and N. E. Cory were present on both these auspicious occasions.

—W. C. McDougall, until recently principal of the College of the Disciples, St. Thomas, Ont., has just started to India where he will have charge of the educational interests of our church in Calcutta. Every interest committed to the oversight of this Christian gentleman and scholar can not but greatly prosper.

—At Matanzas, Cuba, there have been 40 confessions. It is not likely that all of these will be baptized. These confessions were the result of a series of meetings lasting one week, in which Angel Godines, of Havana, did most of the preaching. Since then there have been four more additions.

—The time for the high school commencement address approaches. Brethren, spare us the announcements! About a thousand of our preachers are annually selected for this role in different parts of the country, and the publication of their names in our columns would take up a great deal of space which, we believe, can be given to news that is more vital.

—The Albion (Ill.) "Journal," in speaking of the baccalaureate sermon recently preached by Bro. C. C. Garrigues before the high school graduating class, says: "He held his audience two hours with a masterpiece of eloquence never surpassed on a similar occasion in this city. This was the sentiment of men of mature age who for over 50 years have listened to discourses of this character in our town."

—Hickman, Ky., is enjoying a good meeting in which several have already taken their stand for Christ, among the number being the editor of the city paper, who is also a prominent lawyer, and two young lady daughters of the wealthiest citizen of Fulton county. The Martin family are the evangelists at Hickman, in whose recent Kentucky meetings about 250 have been added.

—Ward Russell has closed his work at Florence, Colo., where he has been for a little over two years and a half. The membership has been increased by about one-third, lots have been purchased, and a frame house erected. The stone foundation and part of the brick for a new building have also been purchased. Brother Russell leaves on account of the health of his father, and hopes to organize a church at Mabank, Texas.

—Miner Lee Bates, of East Orange, has been called to the First Church, 323 West 56th Street. It is probable he will accept and assume pastoral duties in the fall. We congratulate the church most heartily, and rejoice that we are to have Brother Bates as a co-worker in Manhattan. In ability, spirit and culture Mr. Bates is one of the choice men of our brotherhood.—"The Disciple," Lenox Avenue Church, New York.

—The churches at Rialto and Colton, Cal., are without regular pastors, and desire to co-operate in securing the services of a wide-awake young man to preach for the two churches. Address Dr. D. B. Crediford, Rialto, Cal. Bro. H. E. Wilhite, pastor of the San Bernardino Church, is supplying for them at present. Brother DeForest Austin, of Bethany, Neb., has just closed a successful meeting with the Rialto Church.

—Charles M. Fillmore, of Cincinnati, has prepared a lecture on "Mother," which ought to be of great interest. He recently gave it with decided success at Portsmouth, O., when he was assisted by Miss Ida Mae Hanna, who sang selections illustrating points in the lecture. Brother Fillmore is the author of the song, "Tell Mother I'll Be There," which has been sung around the world, and which has been used with great effect by Mr. Alexander in the reecnt Torrey-Alexander metings.

—In a letter from Dr. James Butchart, medical missionary at Lu Chow Fu Hospital, under the auspices of the Foreign Christian Missionary Society, he writes: "There is no doubt a great deal of uneasiness among the people, but so far as we can see it is simply the leaven of change and progress producing what seems unavoidable ferment, and we are hoping for eventual good. Our work in the hospital has been the largest of any year yet, in spite of the feeling among the people, and we have had larger operations than ever before."

—Christian College, Columbia, Mo., has just received a gift of $25,000 for the erection of a new chapel, conditioned on the raising of $25,000 endowment, and the payment of a small indebtedness remaining on the present buildings. Mrs. W. T. Moore, the President, and the trustees are quite confident these conditions will be met, and that without much delay. This new chapel will complete as fine a college plant as can be found anywhere in the west. We congratulate the institution on this new feature in a series of successes that has amazed and delighted its friends.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

—We have received "The Proceedings of the Inter-Church Conference on Federation." It is a large volume of nearly 700 pages, including the index. It contains, besides the business proceedings, all the addresses that were delivered at the Inter-Church Conference. This is the book which the brethren ought to purchase who desire to know what was the spirit of that great gathering of Protestant Christians, and to understand what is proposed by church federation. The volume sells for $2, and we shall be glad to fill any orders which may be sent to our office. Fuller notice will be given later.

—Brethren who attend the South Kentucky convention, which meets at Murray, May 21-24, will find a handsome new building which has been the great task of the brethren there in the past two years. It has cost $16,860. G. H. C. Stoney began, a few weeks ago, the third year of his ministry with this church. Not only has the house been provided for, but the offerings for missions, etc., were more than doubled last year. The membership is about 225. All entertainments at the convention will be free, and those expecting to attend should write at once to Brother Stoney, or to Carlisle Cutcher. A large attendance is expected.

—The "Dallas News," Dallas, Tex., prints a strong sermon of M. M. Davis, pastor of the Central Church in that city, on "Rightly Dividing the Word," which will be good food for the converts who have recently been brought into the church, not only in his own congregation, but in the city, under the auspices of the union meeting. This view of the progressive revelation of God to men, adapting itself to men's growing needs and to the different ages and dispensations, is one that has proved exceedingly useful in establishing faith and in giving an intelligent understanding of the Scriptures.

—The Ministerial Association of Eureka College begs space for the folowing announcement: Pres. J. W. McGarvey, of the College of the Bible, Lexington, Ky., will deliver the following lectures under the auspices of the Ministerial Association of Eureka College, May 28 to June 1: "Should Isaiah be Sawn Asunder?" "Daniel in the Critics' Den." "The Virgin Birth of Jesus." "Of What Church Should I be a Member?" "The Organization of a Congregation." Conference each afternoon. A cordial invitation to attend is extended to all who may be interested in this course of lectures. The committee consists of C. C. Sinclair, E. E. Boyer and Ira L. Parvin.

—Herbert Yeuell, now at Winston-Salem, N. C., recently delivered a lecture for the benefit of our brethren in San Francisco and sent the proceeds—$82—to Bro. E. W. Darst, of Berkley, Cal. Bro. Hiram Van Kirk, of Berkley, has been appointed by the brethren in and about San Francisco to receive funds, and the American Christian Missionary Society, Cincinnati, has asked that all funds for the relief of San Francisco be sent through their board, and this board will no doubt communicate with Brother Van Kirk as the representative of the brethren in the west. Many of our churches in St. Louis raised large collections for the relief of San Francisco, and reported through the general fund subscribed in the city for the relief of the sufferers.

San Francisco

*Immediate Gifts of money are needed to inaugurate the work of re-establishing our cause in the stricken city. Buildings are destroyed or greatly injured, congregations are depleted and well-nigh beggared. The task of the hour is enormous. Help, to be effective, must be prompt and generous.*

*Send checks, drafts or money orders payable to*

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,
Y. M. C. A. BUILDING,
CINCINNATI, OHIO.

—Bro. B. B. Tyler and his wife have arrived in Denver safe after a journey of 18,000 miles, only 45 minutes late, and report themselves in splendid condition. On their way from New York Brother and Sister Tyler spent a day in Cleveland. Concerning the condition of his brother, J. Z., Brother Tyler writes that, "Physically he is as helpless as a baby, but his mind is as clear as it was when his physical health was perfect. In spirit he is buoyant." He is fortunate in having a company of young ladies to read books to him, which he enjoys very much. After all, it is better to have a disabled body with a buoyant and hungry mind, than a perfect body with a mind dead or dormant.

❀ ❀

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—W. Remfry Hunt writes: "Mrs. Elliott I. Osgood has quite a triumphant send off in leaving Chu Cheo, Anhwei province, China. Dr. Osgood is remaining a few months longer. The Central Christian Church in Chu Cheo made fine banner and scroll presentations. The farewell meeting was as beautiful as it was impressive. Their seven years' service has been full, fruitful and rendered with unswerving devotion. An incident insignificant in itself, yet speaking volumes, has been indelibly written on the minds of the neighbors in Chu Cheo. Seeing a chance to blackmail "cash" on carrying the sedan chair with Mrs. Osgood and baby Eleanor, anxious to catch the boat at Chu Cheo, the coolies deliberately delayed, whereupon, at a given signal, five of our stalwarts, members and friends, shouldered the sedan and did a scoot for the riverside. We got a move on us that time!"

* *

### Home Again.

Our cruise ended April 11. L. L. Carpenter and wife, B. B. Tyler and wife, J. K. Hester and J. S. Haddock and Mrs. Showers returned on the Oceanic on April 11. C. S. Medbury, Dr. Irving Griswold, Mrs. Johnson, Judge and Mrs. Haymaker and Mrs. Power and I spent two weeks in England, and left on the Baltic April 25, reaching New York May 3. Our pilgrimage was a great success throughout; no accidents, no rough seas, no failure in connections, no illnesss, no disappointments. We were greatly blessed with good weather and with good fellowship all the way.

Onr stay in England was specially pleasant. Brethren Williams and Morgan and others in London showed us many courtesies. Our brother, Thomas Burnell, of London, mayor of Shoreditch, was specially helpful. I found Henry Varley in London as much alive to our Lord's work as ever. He preached at West London Tabernacle on Sunday, April 29. His many friends in America will be glad to know of his good health and vigorous labors at three score and ten. I am not sure but there is a wholesome note for us in this little message from him at this juncture in our religious affairs.

> London, April 21.—Dear Mr. Power: Our mutual friend, Mr. Burnell, was with us last night, and we were speaking of you, and I was glad to hear of your memory touching my visit to Washington fully 20 years since. I am glad that you are here, and rejoiced to know that you preach at my old sphere at Notting Hill, where for 18 years I was enabled to teach and preach Christ Jesus the Lord. What a ministry it is, praise the Lord! not as the "fashion of this world that passeth away," but "Jesus Christ the same yesterday and to-day and forever." "Thou art the same and thy years never fail." We hear of the ideal, but here is *the real,* and the *endearing.* I am with my beloved wife, just back to the homeland from Australia, intending at least one more protracted campaign in the furtherance of truth and righteousness. I know nothing to compare with *this,* where Peter, speaking to the astonished Jews (Acts 3:25), said: "Unto you first, God, having raised up his Son Jesus, him to bless you in turning away *every one of you from his iniquities."* London and Washington need a real and living faith in the risen Son of God. I am preaching at the W. London Tabernacle on Sunday, 29th, and have promised to give an address at the noon prayer-meeting on Monday next (23d). This is a *real, live prayer service;* about 200 gather. It is held at 185 Aldersgate street, close to the general post office. If not engaged, I think you would enjoy F. B. Meyer's address, Monday evening, 6 o'clock, at the City Temple. It is the first of the Baptist union meetings. It will be the president's message. I hope to be there. Kindest regards. Yours sincerely, HENRY VARLEY.

What we need is to quit useless speculations and idle discussions of things indifferent and preach the Gospel of Christ. I am amazed at the great volume of Vesuvian eruption in our press during my absence. I do not presume to add my voice to the confusion, but I would ask if there are not others and more important issues that claim attention, and I would venture to suggest that all our editors use as an editorial for their columns 1 Cor. 13 chapter.

We were royally welcomed by our brethren in Liverpool. Hughes and Moss, Pratley, Coop and Wrathall, and others of the saints came together in Upper Parliament Street Church, representing Chester, Liverpool, Birkenhead, Southport and Saltney and gave us a greeting and farewell that greatly cheered us on our journey. We shall see a generous delegation of these English Disciples with us in 1909. The Lord richly bless them!

The Vermont Avenue Church has done well during my absence. Our brother, Z. T. Sweeney, won the hearts of all, and had large audiences of the excellent people that throng Washington during the winter. He did us great good, for which I am profoundly grateful. It was charming to return home when the dogwood is in its glory, the lilacs blossoming and the whole city a paradise of beauty. Greetings to all the brethren. F. D. POWER.

* *

### Important.

A number of churches have written to us, saying that they have taken the May offering for home missions and have sent the money to California, and asking us to give them credit for an offering to home missions. It is obviously both unjust and unwise to hold the home board accountable for funds which it does not administer. In accordance with the policy of the board, all offerings from churches, individuals or societies, must be remitted to our office if credit is to be given upon our books.

W. J. WRIGHT, Acting Cor. Sec.
GEO. B. RANSHAW, Field Sec.
For the American Christian Missionary Society.
*Cincinnati.*

* *

### San Francisco.

The American Christian Missionary Society hastens to the help of the churches in and around San Francisco. As soon as the extent of the calamity became known, the home board wired the California brethren assurances of immediate and liberal help, and at once set in operation every agency that could minister to prompt and permanent relief. The board is now working in harmony with the local relief committee, which consists of the pastor and two elected members from each church.

It is specially requested that all contributions of money, clothing or food for the relief immediate necessities should be sent direct to Hiram Van Kirk, 2230 Dana St., Berkeley, Cal. All contributions of money designed for the re-establishment of the cause, the rebuilding of churches and the support of preachers, should be sent to Secretary Van Kirk direct and its use designated, or sent to the American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, O., and marked for use in re-establishing the cause in San Francisco.

The American Christian Missionary Society is determined to enter upon the rehabilitation of the cause in the great western metropolis with all the resources at her command and with an energy befitting the task. We realize that this is the hour to strike, and that a policy worthy of the plans of an indomitable public spirit and the building of what is to be the most remarkable city in the New World, must be both broad and aggressive.

To this end we beg the brotherhood to come to our help in putting to an open demonstration the power of our plea in a field where we may enter upon as nearly equal terms as have ever presented themselves to us. This is the opportunity of the age. Let us make such proof of our ministry in California as shall bring all the world to realize the potency of our every contention. Let us speed to the help of our brothers; let us hold up the cause in California. But above all let us, upon the ruins of the great city, erect a demonstration of our fitness to administer the trust of reuniting a divided church and presenting to a sin cursed city only power to save the Gospel of Jesus Christ.

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To do this work, in addition to the tremendous tasks that weight the resource of our home board, will, of course, require a special fund, as in the case of Jacksonville, Fla., and Galveston, Tex. We appeal to our brethren now for contributions to this fund. Other religious bodies are receiving gifts in the thousands. We have many among us of equal ability. We appeal for the large gifts that we might be enabled at once to inaugurate a wise and far-reaching strategy for the taking of this great city. We appeal for special gifts from individuals, churches, schools and societies. Responses to Galveston and Jacksonville were generous and prompt. Shall our appeal for San Francisco—the greatest need in American history—be any the less generous or prompt? Offerings should be sent direct to the American Christian Missionary Society, Y. M. C. A., building, Cincinnati, Ohio.

WRIGHT AND RANSHAW.
*Cincinnati, O., May 11, 1906.*

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## Iowa Ministerial Association.

The Iowa Christian Ministerial Association has just completed its first session as a separate institution from the state missionary convention. It was held in Des Moines, the day sessions in the East Side Church, of which T. J. Dow is pastor, the evening services in the Central Church, of which H. O. Breeden is pastor.

The attendance was good; the questions considered were among the most difficult and important of all those that now try the mettle of the ministry; the freedom of discussion was excellent; the spirit of frank and courteous criticism was almost perfect; and in it all good will and cordial feeling were supreme. A cultured and educated gentleman, who for many years was a teacher in higher educational institutions, a Congregationalist, remarked that he had attended many ministerial meetings of the kind and that this was the best of all.

C. C. Morrison, of Springfield, Ill., was the visiting lecturer. He delivered four addresses, all touching the question of Evangelism. His subjects were stated as follows: "The Effect Upon Evangelism of the Modern Way of Thinking," "The Apparatus of Evangelistic Preaching," "The Criterion of Evangelistic Success," "Evangelism Among the Disciples: Its Distinctiveness, Its Power and Its Limitations."

Under these heads he showed how the scientific and critical spirit of the day demands a different presentation of the same old message, how present methods are demoralizing and bring little else than superficial and fleeting results, how our standard of success is material and should be made spiritual, how we came to be an evangelistic people, how we have been so powerful in evangelism, and how we must change to better methods if we are to achieve the best results.

His first three addresses were negative criticisms of present methods and standards, and provoked much discussion, favorable and unfavorable. But the last address was more constructive and met universal approval in its high and spiritual ideals for evangelistic work.

The work of Mr. Morrison was superbly done. The addresses were in fine literary form; his manner of expression was very felicitous, clear and vigorous; and his spirit and purpose were ideal.

There were five other addresses delivered: "The Art of Presentation," by F. L. Moffett; "Public Worship," by G. B. Van Arsdall; "Organization of the Forces of the Church," by H. O. Breeden; "The Preacher's Attitude Toward Civic Reform," by S. H. Zendt, and "Our Centennial," by W. R. Warren, of Pittsburg, Pa. All these addresses were good and helpful, and worthy of extended notice herein if time and space permitted.

There were also book reviews by the following persons: Dr. D. R. Dungan, Prof. H. G. Plum, of Iowa City; J. K. Ballou and H. D. Williams.

A notable feature of the meeting was an address near its close by Dr. J. Everest Cathell, rector of St. Paul's Episcopal Church in Des Moines, on the question of Christian union. He greeted his hearers as brothers in Christ, laid down the Scriptural doctrine of a united church, denounced the quadrilateral basis of union, pronounced in favor of the unilateral basis of Christ alone, pointed out some things to be done to bring union, and closed by bidding us Godspeed. He expressed the conviction that union when it comes will be at the sacrifice of all existing church organizations. He also said, "How union will be accomplished, God only knows." Concluding his address he made an appeal for two customs in the church, the public reading of God's Word and kneeling in prayer as the only form that preserves reverence and humility. Immediately after the address Dr. Dungan led the assembly in prayer, all kneeling. It was an occasion of deep feeling, not soon to be forgotten by those who entered into its spirit.

The officers of the association deserve the gratitude of all our preachers in the state for planning and carrying out this meeting of so great profit to all concerned. As an expression of this gratitude the old officers were re-elected, with one exception. The officers now are: Percy Leach, president; B. F. Ferrall, vice president; F. W. Collins, secretary and treasurer; G. B. Van Arsdall, member of executive committee; S. H. Zendt, member of executive committee.

* * *

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# NEWS FROM MANY FIELDS

### Clark County, Ind.

The work in Clark county, Ind., has been most satisfactory the past week. One year ago our congregation called Morgan E. Genge, formerly of Maine, he conducting services here on all except the second Sunday, which is devoted to Bethany. Brother Genge has done a wonderful work here and will get a handsome advance in salary this year. He signalized his introduction to southern Indiana by holding a protracted meeting here, which resulted in many accessions, among them some of the most prominent men of the town. He was elected president of the county association, and the result has been most gratifying. He has visited many of the weak churches, and at Memphis, where decay had been marked, held a meeting, with 33 additions. The Memphis church which had been destroyed by fire will now be rebuilt through his efforts. The societies of Charlestown have been reorganized and strengthened; electric lights have been installed in the church, and the debt practically wiped out. The labors of Brother Genge have worked largely for the spiritual as well as the material upbuilding of the Clark county churches.——Bro. Fred R. Davis, who preaches at Milltown and Milford on alternating Sundays, and whose residence is at Charlestown, has been a great help to us.—Carl Brayfield, Cor. Sec. County Association.

### The Great Meeting at Connersville.

The recent meeting held by Evangelist Scoville and "the Kendalls" with the Central Christian Church at Connersville, Ind., is one of the great meetings of the brotherhood. It is noteworthy in the number and character of additions, in the great spiritual uplift it gave to the entire city, in the promptness with which the new members have taken hold of the work of the church and in that it has placed the church first in a city that has been a Methodist stronghold from its founding, there being four M. E. churches in this city of 8,000. If the number of the members at the beginning of the meeting (424 resident members) and the duration of the meeting be considered, this will be found to be one of the greatest, if not the greatest, meetings ever held by our people. In the face of the worst storms of years the membership was doubled the twenty-third day of the meeting. It appears that the time was just ripe. The church was prepared and was in expectancy for months. There has not been a semblance of division in the organization for 12 years. In less than three years it has paid $23,000 toward its building. The revival really could not be held off, and broke loose before the evangelists arrived with 24 additions, which are not included in the count of the meetings, and have not been reported. The total additions for the five weeks and three days of the meeting were 660. The Sunday-school was raised from 200 to 650. The last collection was $47.28. The regular church attendance is the largest in the city. The prayer-meeting attendance is 216. The cash voluntary offerings of the meeting were $1,196. At the reception given at the close of the meeting the new members subscribed $1,300 to the current expense. The daily papers commented on the lack of patronage of the saloons and the scarcity of drunks. The county jail was empty at the close of the meeting, a thing which had not happened for years before. One man, through his lack of patronage, took his wheel of fortune and left town. A bartender and the man who drove the brewery wagon were baptized. A Saturday night service has been started, and men who formerly spent the evening carousing in the saloon, are now praising God in the church. A new singing evangelist was discovered in L. V. Hegwood, our choir leader, and Brother Scoville predicts great things for him in the future. The work of the evangelist, Chas. R. Scoville, can not be too highly spoken of. He is a master in all things that pertain to evangelism. He never fails on a meeting because he never fails in a single service. Each blow beats back the enemy. He never allows anything to draw him from the divine plan. P. M. Kendall, who led the chorus of 90 voices, has great ability as a director, and is known to the writer as a high type of Christian evangelist. Mrs. Kendall did a work with the children in Bible training that is showing to-day and will count for the Master through two generations. The members of the church were loyal and helped in a large way to glean the field. To-day they are rejoicing with an exceeding great joy. —Jas. C. Burkhardt, Pastor.

### Baltimore Letter.

Bro. Edward B. Bagby, of Washington, recently closed a fine meeting at the Christian Temple, resulting in 52 additions. This makes more than 200 names that have been added to our roll since the temple was opened, January, 1905. Most of these were grown persons and most of them came by baptism. We are in the midst of a great field. Our Bible school has an enrollment of nearly 500 and the temple has taken its place among the living link churches, supporting Miss Edna P. Dale at Wuhu, China. We have a Chinese school connected with our temple school, and our people are deeply interested in the Mongolians. The temple seminary has had 50 students this year and the work has progressed with satisfaction. Our commencement exercises will be the second week in June.——Randall Street Church recently had a rally service. The debts on that property amounted to $5,711.50. These were reduced in the last two months to $4,500 and the Church Extension Board loaned that amount of money, so that the property is secure. Bro. J. N. Pickering, a deacon in the temple and a lawyer, is the chairman of the committee on the re-establishing of that work. He has been preaching there since February, and in that time he has had seven baptisms, three by letter and one by statement. He is having good audiences and we are hoping that he will continue as permanent pastor, for the work has the most hopeful outlook had at any time in its history. The walls have been frescoed and all the wood work painted and the little band of faithful people there are cheerful and happy. On last Lord's day Brother Pickering baptized a Methodist preacher. Our other churches here are likewise forging ahead, and we are looking for this to be the best year in the history of the Disciples in Baltimore City.—Peter Ainslie.

### Columbus, O.

At the meeting of the ministers of the Churches of Christ good reports were presented. The five congregations added about 100 since January 1, about half being by confession and baptism. C. A. Kleeberger resigned the work of state Bible school evangelist in order to accept the work at Chicago Avenue. He has been with the church one month and already signs of revival in all departments are seen. Walter Mansell has been at West Fourth Avenue almost six months and he is enthusiastically at work in one of the best fields in all Columbus. He conducted a meeting in January, in which there were something like 60 additions; the Bible school is by far the largest school among us in the city. Brother Mansell has received the heartiest welcome from us all. The Franklin Avenue Church disposed of its location at the corner of Ohio and Franklin avenues, and moved about a mile southeast, where it will have a most inviting field. Plans are drawn for a new building to cost about $20,000. Brother Dodd is leading his excellent people into constantly enlarging activities. He is secretary of the City Pastors' Alliance and is growing in favor with all the people. At Linden Heights Brother Warren has been in the new building erected there at a cost of about $8,000 for three or four months, and that congregation has almost doubled its membership in both the church and Bible school. Brother Warren did so much work on the house himself and watched things so carefully that he saved the brethren about $2,000 in the cost of the house of worship. Ours is now the strongest body in that beautiful suburb. The Central is now meeting in the Y. M. C. A. auditorium, having given up the old house at the corner of Third and Gay the first of the year. We hope to have one of the most artistic and commodious buildings in the city. It will take almost a year for its completion. With the removal of the Franklin Avenue Church southeast and the Central's removal to Twenty-first and Broad streets, there will be a better adjustment of our forces in the city than ever before, and we are satisfied this change will be beneficial to our cause in Columbus. There is the most hearty good fellowship among our five congregations. We are as one church with five places of worship. The ministers are brethren indeed.—Walter Scott Priest.

### Kentucky.

A very successful meeting, conducted by R. H. Crossfield, of Owensboro, assisted by LeRoy St. John, of Terre Haute, Ind., as singer, has just closed with 151 additions—88 being by confession. The meeting lasted two weeks, and from the first the attendance was most satisfactory. The most notable service in point of attendance was that held at the Union Tabernacle, when 2,000 persons were present. Mr. Crossfield has returned to his home and Mr. St. John has gone to assist in a meeting at Cadiz, after which he will sing in a great tabernacle meeting at Nashville, Tenn.

### A Good Word from McPherson, Kan.

McPherson has had a great spiritual uplift, as a result of the union revival meetings recently held by Rev. French E. Oliver. The Christian Church did its part and did it well and received its reward in 110 additions, 77 having already been baptized. We baptized 56 one afternoon, 46 of them in 30 minutes. The strongholds of sin toppled and fell, and as a result some of them suspended business. Many men who had been given over to their idols of wickedness came out on the Lord's side, confessed Christ, and are now trying to undo years of sin. The churches worked together in perfect harmony. The church buildings are all crowded. We find ours too small and already steps are being taken to double our capacity and build Sunday-school rooms and other necessary conveniences. We have been here two years and a half and found so much to do we have bought us a home; we have found our work pleasant and the people loyal and true. Since moving we have been solicited to take other work several times at advanced salary, but our work here is just beginning. I am preaching each alternate Sunday afternoon at Groverland Station, eight miles southwest, where I organized a congregation of 17 charter members April 22, and we have bought lots and moved a church building from three miles west. Workmen are repairing it and we will soon rededicate the building. Additions are frequent. The spirit of peace prevails.—W. A. Morrison.

* *

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.
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## The St. Louis Letter.

At a recent meeting of the ministers of St. Louis and vicinity 134 additions to the various churches were reported—65 by confession and baptism: The First 54, with 21 baptisms, including 4 from the Chinese Sunday-school; Fourth 7, with 5 baptisms; Hammett Place 4, with 3 baptisms; Second 6, with 4 baptisms; Hamilton Avenue 9, with 2 baptisms; Carondelet 3, with 1 baptism; Union Avenue 30, with 19 baptisms; Compton Heights 4, with 2 baptisms; Granite City 10, with 8 baptisms; Gillespie, Ill., 6; Bonne Terre, Mo., 1.——Brother Moore, of the Hammett Place Church, reported that one-half of the debt had been provided for and it was hoped that the remainder would be paid by October.——Brother Garrison reported having preached the opening sermon in the new Hamilton Avenue Church.——Brother McCreary, the pastor of the Hamilton Avenue Church, reported that a Junior Christian Endeavor Society had been organized, with 27 members; that the Bible school attendance was 179, and that a special revival meeting to continue two weeks had been begun.——Brother Ireland, of Carondelet, reported that they were looking for a lot on which to erect a new church.——Brother Philputt, of the Union Avenue Church, reported that the Bible school attendance during April ran from 400 to 600, and that the membership of the Christian Endeavor Society had been increased from 79 to 243.——Brother Calvin, Compton Heights, reported every department of the church in excellent condition.——J. H. Mohorter, the new secretary of the National Benevolent Association, was present and made a few remarks relative to his new work.——G. A. Hoffman, Maplewood, reported the destruction of his home by fire early Sunday morning. His loss was about $1,500, exclusive of many articles whose value can not be estimated.—F. N. Calvin.

⁂

## Illinois.

The last notes left us at New Orleans. Contrary to original plans, I decided, while so far south, to visit Cuba. Here my only daughter, Mrs. Melvin Menges, has been, with her husband, doing missionary work for seven years. My good boys generously provided the ticket. So Saturday afternoon, March 24, found me on board the Excelsior of the Southern Pacific line. The steady old vessel of 35,000 tonnage, measuring 324 feet in length, turned her bow down the Father of Waters, which here is a full half-mile wide and from 150 to 200 feet deep. She gracefully passed down the long line of docks, and the great steamers from many lands. We passed the barracks and the half-finished monument that marks the battleground of the memorable victory of Gen. Jackson over the English in 1814. For more than 100 miles, guided by a special pilot, we moved down between the sugar plantations, venerable with age. The river is low, but still the levees which confine the river for many miles to its channel seem to rise but little higher than the water level. The country in many places resembles our vast prairies of the north, skirted in the distance by the cypress swamps. Some places seem to be great irredeemable marshes. The deposits from the river constantly extend the mouth out into the shallow waters of the gulf. The waters are about as opaque at the mouth as at St. Louis. Special efforts have been necessary to keep a channel open deep enough for ocean steamers to enter. Various deltas have been formed by the river breaking through old boundaries. About 8 o'clock we passed out of Eads' channel into the open gulf. The swing of the old ship told us that he had changed waters. No more sights to see except the wild, restless wastes of water. After a tired day, the pleasant stateroom furnished the restful retreat and a night of delightful rest, "rocked in the cradle of the deep." Sunday morning broke upon us bright and clear, making beautiful sunbursts of the whitecaps that were made plentiful by a strong east wind. While getting ready for breakfast, I was seized by an unaccountable dizziness. I opened window and door, and managed to get fairly dressed. It was apparent the fishes must be fed. I had paid many bills in advance, but to give the sea my breakfast before I had eaten it myself seemed rather arbitrary, and harder to be delivered than any bills I had formerly paid. But there is no choice, no pleading, no philosophy, that will stand off the inexorable, so I fell in line with nearly all on board and was seasick all the rest of the journey. Monday, about 10 a. m., we sighted the highlands of western Cuba, much to our delight, and two hours later we passed beneath frowning Moro Castle into Havana harbor, in full view of a beautiful city of near 300,000 people. It was October 28, 1492, that Columbus entered the same harbor, nearly 414 years ago. The friendly natives which he found on the island, now nearly extinct, called the island Cuba. Efforts were made to change the name to Fernandina, in honor of King Ferdinand, and to Santiago, in honor of their patron saint, and to Maria, in honor of Jesus' mother, but all to no avail. The spot where Columbus is supposed first to have worshiped is marked by a pretty little chapel and statue. He visited the island in 1494 and again in 1502. Havana was taken by the French in 1538 and again in 1554, and by the English in 1762, but Spain has had almost continuous possession until, through the good offices of the United States, it became independent.

Tobacco and sugar-cane began to be cultivated about 1580 and have proved to be the great sources of wealth, although considerable gold, copper, silver and coal are mined in the eastern part. The soil for the most part is red and capable of a high state of cultivation and suited to most all tropical fruits and vegetables. The island is south of the Tropic of Cancer, south 130 miles of Florida. The air at present is delightful as a day in June; but the long-continued heat of summer is said to be oppressive.

Cuba is 730 miles long, of varying width, containing 43,319 square miles. The coast is shallow and dangerous, but there are many good harbors. The eastern portion is mountainous, the highest point, Mt. Cobra, attaining 7,670 feet. The rivers are necessarily short and small. The formation is coral, which some upheaval in the long ago has lifted out of the sea. Volcanic influences are frequently seen. The winter is called the dry and the summer the wet season, although some rain falls throughout the year, about 40 inches annually. Frost appears only in the mountains and snow is unknown. Pasture lands are plentiful and there are valuable forests of mahogany, Cuban ebony and cedar. The population of Cuba is probably near 2,000,000 people of great variety of color, nationality and intelligence. Catholicism was the only recognized religion until recently, and education was greatly neglected, only a small proportion of the people being able to read. Since the independence, matters are changing very rapidly. Protestants are now found in all the principal towns and cities and reasonable progress is made by the people. The cathedrals are gorgeous, with fresco, pictures, statues and altars. People come in, bow before the images, cross themselves, use holy water and pass out, seeming to be happy.

At once, on arrival at Havana, I took the train for Matanzas, 53 miles east. The fare is the same as in the United States, although the track and equipment is far behind our great lines—about as ours were 30 years ago. Mr. Menges, after three years' work at Havana, with his family, was sent by the foreign board to Matanzas to open up new work. That city has about 40,000 population of average people. Catholic influence, of course, predominates, but many are dissatisfied with its ways and are willing to hear the preaching of others. A general indifference in religious matters makes the work very difficult. In nine days I felt I had a fair view of the situation. On Friday night Mr. Menges baptized three men, on Sunday one woman obeyed the Gospel and Sunday night two others made the good confession. All were people of mature years. The Sunday-school numbered 96, in ages about as is usual in the United States. It is the largest Sunday-school in Matanzas, although the Methodists and Baptists have been at it much longer than we, and the Congregationalists about the same time. There is good fraternal spirit among them all. My daughter teaches a Sunday-school class of about 20 young women; Mrs. Hill a class of younger girls; Mr. Hill a class of young men. Mr. Menges has the Bible class. A Cuban woman teaches the younger boys, and another native has the infant class. They expect soon to organize a teachers' meeting to prepare much-needed teachers. My daughter meets three classes of women during the week. I went with her to some of these meetings. I never saw a deeper or more respectful interest than these women showed. They asked questions and told freely of their difficulties. Some of them were truly pathetic. Mr. Menges besides preaching on Friday nights and on Sundays, preaches every two weeks at Cidra, a town of 1,000 people, where he has already baptized a number of people. He also preaches every two weeks at Union, some 20 miles away, a town of 5,000, with no Protestant church nor even a resident priest. It is a weathly community with two railroads. Twenty are now ready to obey the gospel. If some man or woman of means would furnish $2,500 to put up a suitable chapel at Union it would doubtless be a fitting and useful movement. A thousand dollars would build a chapel at Cidra. Bro. Roscoe Hill and his good wife speak the language readily and are doing fine work for the Master. Brother Hill has a school of about 25 boys and has just opened a school for girls. He has been there about a year and a half. They are full coworkers in every way.

I had but a short time at Havana. Brother McPherson and his excellent wife are hard at work. Four were baptized at the close of Endeavor service Thursday night. They have fine help in Brother Godinez, a native Cuban preacher. Brother Peckham, late of Hiram, O., and Miss Meldrum, of Buffalo, N. Y., have charge of McLean College. They have about 50 pupils; enrolled attendance about 33. The mission includes three Sunday-schools, four places of meeting. Wish I could speak more of the great work being done in Cuba, I have been a contributor in my small way to foreign missions since the society was organized and I wish I could put ten times as much in as I have.

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these blessed workers were trained in Eureka College; should I cross into Jamaica I would find four more; in Australia I would find Bro. Howard, the general evangelist of the island, who in five years has brought more than 1,200 people into the churches. Six Eureka children are in Japan, some in China and Africa. So in both hemispheres and on both sides of the equator we could appropriately write Illinois notes, if the fruit of Eureka College, scattered around the world, is worthy of mention. May the Lord bless our scattered children and raise up friends to make Eureka College still a greater power in the world and multiply the number sent out to carry the banner of the cross to the ends of the earth.—J. G. Waggoner.

* * *

## Cincinnati Letter.

Spring opens upon very successful work in Cincinnati and vicinity. The Sunday-school revival was taken up in most of our churches, and everybody is hopeful for gratifying results. The contest idea seems to be prevailing in many sections. The Fourth Street school in Covington challenged Newport for a contest, and the same was accepted, and now these schools are hard at work to see which will be stronger in three months. Carthage and Camp Washington have been contesting for some time. Lockland and Fairmount are already half way through a three months' contest, and both schools are thriving. The new church at Columbia is having two schools, one in the morning and the other in the afternoon. These are also contesting. Much interest is being taken in starting cradle rolls and home departments that all the church membership may be enlisted in the Sunday-school work.——A men's league has been recently organized in the Mt. Healthy Church. A number of men not members of the church have joined it. The Newport church has a men's organization of about 75 members. It is a fraternal organization. The members pay initiation fees and dues, and in case of sickness benefits are paid. The church at Lockland has a men's organization which has proven a great benefit to the church, as well as the individual members. Its primary object is the spiritual development of its members.——R. W. Abberley recently held a meeting at Lawrenceburg, Ind., for J. D. Garrison; 27 were added.——George A. Miller entered upon his thirteenth year at Fifth Street Church, Covington. The twelfth year, he says, was the best year in his ministry there.——Brother Thompson, the new minister at Richmond Street, is starting in with much encouragement. All departments of the work are taking on new life.——J. L. Hill, pastor at Central, recently addressed the Evangelical Alliance on "Sunday Observance."——The writer is in a meeting in the new church at Columbia. This is a hard field, but the Gospel is God's power to save all who believe.—W. G. Loucks, Station R.

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* * *

## Nebraska.

J. Ewart Rains, of Downs, Kan., has located at Lexington.——C. F. Martin resigned at Waco and has located at Overton.——R. D. McCance has been in a short meeting at Elwood. The results have been very good.——W. B. Harter has resigned the Greenwood work and goes to Lead, S. D.——C. V. Allison closed his work at Cozad March 25 and goes to Mound City, Mo. There have been 14 additions during his year there.——Brethren please take note that the corresponding secretary's address has been changed to 541 North Twenty-eight street, Lincoln. Phone L 1878.——The meeting at Palmer held by N. T. Harmon, of David City, resulted in 13 additions. The meeting is reported as very beneficial to the church otherwise.——The church at Bartley now has R. W. Miller, of Genesee, Idaho. The church will paint and paper its house.——T. A. Lindenmeyer has been holding a good meeting in his home church at Falls City, assisted by the veteran singer, R. A. Givens, of Denver.——H. T. Sutton lectured on missions at Ord and a large mission study class was organized. The C. E. gave a fine program and took an offering for the orphanage at Damoh. The church is contemplating a parsonage. Oscar Sweeney is the pastor.——Frank E. Janes and wife have been in a promising meeting at Sheridan, Wyo. The church needs a good man to locate. It has a nice building and a congregation at peace. Brother Janes is available for meetings. Address at Fremont, Neb.——The state evangelists closed a meeting at Gering, with 35 additions to last report—all adults but one; season stormy, but most successful meeting; church will be in fine shape for a preacher to follow.——H. E. Motter, pastor at Craig, was burned to death in a gasoline explosion in his home. He was lighting a fire with gasoline and the explosion resulted. It was a sad ending to a useful life. Brother Motter was highly esteemed, both at Craig and Wakefield, where he was just closing half-time work. Suitable resolutions were ordered drafted by the state board at its last meeting.——The convention of district No. 1 was a decided success. It was largest in point of numbers and was enthusiastic from the start. Every session is reported as most earnest. The new corresponding secretary is Bert Wilson, of Humboldt. The next convention goes to Verdon. The reports from active churches show good work and growth.——The state secretary spent Lord's day, March 25, in Alliance. The brethren secured an unused church and at the Saturday evening service 35 people were present, and on Lord's day morning about 75. Nearly all were members of the Christian Church. The communion was spread. Elder Geo. Harmon, of Auburn, presided. The services were delightful. We have an earnest company of brethren and sisters there and an organization will soon result. Alliance is a town of over 4,000 people. The next Lord's day was spent at Norfolk. Final plans were laid for a permanent organization and funds will be raised for a lot and a tabernacle form of church house erected. A fine location has been chosen. The effort to unite the Baptists and our brethren on a Scriptural basis has not resulted favorably. This is a serious disappointment. A very few people were allowed to prevent it.—W. A. Baldwin.

* * *

## Mishawaka, Ind.

The spring convention of the Indiana Christian Missionary Society of the first district convened with the church at Mishawaka. It was voted one of the most successful conventions ever held in the district. Seven have united with us since March 1. We have just burned a note held for two years against the church. We are so far out of all debt. Every department of the work is prospering. The Bible school has more than doubled in enrollment and attendance. We preach weekly to full capacity of the audience room. The attendance at prayer-meeting averages 150.—Edward O. Tilburn.

## Program of the Ohio State Conventio.n

### C. W. B. M. Session.—Uhrichsville, May 21-24.

Monday, Afternoon Session—Special music; address of welcome, Mrs. Charles Darsie; response; reception by the Uhrichsville ladies. Evening Session—Praise service; solo, Mrs. L. S. Miley; address, Prof. Geo. P. Coler, Ann Arbor, Mich.

Tuesday, Morning Session—Bible study, Prof. Coler; president's address, Mrs. M. J. Grable; reports and presentation of honor roll certificates to auxiliaries; address, "Ohio's Lighted Candle," (in India), Miss Mary Graybeil, Mahoba, India; address, "Volume Thirty-two," Mrs. Ella P. McConnell. Afternoon Session—Report of superintendent of young people's work and report of committees; address, "Our Debt to the Fathers," Mrs. Ida W. Harrison, national chairman Centennial Committee of C. W. B. M., Lexington, Ky.; address, C. C. Smith, secretary negro work, Cincinnati, Ohio; unfinished business.

Board meetings, Monday, 4:30 p. m.; Wednesday, 8:30 a. m. (annual board meeting). Music in charge of Rev. C. A. Freer. Mrs. M. J. Grable, president; Miss Mary A. Lyons, secretary.

Wednesday Morning—Bible study, "The Spiritual Discoveries of the Christ in the Sermon on the Mount," President H. C. King, Oberlin, Ohio; brief business session for reports; conference, What may the O. C. M. S. reasonably expect from the churches in consideration of "Its Record," M. L. Buckley; "Its Present Work," W. A. Harp; "Its Field," J. Hermon Dodd; "Ohio's Gifts to Other Causes," C. R. Oakley; "The Ability of the Churches," Clyde Darsie; "A Church in Every County Seat," T. W. Pinkerton. Wednesday Afternoon—Address on ministerial relief; evangelistic conference; "What Should Be the Present Day Attitude of the Churches to 'Big Revivals?'" H. Newton Miller; "The Pastor Evangelist," R. W. Abberley; "The Contents of the Sermon in Evangelistic Work," J. N. Scholes; "Preparation and Work of the Local Church," E. J. Meacham; Bible study; "The Beatitudes as Giving the Fundamental Qualities of Character," President H. C. King; conference; "What Shall the Endeavorers Do for Ohio the Coming Year?" Charles M. Fillmore. Wednesday Evening—Bible study; "The Beatitudes as Giving the Fundamental Conditions of Happiness," President H. C. King; "Christian Endeavor and Missions," Walter Scott Priest; "Our Own State Strategic Ground," J. R. Ewers.

Thursday Morning—Business; Bible study; "Christ's Four Great Motives to Living in the Sermon on the Mount," President H. C. King; Sunday-school session—"Attendance," P. H. Welshimer; "Teaching Force," J. P. Allison; "Directing the Finances," J. W. Kerns; "A Christianizing Force," Wesley Hatcher; "The Mission Sunday-school as a Means of Starting a Church," J. L. Deming; address on primary work, Miss Clara Louise Ewalt, state primary worker. Thursday Afternoon—Four years campaign conference on all missionary lines; "The Four Years' Campaign," W. R. Warren; "Education and the Four Years' Campaign," President T. E. Cramblett; "Foreign Missions and the Campaign," Stephen J. Corey; "Home Missions and the Campaign," W. J. Wright; "The Business Men's League and the Campaign," C. M. Sala; discussion; primary workers' conference, led by Miss Clara Ewalt. Thursday Evening—"The Spiritual Side of Christian Union," President H. C. King; music conducted by Charles M. Fillmore.

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# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to The Christian-Evangelist.

Minerva, O., May 14.—Meeting week old; twenty-four added; large audiences; will continue.—Violet and Wilson.

Special to The Christian-Evangelist.

Coyle, Okla., May 14.—Meeting thirteen days old; thirty-four additions; seventeen last night.—C. F. Trimble, L. L. evangelist.

## Arizona.

Bizbee, May 7.—One added May 6. Bizbee will raise about $15,000 for San Francisco—the largest contribution from Arizona.—Dan Trundle.

## Arkansas.

Paragould, May 11.—Our revival closed with 21 additions—18 by baptism and 3 by statement. H. A. Davis, of Illinois, was the evangelist.—J. R. Crank, Pastor.

## California.

Los Angeles, May 7.—There have been 91 additions at the First Church recently at regular services—60 by confession and 31 by letter and statement.—A. C. Smither.

Redlands, May 10.—F. M. Dowling, of Pasadena, and Prof. P. E. Gates have just held a three weeks' meeting for us, following a short union meeting, resulting in 50 additions—30 by confession, 2 from other religious bodies and the remainder by letter and statement. We raised $125 for the San Francisco brethren.—W. G. Conley, Minister.

## Colorado.

Longmont, May 8.—Four additions during my first month here.—D. B. Titus.

Boulder, May 5.—Ten additions recently. Prayer-meetings are booming. The Chautauqua opens July 4.—S. M. Bernard, Minister.

## Idaho.

Weiser, May 8.—Our two weeks' meeting closed with 6 added—5 by confession and 1 by statement.—G. M. Read.

## Illinois.

Mechanicsburg, May 12.—Six additions recently—5 by baptism and 1 by letter. W. H. Waggoner's missionary institute was well received.—L. A. Chapman.

Roseville, May 9.—Three added since last report. Our offering for home missions will go above apportionment.—C. R. Wolford.

Rushville, May 7.—One confession last night. I have just closed a meeting at Pleasant View, with 16 added—15 by baptism and 1 restored. Mrs. Harman organized an Endeavor Society with 30 members.—W. E. Harman.

Watseka, May 11.—Dinger and Gardner, evangelists, began a meeting May 6; 10 added to date. W. S. Gamboe is the minister.

## Indiana.

Indianapolis, May 11.—One confession at Fillmore recently.—L. E. Murray, Minister.

Columbus, May 13.—Attendance at our Bible school rally, 443; offering, $26.90. We will soon organize a home department and cradle roll. We hope to reach 500 by the end of the year.—Will A. Harding.

Scottsburg, May 7.—I have just closed a short meeting at Lexington, with 5 additions; 11 have been added at Zoah and 2 here since last report. The outlook for our work in this county is promising.—C. O. Burton.

## Indian Territory.

Tulsa, May 7.—Four additions last Lord's day. The work prospers.—Randolph Cook.

## Iowa.

Red Oak, May 11.—Thirty-eight added to date—35 by confession; large audiences. O. C. Kellams is the evangelist and V. E. Ridenour singer.—George H. Nicol, Minister.

## Kansas.

Caldwell, May 9.—One confession recently.—Lee H. Barnum.

Lebo, May 6.—Six added recently—2 by baptism, 4 otherwise; work in good condition and prospect encouraging.—W. M. Stuckey.

## Kentucky.

Wickliffe, May 12.—We began a meeting last Sunday; will continue indefinitely. F. L. Davis is the evangelist, assisted by B. I. Bentley as singer.—D. Wesley Campbell.

Paducah, May 8.—Our three weeks' meeting, conducted by W. J. Hudspeth, has just closed with 63 additions—39 by confession, 23 by letter and 1 from another religious body.—B. W. Bass, Minister.

## Michigan.

Grand Rapids, May 7.—Our meeting with the Fifth Avenue Church closed with 65 additions; will begin meeting at Hudsonville May 13.—J. Bennett, Evangelist, Macatawa Park, Mich.

Grand Rapids, May 11.—Our meeting, conducted by J. A. Bennett, closed with 65 additions—63 by confession, 2 by letter.—W. A. Bellamy, Pastor.

## Missouri.

St. Louis, May 14.—There have been 21 additions at the Hamilton Avenue Church during the first week of our meeting.—L. W. McCreary.

Kansas City, May 8.—Two added by letter recently. Bible school rally closed with 190 pupils present out of an enrollment of 220—a gain of 400 per cent since last September. All departments of the church in good working condition. We are crowded out of our building and must plan for enlargement.—B. L. Wray, Pastor Budd Park Church.

Neosho, May 11.—Since coming here last November 92 have been added. The Sunday-school has been gradually increasing in attendance and now numbers 167.—F. F. Walters.

Paris, May 12.—There have been 35 additions to date—29 by confession and 6 by letter; will continue four weeks. Brooks brothers are the evangelists.—J. H. Wright.

Bowling Green, May 7.—There have been 19 additions to date. E. M. Richmond, the pastor, is doing the preaching. Other ministers are attending the services.—Mrs. F. M. Mackey.

Mountain Grove, May 6.—One confession last night; 2 added at Willow Springs since last report—1 by confession and 1 by letter—E. W. Yocum.

Piedmont, May 8.—I have just closed a three weeks' meeting at Corning, Ark., resulting in 36 additions—25 by baptism, 8 from another religious body, 2 of whom were ministers, 2 by statement and 1 reclaimed. M. L. Anthony, of Rogers, Ark., assisted us.—John A. Allen.

Troy, May 7.—Two additions yesterday. We raised $73 for missions, which is by far the largest offering ever made by this church.—E. G. Merrill.

Braymer, May 12.—Four baptisms and 1 restored at Cowgill at last visit.—S. W. Crutcher.

## Ohio.

Marion, May 11.—Meeting closed with about 50 accessions.—N. M. Fields, Singer.

## Oregon.

St. Johns, May 4.—Evangelist E. A. Child has gathered together about 25 scattered Disciples and has begun a meeting. A church will doubtless be organized and arrangements made for the erection of a house of worship.

## Texas.

Palestine, May 10.—Meeting growing in interest; 40 added to date. H. A. Northcutt is the evangelist, John S. Zeran and wife singers.—L. D. Anderson.

## Pennsylvania.

Meadville, May 7.—There have been 11 additions in two weeks at regular services.—W. D. Trumbull, Minister.

## Washington.

Vancouver, May 5.—Fourteen added recently at regular services; Sunday-school is growing rapidly; Christian Endeavor Society has been increased by about 100 new members this month.—I. H. Hazel, Pastor.

* * *

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## Christian Endeavor

By GEO. L. SNIVELY

*May 27, 1906.*

### JOHN WILLIAMS AND MISSIONS TO THE SOUTH SEAS.- Ps. 97:1-12.

| | | |
|---|---|---|
| M. | The Isles Christ's Inheritance. | Ps. 2:1-12. |
| T. | Turning to God. | Ps. 22:27-31. |
| W. | The Kings of the Isles. | Ps. 72:1-11. |
| T. | Judging the Nations. | Isa. 2:2-4. |
| F. | Returning to Zion. | Isa. 35:5-10. |
| S. | The Spirit Outpoured. | Joel 2:28-32. |
| S. | Topic. | |

To our objecting parents we might repeat his words to his own: "My dearest parents, grieve not at my absence, for I am engaged in the best of services, for the best of Masters and on the best of terms; but rather rejoice in having a child upon whom the Lord has conferred this honor."

When, in September, 1816, the young missionary was ordained, Dr. Waugh gave him this solemn charge: "Go, dear young brother, and if thy tongue cleave to the roof of thy mouth, let it be with teaching poor sinners the love of Jesus Christ; and if thy arm drop from its shoulder, let it be by knocking at men's hearts to gain admission for him there."

"One Williams does more to confound infidelity than a thousand Paleys." "He sought souls as early as most men seek gold. He lived, planned, suffered and at last died because he loved the souls of men. To such a man all the race is under the most weighty obligation; his usefulness, his sincere piety are an inspiration, as if an angel shook his wings."

Ere he had long been in the South Sea Islands he organized a missionary society and King Pomare was elected president. He instituted trial by jury, taught the sanctity of the home, introduced fruit culture and covered the islands with florescent beauty. They killed him, it is true, but his blood became the seed of the church that has transformed those savages into kings and priests unto God and made them free and citizens of heaven.

Williams has proven that where there is a will there is a way. He had not the advantages of early education, yet his Narrative of Missionary Enterprises in the South Sea Islands is one of the classics of our literature and has been called "the second Acts of the Apostles." He also published the New Testament in the Raratongan language. God will always so supplement the weakness of those of willing hearts as to enable them to prevail in the power of their combined might.

"Lord, if it is not thy plan and will that I become a missionary, then tear the wish with all its roots out of my soul," was an oft repeated prayer of young Williams, before he was eighteen years of age, that reveals the intense earnestness of his desire to carry the light to those bowed down in the darkness of heathendom. Love made his heart so dauntless that no sea was wide enough nor any indifference disheartening enough to permanently separate him from a life of consecrated usefulness, a martyr's crown and an immortality of glory.

John Williams, born at Tottenham, England, in 1796, was apprenticed to a blacksmith. This apprenticeship was not a prediction of a great missionary career, but under the providence of God it was an indispensable preparation for the peculiar work he was to do. There he acquired that marvelous mechanical skill that enabled him with scarcely any shipbuilding appliances to build the famous missionary sailer, "Hawier," with which he traversed far southern seas and kindled the beacon light of the Gospel on many an erstwhile gloomy island shore. It teaches our youth that if their hearts are on fire with a passion to serve God and save men, no matter where their lives are cast, there is a school in which they may prepare for distinguished usefulness.

## Midweek Prayer-Meeting

*May 23, 1906.*

### THE LORD'S SUPPER.—Luke 22:7-20.

Welcome, ye hopeful heirs of heaven,
  To this rich feast of Gospel love!
This pledge is but the prelude giv'n
  To that immortal feast above.

How great the blessing, thus to meet,
  According to our Savior's word,
And hold, by faith, communion sweet
  With our unseen, yet present, Lord!

And if so sweet this feast below,
  What will it be to meet above?
Where all we see and feel and know
  Are fruits of everlasting love?

In sweet communion: The promise of heavenly communion (Matt. 26:20-30); disloyalty even at the Lord's table (Mk. 14:17-21); providential preparation for its institution (Lu. 22:7-13); communion humility (Jno. 13:12-20); early services (Acts 2:43-47); Pauline ethics (1 Cor. 11:20-33); to be kept in memory and honored in practice (Heb. 10:19-25).

Even more sacred than the inn in which he was born, or the storied hills of the annunciation, or Gethsemane, in which he suffered, or the cross on which he died, is that upper room wherein he instituted the memorial supper. Elsewhere he had freely loved and served others, but here he has the delicate task of asking others for memorial tribute unto himself. But even here he was serving, for the self-ennoblement of the service is greater than the glory we can give unto him.

Doubtless the Lord arranged this service in part for his own strengthening against the awful trial of next day's cross. This is his mute, but beautiful, testimony to the power of Christian fellowship to sustain us under the clouds and amidst the crosses of life. Let us so love one another that every troubled heart may feel that in the fellowship of the brethren is a well-spring of comfort and help that will make us all more highly prize our fraternal relationship in Christ Jesus.

When Paul, the great Christian logician, says, "wherefore," it is well for the world to pause and ponder well what follows. None other of these "wherefores" is more significant than when he said to our Corinthian brethren, "Wherefore, whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord." Hereafter even the most careless of us will see the necessity of approaching communion with clean hands and pure hearts.

In view of the Savior's tender appeal to do this "in memory of me," it seems strange that Paul or any other preacher should feel obliged to exhort disciples against forsaking the assembling of themselves together about the broken loaf and the symbolic cup. We all need refreshing for the heavenly journey, and nowhere else does the heart naturally become so receptive of grace. Carelessness with reference to the invitation to this earthly communion will greatly imperil our presence at the heavenly banquet.

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The presumption of Satan goes beyond all belief. Even to that hour of heart to heart communion between Jesus and his apostles, which we would expect all alien and sinful spirits to flee as unclean night birds would the brilliant festal hall, he comes in the person of apostate Judas and leaves baleful shadows cast by himself. Let us not hope for exemption therefore. Guard well thy thoughts or even into the home circle and sanctuary, yet, to the communion altar itself, he will follow to divert your thoughts from holiness and fill your heart with evil suggestions.

## Bishops in Rebellion.

(Continued from page 620.)

the nation is not prepared for this simple and easy settlement of all difficulties.

Who is Mr. Birrell? He is one of the most interesting of living personalities. He is the son of one of the most popular of Baptist ministers of the last generation. The Rev. C. M. Birrell preached for years at Pembroke Chapel, Liverpool, now the scene of the exceedingly popular ministry of Dr. Aked. The Rev. F. B. Meyer was in those days the young assistant pastor for a short time of C. M. Birrell. Hugh Stowell Brown was the other leading Baptist in Liverpool, and visitors from America to the great city on the Mersey were generally anxious to hear Brown and Birrell. Thus our minister of education was brought up under deeply religious auspices. He is a religious man and is anxious to conciliate all parties. A barrister by profession and also an accomplished literary man, Mr. Birrell is the right man in the right place in his official capacity. But on him has devolved a crucial legislative task. His consummate ability renders him well fitted to fulfill the obligations involved in it.

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## *Sunday-School*

*May 27, 1906.*

### FEEDING THE FIVE THOUSAND.

### —Mark 6:30-44.

Memory verse, 41.

Golden Text.—My father giveth you the true bread from heaven.—John 6:32.

Jesus had sent his disciples out on an independent tour after giving them instructions (Matt. 10). The account of this first apprenticeship in preaching and healing is very brief (Mark 6:12, 13). We do not know whether they had many converts, but they preached repentance, healed the sick and cast out demons. When they returned to Jesus, it was doubtless in a worn and weary condition. The excitement of a new work, especially one of such striking character and involving the use of miraculous power, would naturally carry them beyond their strength. Jesus gave them no miraculous renewal of vigor, but told them to come and rest. This miracle of re-creation through vacation and recreation is a perpetual one, open to every man who can have access to a mountain or a lake or a desert or a bit of blue sky anywhere. It is part of the duty of a worker to learn how to rest most effectively. The more important the work the more necessary the rest.

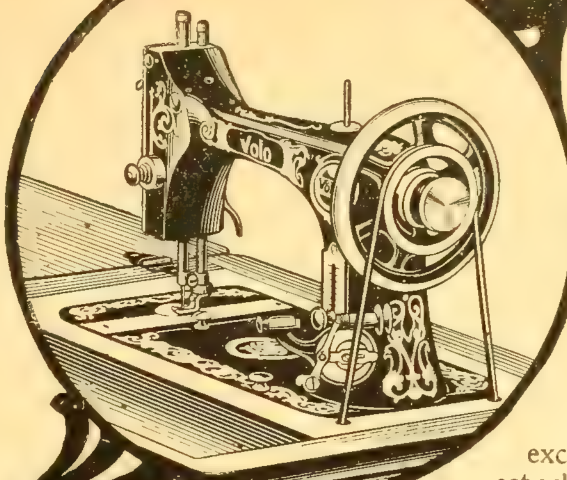
The reference in Matthew (14:12, 13) indicates that this retirement into the wilderness came immediately after Jesus learned of the death of John the Baptist, and presumably soon after that event.

Jesus began the day by consideration for his disciples, whom he knew to be in need of rest. He twice showed compassion for the multitude, once when he saw their hunger for the words which he could speak, and again when he observed their physical need of food. Neither need obscured the other. He took into account the whole man, body and soul. His mission was not merely to save souls, but to save men. Man is primarily a spiritual being, and his primary needs are truth and love. But in his present estate he is also a bodily being and he needs food, shelter and the conditions which make for health. A well rounded Gospel in its application to the actual world takes account of all of these needs, as Jesus did.

The constant surprise of the disciples at every new exercise of the Master's power may seem strange to us. They had seen him cure the sick at a word. They themselves had done the same through his power and in his name. They had seen him heal the demented. They had seen him even raise the dead. Why should they not take it for granted at once that he could feed the multitude? Their apparent surprise is only an illustration of a larger truth. The mind of man can never fathom the divine love and wisdom and power. Taught by experience, we may learn that God is good, but we may not hope to know *how* good he is. By the very nature of the infinite, it must be that it shall contain constant surprises for us as we see its beneficent workings in our own lives and in the on-goings of history. Eternity will not be long enough to bring all the divine perfections and powers to our comprehension.

How beautiful the scene when this vast concourse sat down, quiet and orderly, in the grassy place near the lake. Already they were deep in the spell of the wonderful words to which they had been listening, those "many things" which the Master had been teaching them. So, thoughtful and expectant, they sat down to banquet from the hand of one who, through the years of his ministry, seldom had a crust of bread of his own except through the bounty of his friends. Jesus was a habitual recipient of hospitality. But he could give it also. And it was like him to dispense his hospitality when there was real need of it and not merely in the way of paying social obligations to those who had entertained him.

Then there was the lad who had the loaves and fishes. We could not afford to spare him from the record. Matthew, Mark and Luke do not mention him, but Jesus does (for this is one of the few incidents recorded by all the evangelists). The lad had a very scanty store, but he held the key to the situation, for his little happened to be exactly what the Master needed. Oh, happy boy! What a memory to carry down to old age, of that day when the Great One called him in the presence of that throng, and took and used so wonderfully those poor provisions which he offered. He must have wished that it were more. He was ashamed to offer so little, not enough for the twelve even, not to mention the crowd. But it was enough, as every little is enough when it is all that we have to offer and it is freely given. It is ours to furnish the paltry loaves and fishes; the Master's to multiply and distribute them. Ours to bring without shame the small resource or petty power that is in our hand; his to make it fruitful and serviceable for the blessing of thousands.



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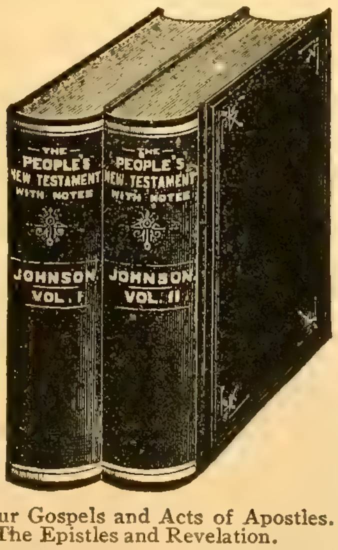
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# *People's Forum*

## Who Are They?

To the Editor of The Christian-Evangelist:

Allow a plodder in the ranks to inquire, not for an editorial answer, but to pass along to the reader a line of thought in the writer's mind, Who are the writers who have recently filled so many pages of one of your contemporaries with vicious attacks on church federation and its advocates? I have been a reader of most of our church papers, from the "American Christian Review" down to date; have attended a good many national and other conventions, and learned many prominent names among us, but recognize very few of those writing in your contemporary.

What are our best known pastors and evangelists, the officers of our various national and other boards, our substantial business men, our college men and consecrated women, saying and doing about federation? I wonder if they are not, like us common people, quietly studying the question and watching developments to learn whether or not the Lord has chosen this method to bring his people together, while deploring the unseemly spectacle which this tirade in a great representative journal must be making to the religious world of the people who sprang from, and have always justified their efforts by, the plea for Christian union.

S.

* * *

## As Others See Us.

To the Editor of The Christian-Evangelist:

I am much interested in the symposium you are publishing giving the views of your membership regarding federation with other churches in Christian work. The fact is your people are doing it grandly now in your hearty co-operation with the Christian Endeavor movement. To my mind there is nothing more significant of your attitude and catholicity than that while the Methodist people have their Epworth League, the Baptists their Young People's Union, and a few years ago an unsuccessful effort was made by a small minority of the Presbyterians to establish a Westminster League, the membership of your church remained steadfast Christian Endeavorers.

It follows, I take it, that your membership will cordially endorse the action of the directors of the Winona assembly at Winona Lake, Ind., last autumn, when they formally took action prohibiting the building of any denominational church on Winona grounds. Instead they organized the Winona Federated Church.

Members of other churches desiring to unite with this church do so by letters of commendation, not dismissal, from their home churches, retaining their membership in their former home. When persons joining the Winona Federated Church on confession of their faith leave Winona they receive letters of dismissal to the church of their choice.

Already there are near twenty different denominations represented in the membership. Cordial commendation of this action by prominent ministers and laymen of a large proportion of the leading evangelical denominations is very gratifying to the Winona directors.

Thomas Kane.

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## How I Was Cured of Anti-ism.

To the Editor of The Christian-Evangelist:

In the words of one of the illustrious dead, "Let us have peace."

Now let's have a few quotations: Prov. 16:24: "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones."

Prov. 17:9: "He that covereth a transgressor seeketh love: but he that repeateth a matter, separateth very friends."

Prov. 17:14: "The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with."

Prov. 18:19: "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle."

Prov. 18:24: "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother."

I have read some of the controversy in the papers, and am satisfied, in my own mind, that the foregoing precepts have not been followed to any great extent. Now, just come to reason; that is the better way to settle this question. I was considerable of an anti myself, but I happened to be at the Detroit convention, and the Christian Church building had had a ruinous fire, so nothing could be done in it to amount to anything. But lo, and behold, these Gentiles came to our relief. The First Presbyterian and Methodist houses opened their doors and said, "Come in and occupy; we are not afraid we will be defiled by you." I thought that was good, but still I was not convinced; thought may be that was just put on for the trial. But when Sunday came these Gentiles gave up to the Jews (the Pharisees). Now comes the real thing: Brother Power preached in a Presbyterian church in the morning. I was anxious to see the outcome; but what was my surprise to see the minister come in, arm in arm with Brother Power, and gave the finest introduction I ever heard. He didn't say "Rev. Power," but this is "Brother Power," pastor of the Garfield Memorial Church at Washington, D. C., so many years pastor, and lots of other good things; among the rest he had one house servant for over a score of years. That wilted me! Just think of them giving up their cushioned pews to those that don't want to have anything to do with them? Then, at night, the same courtesy was extended to Brother Garrison. The preacher came in side by side, introduced him, saying: "This is Brother Garrison," not doctor or reverend, but simply Brother Garrison, "Editor of The Christian-Evangelist." No Gentile about him. Well, Monday night it was my lot to hear Brother Small. The same brotherly courtesy was shown him. His subject was, "Union." He described the happy effect that would take place when all would march side by side, keeping step, and when they got on the old sectarian bridge, all stepping together, the old bridge would break; then he would get his Presbyterian brethren in the water! It looked to me they enjoyed it, all right. That took all the anti out of me! But we pride ourselves on our baptism, which is all right in its place, but there are other things that are right, too—the spirit of Christ in these people that we don't want to federate with. Seems as though some of us have the other spirit instead of Christ's spirit. They say "we have nothing to give up." I think we have lots to "give up!"

Watson, Mo. Chas. H. Carpenter.

* * *

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## OBITUARIES.

**[Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]**

### DULANY.

Tabitha C. Dulany, wife of William H. Dulany, entered into rest at her home in Hannibal, Mo., April 11, 1906, aged 79 years and 9 months. She was the daughter of the Rev. Anderson Woods and his wife, Elizabeth Harris Woods, and was born in Boone county, Mo., July 9, 1826. Her father was a prominent preacher of the Baptist Church, and in her early youth she was converted and became a member of that church. She was married December 27, 1842, to Martin Bodine, of Paris, Mo., and of this union six children were born, three of whom survive her—William and Ashby Bodine and Mrs. William Ownby. After her marriage to Mr. Bodine she united with the Christian Church, and was a most loyal and devoted adherent to the faith of the Disciples. Her husband died February 21, 1856, and on November 20, 1862, she married William H. Dulany. To them was born one son, James Garland Dulany. This son, her aged husband, her other children, her stepsons and stepdaughters, three sisters and many relatives and friends are left to mourn her loss. Before the infirmities of age came upon Sister Dulany she was an active worker in the church, and after her retirement from its activities she was solicitous always concerning its welfare. She possessed a happy, cheerful, hospitable disposition, which made her many friends. Her sympathies were always with the poor and unfortunate and she was ever ready to respond to all calls made upon her for charity.

As she and her aged husband walked the pathway of life together their solicitude for the comfort, each for the other, was a beautiful example of the sacredness of the marriage tie. Sister Dulany had her share of the ills and trials of this life, but her faith in the Lord was so complete that she passed peacefully away into the spirit life with a beautiful smile on her countenance. Blessed are the dead which die in the Lord, for henceforth, yea, sayeth the spirit, that they may rest from their labors, and their works do follow them.

LEVI MARSHALL.

### GRESLIN.

David Greslin, of South Haven, Kan., died February 5, aged 67 years. P. H. Guy preached the funeral sermon.

### GROSS.

After a year's sickness, Samuel J. Gross passed away April 14, 1906, at the age of 73 years. He was baptized February, 1853; married Cynthia Haven, June, 1860. He was intelligently and deeply interested in the Disciples of Christ.

*Boston, Mass.* A. L. WARD.

### HOLLOWAY.

Sarah Susan Hill, born January 7, 1836, in Lincoln county, Ky., died March 29, 1906, aged 70 years, 2 months and 22 days. At the age of 9 months she was brought by her parents to Missouri. At 13 years of age she united with the Church of Christ at Middletown, Montgomery county, Mo., under the preaching of Elder Jacob Coons. On March 21, 1858, she was married to Brother William M. Hollaway, Elder Timothy Ford officiating. Three sons were born to them, one of whom died at 4 years of age; one is now married and lives at DeSoto, Mo. She leaves her husband, two sons and three brothers to mourn her loss, but while bereaved relatives and her host of friends mourn for her, we realize that the loss is purely our own, as all are resting assured that as sure as there is a reward promised for faithfulness, our sister has gone to share that reward. She was ever faithful to her family, true to her friends, loyal to the church, and loved its service. Sunday, March 18, was the last time she was permitted to meet with the Lord's people in public worship. As the writer was leaving the house of God on that day she clasped his hand and with radiant face and the tremor of earnestness in her voice, exclaimed: "We have had such a blessed service today." Soon afterward she was taken to bed with pneumonia, from which she had suffered several attacks, and in spite of loving care of friends and the skill of the attending physicians who had cared for her through her previous attacks, her body sank peacefully to rest. God, whom she served, will do what is right; more than we can ask or even think. Before her death she was heard to murmur, "The way is clear for me." By the rule of ethics laid down by our Savior, "By their fruits ye shall know them," we feel this to be true. May we each one who remain so number our days as to apply our hearts unto wisdom. She remembered her Creator in days of her youth, and at last fell asleep in hope of a glorious immortality.

J. F. BICKEL.

### McKRIN.

Mrs. Thomas McKrin, one of the oldest Disciples of Brooks county, W. Va., was called to her last rest on March 27. She came into the kingdom early in life, under the preaching of old Brother Teagarten. She leaves a husband and two daughters to mourn her loss, but they sorrow not as those who have no hope.

L. N. D. WELLS.

### ROBERTSON.

Jeppie Oretha Robertson, daughter of Mr. and Mrs. L. Robertson, Corning, Ark., after eight years' service in the Master's kingdom, aged 22 years. She was a sweet Christian girl and loved by all who knew her.

JOHN A. ALLEN.

### TRIPPLETT.

Mary Triplett, of Terre Haute, Ind., died April 15, aged 67 years. She had been a member of the Christian Church the greater part of her life and was prepared to meet her God. She was buried at Old Union Cemetery, near Jasonville, Ind.

WILLIAM PEARSON.

### WATKINS.

Mrs. Grace Gafney Watkins, wife of Bro. F. C. Watkins, of Winfield, Kan., departed this life on February 16, 1906, at the early age of 25 years. Truly it may be said of her, she has gone to enjoy the reward of her labors. She became a member of the Christian Church at the age of 12 years, and ever remained a true and faithful member. She was one of God's noblest workers, having perfect faith and confidence in the ultimate triumphs of the Gospel. The church loses in her one of its most active and energetic members, having from the beginning of her church life occupied positions of honor in some department of the church work. While Sister Watkins remained but a brief time in this world, hers was a beautiful and fruitful life. The greatest tribute that can be paid to any can be paid to her. She has come, lived and gone, but the impression her sweet life has made upon those who knew her best will remain forever.

"There is a calm for those who weep;
The storm that wrecks the winter's sky
No more disturbs her deep repose.
We can only say, God's will be done,
  And a friend indeed is He—
A refuge in the storms of life—
  An anchor on life's sea."

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Over 50,000 former residents of the State of Kentucky have accepted the invitation of the Louisville Commercial Club to its home-coming celebration to be held in Louisville, June 13-17, 1906. It will be the greatest gathering ever held in the state of Kentucky and $60,000 has already been subscribed for an entertainment fund. Wednesday, June 13, will be Reception and Welcome Day; Thursday, June 14, "Foster Day," in honor of Stephen Collins Foster, the author of "My Old Kentucky Home"; Friday, June 15th, Daniel Boone Day; Saturday, June 16, Greater Kentucky Day. For this event the

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will sell round-trip tickets from all points on its line to Louisville and Return at ONE FARE plus 25 cents, tickets being on sale June 10, 11 and 12, limited returning June 23, with privilege of extension of limit until July 23 by depositing ticket and upon payment of 50 cents. Stop-overs will be permitted at Glasgow Junction for parties desiring to visit Mammoth Cave and side trip tickets will be sold at Louisville to all points in the state at ONE FARE plus 25 cents for the round trip, such tickets being on sale June 16-18. Indications are that several special trains will be run for this occasion, full particulars of which will be announced later. A sixteen page booklet, giving full particulars, can be secured from any of the following representatives of the company.

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# The Home Department

## Suffer in Silence.

BY LOWELL M'PHERSON.

Soul of mine, suffer in silence,
And do thou be uncomplaining,
Let whatsoever may betide.
God still lives; so ever cherish
Most profoundly the unfailing
Promise that His grace doth provide.

Dost not, soul of mine, remember
Christ in that desert place apart,
Tempted days and nights together
At all points of weary nature
Of mortal man with pained heart,
How He trusted His own Father?

Dost not, too, my soul, remember
That in that terrible trial
In human nature's awful test,
There was no changing confidence,
No fearing, not one denial
Of God at Satan's subtle jest?

O, soul of mine, lest thou forget
In times of great temptation,
Keep in mind that great victory
In God's strength won so truly and
Crowned with angels' ministration,
And now writ in sacred story.

Yes, my soul, be ever mindful
That, tempted in all points as we,
The Christ of history ever won
And will ever victories win
By the will of Gethsemane—
"Not my own will, but thine, be done."

Now be thou trustful, soul of mine.
Has ever Heaven's promise failed?
Submit thy ways unto the Lord.
In weakness He may be thy strength,
In times of danger, thou assailed,
Protected art. Thou hast His Word.

Then, soul of mine, keep thou thy gaze
On Him who can be thy wisdom
In times of folly, and thy Light
In times of darkness; in sorrow,
Consolation. In the freedom
Of *Thy* will keep *His* in sight.

*Havana, Cuba.*

* *

## The Bronze Vase.

BY J. BRECKENRIDGE ELLIS.

### PART II.

### CHAPTER V.

The morning after Raymund received the letter from Rhoda, he saw the carriage leave the Omer mansion at an early hour. When it returned he caught sight of an elderly lady sitting in the back seat, slight of form and bright in colors. He had no doubt it was Nelsie Loraine's governess just from the city. In the afternoon, as Baby lay asleep and Raymund sat on the front porch studying his algebra in the November sunlight, he was surprised to see the tall, cold presence of Mrs. Omer approaching the ornamental iron fence. She called the youth in a formal tone and he went to his side of the fence.

"Raymund," said Mrs. Omer, with a brief glance at him, and then looking far away, "I understand you would like to study Latin and French. If that is the case, you may follow me."

"I should like it very much," said Raymund, "but shall I bring Baby with me?"

Mrs. Omer started and looked at him coldly. "Certainly not. I will have my black woman watch after the child. Certainly not! You may come now, if it is your desire. I do not think it best, but Mr. Omer insists that you should have the opportunity. I can not see, Raymund, what good Latin and French will do you. You are a helpless orphan, Raymund, and so is your sister. I think it would be better for you, and better for the world, if you were satisfied to earn your bread with manual labor. In the condition of life that you must fill, there is place for very little ornament. I have seen too many"—she looked at him rather sternly—"too many, Raymund, who, though poor, miserably poor, had been filled with high ideas by an education which kept them restless and discontented all their lives. I think it my duty to speak these words, though they may hurt. I speak the truth, and I owe it to you, and to the world." She looked at him more kindly as she continued, "What do you expect? Look at Tom and Fred. What good would French and Latin do them? It would only make them unhappy. The higher education, my poor boy, is for the rich, or at least for those who have means. Of course, everybody should be taught to read and write. You know how already. Now, if after all I have felt it my duty to say, you still want to take up these superfluous studies—studies very befitting Nelsie Loraine, but entirely out of place in a helpless orphan with whom I sympathize, however, sympathize deeply, Raymund—you may follow me."

Then without looking to see if she were followed, Mrs. Omer turned her back and with a stately tread walked toward the large brick mansion. Raymund turned red and white by turns. He swallowed hard and clenched his fists in a mental struggle. He longed passionately to educate himself; but he shrank from accepting a favor so ungraciously offered. Mrs. Omer marched to the steps of her porch, then looked casually over her shoulder. There stood Raymund behind her, ashamed, shrinking, yet determined. Perhaps the most difficult steps he had ever made toward an education were those taken in following the unsympathetic figure of Mrs. Omer.

"Oh, very well," said Mrs. Omer, discovering him and turning away with a face of cold displeasure. "Come, then."

They crossed the porch, traversed a spacious hall, and entered a room back of one of the parlors. It was a large room with a "cottage window," a bay window, and a diamond-shaped window of red glass. There were shelves of handsomely-bound books, and several tables, one in particular that pleased Raymund—round and very massive, occupying the center of the room. It was mahogany and beautifully polished, so was a dainty desk with a leaf that pulled out to be written upon. Little boxes for papers, drawers of different sizes, a lower shelf to hold magazines, and several upper shelves for books. The leaf of the desk was drawn out, now, and upon it rested one arm of Nelsie Loraine. She gave Raymund a pleased look. He was introduced to the governess, whose name was Mrs. De Fer. Mrs. De Fer was a little, gray-haired lady, very energetic and bright, with quick unexpected movements and unexpected smiles. She was plainly of French origin, but she spoke English almost perfectly. The slight accent that made her speech different from an American's, was not sufficiently pronounced to be singular.

The room was handsomely furnished, and the dresses of the two ladies and the girl seemed to call attention to Raymund's poor attire. The boy was painfully conscious of the contrast, but he shouldered it as one of the crosses he must bear. He had but one suit of clothes beside his overalls, and *it* was almost threadbare. No matter how brave of heart and resolute of will an orhpan may be, when clad in such garments and finds himself in a scene of richness and luxury, he can not meet those of a superior wealth on an equal plane. He can not be independent in his movements, free in his speech, easy in his demeanor. He feels that those about him hold themselves far removed from him; and though he may not feel that they are any better for their fine clothes, the knowledge that they believe themselves so, if it does not convince him, must in a sense overawe him. For instance, while Mrs. Omer with crossed hand sat by the "cottage window" watching the governess to see that she did her work well, it would have been impossible for Raymund to deport himself with Nelsie Loraine's ease. Indeed, Nelsie Loraine was bent upon learning just as little as her mother would allow, and learning that little in the easiest way known to the science. She found the hour of study extremely irksome. The sight of books did not thrill a responsive chord in her heart. With Raymund it was altogether different.

The books that smiled from the shelves filled him with vague longings. The sight of the huge mahogany table, covered with paper and books and inkstands and little trays of pens and pencils, pleased him more than the view of a beautiful picture. He found Latin delightful. *Pennae* meant "a pen." Of course it could have meant nothing else; it almost seemed as if he had known that all his life. But *pennae* meant "of a pen," and it meant "to or for a pen," or it just meant "pens;" or it meant an exclamation, as if you should shout out in astonished admiration, "Oh, pens!" And *pennae* meant all those dfferent things! How were you to tell when it meant one and when it meant more than one? There must be rules to regulate every particular kind of *pennae*. Raymund was anxious to find out what the rules were Nelsie Loraine had no curiosity about *pennae*.

"Mrs. De Fer," she said, "isn't' there some easy way to get this without learning these Latin multiplication tables?"

Mrs. De Fer laughed gaily. "It is the declensions that you speak of, is it not?" she said. "I am much afraid there is no other way at all, but to learn them, each one."

Nelsie Loraine pouted, but her mother spoke up: "Be firm, Mrs. De Fer! If it has to be learned to get Latin, keep my daughter to it; for Latin she must know!"

"I will be firm," said the little lady, smiling at Nelsie Loraine. "She must get it like Raymund. Raymund is one very thorough."

"It's all right for *him,*" said Nelsie Loraine, drumming on her desk, "maybe he will teach it some day. *I'll* never be a school teacher, you know. I want just as little of all this as will get me through."

Mrs. De Fer said yieldingly, "you may skip all the very fine print in the next lesson."

"Now, Mrs. De Fer," said Mrs. Omer, pressing her lips together, "if the fine print is necessary, I will see that Nelsie Loraine gets every word of it. My daughter has her way in almost everything, but when I make up my mind she does not try to disobey me. I am determined that she shall have a showy education befitting her means. And, Mrs. De Fer, I have employed you at considerable sacrifice; and I must insist that you be firm!"

"I will be firm," cried the other, nodding in a most determined manner and then smiling at Raymund. "The fine print is really not essential; fine print is the work of boys rather than of girls. Raymund will learn all the exceptions; it is not necessary that Nelsie Loraine learn them."

Nelsie Loraine seized her pencil and began to scratch out all the fine print in the next lesson with very heavy lines, remarking, "I'll get *this* much of my next lesson, right now!"

The French lady laughed a light, high-toned, pleasant laugh, and smiled at the unresponsive Mrs. Omer. "Your daughter is such a girl!" she cried; "such a girl!"

Mrs. Omer looked at her stonily but did not answer. She wanted no French lady smiling at *her.* The French lady must learn that *she* was a "leader."

The French lesson, which immediately followed the Latin lesson, was much easier. It was almost pleasant to the girl, and it was quite delightful to the boy. Mrs. De Fer taught them to talk in French, and when they had learned certain sentences, she would show how the same words looked when spelled; and very curious they looked, with a host of unnecessary letters. Just to think that "Shivaree," something they had heard of all their lives, was spelled "charivari!"

The lesson hours were much the same, day after day. Mrs. De Fer was always trying to smuggle Nelsie Loraine some bit of information without paying the taxes of study and memory. Mrs. Omer was always present with sharp, watchful eyes, like a custom-house official, with the exhortation to the governess to be firm; and Raymund was gradually and surely going far beyond the mental pilgrimage of Nelsie Loraine. But Raymund was not occupied entirely with study and the care of Baby; already he had begun to plan to make his birthday party a success. It did not check his enthusiasm that it must be given in the Hands' House, for Raymund felt more at home there than in the splendid mansion, on account of his clothes. At first he thought the girl must be his only guest, but gradually a plan formed itself in his mind. He induced Tom and Fred to share in the enterprise, and he wrote a note to Jack Bellfield to come out Sunday, if he could find a horse to borrow; that he had a very important scheme on foot, and he needed the help of the minister's son. What Raymund's birthday party scheme was, and how Jack was to help in the entertaining of Nelsie Loraine will be unfolded in the next issue of THE CHRISTIAN-EVANGELIST.

* *

## The Quietus of Miss Jerushy.

### By Charles Frederic Goss.

Miss Jerushy had been the direct or indirect cause of the dissolution of every pastoral relationship in the Wallingford Presbyterian Church during a quarter of a century. Why those 12 or 15 able ministers of the Gospel and that congregation of pious and sensible people had let this meddlesome old maid upset all their plans and destroy all their prospects, nobody could tell. Perhaps the reason lay in the essential goodness of Miss Jerushy's heart, for her devotion to the church was never called in question. It was this very zeal, no doubt, which made it impossible for her to put up with mediocre success. When, therefore, a new minister began to fall short of perfection, her righteous soul would swell with indignation. At first, she would berate the minister himself, and then, if he did not make good, begin to stir up the membership. The symptoms of Miss Jerushy's going on the warpath were unmistakable—the war paint, feathers, tomahawks and ghost dances of Indians finding a counterpart in her plain black Sunday bonnet; shiny, brocaded dress; faded green parasol, and wild dashes into stores, residences and church sociables.

Whenever the congregation observed these goings-on, it knew that within a short time there would be another preacher's scalp suspended at Miss Jerushy's belt. Educated in an eastern school and reared upon the Shorter Catechism, the Westminster Confession of Faith, Calvin's Institutes, and above all, the English Bible, Miss Jerushy was a formidable critic, and more than one of the most cultivated of all this series of clergymen had confessed that when he felt her little black eyes riveted upon his face, his ideas would vanish like a covey of quail. By these persistent assaults upon its peace the church had been gradually divided into warring factions. Good neighbors and faithful friends were separated by suspicions and misunderstandings. Occasionally, some elder or deacon had taken it upon himself to remonstrate with Miss Jerushy, but without success. Once or twice a preacher, more belligerent than the rest, had tried to organize a rebellion against the tyrant; but had met his Waterloo.

Living entirely alone in a tasteful cottage upon a generous income, Miss Jerushy was rigid in her self-denials, generous in her benefactions and scrupulous in her dealings and had acquired both influence and power. Had it not been for the facts that her wig was never quite straight upon her head, nor her spectacles upon her nose, and that her gold

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plate was loose in the roof of her mouth, she would have presented an attractive, as she did an imposing, appearance.

For the first six months the last minister in this long procession which had filed so rapidly through the church, succeeded in avoiding all the ordinary pitfalls into which his predecessors had stumbled. At the mature age of 50 years he was pleasing in person, tactful in methods, resourceful in emergencies, and Miss Jerushy had actually begun to think that the ideal man had arrived; but one Sunday morning a single sentence of his sermon not only contained a grammatical error but a theological heresy, and Miss Jerushy once more went upon the warpath.

To the astonishment of the congregation and even of the session, the Rev. Joseph Rowland Gill was not disturbed. The information of the outbreak reached his ears on Friday morning, and in the afternoon, having called upon his elders in rotation, he went straight to Miss Jerushy's cottage. Very few people had ever succeeded in traveling that pathway from the gate to the door without attracting the attention and undergoing the scrutiny of the lynx-like eyes of its occupant, but it so happened that on this eventful afternoon Miss Jerushy was so absorbed in an argument with one of her neighbors over the unsound theology of the minister, that she did not discover his approach until she saw him standing on the porch.

The sudden vision of the kindly countenance of this very man whose influence she was trying to undermine, abashed and bewildered Miss Jerushy so completely that she committed a great sin and (what some people think is infinitely worse) a great blunder.

"I will not see him! You will have to tell him I am not at home," she exclaimed to her companion in a voice of suppressed emotion, and plunging into the parlor closet, shut the door.

If Miss Jerushy was bewildered by the minister's sudden appearance, her guest was not less so by this unexpected command. Hurrying to the door, she repeated the words of her hostess, but with a tell-tale face which the Rev. Joseph Rowland Gill was too keen an observer not to see.

"Well, I will just step in," he said, coupling the suspicions aroused by the woman's manner with a certain scuffling sound and the violent slamming of a door, as if some one in the house were trying to escape. Mrs. Lasher backed nervously into the parlor, seated herself stiffly on the edge of an old hair-covered lounge and beckoned the visitor to a chair.

"I am sorry that Miss Jerushy is not in, but as my business is very important, I will wait," he said, looking keenly into the flushed face of his hostess.

Mrs. Lasher did not reply. The situation was too terrible to admit of clear thinking by such slow wits as hers. Her naurally dull countenance became absolutely vacant.

"She will not be gone long, I presume?" the preacher asked.

"I—I don't know," Mrs. Lasher replied.

"You are waiting for her yourself, no doubt."

"Yes—that is to say—I was—I mean am; but I must be—be going," she stammered, trying in vain to overcome a feeling of paralysis in her limbs.

"It will be unfortunate if I can not see Miss Jerushy to-day," the minister continued, "as she stands in a very critical position in the church. The session is about to take an action that is of the utmost importance to her, and I called to forewarn her of the danger she is in."

Confident belief that Miss Jerushy's ears would hear these ominous words had led the Rev. Mr. Gill to make this brusque announcement in a loud tone of voice, and its effect was instantaneous. The weak under jaw of the terrified Mrs. Lasher dropped perceptibly, and there was a sudden sound on the other side of the closet door as if somebody had uttered an inarticulate expression of wrath.

The minister pretended not to hear, and addressing himself to Mrs. Lasher in the most impartial and unconcerned manner, said: "You see, Miss Jerushy has come to be a public nuisance. She has driven more than a dozen ministers out of this church in the last quarter of a century, and when I accepted the call it was upon an express agreement that if she became cantankerous again the session would try her for conduct destructive of the peace of the church, and if necessary, suspend her from its membership."

This cold, matter-of-fact statement took Mrs. Lasher's breath away, and her two fat hands rose up in a gesture of despair.

"I tell you this," continued Mr. Gill, "because you are a friend of Miss Jerushy's and may be able to influence her. You are quite sure that she is not at home?"

Mrs. Lasher's agony had become all but unendurable. The perspiration stood in great beads on her retreating forehead.

"It's terribly hot, she said, wiping it away with her handkerchief.

"I thought the day was chilly," the minister replied.

"Oh, no! You are mistaken—I am burning up—I must get some air—and besides, I must be going home," she gasped, rising and moving unsteadily towards the door.

"Very well. Good-by. I will wait. It is extremely important that I should see Miss Jerushy. I shall try to point out to her how very unpleasant it would be to lose her membership in the church and be made an object of public scorn. I shall trust you to do the same. If you meet her, tell her that I am waiting."

By this time Mrs. Lasher had passed gaspingly through the front door, but seemed scarcely to find enough air to breathe in the whole outside world.

After she had gone Mr. Gill smiled toward the closet door, at which he also made a significant gesture with his forefinger, as much as to say, "The Lord has delivered you into the hands of the enemy, Miss Jerushy."

Clasping his palms under the skirts of his coat in the most complaisant attitude known to man, and whistling a Christian hymn tune, the preacher began to pace the room, thinking to himself, "It won't do any harm to give her plenty of time to think."

There can be no doubt that Miss Jerushy was making good use of a few brief moments, which seemed more like aeons. The predicament in which she found herself was horrible. She had told a lie and involved a neighbor in its endless complications. She was imprisoned in a closet whose limited supply of air she had already breathed over, several times. If she should permit her captor to go, she would undoubtedly die of strangulation, for there was no inside knob on the lock! If she should make her whereabouts known and appeal for release, the mortification of facing a minister of the gospel with a lie upon her conscience would certainly kill her dead! Perhaps she had better die! A church trial — condemnation — suspension — excommunication! It was horrible!

If Miss Jerushy had been out in the daylight, with plenty of fresh air to breathe, she might have risen above these dangers and fought her way to victory. But in that dark closet with that constantly diminishing supply of oxygen and the preacher pacing the floor outside, she lost her nerve. The bold and terrible charge to which she had listened struck home. She saw herself through the eyes of her neighbors and her friends.

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**CHICAGO**

Suddenly the minister heard a sob.

"What's that?" he asked, pretending to be surprised.

"It's me," said a faint voice, guilty of its first and only grammatical error.

"Where are you?"

"In the closet."

"I thought you were away from home."

"I'm stifling! Let me out!"

The minister opened the door, and the figure which emerged was scarcely more than a shadow of the resolute and haughty Miss Jerushy. Throwing herself into a rocking chair she put a black broidered handkerchief to her eyes and wept.

"I'm sorry," she said at last, in an almost inaudible voice.

"That settles it," the minister replied, being a man incapable of vindictiveness.

"I'll be good."

"Nobody can be better, when you do your best."

"And there will be no trial?"

"None!"

"And—you—won't—tell?"

"Not I! But how about Mrs. Lasher?"

"I'll—take—care—of—her."

Miss Jerushy's conversion was regarded by the public as a mysterious and even miraculous occurrence, and the facts were never known until she told them herself after Dr. Gill had completed a successful pastorate of ten years and been honorably retired. She made her confession on the day when a united people gave him a house and lot to pass his days in, and thus lightened the gloom of the occasion with a tale that set the tables in a roar.

❖ ❖

**Summer Normal Term**

of "Iowa Christian College" opens June 11. Arrange to attend. Send for announcements. If you can not come, take the course by mail. Write Pres. Chas. J. Burton, Oskaloosa, Iowa.

## Little Whimpy.

BY MARY MAPES DODGE.

Whimpy, little Whimpy,
  Cried so hard one day,
His grandma couldn't stand it,
  And his mother ran away;
His sister climbed the hay-mow,
  His father went to town,
And cook flew to the neighbor's
  In her shabby kitchen gown.

Whimpy, little Whimpy,
  Stood out in the sun
And cried until the chickens
  And ducks began to run.
Old Towser, in his kennel,
  Growled in an angry tone,
Then burst his chain; and Whimpy
  Was left there all alone.

Whimpy, little Whimpy,
  Cried and cried and cried—
Soon the sunlight vanished,
  Flowers began to hide,
Birdies ceased their singing,
  Frogs began to croak,
Darkness came; and Whimpy
Found crying was no joke.

Whimpy, little Whimpy,
  Never'll forget the day
When his grandma couldn't stand it,
  And his mother ran away.
He was waiting by the window
  When they all came home to tea,
And a gladder boy than Whimpy
  You need never hope to see.

* *

## Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Antoinette Thompson, Pittstown, N. Y.: "I am writing on Easter Sunday. We have some of your Arkansas rains here to-day. I suppose there will be a great disappointment in regard to wearing Easter hats." (Yes, we sent our rains out of the state for that day, but I'm sorry they went so far north. It was beautiful here, bright with sunshine, although there was a mean Missouri cold chill on the air. We wore our light Easter hats, and wrapped up the rest of us in warm things.) "As Easter offering, I am sending $1 to be divided between Drusie and Charlie. If I was young enough, I would join the Advance Society—but I can't memorize as well as I used to. I am interested in 'The Bronze Vase,' and the Av. S. letters. I was glad to see your picture in The Christian-Evangelist, but you didn't look so jolly as I expected. You must at that time have had the care of Charlie and Drusie lying on your mind. I imagined you an unusually cheerful man. But in the picture I thought you looked a little sad." (You are very kind to term my expression *sad*. I think *mean* is the right word. I seem to have just found out that Felix has rubbed a lot of hair on my nice Sunday clothes, and I am wondering how to get it off. Because you can't brush it off, nor blow it off, and you can't leave it on. I didn't know that picture was going to be printed. I suppose it was just lying in the office and they thought it would make "The Bronze Vase" look more mysterious to stick it in, as they didn't have any flower to put in it. I don't look like that picture, anyway. I have cleared away all that mustache, and the ground it shaded so long has been exposed to the sunshine and rains of Arkansas, and the criticism of friends, till you wouldn't know it for the same place. But how can I be taking up the time talking about mustaches, when there are so many letters to publish? Let's get on!) "My home is in Pittstown, N. Y., but this winter I have spent at Troy, N. Y., where I had the privilege of attending a good, live, working church." (I am glad those Christians of Troy are Trojans.) "I appreciated it all the more as our church has all gone down." (Strike some rock? Any of the congregation escape? Are they all drowned?) "I can't content myself living without a church; we have only three or four active members left." (It is a terrible thing to be caught in a storm out at sea! I tell you, when a church is about to go down, it takes a mighty active member to escape to land! Do you know many churches spend most of their time trying to keep afloat? They are covered with barnacles, and half full of water, and they have sprung a leak or two. And the crew is so busy at the pumps, and in getting the lifeboats ready, that they have little time to attend to the business for which the church-ship was built.) Lura and Lela Marksbury, Naomi, Mo.: "We are interested in the Av. S. orphan, and send you $1." (This was sent December 18, 1903. Of course the money has long since been used for our orphan; but this is the first time it has been acknowledged. And ever since then Lura and Lela have *not* been writing to ask "*Why* don't you print our letter? *Why* don't you acknowledge our dollar? No, sir, they haven't said one word! Blessings upon their heads!) Lillian Zimmerman, Glen Allen, Mo.: "I send you 50 cents for Charlie, 50 for Drusie." (Of course this sounds prosperous to the reader; but it was 3 months ago.) Mrs. Ataline S. Stokes, Carthage, Ill.: "I fear the Av. S. orphan and missionary are not so well remembered as they should be, so will inclose $1 for them, and wish it could be much more." Benton City, Mo.: "I send $1 for Drusie, $1 for Charlie's education fund—may heaven's richest blessings rest on them and the Advance Society." Mrs. S. A. Penn, Wellsville, Mo.: "I send $1 for Charlie, $1.25 for Drusie. The Lord will surely bless the work of the Av. S. May he richly bless our missionary Drusie, and our boy Charlie." Spircy, Kan.: "Inclosed find a small gift to help in the Av. S. good work, $2.50 for Drusie, $2.50 to help educate Charlie." (Ha, ha! $5 in this letter! Quite a movement *forrids*, hey, friends?) S. F. Snoddy, La Monte, Mo.: "Find inclosed a little draft for our missionary sister, Drusie. God's blessings be upon the Av. S. work of saving souls." A Friend, Springfield, Mo.: "Enclosed find $1 for Charlie, $1 for Drusie." J. M. Myers, Jefferson, Kan.: "Find inclosed $1.50 for Drusie, and 50 cents for Charlie's educational fund, and may God bless the Av. S. in its good work." (Most of the money acknowledged above has been received a long time, and there are $2 yet to be acknowledged; but now I want to give you the rest of Drusie's letter, begun two weeks ago.)

Drusie R. Malott, South Chih-li Mission, Tai Mingfu, North China: "Last year I wrote you about our New Year's day. This year, Chinese New Year came on January 25. As usual, China took a holiday—even the postoffices were closed. There was a stream of callers all day to wish us *hsin hsii* (happy heart). Each was dressed in the best he could buy, rent or borrow—mostly rented. I scarcely recognized our teachers! Perhaps it would interest you to know how we learn the Chinese language. It seems to me the ideal way to study." (Then let's hear it! for if there's any fun in the way to study, we want to get it out.) "Each missionary spends two hours daily with the teachers, at least. The teachers go from room to room, having but one pupil at a time. First, the beginner must learn the Sound Table to become familiar with the sounds, just as we learn our vowels and dipthongs. Next comes the Tone Table. For example, the word, *ch'ing* in one tone means please, or to invite. In another tone it means pure, or clear. In South Chih-li we have four tones; I am glad I am not in the North, where they have eight! One of my duties is to oversee the teachers. We have four teachers, and 24 missionaries, so it takes some thinking to arrange the study hours for all." (Just think what difficulties Drusie has undertaken! To learn what a Latin word means is bad enough, like ***dux***, which every Latin scholar knows has no connection with the pond. But if you had to learn what *dux* meant in one tone, and how it meant something different in another tone, and something else in a third tone of voice—say f-sharp, why! it would be enough to make a Samson pull out his hair in despair! I'm glad Latin is dead, so it hasn't any tones at all. English has its tones, but we are not taught them in school; they just come to us, some how. For instance, when your mother says, "Come and bring in some wood now," you answer, "All right, I'm coming!" That is one tone. And when some bare-legged boy with one suspender cries, "Hi, Jimmy! come on and go fishin'! I've got dandy bait!" You say, "All right, I'm coming!" That's another tone.) "You ask if I come in contact with the Chinese. You ought to be here and see! The man who helps in the office is a Chinese. His name is T'ang Wang Pin (pronounced Bin). And he is the man who prayed 18 years for a

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
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Among the week's lists of new subscriptions we note 10 from North Eaton, O., Robert B. Chapman, minister; 6 from Irvington, Cal., J. H. McCullough, minister; 5 from New Windsor, Colo., E. J. Harlow, minister; 5 from Brockton, Mass.; 4 from Philadelphia, Mo., J. E. Rhodes, minister; 10 from Forest Avenue Church, Buffalo, N. Y., G. B. Wraith, minister; 3 from the Dalles, Ore., C. C. Curtis, minister; 5 from Albion, Ill., C. C. Garrigues, minister; 12 from Bowman Street Church, Danville, Ill., Andrew Scott, minister; 27 from Paris, Ill., Finis Idleman, minister.

We gladly acknowledge our indebtedness to our preachers for their part in the rapid increase now being made in our circulation. It is gratifying indeed to have constant assurances of the sympathy and co-operation of our loyal preachers in our efforts to hasten the fuller coming of the kingdom. A recent letter from one of the best informed and poised ministers in Ohio, says: "Fully 90 per cent of the preachers of this state are in hearty accord with you." An unsolicited but very creditable report from Indiana gives substantially the same ratio, and we believe these states are at least representative of all in the Union. For this we thank God and press on. We would have pressed on anyhow, but we rejoice in this almost universal fellowship of our brethren.

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missionary. In answer to his prayer God sent our director here. Our dear little cook, who was blessedly converted last year, was a Mohammedan. Then there are the laundry boys and the sewing women—such workers! for there is much work to be done in outfitting the missionaries and keeping them in order. Let me assure you that a missionary has very few moments for such labor, with these thousands of perishing souls pressing upon him. Besides these workers, there is a constant stream of women and children each day to 'see' and 'to hear the doctrine.' They are not afraid, and are very frank in making remarks about us to each other, and make good use of their hands, eyes and feet. By the way, we should be glad to have some Sunday-school cards and papers from time to time. Perhaps several of the Av. S. members could get their school to volunteer to send us their left-over cards and papers. The cards might be used to interest the Chinese children, to induce them to come to the Chinese meeting. So, we could not use any papers or cards that are soiled or torn; but otherwise we would be glad to have them. As the inland postage amounts to considerable on papers and packages, perhaps you can think of some plan to keep it from being too heavy." (If the friends of the Av. S. have any unused Sunday-school papers, that is, unsoiled and untorn, and if they will send direct to me, I will forward them to the China mission, paying all postage from this point. Or, if you prefer, you can send direct to Drusie, if you are willing to pay the postage. Each quarter there are almost always Sunday-school papers and quarterlies left over in good condition, which are of no farther use to the school. Why not send them where they may help convert the Chinese? Also pictures or engraved cards. If you will send to me I'll see that Drusie gets them; or, if you will pay their way to her, I assure you she'll make good use of them.) Here are two letters from the Christian Orphan Home of St. Louis, which tell their own story. No. 1 is dated April 28: "Charlie has grown so rapidly that his crutch is entirely too short for him. To piece them out would cost 75 cents, and then they would not be very safe. We can get a new pair for $1.50, and would you feel like using any of the Av. S. money for this? We are ashamed to ask for it, but our Home has been very short of funds all winter. Since January I have not been able to pay all bills of actual expenses, but hope to catch up with the Easter collection." (*Ashamed* to ask? And I was so proud that we could reply with a check!) "We certainly appreciate what the Av. S. is doing for Charlie. Since our new matron came, she thinks there never was a much finer boy than Charlie." Letter No. 2, is dated May 2: "We have just received your letter inclosing check for $1.50 for Charlie's crutches. We sincerely thank you for this and in return wish you and the Av. S. all the good things of this world." (I don't know what the Av. S. has of the good things of this world, but a neighbor has just brought my family onions and lettuce, and strawberries are only 10 cents a box, and there is to be a basket ball match at the college campus this afternoon between two teams of Arkansas girls, and I have a quarter in my pocket, so I'm all right!)

*Bentonville, Ark.*

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### What a Little Girl Did.

The city was putting water pipes through the street in front of a modern suburban home, and the little daughter of the house became very much interested in the process. The ground was torn up, and muddy coats and grimy shirts disfigured the trim fence. The gang on duty were a hard-working, harder talking and exceedingly thirsty lot of men. A little girl, Hetty, by name, watched them from the house with absorbing attention. It was cold autumn weather, and their voices were sharp upon the still air. One noon the child came to her mother in great distress.

"They are passing a black bottle around, and one man is talking very loud and saying wicked things."

"Perhaps they are drinking; you had better keep away," replied the cautious mother.

Hetty's face grew quite sad, and that night she prayed for the "poor man who drank while laying the water-pipe." A little before noon the next day she approached her mother timidly.

"What do you wish, my dear?"

"Please, do you think I may make some coffee for the men, mother? I think they would like it."

Then the thought flashed through the lady's mind: "There are many to sell them beer and none to sell them coffee."

"Why, there are nearly thirty of them," she said aloud. "I don't think I can afford to give all of them coffee."

"Oh, mother!" exclaimed the disappointed girl.

"Well, if you are disappointed, you have enough money in your bank," said the mother. "You can go to the grocery store and buy coffee and sell it to the men at 2 cents a cup. If they want coffee at all they would rather pay for it."

To the grocer's then the child flew. "It ain't any use," said the grocery man, promptly. "The men will have their beer. They wouldn't take coffee if you gave it to them."

"I shan't give it," said Hetty. "I'm going to sell it."

And sell it she did.

At first the rough men were greatly surprised at the girl's steaming pail and her pretty, business-like manner; but soon they bought and drank, and smacked their lips. Some of them declared that hot coffee like this was "better than beer."

The girl-peddler soon had all she could do. She took another girl as partner the next day, and was successful beyond her sanguine hopes. The neighborhood was all alive with interest in the new venture; but the most surprising thing of all was that the oaths and rude language were now seldom heard upon that street. A new gentleman seemed to have been born in the spirit of these rough men. Their foreman declared that from the time the little miss came he never had a better gang of laborers under him. He, too, had found it possible not to swear at his men.

But, too soon the men passed on up the street, and Hetty could no longer serve them; but the incident which took place in an eastern town recalls the fact that we, by thoughtfulness and attention, can find little ways of serving and benefiting others that will make both them and us happier and better. It is because of our indifference that it is not done.—*Youth's Companion.*

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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## 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

Not only must our benevolent and missionary interests be mightily developed between this and the Pittsburg convention if we would render an account creditable to the great people numerically that we shall then be, but our educational interests as well. Theoretically, at least, we have been committed to the cause of Christian education from the beginning of this Restoration movement, but not yet have we given to the church an institution of learning as superior to others as have been our plea, our evangelistic methods and other factors of success under Christ that are almost peculiar to us as a people.

We sincerely hope that all the expectations of President Rowlison and his colleagues with reference to the conference call printed below, and Hiram College, may be more than realized. We commend this "Hiram idea" to other school men. Let us strive to present the very best of educational facilities to the youth of our churches and multiply the number of young men who will in our schools try to make of themselves workmen that need not to be ashamed.

### A Centennial Call to Conference and Prayer at Hiram.

Believing in the announced objects to be attained in the century movement of the Disciples of Christ, a large number of ministers heartily unite in calling a meeting for prayer and conference regarding these special efforts of our people.

The main objects to be reached, as suggested by the century committee, are: to double our membership by 1909; to increase our annual missionary offering to twice the present amount; to lift all church debts, and to endow our colleges. Each of these objects is worthy of the best efforts of a great people; but to attain them will require the utmost devotion and consecration on the part of our ministers. Yet all will no doubt most heartily join in the movement. Feeling that God is urging us to consecrate ourselves in a united effort to accomplish the above-named results, we are calling the ministers of Ohio and contiguous territory to meet at Hiram College, Aug. 5-12, 1906, that we may unite in a week of prayer and conference to gather strength for these great enterprises.

While glorying in our prosperity, we must never forget that our real strength is in the Lord. Our very successes should humble rather than elate us, for "To whom much is given, of him shall much be required." While nearly half of our churches are without the services of trained ministers—"as sheep having no shepherd"—surely our Master's command is most imperative that we "pray the Lord of the harvest to send forth reapers into his harvest." While more than half of our churches make no contribution toward the evangelization of non-Christian peoples, we must most searchingly "prove our work." What will so bring us into adjustment with the will and purpose of God as a season of prayer and conference with our brethren? What will so emphasize these needs and at the same time so unite and blend our lives in one great purpose as this? For it is not a heterogeneous mass, but an organized and disciplined army that is effective in all great undertakings.

In general, the following program will be carried out:

Sunday, Aug 5—A day of spiritual fellowship in prayer and sermon.

Monday, Aug. 6—Conference on evangelization.

Tuesday, Aug. 7—Conference on the Sunday-school and other church agencies.

Wednesday, Aug. 8—Conference on Christian education.

Thursday, Aug. 9—Conference on systematic giving.

Friday, Aug. 10—Conference on missions.

Saturday, Aug. 11—Recreation.

Sunday, Aug. 12—Closing sermons and consecration services.

Each day a morning and perhaps an evening hour will be given to prayer and admonition. There will be a forenoon and afternoon conference each day with a strong leader, and ample time will be given for free discussion. Special groups of members of the conference may be organized to consider a few phases of church work not emphasized by the program, though this should be done in such a way as not to detract from the central object of the meeting.

Hiram is an ideal place for such a gathering. Her college halls are already sacred because of her service to the church. It is never oppressively warm here. That we are 1,270 feet above the sea indicates that we are more elevated than many a resort in the eastern mountains.

At a very moderate cost entertainment will be furnished members of the conference in the college dormitories, where most excellent meals will be served. Ample means of physical recreation will be open to all. Many have heartily given their approval of the conference and indicated their purpose to attend and we now send this appeal broadcast to all our ministers. Tell us what you think of the idea of the conference. Suggest ways by which we may enrich the program. Tell us that you will be present.

This plan originated with the faculty of the Bible department of Hiram College, which consists of the five names subscribed below. Necessarily the correspondence will fall upon them. Address all letters and inquiries to one of them, or to the college office, and they will be given immediate attention.

"Let there be a holy convocation unto the Lord."

C. C. Rowlison, E. B. Wakefield,
B. S. Dean, G. A. Peckham,
E. E. Snoddy.

### Centennial Propagandists.

Wishing you success in your campaign for one hundred thousand subscribers, I am sincerely yours.—J. O. Newcomb, Hiram, O.

I enclose money for the renewal of my subscription to The Christian-Evangelist. In this day you must not think the "best heart of the brotherhood" is turning from you, for it is not.—E. B. Wakefield.

You can rely on my doing all I can to get a copy of The Christian-Evangelist in every home of our people. Yours for the one hundred thousand mark.—Edward Owers, minister.

Enclosed find $1.50 for the renewal of The Christian-Evangelist, the soul's inspiration. At no period within my knowledge have the Christian churches so prospered and been so full of divine power.—"Praise the Lord."—Mrs. J. L. Anderson, Harper, Kan.

I do not know how to thank you for your magnificent message on Christian union. You have helped to give Southern Illinois her greatest Institute. May our Father give you many years and much strength and grace for this great work to which you are addressing yourself.—C. C. Garrigues, minister.

Please find money enclosed for the subscription of two Methodist preachers who agree to read the paper if sent free to them, so we take them up. I do not know whether they are in the Kingdom or not. They are worth saving, and if honest no doubt will be saved. There is, however, a better road than the one they are traveling.—Geo. W. Gillaspie.

The brotherhood should be proud to have such an exponent as The Christian-Evangelist and should give it loyal support. I join hands with The Christian-Evangelist family in its campaign for an enlarged hearing. I like those words, "Excelsior," "Plus Ultra," "Ich Dien," and this seems to be the spirit of The Christian-Evangelist.—Frederick A. Mayhall.

When weary with regular pastoral work, I find it a source of comfort and strength to take up The Christian-Evangelist and read its editorials and the Easy Chair. Brother Garrison lifts me above fault-finding and heresy-hunting, and enables me to go among the people and love them better. It is hard enough for me to love and justly credit the people of other religious bodies for their work without a paper to stir within me a bitter enmity against them. May God bless you, for I feel you are leading us on, as a church and as individuals, toward perfection.—W. H. Knotts, minister.

# *Current Events*

### The President and the Senate.

The controversy which has developed between the President and Senators Chandler and Tillman is an unfortunate and unfruitful sort of argument. Mr. Tillman, apparently desiring to destroy what little harmony exists in the Republican ranks on the railroad rate question, so that its condition would match that of the Democracy on this subject, repeated in the Senate some uncomplimentary remarks which the President is said to have made to ex-Senator Chandler about Senators Foraker, Spooner and Knox. The President, through Mr. Lodge, denies that he made the remarks attributed to him. Mr. Chandler says he did. So there you have it. Mr. Tillman's evidence adds no weight for he professes only to repeat what Mr. Chandler told him. It is the President against Chandler. One or the other of them lacks either veracity or accuracy in his report of the conference. We may take our choice. It is no use to argue about it. It is, of course, perfectly obvious that there are some Republican Senators who are not in sympathy with the President's rate making program and who would gladly defeat it, and it is equally evident that he can not therefore regard them as his helpful allies. But Mr. Roosevelt has seldom done anything in such bad taste as to tell Senators of the opposite party that he had entirely lost confidence in their colleagues of his own party.

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### The Real Question.

These personalities are of no real importance to the public, but they have given occasion for a clear re-statement of the President's attitude toward the pending Hepburn bill and its many amendments. This is stated in a letter from the President to Senator Allison and one from Attorney General Moody to the President, both of which have been read in the Senate. The substance of the matter is this: The President favors the Hepburn bill as it stands, without amendment. This bill declares what courts shall review the findings of the commission but does not specifically grant jurisdiction to these courts nor define the exact scope of the jurisdiction. It was believed that the language of the bill clearly implied the granting of jurisdiction and that all danger of the bill being declared unconstitutional would be avoided if no attempt were made to limit the ground of review. On both of these points amendments have been offered which the President considers unnecessary but unobjectionable. The first, known as the Allison amendment, specifically declares that the courts named shall have jurisdiction only of two questions: first, whether the commission has exceeded its authority, and second, whether the constitutional rights of any person have been infringed.

### The Reply of the Douma.

The Czar's address from the throne at the opening of the Russian parliament was rather a feeble and disappointing utterance, expressing good intentions but in the most general terms. The assembly with difficulty refrained from expressing its disapproval. It refrained in order that the reply of the parliament to the Czar's address might come with greater force. The first draft of this reply has been submitted to the Lower House. After expressing gratification for the Czar's' promise to uphold the new institutions by which the people have been called on to co-operate with the sovereigns in legislation, it proceeds with some very urgent recommendations. The first is for amnesty to all political prisoners. The establishment of a ministry responsible to the people is declared to be essential to the successful co-operation of the people and the Czar. There must be an immediate repeal of the special laws placing portions of the empire under martial law and in state of siege, and an end of all arbitrary process against persons and property. There should be legislation guaranteeing such privileges and immunities as are included in our "bill of rights." All citizens should be given equal rights before the law. The rights of the peasantry and the wrongs of the working class especially need consideration. Popular education must be encouraged. The needs of the separate nationalities and races within the empire must be met and their reasonable demands granted. The tone and temper of this document, its conservative yet fearless utterance of democratic principles, encourages one to believe that Russia is more nearly ready for popular government than we had supposed.

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### Conference. Waterways

A two days' session of the Congressional River and Harbor Committee, together with the executive committee of the National River and Harbor Congress was held in this city last week. Their deliberations and the undoubted results of the conference are most significant, not only to the Mississippi Valley, but to all America, and will undoubtedly greatly affect the struggle of the nation for the commercial supremacy of the world. The movement contemplates not only a deep water route from the lakes to the gulf, but also the transforming of the unruly Missouri and Ohio and their tributaries into great commercial highways. Congressman Randell, of Louisiana, argued this would righteously and naturally settle all railway rate legislation and relieve the people from the tyranny of ruthless stock manipulation. Congressman Davidson was greatly applauded when he declared that money now building our great battleships could be more advantageously invested in good waterways for the development of our inland resources and commerce. It was asserted that Germany's commercial supremacy in Europe is due almost altogether to an advantage of one-fiftieth of one per cent per ton per mile in freight rates on her canals and rivers, while statistics were submitted showing that railway transportation costs the producer and manufacturer six times as much as that carried "in bottoms." One purpose of the conference was to create a public sentiment demanding an appropriation of $50,000,000 annually for a term of years for the scientific and systematic development of our internal waterways. It is believed that notwithstanding the certain opposition of the "railway forum," this will be done. No other material enterprise would contribute more to the general prosperity of the American people or the commercial greatness of the nation.

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### An Important Decision.

The United States Supreme Court has decided that a state may forbid a foreign corporation to do business within its borders without giving a reason for such action. The case has an important bearing on the right of states to exclude insurance companies. The decision was rendered in a test case arising from a statute enacted by the Kentucky Legislature authorizing the insurance commissioner of that state to revoke the license of any foreign insurance company which removes a case from the state courts to the federal courts. The Supreme Court held, in substance, that, while the right of such removal from state to federal court is a constitutional right, the right of a foreign corporation to do business in a state is not a constitutional right and can be revoked with or without giving a reason. The statute in question does not, therefore, invade any constitutional right. It merely presents an alternative. The corporation may, if it pleases, stand upon its right to a trial in a federal court. But if it does so, the state may also stand upon its right to revoke the license of such corporation. This decision should help in Missouri's fight with the big insurance companies.

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### Brevities.

The Democratic state convention of Rhode Island has taken the unusual course of nominating an Independent Republican as their candidate.——Ex.Governor "Bob" Taylor, whose habit it was to play a tune on his fiddle before making an address to the voters, has obtained a decisive majority over Senator Carmack in the recent primaries of Tennessee in the race for the senatorship.——A general strike of skilled workmen, involving some 500,000 men, is feared at Berlin and other German cities. The demand is for a minimum wage of $5 a week.——As a result of certain remarks by Bishop McCabe the Chicago Federation of Labor is said to have decided to boycott the religious revival planned by the Methodist bishop.——The British House of Commons has passed the coal mines bill, the purpose of which is to reduce the hours of work gradually until an eight-hour day is enjoyed by all in 1909.——The Ferris wheel, the wonder of the Chicago and St. Louis expositions, is now scrap iron, having been toppled over by a blast of dynamite as the easiest way of removing it.——Ex-Senator John B. Henderson and his wife were recently converted to the temperance cause. The effect of that conversion was seen last week in the entire contents of their wine cellar being poured into the street gutters in Washington. The owners would neither sell nor give it away, and resolved to destroy it.

## Christian Union: A Historical Study.

### IV. The Protestant Era—Period of Reunion.

### *7. Have We Been Loyal to Our Own Ideal?*

It is one thing to have a great ideal, and quite another thing to be always loyal to and consistent with that ideal. If this be true of the individual, how much more true is it of a religious movement, with its thousands and tens of thousands of advocates and adherents, having different temperaments, varying degrees of culture and widely differing religious antecedents and environment? It must be confessed, at once, that while the greatest leaders of the movement throughout its history have kept steadily in view its catholic spirit and principles, and in their teaching and practice have adhered to the same with as great fidelity as is given to mortals, large sections of the brotherhood have, at different times, and in different places, been swayed in their spirit and teaching by ideals and motives which, to the extent they have prevailed, have been subversive of the chief aim of the movement. This has been true of every religious reformation in history, and the Disciples of Christ had no right to expect immunity from such divisive tendencies. We would gladly drop the curtain over these pages of our history, were it not for the useful lessons they may teach us in avoiding similar errors in the future.

The most distinguishing feature of the movement, and one which entitles it to rank as a Christian union movement, is the distinction it has always drawn between faith, which is personal confidence and trust in a personal Savior, and matters of opinion or inference, as we have already pointed out. But, strange to say, it has been just at this point where there have been most frequent failures to live up to the high ideal. Instances of this failure are to be seen in the fierce opposition that was at one time waged against the use of instrumental music in public worship. This custom was held by some good brethren to be a violation of the principle, that Where the Scriptures speak we speak; and where the Scriptures are silent we are silent." This was of course to confound mere matters of method, or of expediency, with matters of faith and loyalty to Jesus Christ. To conceive of the New Testament as a Christian law-book, entering into the minutiæ of worship and of service, is to misconceive the very spirit and genius of Chrisitanity, and to ignore the wide gulf which separates it from Judaism; and yet one of our strong points has been to emphasize the dispensational lines, and to bring every item of Christian faith and practice to the test of the Christian dispensation! It is an illustration of how people sometimes fail to follow out their own premises to their legitimate conclusions.

The same erroneous method of reasoning has been applied to the Sunday-school, to missionary organizations, to certain methods of observing the Lord's Supper, to the Christian Endeavor Society, to postures in prayer, to church architecture, and many other incidental things relating to mere methods of work and of worship. In some instances local churches have been rent asunder over the organ question, and sister congregations have been alienated from each other because of the different ways of doing missionary work. It is easy to see, of course, how utterly inconsistent with any claim of catholicity of position or spirit, for our movement, have been these divisive ideas and practices. And yet there are well-meaning people devoted to these doctrines and practices with a zeal that is in inverse proportion to their knowledge of church history and of the meaning and breadth of the religious movement with which they are identified.

But there are other ways in which we may be disloyal to our high ideal. This ideal implies that Christianity consists, as it does, of faith in and devotion to Christ, and is pre-eminently a spiritual religion; that it is a *life,* rather than a system of doctrine, although it involves sound doctrine. And yet it has often happened that in our preaching and teaching the chief emphasis has been laid on things that are external, rather than on things which are internal and vital. Obedience to an external command, like baptism or the Lord's Supper, has sometimes been taken more as a test of loyalty to Christ than general conformity to His teaching as relates to conduct and character. We have not always given first place to things of first importance, and godliness and prayer, with purity of heart and life, have often received less emphasis than doctrinal accuracy and a correct pronunciation of the shibboleths. Sometimes the spirit of humility and of teachableness is not exemplified to as great a degree as might be expected of those who claim to be simply learners of Christ. It must be admitted, too, that sometimes the zeal for party success has apparently been greater than the desire for the unity of God's people.

These departures, here and there, from the divine ideal which we set out to realize are the natural results of defective education and training, of imperfect spiritual development, and, more even, of divisive teaching and preaching by false leaders, and have done much to prevent unity among ourselves, and hence to hamper our work in commending Christian unity to others. But it has never been otherwise in history. Every great cause has had to win its way to success and final victory not only through the opposition of its enemies, but over the mistakes of its friends. Perhaps this opposition and these mistakes of short-sighted friends, may be the very means of developing more clearly the strength of the righteous cause. But whatever the causes, and whatever the sad results of such failures, it is comforting and reassuring to know that these faults are seen and recognized more clearly to-day than ever before, and that the great body of both ministers and members are moving in the direction of greater loyalty to our divine ideal, and are giving a more practical illustration of what is involved in our plea for Christian union.

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## A Book for the Times.*

The book containing the proceedings of the Inter-Church Conference in New York City in November last, together with the addresses delivered on that occasion, the plan of federation proposed, list of delegates, committees, officials, etc., which has been eagerly looked for by thousands, is a volume of nearly seven hundred pages, including full indexes, press comments, etc. It is pre-eminently a book for the times. It would have been well if the book could have been issued earlier, or if the discussion among us on the subject of federation could have been postponed until this book was in the hands of those who care to know the spirit and meaning of the great religious conference in New York City. It will go down in history as one of the most remarkable religious gatherings in the history of the Church universal. The record of its proceedings, together with its great addresses, is an invaluable contribution to the literature of Christian union. Glancing through this volume we are impressed afresh with the significance of some of the great utterances to be found in these addresses. We select a few at random:

> "For my part, while I have a measurable love for my own denomination, I have always called myself Christian before Presbyterian; and I have always held myself as a Christian minister, before I counted myself as a Presbyterian pastor; and the name Christian to me is first and dearest. To-day we all have something of that feeling in our hearts, and there is a method of formulating it. Shall we not find it? If we will look for it, it will come to us."—*Dr. Henry C. McCook,* p. 68.

Some one has called the proposed basis of federation a creed—the very thing which the Inter-Church Conference set itself to avoid. On this point read the following statement:

> "I wish to emphasize this one thought, that if we avoid what seemed to me the practical error of the Evangelical Alliance, and instead of rallying round those fundamental doctrines by formal statement of them, in which I suppose nineteen-twentieths of all in this convention and those they represent would agree; if instead of that we leave those matters to take care of themselves, and do the *work* which God has called us to do, this federation convention will have successors, and will command respect and arrest attention; and in some near to-morrow people will say not only 'How those Christians love one another!'—that is a good thing to say—but 'How those Christians are doers of the word!' "—*Bishop Foss,* p. 71.

Dr. A. B. Leonard, corresponding secretary of the Missionary Society of the M. E. Church, said:

> "There are a great many things on our hands in this country that very greatly need attention, and need the united attention of the great Protestant denominations. There is no one question

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*Church Federation. Inter-Church Conference on Federation, New York, November 15-21, 1905. Edited by Elias B. Sanford, D. D., New York, Chicago, Toronto. Fleming H. Revell Company. Price, $2.00.

> upon which we need unity of action more than in the great temperance reform that is moving forward in this country. The churches of America can abolish the saloons of America. I dare to say that the saloons in this country are here because the churches have not been united in their effort to cast them out of our civilization. Federation and co-operation will do much in this direction."—p. 72.

Dr. Samuel J. Niccolls (Presbyterian), of St. Louis, said:

> "There must be some definite center of unity or the plan will have no cohesion. I am sure from what I have heard in this conference that we all know what that center is; it is none other than the person of Christ and his supreme position as the Lord and Savior of men. * * * Our union is in him. We can not afford to put him in the background with our various creeds and denominational distinctions and beliefs. * * * We must lift up the standard of Jesus Christ, the divine Lord and Savior of the world, and whoever follows any other banner, I, for one, can not go with him for the accomplishment of the evangelization of the world. Surely, brethren, we can see that the spirit of oneness in Christ is increasing in power. The great heart of the Church is yearning for its larger realization."—pp. 84, 85, 86.

One of our own representatives, referring to the evil of divisions, said:

> "My brethren, Demos is waking! He looks upon much of this state of things as belonging to the paganism of the priesthood. The people are tired of our differences; let their leaders confess and forsake their sins, and the great multitude of Christendom will join hands. Educate the masters is a needful word. Are we ever tempted to forget that we are Christians? Let us return to the spirit of Christ. Do we ask the kingdoms of this world to dissolve their armaments, to decree that there shall be no more war? Let us see that in the kingdom of the Prince of Peace the drum-beat of civil conflict is hushed. Do we speculate about a universal language, and so predict the unity and co-operation of the human race? Let us, who have our speech ordained of heaven, all speak the same thing and preserve the unity of the Spirit in the bond of peace. Do we desire for our King that he may have the heathen for his inheritance and the uttermost parts of the earth for his possession, and that the kingdoms of this world shall become his kingdom? Let us pray, with him, that all his people may be one that the world may believe."—*F. D. Power*, pp. 479, 480.

We could fill this whole number of the paper with extracts equally pertinent and potent; but we only desire to give a few sample statements to create a desire for the full meal which this volume furnishes. It ought to go into the libraries of all ministers of the Gospel and all others who are interested in the greatest movement of our day—the movement for the unification of the Church of God. The reader, of course, will find statements here and there that do not measure up to his ideal of unity. What else could be expected? It will be noticed, however, that the great theme of discussion in this volume is Christian unity, and federation is looked upon only as a means to bring about that end. That God intends to use it for that purpose we can not for a moment doubt. This volume itself, if we are not mistaken, will give a new impetus to the union movement throughout the Christian world. The book has been put at a price that forbids any margin of profit to those who handle it, but this house will take pleasure in furnishing it to any of our readers at the regular price.

## Notes and Comments.

The brethren in Missouri have been behind their brethren in some of the other states in the creation of a permanent fund to be invested, the interest of which is to be devoted to carrying on the work of missions within the state. They are coming into line, however, and Brother Abbott has, for a year or two, been giving special attention to the raising of a fund of $20,000 for this purpose. He is now on the "home stretch," striving to complete it before the Hannibal convention. This should be done, by all means. Do not wait for a personal appeal from Brother Abbott. Send to him for one of his blanks, and fill it out with such amount as you feel you can afford, and you will thus have a permanent investment that will go on preaching the Gospel in Missouri long after your personal work is finished. The sum ought to be increased to $50,000, and no doubt will be later, but at present the immediate effort is to secure $20,000, and this, we understand, will make good some liberal pledges which are conditioned upon the raising of that amount. We bespeak the co-operation of the brethren in Missouri with our corresponding secretary in this worthy enterprise.

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The brotherhood in Missouri should be looking forward with deep interest now to their annual convention which meets in Hannibal June 15-20. The church at Hannibal, through its pastor, extends its invitation elsewhere in this number and there is every reason why there should be a large and general attendance from the churches in all parts of the state. These annual conventions have much to do with the progress of the cause in its different departments throughout the whole year. There are some preliminary preparations for the convention that should receive attention at once. All churches having made no offering to the work should do so before the convention meets. The interests of our cause in the state require a great convention at Hannibal. It is especially desirous that all sections of the state be represented. It will be a time of great fellowship, of inspiring addresses and sermons, and we trust of wise planning for the future. Let the preachers throughout the state call the attention of the churches to this meeting as a part of their business, and the importance of sending a delegation to represent the church in the councils of their brethren.

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There is no event in the year, unless it be Christmas, to which our children look forward with more interest than Children's Day. It has become permanently fixed in the calendar of the Sunday-school year. The June roses do not bloom more naturally than do the offerings of the children for world-wide missions bloom out on the first Lord's day in June. Nor are June roses so sweet in their fragrance as the incense of praise and gratitude which rises from the hearts of the little ones, as expressed in their free-will offerings and their Children's Day exercises on the first Lord's day in June. While these united offerings from the little hands and hearts make no inconsiderable part of the sum total of our gifts for foreign missions, the greatest value of the day, perhaps, lies in its educational influence in preparing the future church to regard missions as its chief work and the main reason for its existence Let pastors and church officials, therefore, see to it that the day be properly observed and that the children have the right of way in the order of proceedings for that day. If it be true that any of the churches have been diverted from their offerings by any reason, see to it that the children, at least, have a fair chance to make good any shortage in the work of their seniors.

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We have still on hand a good deal of matter for the symposium on federation. We promised our readers in the beginning that we would give this subject a fair and impartial hearing. We believe they will agree that we have done so. Nearly all the matter we have on hand unpublished is favorable to the kind of federation we have advocated; none of it is opposed to that kind of federation, but a few are questioning whether we are not going to be hampered by it in the planting of new churches, and that in the face of repeated explanations that federation offers nothing but its counsel, when asked for, and this would only be in doubtful cases, and that, at last, it is for every church to decide what its duty in the premises is, and to act accordingly. It would seem, therefore, that unless there is some one ready to offer some objection to the federation that is proposed, namely, the free and voluntary co-operation of churches that hold to the Lordship of Christ, as far as it is possible without sacrificing conscience or liberty, in the promotion of the kingdom of God, in the manifestation of such unity as exists, and in cultivating a more perfect unity, the discussion might as well be closed. It is now apparent to all who have watched the discussion that differences of opinion have been based almost exclusively on different interpretations of federation, and that, as defined by its friends, there is little or no objection to it. The discussion has done good in clearing away misapprehensions, in emphasizing some truths that needed emphasis, and in calling attention to the position and teachings of the leaders of this movement on the subject of Christian union. We are grateful to those who have contributed to our columns for the spirit of the discussion, which has been fraternal and free from objectionable epithets. We shall shut out no one who has a new or important thought to express on this subject, but we hope soon to be able to devote the space which we have been giving to this discussion to other topics which are crowding upon us. We shall have something to say next week, perhaps, in summing up the results of the discussion.

## Editor's Easy Chair.

A few nights ago, being in rather a restless and anxious mood, we waked from a light slumber and found that it was yet night. A silence so profound reigned within and without that we could distinctly hear the beating of our heart. Have you ever noticed how the little difficulties and burdens of life which in the daytime do not trouble you, loom up in the night season and take on much larger proportions? How swiftly the mind, at such a time, surveys life, past and present, and even seeks to penetrate the future! But on this particular night, while thus ruminating, the cheery song of a bird floated out upon the stillness of the night and filled all the air with its liquid notes. This prima donna of the air was singing its song to a sleeping world, and yet it carried a message to one waking and listening heart. This bird, we reflected, had neither storehouse nor barn, and knew not where its breakfast was to come from, and yet its little heart was so full of gratitude that it broke the solemn stillness of the night with its song of praise. Almost any bird can sing in the bright sunlight, as it flits from bough to bough with its fellows, but it must require a superior breed of the bird kind to sing its song in the night. It does not require a large amount of faith for one to be grateful in the day of prosperity, when the skies are clear, and the future looks fair and promising; but he who in the night of adversity or of sorrow can lift his song of gratitude to God for his goodness and mercy has attained to the faith that is as precious as it is rare. If we who profess to be followers of Christ can only rejoice and be glad in the light of prosperity, and have no inner vision that pierces through the darkness of the night to the light of the coming day, what do we and are we more than others? Blessed is he to whom God "giveth songs in the night."

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It is one of the paradoxes of life that more real joy and gladness come out of a life full of burdens and sacrifices, borne for others and often circumscribed by hard conditions, but loyal to a high sense of duty, than from the care-free lives of those so situated that they may minister unstintedly to all their desires and who make it their supreme aim in life to enjoy themselves. The reason for this fact which no one can fail to observe, is that man is a great being and has too large a moral capacity to be satisfied with the superficial things of life. True happiness can only spring from the depths of the moral nature, and the magic touch which opens the fountain is the consciousness of duty faithfully done. It is, therefore, a great compliment to our human nature that true and abiding happiness can only be found in paths of righteousness and of unselfish service to humanity. He who finds the real joy of life in fellowship with God, in loving service to his fellowmen, has an unfailing source of happiness, and no matter how hard the storms of adversity may beat upon him, he can rejoice in God. Writing from his prison cell in Rome the great apostle said to his brethren: "Rejoice in the Lord; and again I say unto you, rejoice!" Paul could not have written thus without having had a joy in his heart which was wholly independent of his material condition and outward circumstances. A greater than Paul, of whom it was said, "He was a man of sorrows and acquainted with grief," said to his disciples: "These things I have said unto you that my joy may be in you and that your joy may be full." This was the joy of doing his Father's will and ministering to others. To such as have tasted the sweetness of this joy how poor a substitute is the joy of the world that withers and dies at the touch of adversity! To those who have opened these inward fountains of perpetual peace and joy God "giveth songs in the night."

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It is a happy event in the life of a church when its whole membership gathers in a social way around the banquet table, with its invited guests, to become better acquainted with each other, to eat together, and listen to inspiring music and speeches. It was the good fortune of the Easy Chair to be at the annual banquet of the church in Peoria on Friday night of last week. It was one of the best managed and most successful affairs of the kind we have ever attended. What was a little exceptional in this banquet was that the whole ministerial association of the city was invited to be present, and they were nearly all there. Much credit is due to the general chairman, J. A. Harmon; to the toast master, Dr. Collins; to the pastor of the church, Harry Foster Burns, and all the ladies of the church for their wise management and hearty co-operation in this social function of the church. The visiting ministers, with the local pastor, and the invited speaker of the evening, were seated together about a large, round table, while the other guests completely filled the large basement of the church. On being introduced the Easy Chair remarked that he had not had so good an opportunity for missionary work for a long while, as was afforded by the presence of all these preachers sitting about him, and he addressed himself to the subject of Christian union. They not only listened with patience to the address, but took occasion to endorse it in very hearty terms afterwards. One of the visiting ministers remarked that it was the first time in the history of Peoria, so far as he knew, that any church had ever invited to a banquet the entire ministry of the city, and complimented them upon their breadth of fellowship and spirit of enterprise for so doing. It was a very delightful occasion in every way and one which reflected credit upon all concerned. It was a pleasure to us to witness the great growth which this church has made in numbers and in its moral influence in the community, and to have a pleasant little visit in the home of the young pastor and his wife, situated on the bluffs overlooking the city and the river. Brother Burns we found to be deeply ingratiated in the good will of all the people, and is leading the church forward in a way that is highly satisfactory to all the members.

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The Easy Chair hears conversations while traveling on the railroads or on the street cars, which serve to show an amazing lack of religious knowledge. In this last instance they sat on the opposite side of the aisle in a chair car, man and woman, chance acquaintances, having just met on the train. He: "I don't take any stock in the churches. My wife does, *but I propose to think for myself.*" Now his appearance did not betray any excessive thinking. On the contrary, we should say that a preacher's most difficult task in his case would be to get him to do a little clear, sober *thinking.* How many poor souls are deluded with the idea that their *thinking* is keeping them out of the church, when it is the *lack* of thought that is the chief trouble! This man's conversation revealed the fact that he was in total ignorance of the meaning of the Gospel and the mission of the church. She: "That's the way with me; *I* think if we go according to our *conscience* we will not go far astray." And yet, on listening to her remarks, we were not impressed with her conscientiousness. She confessed, indeed, that she often did what she knew to be wrong, and felt guilty for it. He, priding himself on his *thinking,* was wandering in the maze of ignorance concerning God and duty. She, leaning on conscience as a guide, without the Gospel, was condemned by it and was under the condemnation of sin! That Christ's death for the sins of mankind had any relation to their spiritual needs, they neither seemed to have the remotest idea. They were of one mind in opposing foreign missions, on the ground that there are plenty of heathen in this country—a fact which their conversation seemed to confirm! But we felt tempted to inquire why they should object to having the Gospel sent to heathen lands, seeing that they did not need it! Yes, indeed, we do need the preaching of the gospel of redemption from sin through the cross of Christ, even in our own land, where so many are in the bondage of ignorance and unbelief.

# Every Christian an Evangelist

## By Chas. Reign Scoville

*"Do the Work of an Evangelist."*

Christ alone can save the world, but Christ can not save the world alone. Realizing this, just before leaving his followers and this earth—the inhabitants of which he came to save—Jesus gave this definite and positive command, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you and lo, I am with you always, even unto the end of the world." Some one has said, "If Christ is to be your partner, then make large plans for your life." The program of Jesus is the salvation of the world. "As the Father hath sent me, so send I you." This divine personal command, coming direct from the throne, ought to stir every item, every atom, and every power within the church.

It is said that when Jesus returned to heaven from his earth mission, ten thousand times ten thousand sang his praises as he ascended the throne, and then there was made a great silence, and an angel asked him to tell them how the coming generations were to hear the story of redemption and be saved through his blood. The Master replied, "I have chosen twelve apostles and they shall go and teach all nations. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." "But," said the angel, "these apostles will pass away, then what?" "They shall have gained other disciples, who shall go on, going and growing, and thus in every generation the Gospel shall be preached to every creature." "But, Master," said the angel, "Suppose they should prove unfaithful?" Then it is said that, with a sad expression, the Savior put his pierced hands over his wounded side and said, "I have made no other arrangements."

A stranger once approached a lighthouse keeper and said, "How do you save the lighthouse during a storm?" The keeper promptly replied, "I am not here to save lighthouses, but to save ships."

"Thou must save another's soul
If thou wouldst save thine own.
Heaven's door is closed
To him who comes alone."

Our own personal responsibility is so vividly told in Ezekiel 3:17-21, that no one is without excuse. God plainly says that if the wicked die in his iniquity, unwarned, his blood he will require at our hands; but if we go faithfully and warn him, though he die in his iniquity, we have delivered our own souls.

The great commission is just as specific, "Go ye," that means you, "Preach the Gospel to *every creature*," that means those with whom you are associated every day. It is time for us either to do what Jesus says, or cease calling him "Lord." If he is our leader, let us follow where he leads; if he is our commander, let us obey his commands; and the command to "Go," is just as definite and specific as the command to *be baptized*. "Be thou faithful unto death and thou shalt receive the crown of life."

In this very city where I am now seated (New York City) there are only 331,000 Protestants connected with the churches (eight and one-fifth per cent of the population) and by authentic statistics, there are 1,071,000 Protestants unattached, *i. e.*, living here without church homes, prostituting their time and talents for two worlds; dead both to the life that now is and the life that is to come. I can conceive of no sadder spectacle. The soldiers of Jesus have broken ranks and grounded arms; the great city is being lost. From the very throne of the Omnipotent comes the command of the everlasting Master, *"Son! Daughter! go work in my vineyard to-day!"* Go to byways as well as highways—remember we are to preach the Gospel to *every creature*.

"I said, 'Let me walk in the green fields,'
He answered, 'No, walk in the town';
I said, 'There are no flowers there '
He answered, 'No flowers, but a crown.'

"I said, 'But they are all strangers,
And friends will miss me, they say';
He answered, 'Will it be better in heaven
If I should miss you, or they?' "

Accepting Christ changes our relation to our fellowman as thoroughly as it does our relation to God. He was "the light of the world, and now he says, "Ye are the light of the world." He poured out his Spirit upon "all flesh" and "gave to every man his work." We owe it to the world to testify against its sin; we owe it to Christ to testify to his power to save; we owe it to our friends and to all without God to tell them what to do to be saved. As Whateley has said, "If our religion is not true, we are bound to change it; if it is true we are bound to propagate it." This is an age of illustrated literature and cartoons. Men read through the cartoons what they will not take the time to read on the printed page. "Ye are living epistles, known and read of all men." Your lives must be the light of men.

No doubt there are men who would give their lives for their country, who will not do so for their countrymen. It can not be so in the Kingdom. "Inasmuch as ye have done it for one of the least of these my brethren, ye have done it for me." It is the personal element in the Kingdom that counts. The army of the Lord can be strengthened both by new recruits and by the continued discipline of the old guards. We must "grow in grace and in the knowledge of the truth." It is not the thunder of the artillery, but the definite, specific work of the sharp-shooter, the direct aim at the individual object, that counts both in the armies of the nations and the army of the Lord.

Christ, the one shepherd, is not going to the one mountain to-day to save the one lamb, but is sending us as a thousand shepherds into a thousand mountains to save a thousand lambs.

This is the business of the church. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Christ came not to condemn the world but that the world through him might be saved." (John 3:16, 17). To this end was he born and for this purpose he came into the world. "The son of man is come to seek and to save that which was lost." (Luke 19:10). "He saved others but himself he could not save." So it must be with us. John Knox said, "How can I sleep and my land be not saved." An honorable man approached Dr. Lyman Beecher in his old age and said, "Doctor, you have lived a long time and have seen and known many things, what do you consider the main thing?" And the old veteran of Jesus replied, "It is not theology; it is not controversy; it is the saving of souls." The last sentence of the great evangelist, Knowles Shaw, was, "Oh, it is glorious to rally souls to the cross." Paul said, "I count not my life dear unto myself. For me to live is Chirst." "I regret that I have but one life to give to my country," said Nathan Hale, and when I think of the unconverted millions and of the five hundred calls received for evangelistic meetings this year, I regret that I have but one life to give to soul-saving.

The Bible is full of examples illustrating the power of personal evangelistic work. John the Baptist spoke to two of his disciples about Jesus and they became Christ's followers. One of these was John, and the other Andrew. Andrew at once became a personal worker, a true evangelist, and called Simon, who was later known as Peter, to whom Christ gave the keys of the Kingdom. This Simon Peter is credited with winning 3,000 souls with a great sermon on the day of Pentecost, yet he was himself won by a personal invitation.

Jesus spoke to Matthew personally at the gate of customs and to the fishermen at the seaside, and they followed him. It was also a personal conversation with the woman at the well which caused Samaria to learn of the Messiah. The personal work of Philip, the evangelist, with the Eunuch; and of Peter with Cornelius; of Ananias with Paul, and of Paul with Lydia and the jailer, should inspire every servant of the Most High to preach or speak this truth *to every creature*. Get right with God, and let the world know you are here on business for the King. Two words of Joel Stratton as he laid his hand on the shoulder of John B. Gough and said, "My friend," saved a soul from a drunkard's grave and a drunkard's hell, and gave America her greatest temperance lecturer, who saved multiplied thousands. The whole-souled faith of a little girl, Alice McCay, saved Mason Long, the converted gambler, who afterwards saved thousands of men from the life that is worse than death. One conversation of Dean Hook, walking through the park arm in arm with

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# Can Baptists and Disciples Unite? By J. J. Haley

(Concluded from Last Week.)

There are no theological hindrances to the union of Baptists and Disciples. Our theology and our ecclesiology are substantially identical. Holding to God, duty and Immortality as a first principle, we maintain in common:

1. The essential divinity, universal Saviorhood, and sovereign Lordship of Jesus Christ, the only begotten Son of God.

2. The inspiration of the Holy Scriptures of the Old and New Testaments, and their practical sufficiency and efficiency as a rule of faith and practice.

3. The Holy Spirit in His divine personality in his offices and work in the regeneration of sinners and the sanctification and perfection of believers.

4. The Fatherhood of God, the brotherhood of man, the kingdom of God, with its beatitudes, its Sermon on the Mount and its ethics of eternal life.

5. The church as a divine institution, the supreme agency of the kingdom, ordained of Christ, established by the apostles, sanctified by the Holy Spirit composed of intelligent men and women, redeemed by the blood of Christ, saved by grace, standing on the one foundation laid in Zion, with its work, its worship, its activitives for the growth of believers and the salvation of sinners.

6. A divine Gospel, the power of God unto salvation, with the incarnation of God behind it, a divine human personality beneath it, the omnipotent energy of the Holy Spirit within it, the wide, wide, world the scope of its activities, and the scene of its achievements.

7. The two ordinances of baptism and the Lord's supper; baptism according to the New Testament, the immersion in water of a penitent believer into the name of the Father, the Son and the Holy Spirit, burial in the likeness of Christ's death and resurrection to walk in the newness of life. The Lord's supper, a memorial and sacrificial institution to be partaken of by God's people as a commemoration, a communion, and a proclamation of Christ's death till he come.

8. The end and purposes of all agencies, ordinances, institutions, ministries, activities, the building up of character, and the fashioning of manhood after the image and likeness of Jesus Christ, our Savior and Lord.

As I turned over the pages the other day of the Encyclopedic Dictionary, for another purpose, my eye was caught by the word "Baptist," and as I followed the lexical definition of the Baptist position, I came on the name of Roger Williams, "the first Baptist in America," it said, "who seceded from the Puritan communities in New England, and was baptized by immersion in Providence, in 1639, and united with the others to form the first Baptist church in America." "He was one of the earliest men," the lexicographer goes on to say, "to announce the principle of religious liberty and to give utterance to the Baptist doctrine that no man should be bound to assist in maintaining worship against his own consent." In the fundamental Baptist principles of salvation by faith, a regenerate church membership, the right of private judgment, freedom of conscience, opposition to ecclesiastical tyranny, and the union of church and state, the spiritual and ethical interpretation of the New Testament against the sacerdotal and semi political interpretation of the religion of Jesus Christ, the Disciples of Christ are entirely at one with them. On the historic Protestant position of religious liberty, and the items I have enumerated, I am willing to unite with Baptists and Free Baptists and to accept the first vacant pulpit among them when I am in need of another pastorate.

As far as the restriction of communion privileges is concerned there is no vital difference between the Baptists and Disciples. The exclusion of our people from participation in the ordinance of the Lord's supper, when spread in Baptist churches, grew out of a misunderstanding of our position on the place of baptism in the Christians' system. When Mr. Campbell and his coadjutors used immersion as one of the equivalents of regeneration, and declared that baptism was a condition of pardon, the Baptists, who were sensitive on these points from their long contention with Rome and Canterbury about the destructive heresy of baptismal regeneration, took fright and refused to recognize the validity of immersion when administered by the Disciples. This misconception of Mr. Campbell, for which the Disciples themselves were partly to blame, led to the Baptist doctrine of "alien immersion," and the denominational practice of "close communion," in so far as these things have any relation to the Disciples. The bitterness of the early controversies on these points widened the breach and established these practices in certain sections of the country, when less prejudice and more clearness of vision would have prevented the trouble from the beginning. Now, however, that the "mists have rolled in splendor from the beauty of the hills, and the sunshine warm and tender falls in kisses on the rills," all intelligent Baptists understand that the Disciples believe and have always believed, that regeneration, as Baptists and evangelical Christians generally use the term, precedes baptism. In the moral, spiritual and evangelical sense of the word, a man must be regenerated before he can be Scripturally baptized. When this fact is understood the communion difficulty disappears as between Baptists and Disciples, and I am not concerned here with any other phase of the question.

The only serious practical difficulty to unification is the Congregationalism that prevails in both bodies. In our conception of ecclesiastical authority, we have made no provision for union machinery adequate to the task of bringing such large bodies together. If the congregation is the unit of authority and the limits of autonomy and has no ecclesiastical jurisdiction beyond its own membership, how are denominations, as a whole, with their separate institutions and traditional systems and contrariety of vested interests, to unite in anything like a stable and permanent organization? Assuming, as I am glad to do, that we are in earnest in this matter, that we mean business in these deliberations, that we are not here for an interchange of courtesies, or to organize a mutual admiration society to swap compliments—assuming, I repeat, that we are actuated by a no less serious motive than a contribution to the fulfillment of our Lord's intercessory prayer for the unity of his people, *how are we to get together?* Neither Baptist associations nor Disciple conventions have any legislative or mandatory functions; they are purely evangelistic and educational. Our congress can not even pass resolutions by way of indorsement of anything that is said by their speakers. We have no bishops, conferences, synods, convocations, confessions, nor constitutions that can send out a decree ordering us to shake hands and be good. We can not be tried for heresy, or bad behavior, except within the jurisdiction of our local congregations. Evidently we have missed a great deal of sport. If Baptists and Disciples were unanimous in their desire for union, and all obstacles of doctrine and practice had been swept out of the way, how would they go about it?

Union between Baptists and Disciples must come about, not by legislation, but by evolution, and that is God's way of doing things, after all. There must be a prolonged process of growth and assimilation before the consummation of such a union can be made complete. Ecclesiastical union is more or less mechanical, this must be natural. The authority of truth and the moral influence of leadership in both churches must be our main dependence in facilitating and consummating this growth into the unity of the Spirit in the bond of peace. Our conventions, national and state, have a certain weight of moral influence and recommendatory power which would count for much with the churches. If our recognized and most influential leaders and representatives came together and agreed on the formation of a basis mutually satisfactory and this plan of union could come to our churches, by way of endorsement and recommendation from our national and state assemblies, I believe that the union of local congregations could commence at once in prepared communities. The example of leading churches would become contagious and the work would spread. In fact the only thing necessary to effectuate and consummate union between Baptists and Disciples is the practical recognition of the ecclesiastical standing and Scriptural rights of each other's churches. Let Baptists acknowledge Disciple churches as churches of Christ of the same faith and order as themselves; let Disciples acknowledge Baptist churches as churches of Christ, the same as their own, and let both act accordingly, giving letters of commendations to each other's congregations, exchanging members and preachers and co-operating, when opportunity offers in every good word and work as fellow and co-equal churches of the Lord Christ. This in reality is the only union required between Baptists and Disciples. Time would be required for growth and education and mutual acquaintanceship; the churches would not all rush into each others' arms. High churchism and prejudice are not yet negligible quantities in either of these churches. Local popes and inerrant newspapers would have to be reckoned with. Evolution and the schoolmaster and the grace of God would still have their appointed tasks. Anachronisms would be in evidence for 50 years to come. There are people in certain sections of this country who do not know that the war is over, and some folks are just as obtuse to the ending of theological wars. Long after the main bodies have united and have almost forgotten the date of that happy event, groups of "Wee Frees," "Antis," and "Landmarkers," from the extreme left wing of the old armies will engage in fierce and bitter conflicts over "the setting up of the kingdom," the "order of faith and repentance," "alien immersion," "close communion," and perhaps hereditary total depravity, which, if they can not prove or disprove, they can illustrate. The immaculates who never sin, the infallibles who never err, the immutables who never change, the judaizing zealots who are so zealous for sound doctrine that they are all sound, like the poor are always with us. The crystalline conservatism, not to say obscurantism, that characterizes a considerable section of both bodies with their traditional and legalistic interpretation of Christianity, will interpose as a hindrance to complete union for some years to come. Partisan religion, even at this late stage of the world's evolution, is almost as hard to kill as priestcraft, and that never dies. This phenom-

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# As Seen From the Dome

**By F. D. Power**

We were blessed with glorious weather at Athens. Our visit there was ideal. We were specially interested in the language, which was comparatively easy, because of our little knowledge of ancient Greek. It is now the policy to review the old forms of speech of their fathers and one can readily make himself understood in the shops and with the children in the very words he learned when studying Homer and Demosthenes. It revives all the memories of Bethany and Professor Loos, and the struggles with Xenophon and Herodotus, the Iliad, and the Antigone. March 1 we took our last look at the Acropolis and turned our backs upon the land of Themistocles and Sophocles, Aristophanes and Thucydides, Plato and Aristotle, Zenó and Zeuxis—names which we gave to our boatmen and drivers, and soon were again on the blue waters of the Ægean and among the famous isles of Greece. Northeast we sailed past Chios and Mitylene and ancient Troy, and in the early morning entered the Dardanelles where the men with the red fez came aboard and passed upon our worthiness to enter their domain. Then up the Hellespont, named for the unhappy Helle who met her death in this strait, past the spot no doubt where Leander swam to Hero's tower and where Byron swam across through the waters where the Argo carried Jason and his companies in search of the golden fleece; through the Marmora to the city of the Sultans. Here is "the sick man of Europe." Here is a great city of a million and a quarter of people, Turks, Greeks, Americans and Jews. Flocks of little birds flew along the straits called "Lost Souls." One feels as he looks upon this multitude that many are here without God and without hope in the world. Here is a city divided into three parts: Galata and Pera, north of the Golden Horn, a narrow inlet on the European side, which are mainly European; Stambone, the old city which is Turkish and Scutari, on the Asiatic side, which is also Turkish. The first city founded at the mouth of the Bosphorus was known for a millennium as Chalcedon, then came Byzantium and then Constantine with his Constantinople and Sancta Sophia. Here John Chrysostom preached in the fourth century, and Justinian got up his pandects and institutes, "the most precious monument of the legal genius of the Romans;" here operated Belisarius, his general, declared by some to be "all things considered the greatest commander in history;" here the crusades ebbed and flowed; and here Mohammed II, in 1453, brought the city under Moslem rule, St. Sophia, the most venerable and beautiful sanctuary of Christendom, was given over to the false prophet, the altar taken down, minarets run up for the Muezzin, and the rule of the Turk, so utterly alien to civilization and Christianity, began. Twenty-eight sultans have ruled the imperial city to Abdul Hamed II. Suleiman, the magnificent, 1520-66, brought Turkish rule to its pinnacle of power, and then begins the decline which results in "the sick man of Europe," a government which should be wiped from the face of the earth. Since the accession of the present sultan, 1876, have come the defeat of Turkey in the Russian war, 1877-8; the treaty of Berlin which meant free Roumania, Servia and Bulgaria, enlarged Montenegro, Bosnia and Herzegovina, Thessaly and Cyprus; followed by Tunis, 1881, and Egypt, 1882, and the Greek war, 1897, resulting in the liberty of Crete; the Armenian massacres 1894-6, of more than 50,000, crowning the bloody century. It is a dark page, but the signs of release from this curse are not wanting. The city is beautiful enough as we approach it. "At a meeting of two seas and two continents like a diamond between sapphires and emeralds," they say in their Oriental figures of speech. For beauty, security, commerce, and political importance perhaps there is no city in the world so situated; and the vision of white palaces, domes, minarets and towers, with the beautiful waters and shipping, is one of the finest; but as one sets foot in its streets, oh, the dirt, dogs and degredation! The city lies on the 41st parallel, the latitude of New York, and we found our overcoats on March 3 most comfortable. We came to anchor in the Bosphorus a little way above the Golden Horn, and I landed and strolled up a characteristic street to the Galata tower and took a bird's eye view of the great city. A fine view up and down the Bosphorus of the whole city and its surroundings, and far out over the sea of Marmora, rewarded my climb. Not far from our ship, extending along the shore of the Bosphorus we noticed the largest and most splendid of the sultan's palaces. In its throne room the dignitaries of the empire prostrate themselves before the sultan, and here Abdul Aziz met his death in '76, and Murad V was pronounced insane and the present sultan, Murad's brother, became emperor.

Like all visitors to this famous city we took our way first to Sancta Sophia, the great church of Constantine and Justinian, where John, "the golden mouthed" preacher proclaimed the Gospel. Here Constantine built his cathedral in 326 and consecrated it to the Divine Wisdom of Proverbs VIII. It is not named for a woman, but is "the Church of the Heavenly Wisdom," or "the Church of Christ." On the same spot originally stood a heathen temple. The Church of Constantine and Chrysostom was destroyed and the present glorious temple was reared by Justinian. An angel is said to have revealed the plan to him in a dream, and so one would think from its surpassing beauty. Ten thousand men worked upon it for six years, the emperor himself in a workman's clothes sharing in their labor, and in 537 Justinian entered it on Christmas Eve, saying: "Solomon, I have conquered thee."

It is a marvel. Externally it is not impressive, but when one gets his feet once unshod or encased in Moslem slippers and enters the door he is filled with admiration and wonder. Rising above him arch over arch and dome over dome with a dignity and spaciousness and grandeur beyond anything ever since erected by man is the lofty sanctuary. Its great dome 180 feet above the floor seems to float in the heavens. Eight serpentine columns came from the temple of Diana at Ephesus, and eight more of porphyry were from the temple of the Sun at Baalbec. They say $64,000,000 were expended in its construction. One may still see in places under Turkish whitewash the remains of Christian mosaics, and inscriptions. Over the entrance are still discerned the words of the Lord Jesus: "I am the door of the Sheepfold;" and it is said, to a soldier destroying the Christian mosaics, Moham-

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BREAD DYSPEPSIA

The Digesting Element Left Out.

Bread dyspepsia is common. It affects the bowels because white bread is nearly all starch, and starch is digested in the intestines, not in the stomach proper.

Up under the shell of the wheat berry Nature has provided a curious deposit which is turned into diastase when it is subjected to the saliva and to the panceratic juices in the human intestines.

This diastase is absolutely necessary to digest starch and turn it into grape-sugar, which is the next form; but that part of the wheat berry makes dark flour, and the modern miller cannot readily sell dark flour, so nature's valuable digester is thrown out and the human system must handle the starch as best it can, without the help that Nature intended.

Small wonder that appendicitis, peritonitis, constipation, and all sorts of trouble exist when we go so contrary to Nature's law. The food experts that perfected Grape-Nuts Food, knowing these facts, made use in their experiments of the entire wheat and barley, including all the parts, and subjected them to moisture and long continued warmth, which allows time and the proper conditions for developing the diastase, outside of the human body.

In this way the starchy part is transformed into grape-sugar in a perfectly natural manner, without the use of chemicals or any outside ingredients. The little sparkling crystals of grape-sugar can be seen on the pieces of Grape-Nuts. This food therefore is naturally pre-digested and its use in place of bread will quickly correct the troubles that have been brought about by the too free use of starch in the food, and that is very common in the human race to-day.

The effect of eating Grape-Nuts ten days or two weeks and the discontinuance of ordinary white bread, is very marked. The user will gain rapidly in strength and physical and mental health.

"There's a reason."

med, the conqueror, declared as he smote the man with his sword: "Let these things be; who knows but in another age they can serve another religion than that of Islam." Who knows?

Near St. Sophia we visited the tombs of the sultans. Ordinarily the tourist is not allowed to see them, but a coin was enough to induce the young Mohammedan theological student to give us a glance within. One of the great subterranean cisterns which supplied the city during its sieges is also in the precincts of the church. One of these cisterns is 336 feet by 182, and with a roof resting upon 336 columns each thirty-nine feet high—a great subterranean cathedral. We tried to get access. It is a mistake that all officials here may be bribed. We offered money; he declined; a million, he said, would not move him. We offered a billion; but he remained firm. A Turkish guard was near by.

The Hippodrome is a matter of great interest to the visitor. This was the ancient race course whose magnificent art bronzes were melted by the Crusaders to make coin. Nothing remains but the two columns, one the obelisk, 61 feet high, of Thothmes III, the greatest of Egypt's warrior kings, and the other, brought from Heliopolis in 388, and here also is the serpent column made of bronze from the Persian booty gained by the Greeks at Plataea, a most interesting object. Here the sultans held their fetes and celebrated their triumphs and here occurred the riots that threatened the overthrow of Justinian in 532 when Belisarius closed the gates, and slew 30,000 of the people, in penance for which Justinian built St. Sophia.

Across from this spot as we were visiting the Mosque of Ahmed I, the famous "China Mosque," which has its six minarets, we heard the call to prayer. A man stood far up on the little platform of each of these graceful towers and called, "God is great!" Four times they repeated it, answering antitiphonally, and moving around the minaret. "I bear witness there is no God but God!" This repeated twice. Then, "Come to prayers, come to prayers!" "Come to salvation, come to salvation!" "God is great, there is no other God but Allah." In the morning they added to the call, "Prayers are better than sleep." It is a mistake that as soon as the Muezzin is sounded every Turk drops his work, stops in the street and kneels or hurries to the mosque and worships. I noticed no effect whatever on any one, and I saw not over a dozen people praying in the mosques. It was interesting to observe, however, how they watched our feet to see that we had the slippers on and how they stopped at once the kodak fiends.

How interesting the street scenes of this great Ottoman empire! What motley throngs of every race and color on the Galata bridge! What a dog kennel it is, with its 30,000 mangy, measly, filthy, wolfish curs of low degree, so protected that while the killing of a man means a penalty of seven years' imprisonment, the slaying of one of these filthy scavengers is punished with three years in jail! And one counts often a dozen of these beasts before a single door and fifty in the space of a block. What a world one sees in the Grand Bazaar, a town in itself of labyrinthian lanes and alleys, overarched by small cupolas, with great throngs of strangely costumed people, veiled women, bewildering variety of Oriental wares, perfumes, weapons, rugs and shawls, embroideries, furniture, porcelain and brass ware, rare silks and fans, costly jewels, gold and silver work, strange fruits and foods, and books and pictures. I placed my hand on a copy of the Koran and asked its price. They thrust my hand away and refused to sell, or even to suffer an infidel to touch their sacred volume.

# The Elderburg Association

## CHAPTER IV.

### *The Case of Brother Schoolmaster.*

The secretary has failed to give the purport of the spirited, rather heated colloquy which, he says, now took place between the reviewer and the witness. It appears from the minutes that the presiding officer, Bro. J-P, called them to order in his best judicial manner, saying: "Gentlemen, gentlemen, all that is incompetent, irrelevant, immaterial, and tends to prove no issue in this cause. You must not take up the time of this court—I mean this association, in exchanging personalities of any kind. According to the program we arranged yesterday, I now invite Brother Schoolmaster to tell this co—this association what, if anything, it was that quenched him.'"

Brother Schoolmaster is a light-haired man, with freckled face, pale blue eyes, thin, yellow (sandy) beard and mustache. He was and is superintendent of the public schools of Elderburg. It is well known that his coming into that school district marks the beginning of a new and better era in the history of those schools. The day of his advent there is a chronological point from which they date events in educational affairs in that town. As we now say of happenings in our own country, that was so many years before the civil war, or, that was so long after the war, so, in Elderburg, they say of events, educational or social, that was so long before (or after) Brother Schoolmaster arrived.' The writer once heard one lady in that town say to another: "Oh, you surely have not forgotten Miss Quivers. Don't you remember? She taught the primary grade in the second ward, and had hysterics five evenings in succession the second week after Professor Schoolmaster came to Elderburg."

The witness seated himself in the chair, placed his shorthand notes in his hat, and deposited the hat on the grass at his feet.

"Brethren," he said, "before I begin, may I ask you to draw a little closer together and a little nearer to me? The shade is just as——. Thank you. Excuse me, Brother Blacksmith, but are you pretty well along with that—er—chew? Thank you ever so much."

There was a smile on the kind old face of Brother Blacksmith as he made the required sacrifice. The witness began as follows:

"I shall not attempt to give an extended history of my life. Before I entered the ministry I made careful preparation for it, just as I prepared myself for the duties of my present calling. I quit the pulpit after a series of experiences which I think will appear as strange to you as they appeared to me. When I took up the work I had very clear and vivid perceptions of its dignity and importance. I had previously looked into the church life and activities of our time, with a careful and anxious eye. I saw there so many crooked things that needed to be made straight; so many loose things that needed to be knit together; so many crude things that needed polishing; so much of disorder that needed to be set

SHE QUIT

But It Was a Hard Pull.

It is hard to believe that coffee will put a person in such a condition as it did a woman of Apple Creek, O. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not quit drinking it, even if it took my life, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around at all. Had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time during the night.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one day it came over me and I asked myself what is the use of being sick all the time and buying medicine so that I could indulge myself in coffee?

"So I thought I would see if I could quit drinking coffee, and got some Postum Food Coffee to help me quit. I made it strictly according to directions and I want to tell you that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I like better than I liked the old coffee. One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside.

"My sister-in-law, who visited me this summer, had been an invalid for some time, much as I was. I got her to quit coffee and drink Postum. She gained five pounds in three weeks, and I never saw such a change in anyone's health."

"There's a reason."

in order: and perceiving all that, I saw, or thought I saw, a great and useful career opening up before me. I entered upon that career and—and here I am.

"I shall not try to enumerate all the strangely painful things which happened to me. Those which happened on my last work may very well serve as samples of the misfortunes, misunderstandings and rebuffs which have met me at every step I have taken.

"The arrangement of my work in the last year of my career was: Somnollency Gap, one-half time; Quietude, one-fourth time; Peaceful Ridge, one-fourth time.

"The manner in which the Master's business was transacted in those churches will serve as fair samples of the general laxity and inefficiency to be seen in so many of our country congregations. On my trial visits I had discovered in each congregation at least a dozen things that needed to be set right; and I believed I saw my way clear to a pleasant and profitable season of labor with each: profitable for them, pleasant for me.

"I entered upon my duties with vigor and enthusiasm. At Somnolency Gap, on the morning of the first Lord's day, I was enabled to set the Sunday-school superintendent and the teachers right on several important points, telling them kindly that Noah's Ark would not appear more obsolete in a fleet of modern battleships than their methods must seem among modern, up-to-date Sunday-schools. I explained to the secretary when, where and how the roll should be called, and when, where and how the minutes should be read. I gave the primary teacher some rudimentary instructions in the handling of children. When the seven members of the Bible class each contributed one penny to the collection, I made a note of it and joked them about it pleasantly—when I came to review the school—remarking in a jovial way that Alexander, the coppersmith, was doing much harm to the Sunday-schools: the school laughed at this—all except the Bible class."

"Dar's whar you miss it, honey, I 'spec'," muttered the janitor.

"At the morning church service I took hold with a firm hand. After changing the position of the organ, I grouped the choir with reference to the parts of the singers. We had hardly sung more than the first verse of the opening hymn before I was compelled to stop the choir and call their attention to the fact that they were 'dragging' the tune. As they were singing the second stanza I discovered that Elder Lonehand, over in the left amen-corner, was half a line behind the choir, while Sister Eestring, in the right amen-corner, was half an octave too high. I held my peace until we came to the end of that verse, and then said, sweetly, but firmly:

"Beloved, it is not possible for you to make melody in your hearts while you make discords with your voices. As we sing this third verse I want Brother Lonehand to take his time from me—I'll beat the time; and I hope Sister Eestring will take her tone from the organ. (While the organist plays the interlude, just let your voice blend with the tone of the instrument, Sister. Aw-w-w-w. Like that, see?)"

Neither Brother Lonehand nor Sister Eestring sang in the third verse, so that the only correction I had to make that time was to ask the organist to push in a couple of stops.

"It is melody we want in church music," I said, "not noise. Brass band music will do in the open air, because when you are out of doors you can walk away if you do not like the racket. In church we do not want to scare people away; we want 'em to stay and worship.

"As the Presbyterians had no services that day several members of their choir were present, and I saw them look at one another with smiles of approval.'"

"Suttenly, suttenly," said the janitor; "en ef my mine ain't slip no cog dis day, right dar's de place whar you drap yo' watermillyun—es Brer. Remus say."

"It would seem so, it would seem so, Mr. Janitor," said the witness shortly, "but my mind must have slipped several cogs; for I failed to see then, and I fail to see now any reason why I necessarily 'drapped' my watermillyun. Let that be as it may, I did observe that something was wrong, even before I began my sermon. As I arose to announce my text the organist, Miss Duck, daughter of Elder Duck, left the house, with her handkerchief pressed to her face: her mother got up and followed her. As I shook hands with the people as they passed out, after the service I was conscious of a decided lowering of the temperature among the members. Brother Lonehand barely grunted when I greeted him, and Sister Eestring failed to see my outstretched hand. Actually the only word of commendation I got that day came from the organist of the Presbyterian choir; she said, 'I enjoyed your preliminary talks *so* much!'..

"At Quietude things were as painfullly out of joint as at the Gap. On the day of my beginning there, disheartened by my previous experiences, I had about decided to say nothing, no matter what went wrong. Yet when the choir sang:

"'Shall I be carried to the skies on flow'ry beds
of ease,'

the words stirred my conscience and I determined that no amount of discouragement could be pleaded as an excuse for cowardice. Nevertheless, perceiving that I ought to reform these evils gradually and not attempt to reform them all in one day, I decided I would begin with the most glaring fault, reserving the others to a more convenient season. Also I was resolved to be very guarded in my remarks, speaking in accents of kindness, and not in a caviling of fault-finding spirit. The glaring error which seemed to demand instant attention was the mode of conducting the communion service. Before dismissing the congregation I said, in a mild temperate manner:

"Brethren, it grieves me to observe that you are about ten years behind the times in your manner of serving the Lord's supper. In congregations that are up-to-date they now hold this service before the sermon. Also they send the bread and wine around together—saves time, you see. Furthermore it is not now considered necessary for the elder who conducts the service to preach a preliminary sermon every time. People are apt to get tired—apt to think one sermon is enough in one morning. Now, Brother Hornspecks' talk was all right: all true, and historically accurate; but then he, or one of the other elders, made the same speech, substantially, on last Lord's day and on all previous days when you have observed this ordinance. That sort of thing will get monotonous, you know.

"'Brother Schoolmaster,' said Brother Hornspecs, springing to his feet excitedly, 'hits a pity that you an' some more up-to-date fellers want in Jerusalem.'

"No use to tell what he said. You all know it. That unhappy speech of mine started a controversy in that place, about the right way to conduct a communion service, which is not settled yet. Already there were two parties, one a little too conservative and the other a little too radical. My words were to these factions as a red rag to a bull.

"I have to admit, brethren, that as I went on my way to Peaceful Ridge I was near making another compromise with my conscience. Almost I had resolved I would attempt to tighten no screws I might find loose there,however many there might be. Thank heaven, the guiding principles of my life will not long lie dormant, even at my own bidding. When I saw the gross and manifest faults of Peaceful Ridge congregation, I discovered at the same time that my powers of reticence were not so great as I had imagined. I did, indeed, endure in silence the faulty time and harmony in the song service, though they were even worse there than at Somnolency Gap. It was the dogs which proved too much for me at Peaceful Ridge."

"Listen at dat man!" exclaimed the janitor.

"Once a good man's heart was stirred within him when he saw a certain beautiful old city wholly given to idolatry. My heart was stirred within me when I saw the community of Peaceful Ridge wholly given to dogs. That is a farming community where every farmer owns at least one dog; and at least one dog attends church with each family. Dogs of all sizes and of all social and moral ranks, 'mongrel, puppy, whelp and hound, and cur of low degree.' Dogs in the yard, by the hitch-racks, in front of the house, behind the house, under the house. All through the Sunday-school hour a shrill-voiced Scotch terrior, belonging to Deacon Lazarus Hunt, occupied himself in inciting the other dogs to fight: with considerable success. The fights generally occurred at some crisis in the service: as when something like eight canines fought, under the house, bumping against the floors, abusing one another in divers unknown tongues, while I tried to review the lesson. In the opening service, a large Newfoundland dog thumped the floor with his tail in admirable time to the tune *Hendon*. I asked the deacons to eject him, but for some reason they ignored the request. I am sure I offer a very fine, practical commentary on the social status of dogs in that community when I give you the result of my own attempt to eject this particular animal. I got my umbrella and made a threatening demonstration in his rection. He never dreamed, I think, the threat was meant for him. An assault on *him* in church was a thing so utterly foreign to his experience that he immediately assumed that I was attacking his mistress, the organist. He got up on his feet, regarding me with the malignant look of a demon of the pit; and his hair bristled along his spine until he seemed as tall as the organ. When I desisted—as I immediately did—he went around the instrument and laid his head in his mistress' lap, as if he said, like Mary's little lamb:

"Be not afraid, I'll keep you from all harm."

"Should a thing like that go unreproved in a Christian land? I think not. In this case it certainly did not. I rebuked it immediately after the service."

"En right dar," said the janitor, "is de place whar you slip up at, some mo'."

"Brethren," I said, "how much money did this church give for missions last year —home, state, foreign?"

"Thirty-seven dollars and fifteen cents," said the clerk.

"How many dogs—of all degrees and sizes—are supported by this membership?

"No reply.

"Well, suppose we say one hundred. Judging by what I have seen since I came here, I suppose there are more than that—but call it a hundred. Now, how much does it cost to feed one dog, of average size, for one year?

"'Hain't never figured it out," grunted Lazarus Hunter.

"Not less than one dollar, surely. Now, brethren, I make you a proposition: If I can persuade the church extension board to buy up, say, one hundred of your dogs, at a dollar apiece, disposing of the creatures in some humane way, will each one of you who can dispose of one dog in that way, agree to pay into the treasury of the board one dollar per year for the next ten years?

The money you receive from them will represent the cost, to you, of getting rid of the dogs; the money they reçeive from you will represent, to you, cost of their keep. Thus, at the end of ten years, you will be no poorer, the dogs will be no worse off, and the board will be nine hundred dollars to the good. What do you say, brethren? Will some of you embody this in a motion and submit it?

"Not a word; though I waited three minutes in the midst of an oppressive silence—silence broken at last by a snicker from an ungodly youth on a back seat.

"Well then," I said at last "keep your dogs at home, brethren. I know you have been unthoughted, but it is time to get rid of backwoods ideas and ideals."

"Imagine my surprise and distress when, immediately after the congregation was dismissed, the elders of that church came to me in a body, headed by Elder Koontree, who said:

"'We don't want you never to git up in our pulpit agin. You've insulted us, hurt our feeling's, held us up to the ridicule of worldlians, and made us the laughing-stock of the community. Here's what's due ye for this trip. They won't be no preachin' to-night—nor no other time, as fur's you're concerned.'

"Brethren, it may be in that I laid down my arms too soon; but I laid them down. I determined to seek another calling. I found one, and I am not ashamed of the record I have made in it. Until such time as the churches signify their need of instruction in righteousness, and until they are prepared to receive it meekly, I shall continue to devote my time and attention to the boys and girls in the public schools."

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## Every Christian An Evangelist.

(Continued from Page 652.)

a young man, saved Samuel Wilberforce, and liberated the slaves of the British empire. "The longer I live," said Henry Ward Beecher, "the more confidence I have in those sermons where one man is the minister and one man is the congregation, where there is no question as to who is meant, when the preacher says, 'Thou art the man.'" The Gospel, like sunshine, is scarcely noticed when it falls broadly, but concentrated on one spot, soon burns. Every heart is human, and God's love is suited to the need of every human heart. One definite prayer of a mother for her boy, the mother of Thomas McCrea, the biographer of John Knox, gave the world a great religious writer. H. Clay Trumbull says that seeking to save an outside soul for Christ is not to be counted as superior work to seeking to draw the believer closer to Christ, or upbuilding in Christ one who is already his follower. Christ is to be considered as well as those who are, or are to be, his followers.

To bring each individual life into subjection to the will of God until every power and every principle of every member of the church shall be as obedient to him as the members of our individual bodies are to us, or even as the solar system obeys his will; until thy kingdom come, thy will be done in us as it is in heaven—this is the business of the church, this was the life of the teacher and the life of his teaching.

Another has said that the church needs not more men, but more man. Dr. Dixon says, "The church evangelical is the church on ice, and the church evangelistic is the church on fire." Our Year Book reports 1,288,601 members. If each member should win one soul for Christ this year, and then all those should do the same next year, in three years, or at our Centennial convention in 1909, we should have 10,308,808 communicants, less the number "called home" or "removed." If each member should win two for Christ each year for three years, we should have 34,792,227, less removals. If the Church of Christ evangelical should become the Church of Christ evangelistic, it would set the religious world on fire.

God's messengers must touch human needs, and help men in their daily struggles; must enter into the social circles and channels of trade and purify them as Christ did the temple; must save men and women by saving manhood and womanhood. The Dead Sea is dead because it has no outlet. Let the Christian visit the fatherless and the widow in their affliction; give a cup of cold water; be a good Samaritan; go on life's highway like our Master, doing good until men shall say, "I was naked, and you clothed me; hungry, and you fed me; sick and in prison and you visited me;" and then men will not condemn the minister for his coldness, the church for its deadness and the world for its hardness of heart. Many churches are the coldest, dampest, darkest, deadest things for six days out of seven, that can be found on any street. The church should not be a cold-storage plant, but a power-house; a nest of ants, a veritable beehive; a pillar of cloud by day and of fire by night; and that, too, seven days and seven nights every week, if every generation is to be saved through its wilderness wanderings.

In all our work, the organizational must not be allowed to take the place of the individual and the spiritual. The Christian, like the telephone, must be a receiver and a transmitter. With his ear open to the infinite and his life insulated from the world, he must transmit the glorious Gospel of the Son of God to the unsaved millions. We are indeed the heirs of all ages but we are also the trustees of the future.

Omnipotence calls us; humanity needs us; the world is open to us; the coming ages depend upon us, our Savior has made no other arrangements.

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## Can Baptists and Disciples Unite?

(Continued from Page 653.)

ena, however, which accompanies all religious development, to a greater or lesser extent, need not discourage us. That on which the Redeemer has set his heart is sure of final achievement. It is a foregone conclusion in the divine administration that Baptists and Disciples must unite, for the place they are to hold in the future of the world's redemption is one of the first rank of importance. I have an abiding confidence in the intelligence, sanity and spiritual judgment of the rank and file of the best classes of Baptists and Disciples, and where they lead the rest must follow. Unity in all of the vital things of the kingdom already exists, and both the logical and moral sequence of unity is union. From a theological, ecclesiastical and ethical point of view there is little choice between us, and what a great day it will be when the fact is recognized and made actual and visible before the eyes of men. The two bodies united would constitute the greatest Protestant church in the world, and with its testimony for liberty, righteousness, and the regenerate life, what a stupendous stride would be taken forward to the time of the golden age, when they shall not teach every man his brother, and every man his neighbor, saying, "Know the Lord," for all shall know him from the least to the greatest!

"One God, one law, one element,
One far-off divine event
To which the whole creation moves."

## The Plea for the Times.

### By Alva W. Taylor.

(An Outline Home Missionary Sermon.)

This restoration movement has had the most rapid growth of any since the days of the apostles. The reason is that it is apostolic.

It is peculiarly an American movement with an appropriate American spirit, *i. e.*, the unfettered spirit.

It makes its appeal TO FIRST THINGS.

Science has called us to consider first things. In all things we seek causes and laws. We go back of "ecclesiasticisms," "creeds," "theological systems," etc., to the Scriptures and to the Christ of the Scriptures.

This brings us TO SIMPLICITY.

Simplicity is the characteristic social spirit of America. "Priest," "ritual" and "form" are left out and faith and life at work are put foremost.

With this comes the call TO DEMOCRACY

The congregation is the source of authority. There is no hierarchy. Expedients are not consecrated and rendered unchangeable. Every honest instrumentality is the Lord's.

The trend of the times is TO UNITY.

This is true in government, industry and among the nations. The Lord's prayer for unity fits the spirit of the age. All Protestantism practically accepts our Scriptural basis, differing in non-essentials only, so no compromise is necessary.

To further this movement we must be UNION IN SPIRIT AND METHOD.

No "holier than thou" attitude. No dogmatic insistence that we are absolutely right therefore all others are wrong. Less about the things of difference and more about the things of likeness. Of all peoples we must not insist on non-essentials. It is easy for us to become the most sectarian of the sects, adding hypocrisy to divisiveness in that we claim not to be a sect. Unite in all good work and carry ever the olive branch of peace.

Pleading for the word of Scripture we must be SCRIPTURAL IN LIFE.

The greatest plea we can make for Christ is Christlikeness. The greatest plea for our Scriptural plea is a life according to the Scriptures. It avails much more than a Scriptural baptism; let us have both. Mental correctness avails little if not accompanied with purity of heart.

Finally we must excel in that chief of graces, THE GRACE OF GENEROSITY.

It is the gauge of our stewardship, fundamental to an attempt to appropriate the grace of God and absolutely necessary to the success of the Kingdom of God.

The great west, with its coming empire of industry, will be as fertile a field for our plea as the Mississippi valley has been. Josiah Strong found twenty-five places in Nebraska and fifty in South Dakota without churches. The same would hold good in all the growing west. He found also one hundred such places in Maine, and the Canadian northwest offers a great field.

Our Home Society does more than any other for the amount expended because our plea fits the spirit of the land and especially the free and rugged spirit of the west. Every dollar expended calls three to its help on the field and multiplies endlessly in the course of time. If we have more effective power we are the more responsible to create and use our power. Churches strategically planted in a growing country become centers of radiation for future churches. The plea is invincible, will the pleaders send it?

*Eureka, Illinois.*

## Federation.

### By Judge J. R. Thornton.

I have been an interested reader of the discussion in our papers of the question of church federation.

Speaking for myself only, I think that we as a people should look with favor on the movement as being to some extent in line with our great and distinguishing plea for Christian union, with a possibility, if not a probability, that it will have a tendency to promote it. And I fear that if we hold aloof from it, our inaction may injure our influence in the dissemination of the plea.

I have not considered it otherwise than in the light of an experiment which I think we are justified in trying. Whether we could continue in the movement, would depend entirely on how it worked in practice. I may add that my opinion in this matter was not based on anything I had read for or against federation, for up to the time it was formed I had seen nothing on the subject except what was contained in "The Christian Standard," which was uncompromisingly opposed to the movement from the beginning. During the last week of December I received from a friend a copy of the plea and objects of church federation as set forth by the Inter-Church Conference at New York. It was the reading and study of this document that made me a convert to the idea of being willing to test the movement to see what there might be in it. After reading this document I was unable to agree with the reasoning of "The Christian Standard," or of its correspondents in opposition to the plan. I have no fault to find with "The Chrstian Standard" for opposing anything it fears may be injurious to our plea. But I find fault with it for having never published the plan and objects of church federation as set forth by its friends at the Inter-Church Conference, thereby depriving its readers of the chance to see in its columns the position of the friends of federation as defined by them. I have been a continuous subscriber to "The Christian Standard" for almost 30 years, and this is the first time I have known it to depart from its old time policy of permitting its readers to see the other side of a position it was attacking. And I am somewhat curious to know how many of the brethren who are so strongly opposing federation through the columns of that paper have ever read that document. Very few of them have done so if we may be permitted to judge by the general absence of reference to its features in their articles. I find no fault with these correspondents for publicly expressing their opposition to federation, but I find fault with the tone in which many of these articles are written.

It is a question on which there can be an honest difference of opinion and full credit should be given to the honesty and proper motives of those who favor as well as of those who oppose federation.

The division of our brethren on this subject is becoming a grave question and may become productive of very injurious results to the brotherhood. It is a question which should be discussed with soberness, and not with intemperance, levity or sarcasm. In this connection I wish to say that I have been particularly struck by the tone of an article in "The Christian Standard" of March 31, entitled, "New Disease, Federo-Mania," written by the minister of one of our Louisiana churches. This is an attempt to be exceedingly sarcastic at the expense of those who favor federation, and for that reason is, in my opinion, exceedingly out of place. In an experience with men extending over twice the time of the experience of this brother, I have found that sarcasm is a very dangerous weapon to handle. It never convinces the man against whom it is used of his error, and it never makes friends but often makes enemies. There are sarcastic flings in this article against men (though of course their names are not mentioned) who are and have been great and shining lights in our brotherhood and who were fighting and winning the battles of Christian union when this brother was in his cradle. And in my opinion, such a method of handling this question is very unfortunate at this time particularly. However, as I am not a young preacher, but only an elderly layman, my views on the propriety of such an article may not be entitled to much weight.

In my opinion we should avoid reflections on those who differ with us on this question and treat this discusson as we should treat all other discussions with each other in the spirit of brotherly love and with the full recognition of the fact that each side is devoted to the great cause of Christian union and the difference is only as to measures best calculated to bring about that result.

*Alexandria, La.*

## America to the Front.

### By Princess Long.

It is a real pleasure to me at this time of the May offering to grant the request of some of the brethren to write, as I have so often given, the explanation of how and why the "Jubilee Medley" was compiled; and I will be truly happy if by so doing I may succeed in bringing to other hearts the vision that is mine whenever I sing it; and I really wish that any one who sings the song would, whenever practicable, make this same explanation, for it adds a new and beautiful meaning to these dear old songs of our loved land.

At the time of the jubilee convention in Cincinnati, in 1899, Bro. B. L. Smith, then secretary of the Home Missionary Board, said to me on Friday, the second day of the convention: "For our day, which will be next Tuesday, we would like you to give us something with a little patriotism in it, for our motto is 'America to the front in missions.' Can't you take some of the old national songs and make a medley of them?" I was sure he did not realize what he was asking, but I agreed to try it. Asking Bro. J. H. Fillmore to assist me with the accompaniment, we began what proved to be a most delightful task, and one I can recommend to any one who loves to discover God in all that is good. I mean, taking many of these old songs that thrill our hearts with love of home and country and noting how perfectly and with little, if any, changing they fit the great work. Of course, any loyal American in attempting to arrange such a medley would naturally think first of the "Star-Spangled Banner," and we soon discovered with surprise and delight that the last verse especially was as truly appropriate to the Father's work in general and the home missionary work in particular as if it had been written for it, only one word needed changing; but I do not think we changed that.

Then my mind naturally flew to the mission fields of the sunny southland, what the "Old Kentucky Home" and the fair land of "Dixie" would be if Christ reigned supreme, and the southern songs suggested themselves. Then we realized that we have no north and south, politically, and surely there must not be in this great work; so "Old Glory" naturally followed. Our hearts swelled with the thought that, when America is truly a free country, free with the liberty with which Christ makes us free, a liberty which he has told us we can bring to this great land, then and only then

> "The Star-Spangled banner
> In (true) triumph shall wave,"

and then can we sing with a higher and holier meaning than we have ever dreamed:

> "My country, 'tis of thee,
> Sweet land of liberty,
> Of thee I sing."

And I know that any and all who will try it, will note with joy, how the words to the entire four verses of this song are remarkably appropriate, if we substitute in our minds, liberty in Christ, for the liberty or freedom usually meant by these terms.

At the time we had no thought of publication, but Brother Fillmore felt justified in arranging a splendid piano score, and after much trouble and expense over copyrights, etc., he published it, and we deeply appreciate the welcome it has received among the brethren, and trust that it will always be sung in the interest of home missions and accompanied by the thought, "America to the front in missions."

## "Let Us Pray."

### By S. R. Hawkins.

If we fail to pray, we will fail to raise the coveted $200,000. A monster petition, signed by 30,000 citizens of Massachusetts, was presented to Congress, asking for legislation to save "Old Ironsides." Among the petitioners were names of the governor and ex-governors, 70 mayors and ex-mayors, 30 survivors of the crew which preserved the Constitution from capture in 1861, and other notables. But we are told by F. D. Power that it was the prayer of the blind chaplain of the House that saved the ship.

Let us join Mr. Couden in thanksgiving unto God "for that sentiment, deep down in the hearts, which at the opportune moment lifts men above the material and makes them heroes."

And is not this the "opportune moment"? The "old ship" of Zion is threatened with destruction. Oh, may that noble sentiment that lifts us above the material, that lifts men out of the littleness and selfishness of this life, and makes heroes of them, move the hearts of our people to-day in a "protest against the ruthless destruction of the good old ship."

# *Our Budget*

—The report from the Home Society on this page indicates a falling behind in the May offerings. The Foreign Society has the same experience with the March offering. It is a pity that the churches should hold back their collections. The incentive of enthusiasm is thus lost. Now let every one respond at once. "One to-day is worth two to-morrows."

—The corner stone of the handsome new building to be erected for the Euclid Avenue Christian Church, Cleveland, O., is to be laid next Sunday afternoon. Z. T. Sweeney will make the chief address.

—Be in line on Children's Day.

—Do not be satisfied with anything less than your full apportionment on glad Children's Day.

—Last year 3,552 schools observed Children's Day and they gave $61,837. Now for 4,000 contributing schools and $75,000.

—Bethany Assembly will open July 19 and close August 13.

—R. B. Havener is having a fine meeting at High Hill, Mo., and will organize a church there.

—Samuel Gregg, minister of our church at Jefferson, Ia., has been much in demand this year for special addresses.

—John A. Stevens writes us that the Louisiana state convention will meet at Ruston on June 26 instead of June 19.

—We regret to hear that J. M. Lowe, of Topeka, Kan., has been down with typhoid fever, but hopes soon to be convalescent.

—As a result of a meeting held at Meridian, Idaho, by George C. Ritchey, state evangelist, there will be an organization. The meeting was held in an upstairs hall.

—R. A. Omer, of Camp Point, Ill., finds it necessary to retire from evangelistic work for some time and will rest at his home.

—J. E. Chase has resigned at Valparaiso, Neb., in order to accept a call from North Bend, where he will take charge some time in June.

—George P. Rutledge, of Philadelphia, is to deliver the commencement address at Washington Christian College, Washington, D. C., May 29.

—J. M. Rhoades, of Perry, Okla., has decided to re-enter the evangelistic field. He has made a good record as a settled minister and as an evangelist.

—D. F. Harris will begin his second year at Montpelier, Ind., with an increase in salary. Every department of the church is in good condition.

—W. E. Garrison, now temporarily residing at Santa Fe, N. M., for his health, delivered the commencement address at the University of New Mexico May 11.

—The resignation of Marcellus Ely at Soniat avenue, New Orleans, La., leaves that field one of the very best mission points of the American Christian Missionary Society open.

—We regret that we have not received the commencement announcements of a number of our colleges in time for their appearance in THE CHRISTIAN-EVANGELIST to do them any good.

—The mission school of the Christian Woman's Board of Missions at Monterey, Mexico, gave an entertainment for the benefit of the San Francisco sufferers and cleared $50 for them.

—Thomas L. Cooksey, M. D., Wilmington, O., has definitely decided to give up his practice in that city in July and evangelize. He is an able minister of the Word, and should have fields opened to him.

—J. L. McDonald, Snowhill, Mo., is available as an evangelist or as a settled minister. He is educated and is a capable man, doing splendid work in almost every place. Write him if you are needing a minister.

—H. L. Atkinson and wife, of California, Pa., are very highly recommended as evangelistic workers. They are in the field and are available for that kind of work. No church will make a mistake in calling them.

—In mentioning the names of those who returned with him on the Oceanic, Brother Power omitted the name of Prof. B. C. Hagerman. A correction which he sent to us later came too late for the correction in his letter.

### The May Offering.

The early receipts are confusing. For the most part they are full of encouragement. Seventy-three more churches contributed this year than in the same time last year. Sixty-three have sent enlarged gifts and forty-eight have sent less than last year. More than sixty churches have sent offerings that sent nothing at all last year. The offerings do not include the larger and wealthier congregations. Many churches have sent their entire offerings to San Francisco, some have included their gifts in the general public bounty for the people of the stricken cities. In some states other interests have been emphasized to the exclusion of home missions and to the hurt of the offering. The sum total of the offerings to date is below that of last year. The vast majority of the churches have not yet remitted. Every dollar obtainable is needed at once. The special need of San Francisco emphasizes the necessity of instant action. We beg the churches and preachers not to delay their offerings. WRIGHT & RANSHAW.

—The Southwest District Convention of Minnesota will be held at Fairmont, Martin county, May 23-25. J. P. Childs is the district evangelist at that place, where he is having a successful work. The convention promises to be an interesting one.

—David Millar, who has left Bellflower for the pastorate at Mendon, Mo., made a side trip to Gravette, Ark., where he awakened new interest and secured pledges towards the salary of a minister to take charge of the work there. The officers now have the matter under consideration.

—Brother Blenus, of Jacksonville, Fla., reports that recently the pastors of two prominent Methodist churches having candidates for baptism, united with his congregation in a joint service, at the close of which the candidates were buried with Christ in baptism on confession of their faith.

—J. A. Edwin, who went first as missionary to Porto Rico, but became United State judge, has resigned his judgeship and returned to this country. It is his desire to re-enter the ministry. He is capable of taking charge of or building up a good church anywhere. Address him at Walhalla, S. C.

—At the last executive meeting of the Christian Woman's Board of Missions a communication was read from the state board of California north, asking an immediate appropriation of $250 in order that the missionary pastors employed by it might be kept at their posts. The executive committee at once appropriated the amount asked and forwarded it that it might be helping Christ's work in this time of sore need.

—A southern subscriber wrote recently: "Whar you gwine with THE CHRISTIAN-EVANGELIST? Your last issue was a giant." We are headed toward the reunion of Christendom, but how long it will take us to get there will depend somewhat upon the co-operation of the friends of that cause.

—Mrs. Louie Hugh, wife of the superintendent of the Chinese mission of the Christian Woman's Board of Missions, Portland, Ore., in six hours collected $189.75 from the women of Chinatown, Portland, for the relief of suffering Chinese Christians in San Francisco.

—Evangelist Herbert Yeuell writes that he must now engage the Park Theater in Manchester, N. H., where the proposed meeting is to be held, in order to secure it, and this means that some money must be forthcoming for that purpose. We hope our friends who are interested in planting a representative church of our movement in the state of New Hampshire will make a remittance at once for that purpose.

—Fred F. Schultz, minister of our church at Elswood City Pa., has been unanimously elected to the presidency of the Ministerial Association of that place. Brother Schultz is a tireless worker and this compliment is deserved. He has been engaged to deliver a number of special addresses—memorial, baccalaureate and convention.

—Abram E. Cory, of China, will be in this country for some months. He can attend state and district missionary conventions and he can visit churches. His addresses on China are worthy of any platform in Christendom. He understands the situation in China. He presents the facts so that all can understand them. His address is Osceola, Ia.

—B. S. Denny reports that he recently had a conversation with the government statistician for Iowa, who told him that the only people who report their statistics, and do it promptly and correctly, are the Latter Day Saints. The Mormon ministers make a point to record carefully and report their statistics, and this may, as Brother Denny points out, account for the marvelous gain that they report.

—J. W. Cummings, Montpelier, Ohio, is desirous of finding a good man who can give half of his time at least to our new congregation in Montpelier, Ohio This is a growing town and presents an excellent opportunity to a young man to build up a strong church while he is building himself up and fitting himself for a larger field of usefulness.

—In writing about "How We Do in Apache, Okla.," Mrs. T. W. McComb says there is a good building, well furnished, with a small loan upon it. The congregation numbers seventy-five, and while without a pastor, they hold their prayer-meetings, and Endeavor Society, and are making an effort to remove the debt. They have a fine ladies' aid society, and hope ere long to have regular preaching.

—N. M. Perry, of Lathrop, Mo., asks prayers for Bro. J. G. Creason and the church at that place. Brother Creason, by the time these lines are printed, will have been in bed over 100 days. Inflammation of the tissues of the lungs now hinders his recovery more than anything else. "He is patient in tribulation, and just as anxious to do his work as we are to have him do so when able," writes Brother Perry.

CHURCH FEDERATION READY.

The Inter-Church Conference on Federation, 700 pages, prepaid.....$2 00

—A new church will soon be completed at Claremore, I. T.

—Reports indicate that the earthquake did not affect our churches in southern California or at the Acampo Colony.

—Mr. Von Ogden Vogt, national secretary of Christian Endeavor, will speak to the St. Louis Ministerial Alliance on Monday, May 28, at 11 a. m.

—The meeting of the missionary board of Pettis County, Mo., will be held at Lamonte, May 28, 29. There will be addresses, a conference on county work, and business sessions.

—F. A. Mayhall gave his lecture on the Bible on Sunday to the members of the Union Avenue Christian Church, St. Louis, while Dr. Philputt, the pastor, was preaching the baccalaureate sermon for William Woods College at Fulton, Mo. Those who heard it enjoyed the lecture and were profited by it.

—W. J. Clark is moving from Owenton, Ky., to Tampa, Fla. During the two years and a half he was at Owenton the missionary offerings were doubled, the membership increased 25 per cent and the minister's salary 30 per cent. Two additions by baptism have recently been made to the membership.

—A note from Sister Helen E. Moses says: "It seems very good to be back at the mission rooms again after our stay in Jamaica. We were happy in finding the work of our organization in good condition in that field." We have in hand a letter from Brother Richardson on his Jamaica trip which we hope to publish.

—As a result of eight months of evangelistic work, by Joel Brown, there have been 250 additions to the churches, and $4,500 raised for local work. Brother Brown will be in the field for Drake University until September 1, when he will again take up evangelistic work, for which he is now making dates. His address is 985 Twenty-sixth street, Des Moines, Ia.

—The San Francisco disaster has changed the plans of Ralph E. Boileau, who had started with O. E. Hamilton and J. P. Garmong for an evangelistic tour around the world. All his music was burned, with most of his belongings, hence he has been compelled to give up for the present this extended trip, and will be ready to make engagements at home. He may be addressed at Red Oak, Ia.

—Last week we printed a statement from Dean Van Kirk about the condition of our churches in San Francisco. The brethren there have appointed F. S. Ford, E. W. Darst and P. C. Macfarlane to be sent throughout the brotherhood to obtain aid. A special committee is already at work seeking out and relieving the suffering of our brethren. All contributions should be sent through the American Christian Missionary Society, marked, "Relief Fund for San Francisco."

—Charles E. Smith has accepted a call to become state evangelist for South Carolina, and will go into the field as soon as a successor for the pulpit in Charleston can be found. The brethren there have treated him in such a fashion that he finds it very hard to leave them, but feels that the state work is one that needs attention, and that he can best serve the cause by taking this wider field. He reports that replies to his call for ministers have been many, and that all who sent postage will receive an answer.

* *

For Indigestion

HORSFORD'S ACID PHOSPHATE

An effective remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

—In our columns last week appeared a news item under the heading "Kentucky," which did not designate the place or the church. Brother Crossfield's meeting was at Hopkinsville, Ky., and H. D. Smith, the pastor there, writing of the meeting, says: "Brother Crossfield is an excellent preacher, an exceptional exhorter, and a great general of evangelistic forces." He speaks very highly, too, of LeRoy St. John as conductor of music.

—C. M. Keene, Paw Paw, Mich., state corresponding secretary of that state, has resigned. No man has shown greater devotion to his work and few have brought out such magnificent results at such meager outlay. The Michigan brethren desire to find a man who in some ways can be a successor to Brother Keene, it being their desire that the new man shall act as state evangelist and secretary and likewise edit the state paper. Write to G. A. Munch, M. D., 149 Pine street, Detroit, Mich.

—R. H. Lampkin has just returned to his charge in Dexter, Mo., from a trip to Jacksonville, Fla., where he has been filling the pulpit of the First Christian Church for J. T. Boone. Brother Boone is fast recovering from his illness, but will not be able to preach for a month or more, and while he is recuperating in Tennessee Rufus A. Russell will supply. Brother Lampkin reports the work in fine condition and that the congregation has the reputation of working overtime.

—A note from J. R. Crank, pastor at Paragould, Ark., says: "George L. Snively, of The Christian-Evangelist, preached the baccalaureate for the graduating class of the high school here Sunday to the great satisfaction of all. There was an unusual coincidence in connection with it. It was preached the thirteenth day of the month, there were thirteen in the class, thirteen in the choir, the Scripture read was 1 Cor., which contains thirteen verses and the thirteenth verse was the text."

—Marshall G. Long, minister of the church at Warsaw, Ind., writes that April 29 was a day of great rejoicing for the brethren there, who paid off a $4,000 mortgage. Three former ministers, all held in high esteem, C. N. Granger, of Noblesville; W. D. Starr and J. O. Rose, of Indianapolis, were present on this happy occasion. Every department is now free from debt, and a deep sense of the greatness of the work and the opportunity causes the congregation to go forward full of hope.

—We are glad to see that our three churches of the non-anti type in Nashville, Tenn., are engaged in an evangelistic meeting. A tent is being used, and James Small, with his singer, LeRoy St. John, are attracting large audiences, while the dailies of the city are giving much space to the meeting. We can say a good word for the daily papers of Nashville. They showed fine enterprise in reporting the recent Student Volunteer convention. The editors of these papers appreciate the value of good religious news.

Pimples and Blotches

Are not the only signs that a blood-cleansing, tonic medicine is needed. Tired, languid feelings, loss of appetite and general debility are other signs, and they may be worse signs.

The best blood-cleansing, tonic medicine is Hood's Sarsaparilla, which acts directly and peculiarly on the blood, ridding it of all foreign matters and building up the whole system. This statement is verified by the experience of thousands radically cured.

Over forty thousand testimonials received in two years, by actual count.

Accept no substitute for

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Insist on having Hood's. Get it today.
In liquid or tablet form. 100 Doses $1.

—C. J. Tanner has just begun his fourth year as minister of the Central Church, Detroit, Mich. The building and organization of the new Woodward Avenue church, an illustration of which appeared recently in our columns at the time of the dedication, was the outcome of the past year's work of Brother Tanner. The combined gifts of the church, Sunday-school, C. W. B. M. and individual members, given independent of and beyond their regular church offerings, amount to $39,298, only $5,000 of this amount being for home support. Some eighty-five members were added, and after giving up the charter members of the Woodward Avenue Church, Central still has a membership of about an even four hundred.

—Mr. F. M. Barton, of Cleveland, O., has secured the rights from Bro. Edgar D. Jones of his book, "Letters of a Retired Minister," some seven or eight chapters of which first appeared in The Christian-Evangelist. Brother Jones revised these articles and added to them, and they will be brought out early next fall in book form. From the interest which they elicited at the time we published them anonymously, we are confident that many of our readers will desire to secure the completed book.

—"The Danbury News," under the heading, "A Prosperous Church," has a lengthy report of the work of our brethren in the Connecticut city, who are led by E. J. Teagarden. Never, during the sixteen years of the present pastorate, have the annual reports shown such satisfactory financial condition, the amount raised for all purposes being $5,259, $784 of which went to missions. There were fifty-six additions during the year, leaving a net gain of thirty-one, and a present membership of 830, which includes a non-resident membership of over two hundred.

—We have received a copy of "The Shreveport Times," and find it contains a whole page advertisement announcing a gospel campaign with tent and tabernacle. Needless to say it is the members of our little church in this southern city who are showing this enterprise. Illustrations appear of the tent and the tabernacle, and of Evangelists Spicer and Douthit, who will have charge of the meeting in the church building, and of Evangelists Arthur W. Jones and Talmage Stanley, who will conduct the tent meeting. Every reader of "The Shreveport Times" must know about the meeting.

—E. A. Orr and wife and Bro. C. F. Greenwood left Mankato, Minn., with the good wishes of, and some valuable presents from, the members of the church there. It was during Brother Orr's pastorate that both the debt on the building and a floating debt of long standing were paid off. Brother Greenwood has for years been a pillar in the church and will be greatly missed. These two brethren have gone to Fargo, N. D., where they will go into business, though they will not be lost to the work of the church. Mankato now needs a good pastor, and only those with the best of references need apply.

—W. J. Wright, for the Home Society, recommends that some good church ought to secure the services of Jerome E. Emanuel, Ph.D., of Collins Center, N. Y., a graduate of the University of Oxford, England, and of Lyons University, who has decided to unite with our church and give his life to the ministry among the Disciples. He has been a missionary among the Corn Planter Indians, among whom he has done a splendid work. He is at present field secretary for the American Sunday-school Union and for the American Bible Union, and is commended in the highest terms by the officials of these organizations.

—T. J. Arnold, one of our missionaries in China who has recently arrived at Santa Cruz, Cal., where he will remain awhile for his health, writes: "Assure our brotherhood that there is no cause for anxiety over our workers in China. The situation is a call to earnest, importunate prayer. May God humble the American nation! This is a testing time for God's remembrancers." We sincerely trust that Brother Arnold may recuperate rapidly in the genial and salubrious atmosphere of the Pacific coast. We are grateful for his assurance that we need not be anxious concerning the safety of our missionaries in China.

—The executive board of the Chicago Christian Missionary Society has passed resolutions expressing a deep sense of loss in the death of Bro. A. Larrabee, who was such a faithful worker for the evangelization of the city as the corresponding secretary of the society, and acting superintendent of Chicago missions. All who knew Brother Larrabee testify to "his sacrifice, his consecration, his unwavering faith and cheerful performance of duty in the face of seemingly insurmountable obstacles," and agree that "the benediction of his beautiful Christian character is a blessed heritage, not only to the Chicago Christian Missionary Society, but to every Church of Christ and mission in Chicago." Brother Larrabee left an aged wife and several children. His body was laid to rest in Graceland Cemetery.

—The following is from a personal letter from Dr. E. B. Sanford, general secretary of the National Federation of Churches and Christian Workers: "Accept my thanks for the way in which you have explained my letter to the good brother whose missive appears on page 542 in your issue of April 26. I can assure you that you have given a correct interpretation, both of my words and their meaning." As much has been made, in some quarters, of this statement, we would be glad to have our readers turn once more to the article referred to and read it with the understanding that the author of the language fully endorses our interpretation of its meaning. Indeed it is incapable of any other meaning in the light of the basis adopted at New York, and of the general spirit of the federation movement.

—William D. Ryan has resigned the pastorate at the Central Church, Syracuse, N. Y., to the regret of the congregation. He will leave June 1 and will take up the work at Ashland, Ky. Under his administration during the past four years there has been substantial growth in all lines of work and Brother Ryan has felt that he could be spared for another field. We are not surprised that, with a decided increase in missionary contributions, and the expenses of the year provided for, as well as the establishment of a second church now numbering some sixty members, and nearly self-supporting, and worshiping in a building of its own, the congregation has accepted the resignation with regret. A set of resolutions were given to him testifying to confidence in Brother Ryan's Christian character, scholastic attainments, and thorough equipment for his chosen life work.

—Mark Wayne Williams writes that Brother Power and Brother Medbury recently visited the West London Tabernacle, to the great pleasure of the brethren there. Brother Williams was to begin a meeting for Brother Morgan at Hornsey Tabernacle. Both he and Brother Morgan, as president and secretary of the Christian Association of Great Britain, visited this year all the churches in the provinces with good results. This is the first time a regular round of the churches has been attempted. The brethren in England are planning for a three years' centenary campaign. He says the disaster in California has affected the whole American colony. Brother Williams concludes thus: "May I thank The Christian-Evangelist for its method of 'sweetness and light?' The Free Church Council here is a practical demonstration of federation in which even the English brethren join. In this respect England is far in advance of America."

—An interesting account, under the title, "A Strong Force for Good," of B. A. Abbott and his work at the Harlem Avenue Christian Church, Baltimore, appears in the "Sun" of that city. It seems that Brother Abbott early in life chose the ministry for his calling. Born in the Virginia mountains, his first efforts at persuasion were against the moonshiner practices of some of the inhabitants, and he toured a portion of the state, denouncing crime and sin in a way that attracted attention and gave an impetus to a movement for reform. It was 12 years ago that he went to Baltimore, during which time his church has increased its membership 500, and has launched the Fulton Avenue Christian Church. Just now an addition is being made to his own building, to make it adequate to the increase in the Sunday-school. The newspaper writer speaks very favorably of Brother Abbott's pulpit ability and style, and says that he is devoted to Baltimore and believes that the city has a wonderful destiny before it. His recreation is literature.

—In connection with the many good things which our friends are saying about The Christian-Evangelist let us hear a brother who has a different opinion express his sentiment. He is a minister and hails from the Old Dominion: "The position of your paper on federation and high criticism (so-called, etc.,) to my mind makes it undesirable. It has denied the faith and is worse than an infidel. Of course, occasionally a few good things are allowed to get in, but it is largely filled with undesirable matter. I think the best thing for the apostolic plea would be to discontinue the publication of The Christian-Evangelist." Now, we do not call in question for a moment the sincerity and honesty of this good brother, but at the same time we have no idea of discontinuing the publication of The Christian-Evangelist for a while yet. We are persuaded that it has a field and will have as long as there are preachers and members among us who entertain views on current questions, which this brother evidently holds. Needless to say, he is not a reader of the paper, and has gotten his impression of it from other sources.

—"The resignation of Rev. Perry J. Rice as pastor of the First Christian Church, of South Bend, will cause general regret throughout the city. Mr. Rice has ever been an earnest worker; he has been personally popular not only within his own church but with the general public, and his decision to leave South Bend comes as a surprise of a very disappointing kind. He goes to the Portland Avenue Christian Church, Minneapolis, and while his friends are glad to know that in so doing he is to have a larger field where his opportunities for doing good will be greater, his leaving is generally deplored. His work here has been marked by unusual success. Mr. Rice has not only greatly strengthened his own church, but through his efforts much mission work has been done. Mr. Rice has been a factor for right in South Bend; he has ever done what he could toward the promotion of its best interests. He has been a power for good in the community, and his decision causes regret among all of those who know him. The people here will watch his future work, and hope that he may ever prove successful."

*San Francisco*

***Immediate Gifts of money are needed to inaugurate the work of re-establishing our cause in the stricken city. Buildings are destroyed or greatly injured, congregations are depleted and well-nigh beggared. The task of the hour is enormous. Help, to be effective, must be prompt and generous.***

***Send checks, drafts or money orders payable to***

**THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,**
**Y. M. C. A. BUILDING,**
**CINCINNATI, OHIO.**

We quote the above from the editorial columns of the "Tribune," of South Bend, Ind. Brother Rice has been in that city for some five years, having previously been in the pastorate at Ft. Wayne, Ind., and Findlay, Ohio. He is a native of the latter state, and studied at Hiram. His call to Minneapolis came suddenly, and was a great surprise to him; but he feels that the church from which R. W. Aberly resigned to take charge at Walnut Hills, Cincinnati, Ohio, offers him a wider field for active Christian service. Brother Rice has had a number of calls during the past year to other fields of work. The Minneapolis church is the strongest in the northwest.

* *

### To Establish a Church in New Hampshire.

| | |
|---|---|
| Already acknowledged | $ 32.10 |
| J. H. Allen | 25.00 |
| W. S. Dickinson | 25.00 |
| Dr. E. E. Montgomery | 25.00 |
| Total | $107.10 |

### Southern Illinois Ministerial Institute.

The nineteenth annual institute of the Southern Illinois Ministerial Association, held at Albion, Edwards county, May 8 to 10, 1906, was a great meeting. Albion had just emerged from house cleaning and was royally hospitable; nature was dresssed in her brightest and best; the weather was ideal; the attendance, representing four states, was the largest recorded in the history of the association, and the program was comprehensive and down to date. The papers and addresses without exception showed ability and careful preparation. Many of them were the equals of the best heard in our national gatherings. It is safe to say that such a feast of great things and such an array of talent have never been enjoyed in a single institute in southern Illinois.

Beginning on Tuesday evening with a beautiful, stirring address on "The Minister of To-day," by President R. E. Hieronymus, of Eureka, and a thoughtful, scholarly paper on "The Sphere of Brotherhood," by L. H. Stine, Tipton, Ind., the feast continued and the interest increased through every session to the close. On Wednesday morning "The Minister and Missions," by Lee Tinsley, of Olney, an able paper breathing hope in every line, and "The Problem of the Country Church," by J. F. Rosborough, Centralia, a practical paper emphasizing the value of leadership, and the grouping of weak churches, gave promise of great sessions to follow. "Church Federation," by G. S. McGaughey, Palestine, and "Christian Journalism," by R. H. Robertson, Du Quoin, were thoughtful and conservative papers. Much helpful discussion was provoked by both, making the afternoon one long to be remembered.

At the evening hour in an address on "Religious Education," Marion Stevenson, state superintendent Bible school work, gave an exalted ideal of the purpose of the Bible school. "Alexander Campbell as a Preacher," by the inimitable A. McLean, president of the F. C. M. S., Cincinnati, was one of the most instructive papers of the entire institute.

Thursday morning "The New Birth," by J. J. Harris, Marion, and "Is There a Demand for a New Apologetic?" by Wm. Oeschger, Vincennes, Ind., illustrated the fact that while we see life from widely separated view points we are brethren. Both papers were studied and vigorous and both caused interesting discussion. The statement by Brother Harris, which was specially attacked, was that men are not begotten by the Holy Spirit. In Brother Oeschger's paper the conclusion was reached that new conditions in the scientific and religious world constitute a need tent form that indicated in the paper.

"Distinguishing Principles of the Disciples of Christ," by W. W. Weedon, Marion, on Thursday afternoon, was characterized as "a most excellent paper on the creedal principles of the church." The reviewer, William Oeschger, agreed in the main with the statements of the essayist, but it was evident that he would give some of these statements a very different content from that indicated in the paper

One of the most practical and interesting papers read was that by A. T. Shaw, Fairfield, on "The Relation of the Minister to Civic Righteousness." The essayist held that ordinarily the minister should participate in reform movements indirectly, but that if occasion seemed to demand and there was fair prospect of success he should become an open champion of and leader in reform.

On Thursday evening the climax was reached in the service in which one of Marion Stevenson's spiritual lectures, "Matthew, the Gospel of the Kingdom," was followed by a magnificent address by J. H. Garrison, of St. Louis, entitled, "The Present Phase of the Christian Union Problem." Every heart was deeply stirred by this splendid appeal from a splendid man who was at his best. But his conclusions were not accepted by all his hearers. On the contrary, the interest grew more intense as our dear old veteran, J. A. Williams, 88 years of age, and scarcely able to stand, made an almost superhuman effort to combat what he believes to be a menace to the peace and progress of our movement. For nearly half an hour this aged brother held the attention of his audience as he made his earnest plea. Objections and questions were offered by others, chiefly the older brethren, the answers to which only reiterated the position taken in the address that federation does not involve the sacrifice of any principle and that it is a voluntary agreement to engage in a systematic and universal co-operation in every good work and to express everywhere that degree of unity which already exists. Even all this the speaker contended does not constitute the full unity for which Jesus prayed, but it is a real and a great step in that direction. While the great audience sang, "God be with you till we meet again," Brother Garrison crossed over and taking Brother Williams by the hand, expressed his love for him and his appreciation of his great life work.

As these two honored brethren representing both sides of this great question and this vigorous controversy, stood hand in hand, leading us, as it were, to the mountain top of transfiguring fellowship, the writer felt as if in this beautiful scene was a prophecy of the great union which *must* come when with confidence in and love for one another we clasp hands in fellowship and in service the world over in his name who came to break down every wall that divides.

The newly elected officers of the association are: President, R. H. Robertson, Du Quoin; vice president, J. W. Kilborn, Mt. Carmel; secretary-treasurer, J. F. Rosborough, Centralia. The place of the next institute will be announced later.

CASPER C. GARRIGUES, Sec.

* * *

### Dedication at Keysport, Ill.

Keysport is a beautiful, thriving village on the historic Kaskaskia in south--western Illinois. Jesse Story organized a Church of Christ there one year ago. Last Lord's day George L. Snively of THE CHRISTIAN-EVANGELIST dedicated for them a handsome new house of worship free from all indebtedness and with a seating capacity of more than 500. Though part of each of the day's services was devoted to securing funds, three prominent citizens made the good confession. Brother Story has rendered this community invaluable service and is universally beloved.

* * *

### Compulsary Features of Children's Day.

1. For once they have the right of way. Their place in the future church entitles them to this consideration. Let us all unite to make it the great, glad day of all the year for them.

2. It furnishes an opportunity for impressing upon their plastic minds the heathen's great need of the Gospel and our great duty to send them the good tidings of redeeming love. When these great truths are stamped upon the minds of the young they can never be eradicated and will bear fruit for missionary work in years to come.

3. The season of the year when observed, the beautiful flowers and decorations, the girls arrayed in white, the gladsome hearts of boys and girls alike, the delightful music, the great audiences attracted, the unselfish spirit of the Gospel, the happy giving of the children, all conspire to make it a notable occasion and to make it a distinct contribution to the development of Christian character.

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4. The amount of money given on Children's day reached last year $61,817, which is almost one-fourth of the money raised by the foreign society for the world's evangelization. This is a fertile field for cultivation and enlargement and ought not to be neglected.

*Los Angeles, Cal.* A. C. SMITHER.

* * *

### Drake's Twenty-fifth Anniversary.

With the close of the present year Drake University completes the first 25 years of its history, and the occasion is to be marked by the most elaborate series of celebrations in the history of the school. During these 25 years more than 12,000 different students have been enrolled and about 2,500 have graduated from the several departments. Allowing for the fact that it has not been the recipient of millions of endowment, it can probably be said that its phenomenal success is without parallel in the educational history of our country. Most of the usual exercises of commencement week give place this year to a series of special programs and functions.

On Sunday morning, June 10, will be held the baccalaureate service. At 3 p. m. will occur a joint anniversary meeting by the Young Men's and Young Women's Christian Associations, and at night a program by the Bible college, participated in by prominent alumni. On Monday at 2:30 will occur the dedication of Memorial Hall, the new home of the Bible college, and in the evening the Liberal Arts seniors will present a play. A trolley ride over the city is scheduled for Tuesday morning, and in the afternoon a reminiscence meeting, at which various of the old-time students will recall interesting episodes of college days. Tuesday evening the distinguished alumni of the College of Music will give a concert. For Wednesday morning a band concert and athletic exhibition at the Stadium are scheduled, and for the afternoon the Founders' day program. In the evening occurs the anniversary program at the Auditorium. On Thursday at 9:30 will occur the commencement exercises. Among the speakers of the several programs are to be D. R. Lucas, associated with Chancellor Carpenter at the beginning; Allen Hickey, associated with the church and educational movement in Iowa for half a century; Charles Reign Scoville, Chancellor Craig, President Aylsworth, H. O. Breeden, I. N. McCash, D. R. Dungan and Charles S. Medbury. The commencement address will be by Theodore Shonts, the man of all the nation whom President Roosevelt selected as his "hundred-thousand-dollar-man" to construct the Panama Canal. He is the son-in-law of the man whose honored name Drake University bears.

For the old students, perhaps the most enjoyable functions will be the series of reunions, Tuesday and Wednesday evenings, from 5 to 7:30 o'clock. The most elaborate social function will be the closing banquet at the Savery Hotel Thursday evening, which will afford an appropriate climax for the round of festivities

For many of these functions it is absolutely necessary that the committee in charge shall know in advance who will attend that provision may be made and places reserved. It is especially desired that visiting alumni and friends shall have first chance at all these good things. Miss Mary A. Carpenter, secretary of the general committee, who may be addressed in care of Drake University, should be notified. The fee should accompany the request for reservation. She will also report to the entertainment committee requests for lodging. Miss Carpenter will also be glad to send bulletins and programs, with detailed information for the week, to all who will request them. The invitation is of the most general nature, embracing not only graduates of the school but all who have been enrolled as students, all friends and all who are bound to the school by ties of any sort. Special rates on the railroads will in all probability be secured.

C. O. Denny, Chairman.

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### Plans and Purposes

### Of the Business Men's Association of the Christian Churches.

The great majority of our men are practically inactive in the cause of Christ, especially in large congregations To organize these into leagues, clubs or associations, with interesting and pleasurable programs for active Christian service, is the primary purpose of the association. It must naturally be a strong ally to our state, home and foreign missions, and to our benevolent and educational enterprises, for when men go to work in earnest they accomplish something.

A small annual free-will offering from each member in the local organizations will keep up the expenses of the national headquarters, and furnish the necessary literature. All communications of whatever nature, should be addressed to J. W. Henry, corresponding secretary, 773 Aubert avenue, St. Louis, Mo.

The plans suggested for local organization and work are as follows:

Call a general meeting of all the male members and friends of the congregation, or congregations, as the case may be, with the pastor as temporary chairman, appointing a temporary secretary. Have a good speaker on practical Christian service, or some such topic, make a short, pointed address. Then have the secretary enroll those who will become participants. Then, by vote of church members only, of those so enrolled, elect officers, the pastor not usually offering for an office, but serving and advising ex-officio. Then the duly elected chairman or president and secretary will relieve the temporary officers, and such contributions as the members may be ready to make can be credited by the treasurer. Then the chairman, with the aid of the pastor, should appoint a committee of general supervision, always consisting of the pastor and himself, ex-officio, and from one to five others from among the elders and deacons of the congregation, according to the size of the local chapter. It will be the duty of this supervising committee to appoint at the proper times, and giving ample time for the work to be done, committees of three or more, who shall see to it that the offerings for our various enterprises shall be made as *liberal* and as *universal* as possible on the days set apart for such offerings to be taken. In addition to these, there should be committees on systematic weekly giving; local membership; entertainment; relief of distressed in the community; visitation of sick; local missions and the financing of same; temperance; civic improvements, and many other lines of important church work and consecrated Christian service. Local environment and circumstances may easily suggest other lines of work that may be very necessary and highly commendable.

The secretary should at once furnish a roll of the membership in the local chapter, and the treasurer should take the offering and remit the same with such roll to the corresponding secretary of the general association, and this should be repeated on each anniversary of the local organization.

It is further suggested that voluntary contributions be made at each meeting of the local chapter for local expenses and enterprises. Further suggestions will be sent out from time to time as this work progresses.

It is intended that at as early a date as possible a monthly paper will be issued, and each enrolled member of the association will be considered a bona fide cash subscriber to the same, because of having paid in his voluntary offering, and will receive this periodical so long as he remains a member.

Secretaries of local organizations are requested to use care in initials and names on rolls transmitted to the general corresponding secretary, as each one will receive a neat card certificate just as soon as his name has been enrolled at the general office of the association, and it is important that these be correct, as this will be useful and of value to the member whose name it bears.

* * *

### The Missouri Convention.

Will those who expect to attend the Missouri state convention at Hannibal, June 15-20, send their names and probable day of arrival to S. F. Shultz, chairman of the entertainment committee? Lodging and breakfast will be gladly provided by the church. Other meals will be served by the Congregationalists across the street and at other near-by places at 25 cents per meal. The hotel rates are $2 a day. Levi Marshall.

* * *

### On a Retreat.

Our people are on a retreat in their foreign missionary work. This is the first time they have broken ranks in many years. Up to May 17 the loss in receipts on the year was $7,274. *Note this is a loss!*

We began the current missionary year with plans and great hopes of reaching $300,000 for foreign missions by September 30. This can yet be done. Let us turn seeming defeat into triumphant victory. To this end we offer the following suggestions:

1. There must be a firm reliance upon God. He can only use us as agents of his will as we are worthy and as we are filled with his spirit.

2. Every missionary church among us must take a special and practical interest in seeing that $300,000 is realized. Do not trust to another to perform your part of the undertaking.

3. The Sunday-schools will rank among the first in this enterprise if given an opportunity. The children are unselfish. *Strike high!* Remember, a great thing is more easily accomplished than the trivial and insignificant.

4. If your Endeavor Society is supporting an orphan boy in Damoh, it is well. You might provide for the support of two and be all the richer and better for the effort. If your society is doing nothing in this direction, it ought to swing itself into the column of this beneficent service at once.

5. Have you made a personal offering toward the $300,000? If not, why not? You can make the $300,000 possible by sending a direct personal gift.

6. If you have reached or passed the zenith of life, you can help by an annuity gift. Those 50 years of age or older may give money to the foreign society and receive 6 per cent interest during life. Nearly 300 brethren and sisters have availed themselves of the advantages of this plan.

A fresh reading of the New Testament by our people, with an honest purpose to know the will of God concerning the evangelization of the world, will more than insure the mark set before us for the year. It is idle for our people to talk about reproducing the New Testament church if we do not restore the first missionary passion and activity.

The Gospel is to solve all unsolved problems. There is but one question and that is the Gospel. There is but one duty of the church and that is to preach the Gospel.

F. M. Rains,
Stephen J. Corey,
*Cincinnati, O.* Secretaries.

* * *

### Children's Day.

I have watched with much gratification the progress of our children in their work for missions, the past decade. No man can estimate fully the vast and benign results of Children's Day. Eternity alone will reveal this.

This is a great day for and with the children. They look forward to it with intense interest and fond anticipations. The church can not afford to be indifferent to this special occasion. In this neglect it loses an opportunity which can not be atoned for by any substitutions.

Observe the day, though it cost you much labor and care. Observe the day, though your resources be meager. Observe the day, though you fall far short of your ideals in its observance. Observe the day as best you can, and trust God for results and for his benedictions.

Many schools will use the exercise, "Arise, Shine," issued by the Foreign Christian Missionary Society. This exercise is well adapted to every class of schools. It is susceptible of an elaborate rendering, or it may be simplified, and used most effectively. P. H. Duncan.

*Latonia, Ky.*

* * *

### Children's Day Notes.

Seventy-five thousand dollars is the mark set for Children's Day this year. The Sunday-schools have been gaining every year. Last year they gave $61,817, one-fourth the entire income of the Foreign Society.

We have more Sunday-schools giving for foreign missions than we have churches. Make way for the boys and girls! They will compose the church of to-morrow!

Every Sunday-school in our brotherhood ought to observe Children's Day. It is not only an institution of great service in world evangelization, but the reflex influence of this Sunday-school festival is simply unmeasured. The church that neglects to enlist the children in the foreign mission enterprise is sadly derelict. It recoils from a great duty and privilege—it fails to build for its future good.

* * *

### Short, Sharp, Sure.

This is the kind of work that ought to be done by the Missouri brethren now. Our corresponding secretary, T. A. Abbott, has led the campaign for a $20,000 permanent fund forward to the point where success appears in sight. Only about $5,000 now remains to be secured. It will not fail; but why should it require so long a time to close it up?

One of the colleges of New England burned a few years ago. While the flames were still licking up the ruins men were rushing, almost literally hatless and coatless, to catch the first train for the scene of the conflagration, and with tearful eyes but determined faces, contended with one another as to who should be allowed to enter the first subscription of thousands of dollars to replace the structure! May we not hope soon to see something of like spirit in the doing of things we undertake for our missionary work? Let some one telegraph to T. A. Abbott to consider the permanent fund raised! We have many brethren in Missouri who would be enriched by giving the last $5,000.

J. H. Hardin.

# NEWS FROM MANY FIELDS

## Indian Territory.

Our last letter was written from Sulphur, just a month ago. We have since visited the following towns: Ada, Coalgate, Stonewall, Holdenville, Wewoka, McAlester, Pauls Valley, Lindsay, Wynwood, Davis, Marietta, Ardmore, Madill, Caddo and Atoka. We had several appointments for sermons at all these points, except Caddo. These 15 towns are all on railroads, in the Chickasaw, Choctaw and Seminole nations, and range in population from 1,000 at Wewoka to 10,000 at McAlester—most of them being towns of about 3,000. We have an organization in all except Caddo, and expect in two or three months to have one there; Stonewall, Wewoka, Pauls Valley, Lindsay and Marietta have been organized within the past year. The last three named have housed themselves in elegant little buildings that are well located. S. D. Seymore preaches all time at Marietta; J. H. Ivey all time at Pauls Valley, and L. B. Grogan half-time at Lindsay. The Stonewall mission has bought and paid for a choice lot and is carrying on Sunday-school. We arranged for a meeting to be held at Stonewall in August, and in July at Marietta, Madill and Caddo; also for some preaching at Coalgate. We added five to the fellowship at Davis, two by baptism and three by letter. We were greatly handicapped throughout the month by an epidemic of smallpox and mumps, and by hard storms and almost daily rains. Every point visited was aided and encouraged in one or more ways. Very little money was received, less than $20 all told, for a hard month's work in 15 towns—not enough to cover traveling expenses. However, a few of these points had previously made an offering for the year to Indian Territory missions, and all that had not done so promised to send in an offering before the August convention. But, brethren, remember the eight missionaries we now have employed under the auspices of our co-operation, and myself also, can not wait till August to pay our grocery men and other bills. We need money now; we need money every month; we can not live 11 months in the year on pledges. Let those who can do so send us money at the earliest possible moment. During the past month we have also carried on a large correspondence, writing some days as many as 20 letters and kept accounts with eight missionaries, with the American Christian Missionary Society and with our treasurer, and located H. W. Ligon, of Hanson, Ky., with the church at Broken Arrow, and S. W. Manly, of Eagle Mills, N. Y., at Weleetka. However, Brother Manly's church refused to accept his resignation and thereby prevented his coming to the territory.

J. T. Hawkins has resigned at McAlester to take the church at Elkton, Ky. His resignation was deeply regretted by the McAlester church, and had he not assured the church that he would not "reconsider" his resignation would not have been accepted. R. S. Campbell has resigned at Holdenville. O. M. Thomason at Davis and Brother Wharton at Ada. We need at least six preachers to fill vacancies recently made. Applicants should address the writer, enclosing stamps for reply. We will pay $50 per month for the first three months; after that increase the pay or continue, diminish or decrease as conditions seem to require. Do not write us if you are lazy or self-conceited. Do not fool some church (struggling mission) into paying your way to visit the Indian Territory, when you have no intention of locating here. Do not think for a moment that less is demanded of a preacher here than in the "states." If you are afraid to ask a church for an offering to missions, or to ask a member to subscribe for a church paper lest you might not get a raise of salary, or if you have not learned to attend a convention occasionally to help along the cause in a general way, then please do not write us.

Good meetings have recently been in progress at Chickasha, Okmulgee, Wagoner, Ardmore and Tulsa, five of our strongest churches. Brethren, let us begin to talk and pray and preach about our next convention. It will be held in McAlester the last week in August. We confidently expect the largest and best convention yet held in this territory. Arrange your meeting, vacations and other matters so as not to conflict with the last week in August. We want you and will expect you at the McAlester convention.—S. R. Hawkins, Cor. Sec., South McAlester.

## Pacific Wavelets.

California is surely a land of delights, notwithstanding the earthquake and fire. The fig tree has long since put forth her leaves, and her swelling fruit promises much to the dietetic. The golden poppy, our state flower, has made the fields a blaze of yellow flame, and the buttercups, daisies, bluebells and a thousand other varieties make the easterner want to make his bed among the flowers and "breathe his life out sweetly there." The church work is on the advance all along the line. The C. W. B. M. has done no grander work than to send out here the sweet-spirited Brother Hoffman to "spy out the land," live in Chinatown and see whether "all these things are so," as was presented to the women's board at the San Francisco convention by Brothers White and Ford. Brother Hoffman came before the fire and found the "half had not been told." The Chinese of the more intelligent and business class are more than pleased to know of the efforts we are making to elevate their people, and we may expect some of them to supplement the efforts of the good women in our own sunny land for the "heathen Chinee." Our Brother McFarlane has stirred up a "hornet's nest" in the fair city of Alameda. He saw that bay city being dishonored by constant violation of her city ordinances, under the smiles of her municipal officers. He appeared before his people with evidence in hand. Every minister of the city and all the good people came to the front to hold up the young man's hands. Church federation seems to be working well in California. I do not think it is because we are degenerating. The churches in our beautiful Los Gatos and lovely Vacaville have confederated (I guess you call it), with the Christian Church in the lead in each place. The people became so aroused that a few days ago they voted every saloon out of the town. Who would have thought it, way out here in wicked California! But we call it "blooming co-operation," and nobody is scared.—J. Durham.

## North Carolina.

G. W. Walker, state evangelist for North Carolina, closed a meeting at Spray, where he was with Dr. B. T. Bitting, the minister, for about two weeks. There were 31 additions—27 of them conversions. Edward McKinney, singing evangelist, was with them the last few days of the meeting. He is to be associated with Brother Walker for a time in the evangelistic work.——The Roanoke Union expects to raise $500 by the last of April to evangelize in their district.——Atlantic Christian College, at Wilson, N. C., has issued bonds to the amount of $11,000, thoroughly secured by the college property, bearing 6 per cent interest, payable annually. It is hoped that our brethren will take these bonds and help this young school, where young men are being educated for the ministry, and other young people having an opportunity to get a Christian education.——H. H. Moore, our Greenville minister, preaches at Standard, nine miles away, on third Lord's day, at 3 p. m. There are a number of brethren near there and they expect to build a house of worship. ——The Hookerton district meeting was held with the Salem Church, Pitt county. W. G. Walker was one of the speakers.——The twenty-third annual state Sunday-school convention of North Carolina was held at Charlotte. The chairman of the Executive Committee said it was the best they have ever held.——Much attention is paid in this state to organized adult classes. There are the "Baraca" classes for young men and "Philathea" classes for young women. The Tabernacle Baptist Church, in Raleigh, has such a class of young men numbering 162. Their motto is "Young men at work for young men, all standing by the Bible and the Bible school." We will try to organize our men's class here and also that of the young women. I looked over the register of that convention in vain for the address of a Disciple, though there may have been some there. P. B. Hall, of Kinston, is one of the Executive Committee. The unity and harmony of this convention impressed me strongly with the thought of the desirability and need of a union that lasts all the year, and the shame of those thus working together for three days going home and putting up the fences again.——Last Lord's day at the evening service we received two by letter and one made the good confession. In our next letter we expect to have something to tell you about the Yeuell meeting, which began here May 1. Brethren, pray for us.—J. A. Hopkins, Winston-Salem, N. C.

## Southeast Missouri Convention.

At Bloomfield there were 34 delegates present. E. J. Fenstermacher, of Poplar Bluff, acted as chairman in the absence of President Buxton. The convention was a success from many standpoints. The fourth Sunday in May was set as a Christian College rally day, to be observed by all our churches throughout the district. The object is to raise funds to secure to us the $25,000 building and grounds located at Dexter, given by her citizens to the Christian Church for a college, providing in 10 years we raise $10,000, to be placed on the institution in way of improvements.

The report of the committee on future work, which was adopted, recommended, among other things, an annual movable district meeting, as well as county meetings, to which every church should send a delegate; also that each county have its evangelist to reach every part by the centennial year. It called for closer affiliation with the state board's Sunday-school work, requested that the convention be advertised in county papers, asked churches to permit located ministers to use their time from the fourth Lord's day over any following fifth Lord's day in reorganizing or establishing churches in near-by places.—Mrs. J. W. Mott, Poplar Bluff.

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**There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.**

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## Southern California and Arizona.

This letter is written in the eighth month of our convention year in Southern California and Arizona. The work in the weak places is so interwoven with that in the strong that the progress of any part is the progress of the whole, and the record of each can not be independently kept. No less than 30 mission points have looked to our state board for help and counsel; five old fields have been placed on a plane of self-support and six new places have been entered with varying success; evangelizing agencies have sown the good seed and reaped the golden grain in continuous meetings with 12 congregations; six houses of worship have been dedicated to the Lord and seven more are as good as under way, and a high tide of co-operation and fellowship has set in which is certain to sweep us on toward greater things.

The business men's banquet in Los Angeles was a great event in the church of our metropolis. Fifty men, prominent in the activities of our 12 congregations in the City of the Angels graced this occasion with their presence. A splendid repast was served. C. C. Chapman presided as toastmaster and a number of spicy speeches were made, affording "a feast of soul and flow of wit" conducive to good fellowship. The importance of a social union or business men's league became apparent, and committees to form a permanent organization were named, consisting of J. G. Warren, C. O. Goodwin, R. J. Adcock, W. G. Wagner, S. J. Chapman and W. M. Miller. Then the strains of "Blest Be the Tie" rang through the banquet hall, prayer was offered and the first Business Men's banquet of the Disciples of Christ in Greater Los Angeles passed into history. J. V. Coombs swooped down from the north, unlike a wolf upon the fold, and in a short meeting added 30 to the church at Pasadena. Rainy weather greatly interfered with the meeting. The Pasadena church recently sold its property for $20,000 and will proceed at once to erect a house of worship that will more fittingly represent so valuable a jewel in "the Crown of the Valley," as is the church of Christ. Great courage and hope have taken possession of the little congregation at Ocean Park since George Ringo entered upon his ministry there. Austin and McVey have closed a good meeting at Rialto, where 32 were added to our new congregation, making it the strongest in that splendid orange colony. They are arranging to build at once. DeForest Austin has done good service, under adverse circumstances, during his short sojourn in Southern California. We understand he returns to Nebraska to fill important engagements. May he come this way again.

The new Main Street Church has incorporated, bought property and is now building a $1,500 chapel. E. H. Keller is pastor and he is leaving his "footprints in the sands of time" by his devotion to mission work in Los Angeles. Recently Providence and the Evangelizing Board put a union Sunday-school into the hands of Magnolia Avenue Church. They took vigorous hold upon it, characteristic of that remarkable congregation. E. W. Parker was made superintendent, and with him was associated C. O. Goodwin. Immediately a lot was purchased, a $1,500 chapel is nearly completed and thus is being securely laid the foundation of another church in our great metropolis. In March Grant K. Lewis and E. H. Keller, acting under the direction of the Evangelizing Board, rented a large hall on West Jefferson, in Los Angeles, and began a campaign to develop the situation in southwest Los Angeles. For three weeks they battled against the winds and floods. They report a good field for a permanent work, with the names and addresses of 30 families belonging to the Christian Church; two young men made the good confession and a Sunday-school is being organized. G. M. Anderson's acquaintance with the Riverside Church has ripened into a more intimate relationship, and he has been duly called and installed as permanent minister. J. I. Myers, after a period of helpful service at Downey, has been called to become pastor of the Highland Park Church. C. R. Moore has resigned at Colton. He has moved to Arlington, where he preaches.

Our Southern California fellowship and work sustains a great loss in the removal of R. P. Shepherd from Pomona to Berkeley. It is only in recognition of the need of our work at the State University for this strong, university trained man, that we let him go. Southern California is loyal to the core, to Berkeley Bible Seminary and Church, and we ask that this be put down as a part of our contribution to a work we love. The annual convention of the Christian Church in Southern California and Arizona will convene at Long Beach, August 9 to 19. Prof. Herbert L. Willett, of Chicago, has been engaged as Bible lecturer during the sessions. A simultaneous revival meeting for Southern California is in prospect. Correspondence has already been opened with evangelists and a central executive committee is being formed to have general charge of the work.—Grant K. Lewis.

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## Illinois Notes.

Havana, Cuba, is a very old city, but is growing rapidly. The houses are nearly all of stone or brick, covered with plaster and painted. Cream color predominates, but red, blue, brown and yellow are frequently seen. The ceilings are from 12 to 20 feet high. Outside doors are very heavy, large and strong, and iron bars are over all first-story windows; but few have glass windows. The Palace, the white house and national capitol building, is two or three stories high, of the usual architecture, but covers nearly a block, and is built around a hollow square, which is filled with beautiful tropical plants. President Palma was sick, so we did not have the pleasure of seeing him. The Prado, the Broadway of Havana, is very wide, and a most beautiful street, with a wide double row of trees, shrubs and flowers for ornamentation running through the center.

At 5 o'clock p. m., April 6, we took our place in the steamer for Mobile. The gulf was calm, and but few were sick. It was a delightful ride of 49 hours before we stepped upon the gangplank in Mobile Bay. It was Sunday evening, with hardly time to get located and hunt up the church for evening service. It was easily found, however, being on the best street of the city. Bro. Claude E. Hill, the minister, had just closed a very successful meeting with the church, adding some 50 members. He was well worn out and pressed me into service for the evening. There was a good audience and most profound attention. Three persons were baptized at the close of the service. The church is seven years old, having met for Bible study and communion every Sunday for four years without a minister. Brother Hill has been with them three years. They dedicated a new, elegant house last fall, worth about $25,000, all paid except what is due the Church Extension Board. The Sunday-school numbers about 150, a good Christian Endeavor, both Senior and Junior, and a church membership of 220. The American Christian Missionary Society deserves much credit for this successful work.

The writer spent a day in the National Park and National Cemetery of Vicksburg, Miss. The cemetery is beautifully laid out and elegantly kept. Of the 16,000 soldiers who sleep here a great many were from Illinois. Far more have been brought here from other battlefields than fell in this vicinity. A great many graves are marked "Unknown." Illinois had 79 regiments, with 32,000 soldiers, in the siege of Vicksburg—more, I was told, than from any two other states. Our own Col. J. W. Judy held a prominent place on the field, and is remembered with a granite block and an iron tablet. Illinois furnished infantry, artillery and cavalry and will spend $250,000 on the park. Its main marble dome monument, modeled, I am told, after Gen. Grant's tomb, will cost $200,000. It is nearly finished, and is a thing of beauty. When we remember that the great general was from Illinois, and that Illinois furnished the President during these troublous times, you will not be surprised that it is a very appropriate thing to do, to write Illinois Notes in

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Vicksburg, Miss. A day was spent at Edwards, Miss., at the Southern Christian Institute. Mt. Beulah, on which the buildings of the school stand, is a beautiful location. Here are forged the munitions of the greater war; here the soldiers are being trained for generalship in the army of our King, whose warcry is "The kingdoms of this world shall become the kingdom of our Lord and his Christ." No marble dome will mark the battlefields; possibly "unknown," only, may mark the resting places of many fallen heroes; but one there is within the "shadows keeping watch above his own." The Christian Woman's Board of Missions is supporting the work, and through its wise and efficient teachers giving an education continually to about 150 young men and women. Bro. J. B. Lehman and his good wife seem well fitted for leaders in this great enterprise. Brother and Sister Prout are efficient managers of the industrial and culinary departments. Principal T. M. Burgess, a graduate of Eureka College, is master of his situation and is pushing the work to higher grades and more thoroughness. His good wife has the general management of Belding Hall and is the teacher of the night schools. Miss Gardner, also from Eureka, is superintendent of the sewing department and is deeply interested in the industrial development of the large company of colored girls. So, you see, I am still writing Illinois Notes. This institution deserves better support and a larger patronage. What fields are open to the men and women of means! It is not alone for the college, the groundwork of them all, but in many other departments. May the Lord open the hearts of his people unto whom he has committed his goods that they may be good stewards, honoring the Lord with their substance.—J. G. Waggoner, Eureka, Ill.

* *

### Texas.

John Mullen, late of McConnellsville, Ohio, has become minister of the churches at Dalhart and Stratford, Tex., and Clayton, N. M.——Geo. E. Dew, of Holden, Mo., takes the work of district evangelist with the West Texas district. His headquarters will be at Sweetwater.——L. W. Jackson and wife also became West Texas evangelists. They began a meeting at Toyah, May 1. This gives us five missionaries in a field where we had none one year ago.——Ernest J. Bradley has spent two months at Port Arthur, resulting in a call extended to Tolbert F. Weaver, who graduates from the Bible department of Texas Christian University, to be their minister at Port Arthur. Brother Weaver has accepted. Brother Bradley is doing a similar work with the Second Church at Houston.——W. H. Winters has gone to work with the churches at Bay City and Eagle Lake. ——S. D. Perkinson has been setting in order the things that are wanting at Bay City.——Our Texas missionaries are setting in order the things wanting in the churches rather than making a special effort for additions.——The writer is trying to resurrect the church at Kerrville, with a fair prospect of sucess.——Edwin C. Boynton, now pastor of the University Church at North Waco, has been engaged as one of our evangelists.—— The Texas Christian convention meets at Waxahachie, June 11-15. Chalmers McPherson, of Waxahachie is chairman of the program committee. We expect one of the best conventions in the history of our Texas work. Come—J. C. Mason.

* *

### Virginia.

W. G. Johnston has resigned at Roanoke. He will engage in evangelistic work, for the summer at least. His Roanoke pastorate has been very successful, and he has held a number of splendid meetings elsewhere.——C. E. Elmore, who began his new work in the Harrisonburg field with such splendid prospects, has been ordered by his physician to cease preaching for one year. We hope the diagnosis is wrong and that Brother Elmore can continue his work.——Ernest Mobley, a student at Virginia Christian College, has gone to Fredericksburg for half-time for the summer.—— S. T. Burgess filled the pulpit of Wytheville Church April 29. It is hoped that he will take that work for the summer.——On April 29 W. G. Johnston dedicated the Lucas Memorial Church—very near the birthplace of C. S. Lucas. For some years there has been no church in this section. This house will be indeed a fitting memorial to that prince among preachers.——Third Church, Richmond, recently gave $80 to Virginia missions, the largest offering, we believe, ever made by that church to any mission.——Newport News, Hampton and Roanoke, three of our best churches, are yet searching for ministers.——On Easter Sunday Brother Burleigh held the first service in the Second Church on the Virginia side, in Bristol, Va.-Tenn. Brother Burleigh believes in reaching out.——A. J. Renforth, seven and one-half years pastor at Hampton, is now farming and preaching at Grafton, Olive Branch and Lebanon.——The Virginia Christian Missionary Society is planning a vigorous summer campaign.——A new house is now being erected at Petersburg, C. B. Richards, minister.——When R. E. Elmore had been eight Sundays with the Portsmouth mission he reported an average of one accession for each Sunday.— H. C. Combs, Financial Secretary V. C. M. S.

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### Bethany, W. Va.

The church here not only made an offering that will provide for its own home missionary throughout the year, but manifests a most gratifying spirit of consecration in all phases of its life. Prof. Taylor is accomplishing marvels as minister of this church, as well as in training young men for the ministry in his department at Bethany College. This college has the largest attendance in its history, and only three in the entire school are not Christians.—W. R. Warren, Centennial Secretary.

### Steubenville, Ohio.

Both church and Bible school work in this important center are being carried forward with marked success, under the leadership of M. J. Grable and his devoted wife. There were 510 in the Bible school last Lord's day, and they were really studying the Bible. La Belle View mission is being carefully fostered and will soon be a good church.—W. R. Warren, Centennial Secretary.

### East Liverpool, Ohio.

The healthy condition of the church of this place was manifested last Lord's day in a Bible school attendance double that of the same Sunday of last year. All departments of the work are equally prosperous and a movement is on foot now for improving the magnificent site of the church with an adequate, modern building within the centennial years. . This church seems to appreciate the advantage of having the services of Brother and Sister E. P. Wise.—W. R. Warren, Centennial Secretary.

### Ohio.

A. B. Moore has resigned at Alliance and accepted a call to the church at Ashtabula. This combination of energy ought to mean great things in Ashtabula. They have a mind to work up there, and Moore is a pusher.——The church at Perry has extended an invitation to W. E. Adams, of Wellsville, N. Y., to preach for them, beginning July 1. This he will do. All old Ohio men are glad to get back home, and we are always glad to welcome them.——Edgar D. Jones has been compelled to offer his resignation at Franklin Circle, Cleveland. His physician tells him he can not endure the climate of the lake front. This is a most serious separation on the part of both preacher and people. The finest of fellowship has been enjoyed in these three years of service together. The past year has been the best in the history of the church. They offered $11,121.71 unto the Lord, of which $2,944.91 were for missions. Brother Jones is considering propositions from some Kentucky churches. He will not only be missed by the Franklin circle people, but by all the brethren in and around Cleveland.——A. A. Honeywell, who graduates at Hiram this year, will become bishop at McConnellsville. John Mullen did fine work in this field, but had to seek the south for his body's sake. Honeywell will keep the ball rolling.——Alcinous Baker has changed his mail from Mt. Victory to Greenville, where he will minister in spiritual things.——Ira Durfee has accpted a call from the Broad Street Church in Akron, where G. W. Moore, now of Ionia, Mich., was pastor. This takes Brother Durfee from the evangelistic field.——

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When this is in print the Ohio Disciples will be in the annual state convention at Uhrichsville. The Christian-Evangelist, as usual, will carry a full report next week.

It now seems that our new reform governor is to be restored to health. At this all good people are greatly rejoiced. We fully believe when Mr. Pattison is restored to health Ohio will give a fine account of herself.—C. A. Freer, Painesville, Ohio.

### Commencement Week Program—Cotner University.

May 31, 8 p. m.—Mathesian Society program. Play, "As You Like It." (Shakespeare).

June 1, 8 p. m.—Philomathian Society program. Mixed program of literary and musical numbers.

June 3 (Sunday), 11 a. m.—Baccalaureate sermon, W. P. Aylsworth; 8 p. m., mission class program.

June 4, 10 a. m.—Academy program. "A Morning with Lowell"; 2 p. m., annual meeting of trustees; 8 p. m., recital, school of eloquence.

June 5, 10 a. m.—Senior class program. Reading from Job—a dramatic recital; 2 p. m., annual meeting of certificate holders; 8 p. m., recital, school of music; oratorio, "Prodigal Son," with orchestra.

June 6, 11 a. m.—Commencement, college of arts; address by J. H. Garrison, LL. D., St. Louis, Mo.; 3 p. m., alumni collation; 8 p. m., alumni program; address by W. M. Jordan, A. M. '92, Quincy, Ill.

The friends of Cotner everywhere are most cordially invited to attend these commencement exercises.
W. P. Aylsworth.

## Home Missionary Offerings.

### Colorado.

Longmont, May 8.—An offering of $13.50 was made for the San Francisco sufferers and $40 for home and state missions.—D. B. Titus.

### Illinois.

Denver, May 7.—This congregation passed its record for home missions, the offering being $27.75.—B. A. Cleaver.

Newman, May 7.—Offering, $36 for home missions. This far exceeds our apportionment.—O. L. Lyon.

Emden, May 12.—Home missionary offering, $126.59. I took charge of this church April 29. All departments of the work are in good condition.—Clifford A. Sittser, Eureka, Ill.

### Indiana.

Warsaw, May 7.—We raised more than our apportionment for home missions.—M. G. Long.

Indianapolis, May 11.—The churches for which I preach gave for foreign missions as follows: Middletown, $46; Plum Creek, $53; Fillmore, $24.—L. E. Murray.

### Kansas.

Asherville, May 3.—We raised $65 for the San Francisco sufferers.—G. P. Clark.

Mayetta, May 14.—We raised $9.50 yesterday for home missions. This is fine considering our membership.—Nelson Gardner.

### Missouri.

Fayette, May 7.—We raised more than $50 for home and state missions.—R. B. Helser.

Pleasant Union, May 7.—Home mission offering, $8.25. This is good for this place.—H. W. Hunter, Butler, Mo.

Mound City, May 11.—Sixty dollars in cash and pledges for home missions last Lord's day.—Cassius V. Allison.

### Oregon.

McMinnville, May 7.—Offerings for home missions, $21.60. Reorganization of C. W. B. M. has been effected.—C. F. Swander.

### Texas.

Lockhart, May 6.—More than doubled our apportionment and organized a men's Bible class of outsiders with an enrollment of 15.—J. F. Quisenberry.

### Changes.

Ambrose, H. H.—Fredonia, to Goodland, Kan.
Baldwin, Harold—Woodson, to Sabinal, Tex.
Clarke, W. J.—Owenton, Ky., to Tampa, Fla.
Handsaker, T. S.—Nashville, to Corvallis, Ore.
Stanley, D. T.—Little Rock, Ark., to Birmingham, Alabama.
Zeran, John S.—Dexter, Mo., to 407 Houston street, Palestine, Tex.

CENTENNIAL BUREAU.

Bentley, C. C.—Hanford, Cal., to Pomona, Cal., 142 East Pearl street.
Biggs, J. R.—Arden, Md., to R. F. D. 4, Princess Ann, Md.
Bowers, E. W.—108 South Third street, Marshalltown, Iowa.
Brown, C. H.—Harper, Kan., to Sharon, Kan.
Coleman, Charles—Olney, Ill., to Box 1, Chandlerville, Illinois.
Duke, W. H.—Dawson, Tex., to North Fort Worth, Texas.
Engle, J. G.—Wilsey, Kan.
Foust, Frank—Pricetown, Ohio, to R. F. D. 5, Hillsboro, Ohio.
Jett, A. B.—Canton, Mo., to Box 514, Canton, Mo.
Jinnett, J. R.—R. F. D. 1, Beaufort, N. C.
King, W. T.—Hallowell, Kan., to Diller, Neb.
Pittman, W. D.—306 Carleton building, St. Louis, Missouri.
Shullenberger, W. A.—Blockton, Ia., to Grant City, Missouri.
Smith, Raymond A.—601 West Wash. street, Wilson, N. C., to 1119 Ashland avenue, Indianapolis, Indiana.
Scrimsher, F. B.—Hico, Tex., to Box 1098, Raton, New Mexico.
Stout, J. Arthur, Jr.—Kansas City, Mo., to Box 78, Marceline, Mo.
Show, M. M.—Rothville, Mo., to Mt. Pulaski, Ill.
Stark, J. H.—Glenwood, Ia., to L. B. 406, Aberdeen, Mississippi.
Sharp, C. J.—750 Summer street, Hammond, Ind.
Turner, B. F.—Elkhart, Ill., to Box 119, Owensville, Indiana.
Thompson, R. A.—Weston, Mo., to Plattsburg, Mo.
Wetzel, David N.—Eureka, Ill., to 1708 Wabash avenue, Mattoon, Ill.

### Ministerial Exchange.

The church at Plainfield, Ind., desires a first-class evangelist to hold a meeting, beginning October 28. Address I. N. Grisso, stating terms.

The church at Milestone, Sask., Canada, wants an earnest minister at once; will pay $750 a year, with increase if mutually satisfied. Address Edwin W. Jones at that place.

The church at Portsmouth, Va., will be without a preacher June 1. Address R. E. Elmore, 18 Middle street, enclosing stamp.

Charles E. McVay, song evangelist, can be secured for one or two meetings this summer. Address him at Benkelman, Neb.

E. E. Nelms, singing evangelist, is now ready to make engagements for the coming season. He may be addressed at Edinburg, Ill.

The Christian Church at Aux Vasse, Mo., desires the services of a good preacher the second and fourth Sundays in each month. Address P. B. Bartley.

L. A. Hussong, of 2432 Holdrege street, Lincoln, Neb., may be secured for student preaching or pulpit supply work by churches in reach of the university.

The church at Athena, Ore., wants a good preacher at once; will pay about $1,000. Address L. J. Foss at that place.

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# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to The Christian-Evangelist.

Warwick, Okla, May 21.—Closed at Cogle with fifty-six additions; commence at Wellston to-day.—C. F. Trimble.

Special to The Christian-Evangelist.

Prairie Grove, Ark., May 21.—Second week of Buchanan-Gardner meeting; forty-four additions; big interest.—H. S. Mobley.

Special to The Christian-Evangelist.

San Bernardino, Cal., May 21.—Scoville and the Kendalls are here; greatest crowd to-night in the history of the city; eighteen added, 120 to date.—H. E Wilhite, pastor.

Special to The Christian-Evangelist.

Oaktown, Ind., May 20—An $11,000 house dedicated to-day by L. L. Carpenter; $4,000 raised; debt more than provided for; great rejoicing.

## Arkansas.

Gravette, May 12.—Our two weeks' meeting has just closed with 7 additions—1 by confession, 4 by letter and 2 from other religious bodies. David Millar, of Bellflower, Mo., was the evangelist.—Herb Lewis.

## California.

San Bernardino, May 14.—Thirteen added yesterday—73 to date; was at Connersville, Ind., last Sunday—28 additions, making 660 there; 2,160 added this year.—Charles Reign Scoville.

## District of Columbia.

Washington, May 14.—Present at ministers' meeting: President J. E. Stuart, E. B. Bagby, F. D. Power, Walter F. Smith, W. T. Laprade and the writer. Reports: Ninth Street (E. B. Bagby), 1 confession; Whitney Avenue (W. F. Smith), 2 by confession and baptism; Vermont Avenue (F. D. Power), 1 by confession and baptism. All churches took the home offering. We rejoiced to welcome Brother Power home. He spoke entertainingly of his visit to the Holy Land.—Claude C. Jones, Secretary.

## Illinois.

Greenville, Ill.—Three additions since last report.—Tallie Defrees.

Carbondale, May 18.—One added last Sunday.—A. M. Growden.

Centralia, May 18.—Twelve additions recently—9 by confession, 3 by letter.—J. F. Rosborough.

Decatur, May 17.—There were 5 confessions at the Christian Temple, May 6. I exchanged pulpits with J. H. Smart, of Danville, last Lord's day—1 confession.—J. L. Thompson.

Joliet, May 15.—Three additions last Lord's day—1 by confession, 2 by letter.—Ben N. Mitchell.

## Indiana.

Scottsburg, May 14.—Two confessions at Zoah last Lord's day. The congregations at Austin, Zoah and Scottsburg are preparing to observe Children's day.—C. O. Burton.

Ardmore, May 19.—We are in the third week of meeting: 26 additions. R. R. Hamlin is the evangelist.—Sam H. Holmes, Pastor.

Indianapolis, May 14.—One confession at the Palestine Church recently.—Willis M. Cunningham.

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## Indian Territory.

Tulsa, May 14.—Three additions May 13—1 by baptism and 2 by letter.—Randolph Cook.

## Iowa.

Davenport, May 16.—Meeting 10 days old—15 added. A. Martin, the pastor, had all things in the best condition. He has had many additions recently at regular services; will continue.—B. K. Hayden.

Sioux City.—We recently held a meeting in which there was substantial increase in the membership. Miss Wambaugh, of Des Moines, had charge of the music.—J. K. Ballou.

## Kansas.

Hoisington, May 16.—Four added recently by baptism.—F. M. McHale.

Osborne, May 14.—I have just closed a good meeting with 10 added. Money was raised to repair the church building.—R. S. Robertson, Malden, Mo.

Manhattan, May 14.—Three additions by letter yesterday.—W. T. McLain.

Harper, May 17.—Twenty-six added in our meeting at Kinsley. M. B. Ingle, evangelist; H. A. Easton, singer.

## Kentucky.

Latonia, May 14.—Six added recently—4 by confession and 2 by letter.—H. C. Runyan.

Owensboro, May 14.—Four additions Sunday; over 400 in Sunday-school. We are now preparing for the Small-St. John meeting next fall. The work is prosperous in all departments.—R. H. Crossfield.

Earlington, May 18.—Our two weeks' meeting at Dixon closed with 3 added—2 by confession, 1 by statement. Money was raised for a new building.—Howard J. Brazelton.

## Michigan.

Paw Paw, May 15.—There were 6 baptisms last Lord's day at regular services.—C. M. Keene.

Saginaw, May 14.—Five additions yesterday at regular services—1 by confession and 4 by statement. We reached our apportionments for home and foreign missions and are now turning our attention toward Children's day.—J. Murray Taylor.

## Missouri

Bowling Green, May 17.—Our meeting closed with 23 added—17 by confession.—E. M. Richmond.

Sheldon, May 14.—Three accessions last Sunday—1 by confession and 2 by letter. We are making preparation for a meeting in August.—J. D. Pontius, Golden City, Mo.

Sedalia, May 15.—There have been 27 additions since last report—4 at Appleton City at my last appointment and 4 at Deepwater last Sunday. The work is moving nicely in all departments.—J. I. Orrison.

Paris, May 13.—Forty-eight added in 10 days; Brooks brothers, evangelists.—J. H. Wright.

Piedmont, May 14.—Three added yesterday—1 by confession.—John A. Allen.

Elsberry, May 16.—Four additions last Lord's day. We have raised $60 for missions—$20 each for state, home and foreign. This is the largest offering ever made by this church.—E. G. Merrill, Troy, Mo.

Osceola, May 18.—There were 10 additions at Roscoe at my last appointment—9 by confession and 1 from another religious body.—D. B. Warren.

## Ohio.

Marion, May 17.—Three added at the Central Church recently.—O. D. Maple.

## Oregon.

Woodburn, May 15.—B. E. Youtz, Des Moines, Ia., began a meeting May 10; audiences increasing. The meeting is being held in the Episcopal chapel.

## Pennsylvania.

California, May 14.—Four additions by letter last night. The work is hopeful.—Thomas Martin.

## South Carolina.

Charleston, May 15.—C. C. Jones, of Washington, D. C., recently held a short meeting which did much good. There were 12 additions—7 by confession.—Charles E. Smith.

## Texas.

Beaumont, May 14.—I am assisting S. M. Martin in a meeting—18 added to date. J. B. Holmes, the pastor, has made thorough preparation for the meeting.—A. E. Zeigler, Singing Evangelist.

Ft. Worth, May 14.—Two added at the Tabernacle Church yesterday.—S. E. Dubber.

## Tennessee.

Memphis, May 15.—We have just closed a three weeks' meeting at the Mississippi Avenue Church, conducted by W. P. Crouch, of Bristol, with 19 additions—10 by confession and 3 from other religious bodies.—Louis D. Riddell.

### A Centennial Request.

The campaign is on for "All the Church and as many more in the Bible School." We have important literature, suggestions and helps for all superintendents, but we have none to waste on incorrect addresses. A postal card will bring us the right name, correct street and number, postoffice box or rural route. Send it now.

W. R. Warren, Centennial Secretary.
203 Bissell Block, Pittsburg, Pa.

* *

### A Sick Regiment in China.

When the battle rages fiercest and where men are needed most strenuously, we are temporarily in quarantine from epidemics, and forced to quit work a while by nervous break-down. This is the passing cloud o'er the sunny skies of the far East. At Nankin, China, Prof. C. T. Paul has confluent smallpox; at Chu Cheo, W. R. Hunt a nervous break-down; at Bo Cheo, Dr. Layton has a nerve broken, and Leta, typhoid; from Wu Hu, T. J. Arnold and family are invalided home; Willie Hunt has tubercular elbow joint; James Ware, ophthalmia and Nellie Clark, measles.

"Nearer, my God, to thee,
Nearer to thee!
E'en though a cross it be
That raiseth me;
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee!"

* *

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## Christian Endeavor

**By GEO. L. SNIVELY**

*June 3, 1906.*

### FAITH: WHAT IT IS, WHAT IT DOES. —Heb. 11:1-40, 12:1,2.

| | |
|---|---|
| M. Faith is Fearlessness. | Isa. 41:10-14. |
| T. Faith is Trust. | Ps. 37:1-7. |
| W. Faith is Confidence. | 1 John 3:20-22. |
| T. Faith Justifies the Sinner. | Gal. 2:16-20. |
| F. Faith Removes Mountains. | Matt. 17:14-21. |
| S. Faith Feeds and Gives Life. | John 6:51-58. |
| S. Topic—Faith. | |

Faith is a bridge leading from time over into eternity. Many witnesses and our own experiences reveal to us the solid piers under this end, and we may be sure those across the stream are even stronger or the entire structure would have collapsed ere this.

Be not disheartened if your faith will no yet remove mountains. It, too, must be like the blade, then the corn, then the full corn in the ear. It is as the light shining more and more unto the perfect day. But our faith, like the blade and light, must be continually increasing or we are opposing nature and calamity will ensue.

If we would but exercise the faith in God himself that we do in the seasons he hath appointed, how generously beside all waters we would sow of goodness, charity, missionary zeal, self-denial and all else enjoined of heaven, and how we would rejoice without ceasing in the prospect of golden harvests that would bless us abundantly and eternally.

It is not surprising men should have faith in God for his word has never been broken and his disposition toward us has always been beneficent; but if it is permissible to speak of any manifestation of God's as being surprising, it is the manifestation of his faith in us notwithstanding our countless transgressions, denials, betrayals and failures. Through faith he died for us, in the person of his Son. Through faith let us live and do for him.

Real faith enables us to enjoy now by anticipation much of the pleasure of the hereafter. Why should the heir to a rich estate suffer hunger and cold pending his entering into his inheritance? It would be better that some of what will afterward be his were advanced to him for present needs. Faith makes these advancements to us, and the inspiration of angels' songs and the cheer of the celestial home shining through helps us on our way.

All those achievements whose narration gives us the most splendid pages of history were originated, carried on and consummated in faith in men and God and the future. If the faculty of faith is an undeveloped part of your equipment for success in life, pause in your prayers, tarry a while in the school of faith—better far is credulity than infidelity. Rarely will the people have unreciprocated faith in a leader and mutual distrust can only end in failure.

Faith helps us to exalted conceptions of the everlasting promises because of the character with which it has invested their Author. There were only 5,000 stars in Abraham's sky, but faith was to him as a telescope enabling him to multiply system by constellation until he saw a sublime posterity looking to him as venerated patriarch. Possibly his faith revealed to him Calvary and Pentecost. So our increasing faith will glorify many a promise that now perhaps seems commonplace. It will make fairer the bridge that spans the grave and far more musical the bugle that sounds resurrection reveille.

## Midweek Prayer-Meeting

*May 30, 1906.*

### BROKEN LIVES MADE OVER.— Jer. 18:1-6.

I walked in the woodland meadows.
  Where sweet the thrushes sing,
And found on a bed of mosses
  A bird with a broken wing.
I healed its wing, and each morning
  It sang its old sweet strain,
But the bird with the broken pinion
  Never soared as high again.

I found a young life broken
  By sin's seductive art.
And touched with a Christ-like pity
  I took him to my heart.
He lived with a nobler purpose,
  And struggled not in vain,
But the life that sin had stricken
  Never soared as high again.

But the bird with a broken pinion
  Kept another from the snare,
And the life that sin had stricken
  Raised another from despair.
Each loss has its own compensation,
  There's healing for each pain,
But the bird with the broken pinion
  Never soared as high again.

If sin has broken our lives, let us strive to show forth through a reformed career that there is balm in Gilead, and thus bring others in hope to the Great Physician and home at last.

So perverted and cynical are some that they seem to delight in the ruins of the wheel. As boys, they shattered window panes; as men, they destroyed characters and blasted reputations. From such wickedness, O Lord, deliver us.

O that children would commit themselves to God and keep close under the shadow of his wings, that satan should not break them over the wheel of sin and send them through life with the marks of his victory upon them even if "made over"!

A great peril is our doubts of God's willingness to heal our broken lives. Had David so doubted he never would have become "a man after God's own heart," nor had Peter preached the immortal sermon on Pentecost nor have entered into the holy of holies.

Unfortunate use has been made of the metaphorical Scriptures comparing man to the potter's clay. Some understand from them that we have no more initiative or responsibility in the shaping of our characters and careers than does the impassive clay. This is not a Scriptural doctrine. The clay is quarried, but we must of our own volition commit ourselves to God, and must decide with each revolution of the wheel to remain there for another. Only out of self dedicated lives can the great Potter make wares of great beauty and utility, and though the chief merit is with him, some is ours.

The broken vase may suffer no pain in the crash, but there is a distinct loss to the mercantile world, even if it is made up to the world artistic. It is different in our lives. To break them involves physical pain, while moral and spiritual nerve centers are more sensitive still. And there is loss, too, even if the broken life is recast and placed at last in a celestial niche. There is a present loss of a soldier in the Lord's army, of a vintner in his fields, of a priest in his temple and of immortal souls that might have been saved through the inspiration of an unfallen career. Earnestly let us pray that we may be among the "kept" lives.

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## Sunday-School

*June 3, 1906.*

### THE GENTILE WOMAN'S FAITH.
### —Mark 7:24-30.

Memory verse, 30.

Golden Text.—Great is thy faith; be it unto thee even as thou wilt. Matt. 15:28.

Between the last lesson and the present one there has ocurred a great crisis in the life of Jesus and an important turning point in the method of his ministry. In spite of growing opposition from the priests and religious leaders, his popularity among the common people had continued to increase. There were two principal reasons for this. In the first place he had made many friends through his ministry of healing. The persons who had been healed and all of their friends would inevitably be friends of his. He had made no mistakes and no failures. In the second place, there had come to be a quite general expectation that this great teacher was he that should deliver Israel. The evidences of his divine power, his half-understood or misunderstood teaching about a new kingdom which he was to establish, the force of his unique personality with even his enemies felt—all of these things fitted into the current expectation of a Messiah who should be a great popular leader for the deliverance of the nation from the Roman yoke and the re-establishment of Zion with a more than Solomonic splendor.

It was apparently about the time of the feeding of the five thousand that this feeling of the common people about Jesus reached its height. John's narrative indicates this. The Master found it necessary to check the mistaken enthusiasm of his friends and to shake off those who followed him because of a misconception of his mission. He did this by a series of "hard sayings" (John 6), which puzzled and disappointed his hearers. "Upon this, many of his disciples went back and walked no more with him." The hour of his death showed no more heroism than this deliberate rejection of a mistaken popularity.

Henceforth the principal part of Jesus' ministry was to the twelve, the little group who had remained faithful when the others were forsaking him. The third and last period of the Galilean ministry begins with a retirement into the north with the twelve, and ends with the final departure for Jerusalem.

The only recorded incident of this first northern journey is the healing of the Syrophoenician woman's daughter who had an evil spirit. The probable nature of the affliction so described has already been discussed in connection with earlier lessons. The significant feature of this episode is the fact that the woman was a Gentile. Jesus appears to reproach her and deny her petition on this account. Verse 27 is one of the "hard sayings." Matthew 15:24 makes it still harder by making Jesus say: "I was not sent but unto the lost sheep of the house of Israel."

This emphatic statement as given in Matthew and Mark's milder equivalent of it must not be taken as a definition of the scope of the Messianic mission, but as a general statement of the necessary boundaries of Jesus' personal work. To accomplish the divine purpose, he must work through the Jews, and to do that he must he was at the very time narrowing the circle of those who received his "bread" to a very small group of his personal followers. This narrowing was in the interest of a wider and more permanent efficiency.

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The healing ministry of Jesus was no- first work to them. As a matter of fact, ticed not only by the desire to relieve suffering, though that must have been always present, but also by the purpose to convey a religious message and advance the kingdom. He rebuked those who followed him merely to eat of the loaves and he might with equal force have rebuked those who asked his aid merely as a cheap and successful doctor. In dealing with a Gentile the religious significances of his healing work could be clearly indicated only by relating it to Judiaism. Hence the seemingly cruel words about "dogs" and "children."

Whatever offense his words alone might have given, and whatever ground they might give for the opinion that Jesus had a narrow national conception of his work, his deed changed the whole complexion of the matter, for he healed the woman's daughter and approved her faith and her assertions that the Gentiles should become participants in the blessing, which he had to bestow.

❖ ❖

### Winona by Thomas Kane.

Winona now 10 years old is fairly beginning to realize the results of what might be called her motto—Money-making Altruism. She has six foundation principles. They are the same that should characterize every Christian layman. Make all the money he can; take good care of his credit; take good care of his property; take good care of his family; provide reasonably for rainy financial days; do all the good possible with the remainder of the profits. To epitomize them in another form would be, Do all the good possible and make all the money possible to do it with.

The foundation principles governing the Agricultural Institute at Winona Lake and the trades schools at Indianapolis may be as briefly stated. They are, teach pupils not only to do things but why. Emphasize and dignify personal labor as of equal importance with mental in educational value. Combine theory with practice, study with work, and not undertake anything where this can not be done. Regard thorough Bible study and recitations as of supreme importance in the formation of character.

Two things permanently characterize successful modern business enterprise—strong men and organization. The names of the directors are sufficient evidence that strong men are managing Winona affairs. While a large majority are business men, the ministers on the board are in thorough accord with the religious as well as the financial management of the institution. Nearly half of the near 50 business men comprising the directory are presidents of the corporations with which they are connected. The remainder are prominent in their respective lines.

Now and then in modern times there have been individual examples of Christian men who have set a definite limit to their personal acquisition of money or property, also the income; all beyond that to be devoted to doing good, but so far as known to the writer Winona is the only institution ever incorporated by business men and run on business lines for the purpose of making money to be spent in the Master's work.

In the modern industrial world, the lines of enterprise in which the largest and surest profits can be honestly made can be numbered on the fingers of one hand. Among these are waterworks, electric light and electric railways.

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In respect to all of these the location of Winona happened to be exceedingly favorable—that is if anything ever "happens" in this world. Making the most of exceptional advantages, and as rapidly as possible, accounts in large measure for success up to this date and enables the management to forecast the future with all the confidence and assurance that human affairs will permit.

There is something inspiring in beginnings, in laying foundations, in sowing seed, in planting trees. There is such abundant room for visions and ideals, and what sweeter or more inspiring pleasure can there be in life than in watching growth, than in seeing visions and ideals unfold into realites?

In its early history the money-making features of Winona were largely visions; now as one by one the visions emerge into the sunlight of profit-making, the feelings of the management are about an equal mixture of gratitude, courage and resolution.

It is true that for years to come the profits from all departments must be spent in still further deepening and broadening the foundations, but every year the goal for which all are striving is coming nearer. The goal is the day when Winona shall take its place as one of America's greatest agents for good, especially along practical lines: not that kind of doing good for the means of which to carry it on money must be constantly solicited of the charitable and benevolent, but doing good with money self-made.

I could know, of course, but I do not, because it is unimportant, how much the capital stock of the different Winona enterprises designed to be money-making amounts to. This I know, however, that only one share is in each director's name: that that share is not in his possession but is still in the stock book; that his name is endorsed on the back of it and that in addition he has signed a certificate of trust which is attached thereto, in which he stipulates over his signature that he holds the stock only as trustee for the benefit of Winona institutions; thus, in case of his death, the share of stock in his name does not go to his heirs, it can be transferred by the company to his successor in office who will sign a like agreement to hold it in trust only.

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## OBITUARIES.

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### GREEN.

On February 21 occurred the death of Mrs. Elizabeth Green, a faithful member of the First Christian Church, of this city, and a life-long disciple of Christ. She was born in Independence, Mo., July 20, 1827. She lived a long and beautiful life and has entered into that rest which remains for the people of God. The funeral service was conducted by A. L. Chapman, assisted by the writer. B. H. LINGENFELTER, Seattle, Wash.

### JARROTT.

Mary McMurtry, daughter of Samuel McMurtry, and sister of Col. James McMurtry, of Tennessee, was born near Winchester, Ky., February 10, 1825. She was married to William Jarrott in 1851, who for about 20 years was one of the most laborious and self-sacrificing preachers in the state of Kentucky. In 1872 they moved to Pleasant Hill, Mo., where, in July, 1887, he died. I heard him preach when I was a boy, and I never forgot hearing him tell that he baptized his father. I knew him when, with a family to care for, he was a student of Kentucky University, at Harrodsburg. When, in 1886, I moved to Pleasant Hill, Mo., he put his strong arm around me and said, "God bless you!" On March 22 last Sister Jarrott left earth to join the loved ones gone before. In all his life work she shared, caring for home and children while he was telling the story to the unsaved and urging the Disciples to steadfastness in the faith. These parents were blessed in their children. Two sons, Judge W. L. and Bowman Jarrott, and six daughters, survive. All are Disciples. She would say to her children, "I hope your father and I may be able to stand before the Judge and say, 'Here are we and all those whom thou hast given us.' " A model wife, a devoted mother, a sincere Christian, a woman of rare culture and refinement, has gone to the place her Lord went to prepare for her.

*Braymer, Mo.* S. W. CRUTCHER.

### LOCKE.

Mrs. B. L. Locke, who went home to "the Father's house on high" in the early morning of April 16, was born in Calloway county, Mo., August 1, 1829. Her maiden name was Emily A. Moore. Hers was a life rich in faith and love toward God, and in service toward all those about her. She was married to Mr. Locke in 1847. For more than 40 years they had resided in Mexico. Her husband and three sons (two of them with families) survive her. These all, most highly honored in church, social and civic affairs, had lived in a charmed community of their own, which was more than neighborly, where the family affection was fostered and the deepening ties grew deeper, until Sister Locke, a semi-invalid for a long time, had frequently remarked that the tender care of Mr. Locke and the family had kept her out of heaven for 20 years. Standing by the grave and the bank of flowers which loving hearts had offered in such profusion, and yet conscious that these were not commensurate with those she had scattered along her pathway for the joy of others, it was easy to quote the words of the Master: "I am the resurrection and the life," and in harmony with her simple, yet sublime, life to read a few lines from Tennyson, and so leave her with him whom she had trusted these years and from whom, by love, she had been detained awhile:

"Twilight and evening bell, and after that the dark,
And let there be no sadness of farewell when I embark;
For though from out this bourne of time and place the floods may bear me far,
I hope to see my pilot face to face when I have crossed the bar."

A. W. KOKENDOFFER, Mexico, Mo.

### RUSSELL.

C. Z. Russell was born January 9, 1840, and married Ala Teagarden, December 10, 1867. Three sons and two daughters were born to them. He obeyed the Gospel in 1875 and departed this life April 21, 1906. A wife and two sons, Dr. John H. Russell, Boulder, Colo., and William O. Russell, Greenfield, Mo., survive him. His was a life of service, having served as an elder in the church at Greenfield, Mo., for years. He was admired and loved by all who knew him. His good works are influencing many a life. The funeral was conducted at the home in Greenfield, by W. B. Cochran, W. H. Watson and the writer.

SAM I. SMITH.

* * *

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# *People's Forum*

### "Fifty-Two Applicants."

To the Editor of THE CHRISTIAN-EVANGELIST:

A "Budget" paragraph in THE CHRISTIAN-EVANGELIST recently said "there were 52 applicants for the vacancy" in the pastorate of a certain church. That means that those 52 preachers were out of employment, or that they were expecting to be.

That case is not an extraordinary one; that 52 is only about an average of the number of applicants for every vacancy. This immense surplus of applicants indicates a surplus of preachers. It means that we already have more preachers than are needed by the churches. A "vacancy" causes a hustle, a jostle among the preachers that reminds one of the "scrimmage" in a game of foot-ball—and there is liable to be thumps, bumps, bruises and dislocations—especially dislocations.

Isn't this surplus of preachers, shown by 52 applications for one place, one of the reasons why many young brethren do not take a ministerial course in our colleges?

Would it not be in harmony with the Scriptures and common sense for the churches and the preachers to have a business arrangement to bring the churches and the preachers together in an orderly manner, so that all the churches would have preachers, and all the preachers would have churches?

Brethren, let us think and write and talk on this church and preacher problem until we think and talk ourselves into action. ALLEN HICKEY.

Des Moines, Ia.

* *

### The Disciples of Christ—Whither?

To the Editor of THE CHRISTIAN-EVANGELIST:

As a preacher and writer, I have been identified with the Disciples of Christ for more than 25 years. As Emerson said, "The character of the normal child is formed by its environment," was true of me. If there ever was such a thing as a "Campbellite" surely I was one. Among other things I learned from Mr. Campbell was to think for myself. Being a true disciple. I have had to unlearn many things which I once thought to be truth. Investigation will bring doubts; the hot crucible will separate the dross from the gold. We will believe any proposition taught us while young—and the only way to change us is to present to our mind an opposite proposition which carries with it a greater weight of testimony. None but thoughtful men ever change; and honest men want the whole truth. We call ourselves "Disciples of Christ"; how few of us have ever thought what these words mean? To affirm that I am a Disciple of Christ, I certainly mean that in matters of religion I go to Christ alone for instruction, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The same lesson is comprehended in the following words of Jesus: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." A disciple, then, must learn the lesson of life himself by using all the means at hand. There can be no such thing as human authority in the kingdom of God; for Jesus said, "All ye are brethren," "call no man Master," "he that is greatest among you shall be your servant." So every true disciple of Christ becomes a law unto himself by the anointing of the Spirit, and will not allow any one to dictate to him. With us the "heretic killer" is out of a job! Every intelligent man among us has a right before God and man to publish to the world his honest convictions on any subject, and no brother has a right to harshly criticise him. To us there are no church walls, no great men, no officials, no pope, no priest. All who sit at the feet of Jesus and learn of him, imbibe his spirit, are our full brethren, whether churched or unchurched, owned or disowned by men.

Now as Disciples of Christ we confess that the "Book of Life" is just opening to us; its pages will unfold to us, for ever and ever, for the lesson is as long as the life of Christ. We are beginning to lay aside our swaddling clothes; yes, we are beginning to walk a few steps from the shadows of our birthplace. It may alarm some of the children to see some of their fellows walking ahead of them, but then we are all "Disciples," and we will find out soon that the march of mind is onward. "The Declaration and Address" by Thomas Campbell came like hurtling thunder in a clear sky! Brother J. H. Garrison has recently sent a quiver through all our ranks, causing wild consternation and alarm in many quarters! Well, what is the matter? It is said that Brother Garrison has published a little book on the Holy Spirit (it has not come this way yet), and from quotations made from it I think it is not only up to date, but a number of years ahead of "date"! To my mind Brother Garrison has touched the greatest question before the Christian Church. I am so glad that this step has been made, for many of us did not know that our most learned preachers objected to a person praying for the Holy Spirit! I have known for several years that a child of God hungers and thirsts after the Spirit of God, just like we hunger and thirst after something to eat and drink to satisfy our natural bodies. Spirit-filled preachers will produce Spirit-filled members. It is coming like a tidal wave; let it come and lift our churches up from decay and formalism. We have the right name, we have the ordinances, and for God's sake let us get on our knees daily and ask God to fill us with the Holy Spirit. J. J. Haley's' article on the book is worth a ton of dead negations. Brother Garrison, push THE CHRISTIAN-EVANGELIST! Many good brethren in the church will challenge your honesty; you will be misunderstood, misrepresented, and all that. But move on in the manner that has so long characterized you, and thousands and tens of thousands of saints will crown you with the laurels of victory.

J. T. TAYLOR.

Mechanicsburg, Va.

* *

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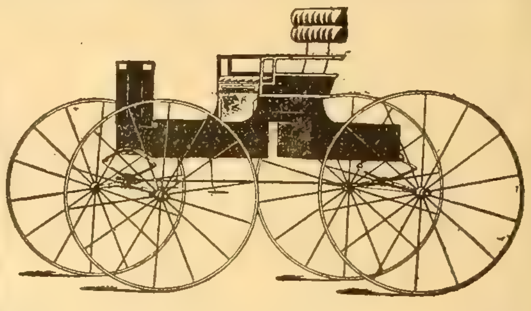

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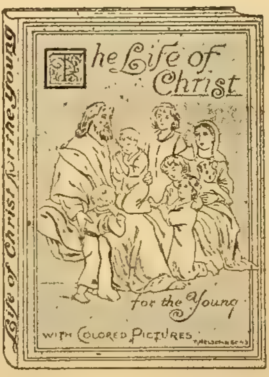

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# The Home Department

## Day by Day.

I heard a voice at evening softly say,
Bear not thy yesterday into to-morrow,
Nor load this week with last week's load of sorrow;
Lift all thy burdens as they come, nor try
To weight the present with the by and by.
One step and then another, take thy way—
Live day by day.

Live day by day.
Though autumn leaves are withering round thy way,
Walk in the sunshine. It is all for thee.
Push straight ahead, as long as thou canst see .
Dread not the winter whither thou mayst go,
But, when it comes, be thankful for the snow.
Onward and upward. Look and smile and pray—
Live day by day.

Live day by day.
The path before thee doth not lead astray.
Do the next duty. It must surely be
The Christ is in the one that's close to thee;
Onward, still onward, with a sunny smile,
Till, step by step, shal end in mile by mile.
"I'll do my best," unto my conscience say,
Live day by day.

Live day by day.
Why art thou bending toward the backward way?
One summit and another thou shalt mount;
Why stop at every round the space to count?
The past mistakes if thou must still remember,
Watch not the ashes of the dying ember.
Kindle thy hope. Put all thy fears away.
Live day by day.

—*Julia Harris May in The Atlantic.*

* * *

## The Bronze Vase.

BY J. BRECKENRIDGE ELLIS.

### PART II.

### CHAPTER VI.

The next day after Raymund sent his note to Jack Bellfield in regard to his party. The Latin and French lessons were, as usual, except that, if possible, Mrs. Omer was colder and sterner of face and attitude. If Mrs. De Fer felt the fall of temperature, that French lady sought to equalize the atmosphere by her brightest smiles and cherriest manner. She was so sprightly, so impulsively kind and so ingenious in her explanations that she almost persuaded Nelsie Loraine that it was a pleasure to recite the lesson she only half-knew; however, Nelsie Loraine was not entirely beguiled. When the lesson was over Mrs. Omer accompanied Raymund to the front door, and there she said to him, "Somebody called for you at our telephone to-day, Raymund." And she looked at him as if she had at last caught him in some mischief of which she had long suspected him.

"Oh!" said Raymund, eagerly, "it must have been Jack Bellfield. I sent him a note yesterday, when Tom took the wagon to town."

"Who is the person?" asked Mrs. Omer, stiffly.

"Don't you know, Brother Bellfield's son?"

"I understand," said Mrs. Omer. "What I am speaking to you about it for is to tell you that I can not have our workmen using our telephone. We can not think of running down to the Hands' House to bring Tom or Fred into our drawing room where we might have company, or at any rate where *we* would be."

"Of course not," said Raymond. "I am sorry anybody called for me. Do you know what the wanted?"

"Certainly not," said Mrs. Omer. "When I found out he wanted you, I couldn't believe it at first—I hung up the receiver. You may go, now."

Raymund went to his own quarters, and the books which Mr. Omer had presented him through Mrs. De Fer seemd to weigh heavier than usual. Jack did not come out that following Sunday, but later in the week the rural mail delivery informed Raymund that the minister's son would come the Sunday after. As it was now only in the beginning of December, and Raymund's birthday party would not be till Christmas Eve, Jack wrote that "anyhow he didn't reckon there was any special rush about his getting out."

On the afternoon of the Sunday specified, Raymund was waiting for Jack when he saw the youth, rosy-cheeked and bright-eyed, ride up to the gate of the Omer yard on a borrowed horse. Raymund wildly waved to his friend to ride down to the lot back of the Hands' House, and Jack obeyed cheerfully. When the horse had been cared for they went into the middle room of the Hands' House, which was that occupied by the hands in the daytime, and by Tom and Baby at night. Tom and Fred were on hand, as their work on Sunday was light. Jack was almost at once on intimate terms with everybody. He was himself overflowing with high spirits, so interested in life and all its details that nothing was too humble or trivial to escape his observation. Baby was won over from the start, and, of course, Baby carried Tom with him. It was a cold day and all sat around the barrel-wood stove and ate apples from a bushel basket. And while they ate they discussed the party with animation. No one was snobbish enough to suggest the idea of peeling the apples, or using a knife. Each tore off as much with his teeth as could be tucked away in the cheek for crunching, and so earnestly did the work go on that after a first half-hearted attempt to count how many each ate, all calculations were devoted to whether or not there would be enough in the basket. The juice flew. The grinding, crunching, mashing, gritting would have been heart-rending to any listener unprovided with a weapon of defence—that is to say, an apple. As for Baby, he ate three at once, taking a bite from each in succession, like a circus juggler keeping three balls up in the air all the time. As for the apples themselves, they were large, mellow, deliciously flavored. Their juice seemed saturated with the perfumed summer breezes and permeated with the golden sunshine of autumn. Mr. Omer did not raise enough apples to ship, consequently the family and the servants had all they could eat. They were as good as Arkansas apples; I do not mean the kind that are *eaten* in Arkansas, but the kind that are raised there and shipped out of the state.

"One trouble about my party," said Raymund, "is this: it has *got* to entertain Nelsie Loraine, and yet there can't be any expense about it! So I've got to get up something that doesn't cost anything but work. Now, if you will all help, I have a plan, and I hope Jack has another.'"

"Of course I have asked Jack," munching away and shooting an apple seed over Baby's head.

"I would like to have a little play," said Raymund. "I'll tell you about it; it would represent a story from mythology that Mrs. De Fer told about in our lesson not long ago. She made us learn it in French, so I know Nelsie Loraine is up in the plot. I think a person ought to understand a story before they see it acted, so they'll know what is going on."

"If they don't" said Fred, in his high, thin voice, "they'd never find out from my acting!"

"I ain't no actor, myself," said Tom, feeling for another apple, "but I promised to help Raymund, here, and if it ain't to sing no song or make no speech or remember nothing, I'll act as much as you please."

Raymund explained: "It isn't any regular play, or anything like that; it's just representing a story from mythology. It is called 'Prometheus in Chains.' You know the ancients thought that there were a great many gods, and Jupiter was the head of all of them. Now, Jupiter had made up his mind that mortals should never have any fire, so he told all his gods to keep the fire in heaven and never let any get to earth."

"I thought the fire was in the *other* place," remarked Fred, working his ears back and forth.

"Say!" cried Tim, "that story makes me feel cold." He opened the stove and crowded a thick stick into its glowing throat.

Raymund continued: "But one of them named Prometheus, thought mortals ought to have fire, and he stole some and carried it down to the earth and gave it to the blacksmiths. And men found out it was a good thing, so everybody got to using it."

"Sorter got the fashion," Fred commented, nodding wisely, "like all these here fads."

"Now," Raymund continued, "when Jupiter found out the fire was stolen, he was very much worked up, because he thought men would get as powerful as the gods. So he took Prometheus and chained him to a rock, and every day a vulture came and tore out his liver and ate it up, and every night his liver grew in again."

"Gracious!" exclaimed Tom, pausing with his mouth half-open and an apple poised for a bite.

"And every day," Raymund went on, "the nymphs came and danced for Prometheus, and congratulated him because he had been such a blessing to the world. And they

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taught him that it was worth suffering all he suffered, just to know he had done so much for mankind. So Prometheus learned to endure his fate, and to be glad he suffered. He was *a hero!*" As Raymund finished, his blue eyes glowed and his fair hair trembled with enthusiasm. There was a rather solemn moment, for everybody felt queerly that Raymund meant his words with unusual intensity, but that he had not meant to reveal his feeling. Then Tom bit his apple and said, "Wasn't his liver never growed back in for keeps?" And Fred said, "What's your idee, Raymund, of us acting that there? We couldn't fix up a place nice enough to look like heaven without buying a lot of gold-foil or something."

"We'll take the story after the fire was stolen," said Raymund. "Prometheus stands on the stage, chained to a rock. Jupiter comes in and reproaches him for stealing the fire. Prometheus doesn't answer. He doesn't know what to say. Jupiter cries, "The Vulture shall come!" and so on, and goes out. Then the nymphs come and sing or talk and dance. And at the end Prometheus is satisfied. It wouldn't take any acting, and Nelsie Loraine would like it—it would be something unusual. I think the main thing about a party is to have something unusual."

"They ain't no doubt of it being unusual," said Tom. "Well, I'll be Prometheus if all I have to do is to be chained to the rock. I can do *that* all right."

"I'll be Jupiter," said Jack, "and wear a gilt crown and wings, and swell around generally."

"Don't ask me to be no nymph," said Fred, "for I don't want to dress up like a maid, and I can't dance; besides I don't believe in dancing."

"Of course we don't believe in dancing," said Jack, "but your hopping up and down, Fred, wouldn't be the same as dancing."

"I ain't a-going to so much as hop," said Fred, decidedly. "If dancing is wrong, as I think it is, no hop for me. I'm going to keep my feet flat to the floor. I see you all are dwindling down things for me to be a nymph," he added, growing more positive, "but I will *not* be a nymph!"

"Yes," Raymund confessed, "I hoped you would be a nymph and wear an old dress, and be a woman. I knew Nelsie Loraine would enjoy that."

"I expect she would," said Fred, "but I've got too much whiskers, anyhow, and you can be a nymph, yourself!"

"I'll be the nymph, then," said Raymund. "I'll send the story to Rhoda, and ask her to fix it all up in poetry."

"There is one thing I would be willing to be," said Fred, fearing he had not responded as generously as Tom, "though I am free to confess it would be agin the grain; but I would consent to be the Vulture."

Tom looked at him and said, "If I am Prometheus you wouldn't never git a square meal offen *my* liver! What's to be did with Baby while we're carrying on and making ourselves ridiculous?"

"I've thought that all out," said Raymund, triumphantly. "It being a scene of Jupiter, they ought to be lots of thunder. We'll fix Baby with a pan of some kind and let him beat it all through the piece, and make it so it will roll and reverberate."

"Like a orchestry," Fred nodded. "That's fust-rate. Now, Jack, what's your plan?"

(To Be Continued.)

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He did not know her, but said to himself, "It must be she is one of the foreign Christians. Perhaps it is something in her religion that makes her face so calm and bright."

Addressing her with profound respect, he made known his strange request and sorrowful reason for asking the way that gave the heart a peace so great that the face spoke it in every look. He listened to Miss B—— as she told him the Gospel story, and it made such a deep impression upon him that he resolved to accept as his own the Savior whose gift is peace.

Does your face and mine bear testimony that we have "been with Jesus."—*Western Christian Advocate.*

✻ ✻

### The Crop the Office Boy Sowed.

Jack was office boy up in the top of a big nineteen-story building. One day he was sent to the postoffice on an errand which took him to the money order department in the big stone building. While standing there awaiting his turn and wishing that it was Saturday afternoon, so that he could go to see his cousins in the country and help them "raise crops," he saw an Irish woman push her way up to another window and heard her explaining to the clerk that she wanted to send "tin dollars" to her mother over in the "ould country."

The clerk, in no very good humor, handed her a blank; but the woman only stood and looked at it in a puzzled way, and finally made her way back to the window, repeating: "I want to send tin dollars to me mother."

"Well, fill out your blank and then come back here, but not before," was the sharp reply.

Again the woman stood and stared blankly, first at the clerk and then at the paper in her hand. She did not know what to do. Just then Jack awoke from his dream about sowing grain down on the farm, and stepped over to the woman and said. "Please let me help you fill that out."

"Sure. God bless ye!" answered she. And the grateful look which she gave Jack when it was done, and the hearty thanks, made him think as he went away that he had been sowing a crop of something better than wheat—human kindness.—*Exchange.*

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The woodpecker has a powerful little trip-hammer.

The jaws of the tortoise and turtle are natural scissors.

The framework of a ship resembles the skeleton of a herring.

The squirrel carries a chisel in his mouth, and the bee the carpenters' plane.

The gnat fashions its eggs in the shape of a life-boat. You can not sink them without tearing them to pieces.

A porcupine's' bill is strengthened by ribs in the same way that the iron masts of modern ships are strengthened.

The diving-bell imitates the water spider. It constructs a small cell under the water, clasps a bubble of air between its legs, dives down into its submarine chamber with the bubble, displacing the water gradually, until its abode contains a large, airy room surrounded by water.—*Kind Words.*

* *

### "Twenty Heathen Altars."

I was sitting in the session of our North India conference, and a Hindustani preacher was giving his report, and in it I noted the expression, "During the past year in my district twenty heathen altars have been torn down." It occurred to me that such a statement, so common among us here, would be interesting and inspiring to our friends in the homeland. Every one of those altars represented a circle of heathen worshipers, and for those altars to be torn down means that those worshipers are now sitting at the feet of Christ.

I turned to a brother at my side, and said, "How is it on your district?" He replied, "Fifty-seven altars have been torn down on my district within twelve months." I turned to another, who told me that heathen altars were being torn down all over this district. What is going on in these three places is going on all over India. Brothers and sisters, at home, while you are working and praying and collecting money for missions, remember that the altars and idols of India are falling—torn down by the hands of their votaries, and in their places are being erected the altars of our Christ.—J. N. West, in *The Western Christian Advocate.*

* *

### "Gather Out the Stones."

"It is such a stony little path between here and Mrs. Harvey's that I can't bear to go over it," said Jim.

"And Dick Harvey doesn't like it any better when he comes over here," said Frank. "I heard him say he had got ever so many bruises in that path. He was grumbling about it yesterday."

"Why don't you clear the way between here and your neighbor's?" asked Mr. Morris. "Much better do that than keep grumbling about it."

"Why, we should never get all the stones out of that path," cried Jim.

"Not all in one day, nor by taking all the stones at once," said the father. "But if each of the boys who crosses there would take a stone out of the way every time he goes, the work would be done. Try it."

The boys did try it. Half a dozen young lads who used the path helped, and the path was cleared.

This is exactly the way to make it easier and pleasanter for others in this world. Let each one make it his business, as he goes through life, to take some little hindrance out of the way whenever he can. Little faults should be cured, and little temptations that cause unwary feet to stumble should be removed.—*Children's Friend.*

### The Monkey and the Captain.

BY SOPHIE M'KENZIE.

"Be sure and bring me home a monkey." This was the last thing Esther had said to her papa as she put her arms tightly around his neck and kissed him good-by.

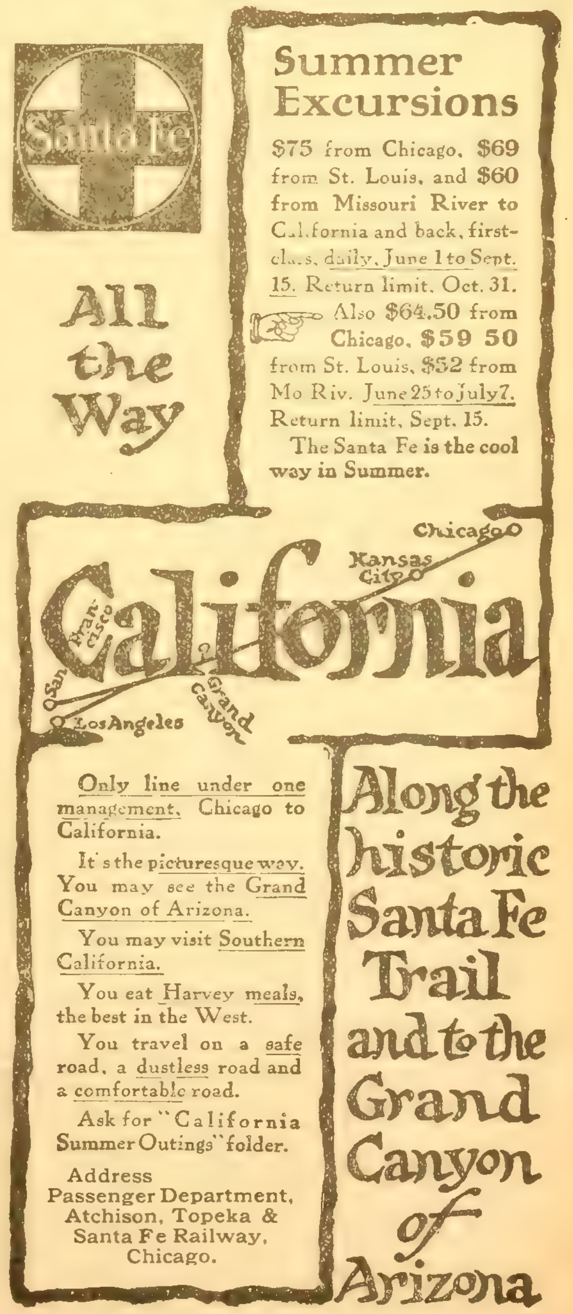
Esther's father was the captain of a ship that went on long cruises after whales. On the last voyage the mate of the ship had brought home a monkey. Capt. Hathaway had told Esther such delightful stories about this monkey and his funny tricks that Esther could talk or think of nothing else.

Editha Louise, her favorite doll-daughter, was scarcely looked at these days, and her pet cat, Punch, had a hard life because he couldn't play monkey to suit Esther. One night she dreamed that Editha Louise came to her leading by a gold chain Punch, changed into a monkey with a red cap and velvet coat. How happy Esther was! But just as she was going to kiss Editha and take the monkey, she woke up. The moonlight was streaming into the room, and there sat Editha Louise in her chair, stiff as a poker, and Punch was sleeping peacefully at the foot of her bed! Editha Louise never knew how near she came to a severe spanking, and Punch could not make out with all his little pussy wits why he was so suddenly pushed on the floor. He hadn't done anything!

Well, papa had promised her that when he came home again he would bring her the jolliest monkey he could find. Every letter mamma wrote to him had in it a hand painted one from Esther saying:

*Dear Papa:* I love you very much. Come home soon. Do not forget my monkey.
Your own little girl, ESTHER.

Before leaving the last port on his homeward voyage Capt. Hathaway bought a lively little monkey. He gave a grinning



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One of the interesting features of the rapidly increasing services this House is rendering the brotherhood is the great gain in our output of Sunday-school supplies. Brother Dowling's cost no more than inferior sorts. Samples sent on application.

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Every week we are told of ministers publicly commending The Christian-Evangelist as "the best paper in the brotherhood." We appreciate this, but how these brethren could clinch those kind words through a personal solicitation that would result in The Christian-Evangelist's actually becoming a pastoral helper in some additional homes!

That most of our new subscribers are coming from country and city one and two at a time is evidence no modern skilled methods are being employed to increase the circulation of this paper, but the rapidity with which its circulation is increasing is proof that it is satisfying to an intense and widespread spiritual craving. Among the large lists of new subscribers, however, coming during the past week and at the regular $1.50 rate, we notice 16 from Rossville, Ill., H. H. Peters, minister; 12 from Catlin, Ill., Lewis R. Hotaling, minister, and 67 additional to those reported last week, from Danville, Ill., S. S. Jones, minister.

---

black native five yards of green and yellow calico, two spools of coarse thread, a paper of big-eyed needles and a sharp knife for it. The native said:

"Pedro like little womans very much. Him too many funny."

On the ship Pedro could go where he pleased. But he would not come when he was called unless he wished to, and he did a great deal of mischief. He used to climb up the rigging where bunches of bananas hung to ripen, pick them off, take a bite and throw them at the sailors. This was more fun for Pedro than for the jack tars, and it made even them dizzy when they tried to catch him.

One day a loud sneezing was heard, and Pedro was found in the steward's room with a box of pepper and a piece of salt junk. He had seen the men use the pepper and he tried it, but he tried too much of it.

Small articles could not be found and the captain knew Pedro had either hidden them or thrown them overboard. The only thing to do was to tie Pedro. Capt. Hathaway put a collar around his neck and fastened him outside the cabin door. Poor Pedro! How sorry and ashamed he felt! If he could have spoken, he would surely have promised to be a good monkey, if they would only let him go.

When he found there was no getting away he amused himself as well as he could. There was a black pig, John, that ran around on the deck. Whenever he came near enough Pedro jumped on his back and rode the length of his rope. John soon learned to keep out of his way.

In a coop just beyond Pedro's reach were some hens. He would chatter and rush toward them to see them fly around and cackle in terror. The hens were moved away and Pedro had not had a chance to ride pigback for a long time. It was a very dull world for a gay monkey. If he could only tease somebody.

The captain's clothes were soaked in a tub. How easy to throw them overboard! No one was looking! Slyly and carefully he picked out a nice shirt, rolled it into a ball, and flung it over the ship's side. But Pedro's master saw him and he shook him hard. The monkey drew down his face like a naughty child and went inside the cabin and cried.

After the captain had been gone awhile Pedro crept out again, and threw a frock over to swim with the shirt. Capt. Hathaway was very angry. He was not used to being disobeyed. This time he whipped Pedro, and told him if he threw another thing overboard he would throw him over after it.

Either the monkey did not understand, or else he did not believe the captain would keep his word, anyway within an hour a red handkerchief was riding on the blue waves. Before Pedro knew it his rope was cut and he was struggling in the sea. He tried to swim after the ship which was fast leaving him behind.

The captain saw his frightened little face, and he thought of Esther, how disappointed she would be. He liked Pedro too. He ran to the stern of the ship, caught up a coil of rope and threw it to the monkey with all his might. It just reached him. Pedro grasped it with ten little fingers. Hand over hand he climbed along on the rope while the captain pulled him in. It was a pretty wet, scared-looking monkey that crawled up over the side of the ship. Capt. Hathaway was too glad to have him back to scold him. He rubbed him off and put him in a sunny spot to dry. Pedro was not thinking of using the pig for a horse or chasing the hens now!

From that day Pedro always minded the first time he was spoken to.

Esther danced with delight when she saw her father come into the yard with the monkey riding on is shoulder. It was not a dream this time. Pedro was a real monkey and he loved Esther just as the native said he would. But not until she was a young lady and read her father's log-book did she ever know how near she came to losing Pedro.—*The Congregationalist.*

⁂

### Man as a Husband

We looked into a popular collection of quotations—one of the volumes in which are gathered the wisdom and sentiment of the centuries—to find what the sages and poets had to say about the husband. There was nothing to reward our search; in the thousand pages he had not the distinction of a caption. But for the wife there was a different story. She was embalmed in the most beautiful phrases that prose or poetry could devise—and she deserved them all. We made bold to ask a poet, whose verses you read in the magazines, if the husband—the faithful, steady-going kind—had ever been a source of inspiration to his muse. He accused us of joking, and declared he would rather undertake to write an ode to the hired girl.

We made note of the plays for an entire season and found the husband dramatic only when he was a failure. We asked a successful playwright why a good husband could not be dramatized. He laughed. "It would be deadly," he said. We read the books of the year and found the good husband a lay figure. We asked a brilliant woman—a novelist—why the good husband could not be made a hero. "The idea!" she replied. "Every page would be a yawn."

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We go to church and we find in our data of many sermons tributes to womanhood and motherhood, but of the husbands, whose patient plodding makes so much of the real heroism of life, there is no recollection. We asked a preacher whose church is big and who never addresses empty pews if he had in his barrel a tribute to husbands. "Yes," he admitted. "I used it once. It—well, it was not a success. The congregation could swallow Jonah and the whale, but not my model husband."—*The Delineator.*

⁂

Work, like a giant, blocked the path—
I tremble in dismay,
Till Method urged, "Attack in parts!"
Work's but a dwarf to-day.

—*Adelbert F. Caldwell.*

**Home-Coming For all Kentuckians**

Over 50,000 former residents of the State of Kentucky have accepted the invitation of the Louisville Commercial Club to its home-coming celebration to be held in Louisville, June 13-17, 1906. It will be the greatest gathering ever held in the state of Kentucky and $60,000 has already been subscribed for an entertainment fund. Wednesday, June 13, will be Reception and Welcome Day; Thursday, June 14, "Foster Day," in honor of Stephen Collins Foster, the author of "My Old Kentucky Home"; Friday. June 15th, Daniel Boone Day; Saturday, June 16, Greater Kentucky Day. For this event the

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# THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIII. No. 22.

ST. LOUIS, MAY 31, 1906.

AS the Sabbath was made for man and not man for the Sabbath, so truth was given for man to handle, to study, to assimilate, to reincarnate under the forms of his own life and thinking. It is truth, reincarnated and reappearing in the varying forms of human experience, in the varying accents of human thinking, that is the real extension of the Incarnation of the Son of God;—this, rather than the institutional authority of a Church defining truth in certain terms and imposing those terms upon the acceptance of the individual. And, apart from the sadness of that human infirmity whereby we tend to malign and to oppose what is not to our mind, it is most wholesome that men shall differ, each thereby being true to himself before God, and, after the manner of his own possibilities and necessities, so receiving Christ.

*—Elements of the Christian Religion,*
*by Charles Cuthbert Hall, D. D., p. 87.*

**The Christian-Evangelist**

J. H. GARRISON, Editor

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F. D. POWER,
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## WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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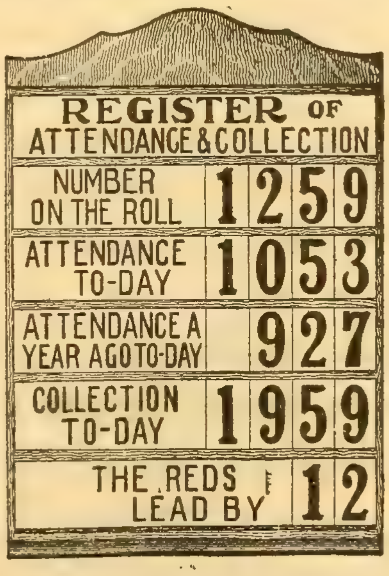

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Vol. XLIII. May 31, 1906 No. 22

# 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Looking Towards Pittsburg.

Pittsburg ought not to be on our eastern frontier by 1909. One reading Brother Streator's article below will be convinced, that through proper efforts we can throw our eastern boundary line of power and influence for good far on toward the Atlantic. Bro. J. H. Garrison of The Christian-Evangelist, relying on the generous co-operation of personal friends, has pledged a new church for New Hampshire and is now gathering funds for that purpose, having already in faith engaged one of our best evangelists to inaugurate an evangelistic campaign in Manchester in July. Let others take similar initiative and in tune with our Home and the New England missionary societies make earnest efforts to make New England a stronghold of apostolic churches and primitive Christianity.

### New England and the Centennial.

BY M. L. STREATOR.

In his great history of the United States, George Bancroft, tracing the principles of American freedom to their origin, describes the departure of the Pilgrim Fathers from Leyden to America. He characterizes their pastor, John Robinson, as "a man not easily to be paralleled, of a most learned, polished and modest spirit." He declares that Robinson anticipated "the sublime lessons of liberty that would grow out of their religious tenets," and gives this report of his farewell to them:

"I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his holy Word. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you, remember it—'tis an article of your church covenant—that you be ready to receive whatever truth shall be make known to you from the written Word of God."

The Puritans fled from persecution to America to found a new nation on the principle of freedom to worship God according to the light which he should cause to break forth out of his holy Word. Whatever light breaks forth out of his holy Word is the light of the Lord. But men are slow to perceive it. Yet when the light shines in the darkness, the darkness can not stay its progress. Sooner or later the light of divine truth will dispel all the darkness of ignorance, error and sin.

"Receive whatever truth shall be made known to you from the written word of God." What a glorious mandate! New England was founded upon it. The Puritans did not comprehend all that was involved in it. What Thomas Campbell said in his famous Declaration and Address was but a development of it. One of his sententious expressions, giving voice to it, has become the slogan of the Disciples of Christ. "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Here is the point of contact between the children of the Puritans who founded New England, and the Disciples of Christ, who seek to restore the primitive gospel as the means for recovering the lost unity of the Church of Christ. We are in agreement concerning the fundamental principle of religious life. How can we get the people of New England to see this harmony of radical principles and accept its consequences? God overrules all things, and is guiding them as well as us towards the accomplishment of his own gracious and glorious purposes. The religious reformation wrought under God through the Disciples of Christ is but the logical development of the Congregational principles and policy of New England. The divine promise is this, "They shall flow together to the good things of the Lord." (Jer. 31:12.) May he enlarge our hearts to perceive the truth and the demands of the times and the occasion. How our hearts will thrill with gladness when we all, according to his sure and unfailing promise, gather ourselves together, and through the unity of the Spirit become one in Christ our Lord! It is coming, because Christ has prayed for it, and God has promised it.

The original population of the present New England was English in race and Puritan in religion. This established a firm foundation for the social fabric. The outgoers and the newcomers are like the ceaseless tides ebbing and flowing over the enduring rocks of the ages. What a blessed basis was established here for the upbuilding of human society! When the tide is high the rocks can not be seen. So our foundation sometimes is overwhelmed and obscured by the incoming rush of foreign invasion. Yet even then the Anglo-Saxon elements dominate, control and direct it all.

Such being the condition of things, this is a great and a grand mission field. But it is one of grave and peculiar difficulties. The floating population is irreligious, indifferent, atheistic or Romanistic. The staid New England people are attached to the churches of their fathers. But some of them have whirled off from the central "sun of righteousness" into "the unknowable" orbits of "wandering stars," drifting aimlessly into the deepening gloom of enduring darkness. This field is a difficult one in which to get a hearing for a new people, although they represent the ancient people and preach the primitive Gospel.

When the real New Englanders hear Our Plea fairly and fully presented so that they see what it really is, I am persuaded that they heartily will accept it. For it is essentialy the plea of their fathers carried out to its legitimate results. The time is coming when they will give heed to the farewell charge of Pastor Robinson, and will receive whatever truth shall be made known to them from the written word of God. Oh, ye Christian men and women who love the old Jerusalem Gospel, do not settle on your lees, do not cease earnest and vigorous efforts till the people of New England have heard and learned and accepted the ancient Gospel, freed from the thraldom of the doctrines, traditions, commandments, philosophies and vain deceits of men. For us New England is the most important mission field in America, and consequently in the world. Feed the hungry, clothe the naked, relieve the afflicted, care for the sick, break every yoke, let the oppressed go free, ask for the old paths, seek the good way, send out the light and the truth, search for the lost, rescue the perishing, save our race and our nation that we may send God's salvation to the ends of the earth, restore the primitive Gospel in teaching, ordinances, character and life, advance with *all* God's children into the unity of the faith, and keep the unity of the spirit in the bond of peace; "then shall break forth in darkness thy light, and thick darkness shall become as the splendor of noon."

*Bridgeport, Conn.*

## Centennial Propagandists.

I wish to take this opportunity to express my appreciation of The Christian-Evangelist and of the good work that it is doing for the cause we all love so well. May God prosper and bless those who are at its head. I read it with great interest, especially those articles upon the History of Christianity. I trust that your highest hopes of success may be realized, and I renew my pledge of loyalty to it.—Horace Siberell, minister.

I have been trying to serve my Master for 69 years. My hearing is so dull I can no longer hear our pastor, but I can still read my Bible and The Christian-Evangelist, advocating Christian union through federation. I know how to sympathize with sectarians. I was one for nearly 30 years, but for the last 40 years I have more charity (it hides a multitude of sins). I will still do what I can for The Christian-Evangelist.—J. M. Major, Seattle, Wash.

I am almost 83 years old. Have been a member of the church for over 50 years. Have taken The Christian-Evangelist ever since it has been published. I heard Brother Garrison make his graduating speech at Abingdon College. I consider The Christian-Evangelist the best paper of our brotherhood, and its Editor one of the ablest, if not the ablest, of our writers. Some of our brethren are opposed to Brother Garrison on account of his position on church federation or co-operation. They say they are in favor of Christian union, but they do not want to go near them. It reminds me of the story that used to be told of the mother telling her boys she wanted them to learn to swim, but not to go near the water till they could swim. —J. M. Saylor, Hopkins, Mo.

# Current Events

### How They Do It in D. C.

The Senate committee on the affairs of the District of Columbia has favorably reported a bill imposing on the public service corporations of the federal district an additional tax of 12 per cent of their net earnings. At present the railroads pay 4 per cent and other corporations 5 per cent of their gross receipts. The new tax is in addition to the old one. The bill provides that any corporation may, at its option, pay a tax of 1½ per cent on the appraised value of its property, including the value of its franchise, instead of the 12 per cent of its net earnings. The corporations to which this applies are the street railway, telephone, electric light and power and gas companies. Franchises run from year to year in the District of Columbia, and can, therefore, be revoked on short notice. We have not the data at hand for determining whether the proposed tax is a just one or is confiscatory, as the officers of the corporations declare. But the case illustrates how things are done where the corporations to be taxed are without political influence. The tariff schedule would be a very different document if the representatives of the great protected industries were all residents of the District of Columbia.

⁂

### Tobacco.

Habitual smokers are tolerably well hardened to the accusation that the nicotine which tobacco contains is a deadly poison. But perhaps they will pause and take notice when they see the formidable list of other ingredients which the smoker absorbs. According to a writer in Harper's Weekly, tobacco smoke contains not only nicotine but also pyridic bases, methylamin, sulphuretted hydrogen, prussic acid, oxide of carbon, an etherized empyreumatic oil, formic aldehyde, ammonia, pyrrol, butyric acid, carbonic acid, steam of water and resinous products, including phenol. The first seven of these, in the order names, are said to be particularly toxic, not to say deadly. This is truly a fearsome list of poisons. Of course, one must admit that most of these ingredients are present in very limited quantities, and also that the analysis of the normal human body shows the presence of some elements, such as arsenic, which we are accustomed to consider the foes of human life. So perhaps these things are not quite as deadly as they sound, though they are doubtless bad enough. Various experiments have been made to eliminate the noxious qualities of tobacco smoke. The authority cited above says that the filtration of the smoke through cotton-wool impregnated with perchlorate of iron eliminates nearly all of the nicotine, most of the pyridic bases and some of the ammonia. Since the smoke has been so thoroughly analyzed, it would be a satisfaction to know which of the elements it is that gives cigarette smoke the smell.

⁂

### Henrick Ibsen.

Norway's greatest poet and dramatist, Henrick Ibsen, died May 23, at his home in Christiania. Ibsen was great in power of intellect, great in literary and dramatic art, and great in his capacity for being misunderstood and maligned. He was a student of society, especially in its more morbid and abnormal aspects. This led to the common judgment that he himself was morbid and abnormal. But an artist may deal wholesomely and normally with morbid and abnormal phenomena, as a physician deals with disease without being infected by it, or, as Shakespeare on several occasions, dealt sanely with insanity. So Ibsen was much more wholesome than his subject matter. His conception of art had little relation to what most of us consider beauty. Like Zola, he did not shrink from the ugly, the repulsive or the improper; and like Zola also, he was often indecent, but never immoral or even unmoral. His method of dramatic construction was very simple. One scene and four or five characters furnished all the paraphernalia which he employed in some of his strongest dramas. It was Ibsen's misfortune to attract to himself a company of Ibsenites who made a cult of him and furnished a violent contrast to the harsh critics who constantly beset him. He cared not much more for one group than for the other, and looked to the future to furnish the justification and wise appreciation of his methods.

⁂

### The Lesson of San Francisco.

Every great disaster furnishes material for the education of the human race. The San Francisco calamity has already furnished the theme for many sermons. Some of them have embodied the philosophy of Job's friends and interpreted the destruction of the city as a punishment for its wickedness and a warning to other communities. Others of saner sort have made it an occasion for inculcating the virtues of courage, patience and brotherly love. To all it has suggested the uncertainty of life and the vicissitudes of fortune.

But there are scientific as well as moral lessons in the ruins. Taking it for granted that the city is to be rebuilt on the old site, where it will again be subject to earthquake shock with consequent fires and failure of the water system, the question is asked: How may the new city be made practically earthquake-proof and fire-proof? The answer may be read in the wreck of the old city. There were, in general, three sorts of buildings in San Francisco: steel-framed office buildings and business blocks, brick and masonry buildings of less height for business purposes and some of the larger residences, and frame dwellings. The second class went down before the earthquake. The third class, having greater flexibility and elasticity, resisted the earthquake, but went down before the fire. Only the first class withstood both trials. The lesson of the engineer and architect then, is this: The new city should be built with as little as possible of either brick, masonry or wood. For business buildings the proper type is a steel frame covered with concrete. In this combination the steel gives the needed flexibility and resistance to bending and twisting stresses, while the concrete protects the steel from the warping effects of heat. This also was clearly indicated in the Baltimore fire. It does not appear that height is necessarily a source of danger if the building is properly constructed. Some of the tallest buildings in San Francisco stood the test best; for example, "The Call" building, a steel frame construction which stands secure in all its 18 stories in the midst of the wreckage of lower buildings of brick and stone. For smaller buildings and residences, the recommendation is for re-enforced concrete, a type of construction not necessarily much more expensive than frame, and which would resist all ordinary attacks of weather, wind, earthquake and flame.

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### An Editor's Rights.

A novel case is on trial in the United States district court in Colorado to determine whether an editor has a right to alter manuscript submitted for publication. The suit is against Harper Bros., publishers, for alleged alteration of manuscript submitted by Walter J. Davis and publication of the same as revised under the author's name and without his permission. The plaintiff claims that when a publisher accepts a manuscript he enters into an implied contract to publish the same as received or not at all. As a parallel case, he says that a man who hires a horse from a livery stable tacitly agrees to return him without mutilation. But what if the horse casts a shoe, or goes lame, or was sick in the first place? Would the person who hired such a horse be liable for damages if he should have the horse shod or cured? Would it be a sufficient plea in an action for damages for the owner to say that he preferred to have horses lame or sick? In such a case, we imagine that the decision would turn on the question of fact as to whether the horse had been actually injured or benefited in the judgment of disinterested experts. So in the literary case. If the manuscript was actually injured, the publisher ought to pay for his editor's clumsiness. But if it was improved, the mere fact of change should not be held against him. It would be a great unkindness to most authors to publish their writings verbatim, spelling, punctuation and all.

## Christian Union: A Historical Study.

### IV. The Protestant Era; The Period of Reunion.

*8. Change of Attitude Toward the Movement, on the part of the Religious World.*

The attitude of the religious world, generally, toward this movement for Christian union, in its beginning and for many years afterwards, was that of hostility. Protestantism in the main seemed to have settled down in the conviction that denominationalism was the normal and permanent condition of the Church, to disturb which by any plea for union was to disturb the divine order of things. The plea of the Campbells and of Stone for a return to the unity of the apostolic church by a return to New Testament Christianity in its simplicity and catholicity, seemed to the religious leaders of that age as an idle dream—a Utopian scheme which was neither practicable nor desirable. The leaders of this movement were denounced as schismatic and the builders of a new sect. It is not easy to see why they should have been denounced on this account. If denominationalism be, indeed, the divine order of things, why, then, should not these men have been hailed as true fellow-workers in bringing to birth a new denomination? But, strange to say, this inconsistency has always marked the course of those who have defended the present denominational *status quo.*

But, after all, it is not strange that this movement, in its origin, met with bitter opposition and that its advocates were looked upon as disturbers of the peace of Israel. To that age, at least, it seemed a most revolutionary program that was proposed by the Reformers. It involved the abandonment of all existing human creeds as bonds of union or communion; of all party names as promoting and perpetuating divisions, and the acceptance, instead thereof, of the common rule of faith and practice, the common faith and the common religious names, which all God's people would be willing to accept. At the present time, when the power of creeds has waned, when denominational names are held subordinate to the name that is above every name, and when the common faith in Christ is exalted far above theological systems and dogmas, the position assumed by these Reformers does not seem so revolutionary as in the former days. The opposition was no greater, perhaps, than has been experienced by every new movement in the world that has interfered seriously with prevailing customs, opinions and traditions. Moreover, there was one good service which this opposition rendered to the Cause it sought to destroy: it served to keep out of the new movement all who were not actuated by the deepest and most conscientious convictions of truth, and made its advocates realize that they were suffering for truth's sake, and thus intensified the bond of unity and of brotherly love.

It is very obvious that a great change has come over the religious world in its attitude, both toward Christian unity and to the people who were its original advocates. Everywhere, except perhaps in the most benighted regions, the ministers and churches of the Disciples of Christ are welcomed into all the councils and co-operative movements of the evangelical churches, and the plea for Christian union is heard in nearly all the pulpits of Christendom, as well as in our own. Far and wide, in the foreign field as well as in the home field, and even more strongly in foreign lands than in our own country, the tide of Christian union sentiment is sweeping onward, swelling in volume and momentum. The single voice of Thomas Campbell, crying in the wilderness of sectarian factions and strifes, "One is our Master, and all we be brethren; let us love and serve one another, in a united brotherhood of believers," has swelled into a mighty chorus of voices heard around the world pleading for the union of a divided church in order to the conversion of the world!

Out of the growing spirit of unity came, first of all, the Evangelical Alliance, which Alexander Campbell hailed with joy as one of the signs of promise and to which he pledged his co-operation to the fullest extent of his ability. It was an attempt to give some sort of expression to the fact that these great Protestant bodies held some vital truths in common, and were allies in a common Cause rather than mutual foes. Not knowing how else to manifest their unity at that time, they drew up a creedal statement which was supposed to contain what was most fundamental in the common Christian faith as the basis of their co-operation. In many places, it will be remembered, our ministers were ruled out of these local alliances because they were not considered evangelical. It will be remembered, too, with what righteous indignation we protested against this injustice at the hands of our brethren of the various denominations, who denied to us a place in the household of faith. While this Alliance has never realized the expectation which its friends entertained for it, it deserves honorable recognition as the first attempt to present something to the world better than warring or competing denominations. The Young Men's Christian Association has also served the purpose of furnishing a broader platform than that afforded by any existing denomination for interdenominational co-operation in efforts to save young men. The great interdenominational movement in Sunday-school work furnishes another instance of the desire of the various religious bodies to work together, as far as possible, for common ends, as regards this great interest of the church. Its series of uniform lessons for the Sunday-schools of all religious bodies has been a mighty force working for unity. Perhaps the most remarkable of all these interdenominational movements, in some respects, is the Young People's Society of Christian Endeavor, which, in a quarter of a century, has girdled the globe and has brought together the young people of all the churches in union services where they are learning to love and respect each other. Its great conventions have brought together representative men out of various religious bodies who have spoken from the same platform, and given testimony to their common faith and life. It has been a mighty influence, under God, for breaking down barriers of prejudice and provincialism and of making the various Protestant bodies realize how great are the matters they hold in common as compared with the things in which they differ.

What influences have served to bring about this remarkable change, in the attitude of the religious world toward the subject of Christian union, will be considered in another article.

## Summing Up the Discussion.

Now that there are signs that the discussion on the subject of church federation is coming to a natural conclusion, it might be well to sum up some of the results as they are seen at the present time. While the discussion, even as it has been conducted in our columns, has been unpleasant to many of our readers who do not like the semblance of differences of opinion among ourselves, we do not doubt that it has been productive of great good. It has served to clarify the atmosphere and to enable many to see some things in a clearer light than ever before, and has made impossible among careful readers certain positions which were aforetime held and advocated. Let no one suppose that we are at the end of such discussions. They will be necessary as long as we are imperfect, finite beings, knowing in part and prophesying in part. They are not to be avoided or deplored, when the necessity for them exists. The thing to be deplored and avoided is the manifestation of a spirit of unbrotherliness and unfairness. We are justified, we think, in claiming that the following conclusions have been fairly reached; not by all, perhaps, but by nearly all who have had a fair presentation of the subject, and this includes a vast majority of our ministers and laymen.

1. Our position as advocates of Christian union naturally and logically commits us to every co-operative movement among Christian bodies looking to the moral and social welfare of the people, and to the advancement of the Kingdom of God, and seeking to manifest whatever unity exists among us as followers of a common Lord, and to increase that unity. The only limitations to this co-operation are our opportunities, and loyalty to our conscientious convictions of truth and duty.

2. The Basis of Federation proposed by the Inter-Church Conference in New York City, in November last, looks to the same end for which our own religious movement came into existence, and is a step toward the realization of that end. It should be, therefore, an occasion of thanksgiving among the Disciples of Christ, who have

been pleading so long for a closer unity among the people of God.

3. The proposed Basis affords an opportunity for co-operation, in local communities and states, with other Christian bodies, without sacrificing our liberty in Christ, or without compromising any principle of our plea, and it affords the splendid opportunity of being represented by thirty or more delegates in the great national councils of Protestants where all meet on a basis of equality and fraternity, to promote a closer unification, and to devise ways and means of bringing our united strength to bear against common foes and common perils.

4. It would, therefore, be a strange and sinful neglect of a great opportunity if we were to refuse to enter into such a co-operative movement, as far as we can do so, and seek through personal contact with the leading spirits in other religious bodies, to enforce and illustrate the principles of unity in Christ which we have been so long advocating.

5. Believing as we do in the providential character of our mission as religious reformers, we do not feel called upon to yield any vital principle or to submit to any authority of any committee or council that would hamper our free movements in carrying forward the work which has been committed to our hands; but there can be no reasonable objection to sitting in council with our brethren in other religious bodies to consult with them about the interests of a common Cause in any given community, and to hear and weigh each other's counsel looking to the removal of any friction or any unnecessary overlapping of churches.

6. Having been called upon by the united voice of Protestant Christendom in this country to give an expression of approval or of disapproval to the proposed Basis of Federation submitted to the Christian bodies of America by the Inter-Church Conference, the Disciples of Christ can not evade the responsibility of meeting this request by the plea that our religious conventions do not exercise any legislative or mandatory authority over the churches. This is equally true of representative meetings of other religious bodies, and no such authoritative action is requested or expected of us, but simply an expression of the consensus of judgment among us as to the advisability of the proposed plan of federation. It would be contrary to all the traditions and precedents of our religious conventions were we to refuse to give attention to any fraternal request on the part of our brethren of other churches looking to the fulfillment of Christ's prayer for the unity of his followers. Whether this action should be taken in our regular national convention, where similar questions have heretofore been considered and acted upon, or whether it should come before a special gathering called for that purpose, is a question purely of expediency, and will in no way affect the moral influence of such advisory action.

7. The discussion has made it apparent that there has been a wide departure, on the part of many among us, from the free and catholic spirit which animated the originators of this movement and their co-laborers, and from their overmastering passion for the unity of the church. One of the splendid results of this discussion will be a revival of interest in the earlier literature of the movement and a return to that breadth of catholicity which was the dominant note of such literature.

8. No small gain will result to the cause we plead if, as the result of this discussion, the claim of High Church exclusiveism, which has sometimes been made by advocates of our plea, whose zeal has been in excess of their wisdom, shall be discontinued. A more modest and humble attitude would better become learners of Christ who claim to be trying to carry out, in his Spirit, his own prayer for the unity of his followers.

9. One of the most useful lessons growing out of this discussion is that the time for narrow and bitter polemics, marked by personal depreciation of one's opponents and by the spirit of unkindness and unfairness, has passed, and whoever resorts hereafter to that method of discussion will but weaken his cause and suffer the disapprobation of the brotherhood.

10. Finally, as a reassuring and comforting word, let us say that this discussion but confirms the lesson of other similar discussions, that however far afield the brethren may go in the heat of discussion, the sober second thought always succeeds the heated and intemperate utterances, extreme views are discredited, personal epithets are discounted, and the saving common sense of the people asserts itself, and we find ourselves brethren still, but farther on, never to return exactly to the old point of view because of the newer light and the wider horizon.

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## Notes and Comments.

In his report of the annual Chinese convention, held in Chu Cheo, Frank Garrett says in "The Central China Christian:"

> "The convention decided to observe still greater caution in the reception of members into the church and to require more instruction to be given the candidates. In every way there was manifest a commendable advance in the churches and greater determination to press on to larger things."

This decision to "observe still greater caution in the reception of members into the church, and to require more instruction to be given to the candidates," would not be amiss even in this country. The confession of faith in Christ need not be enlarged, but more pains might well be taken to see that those making it understand better what is involved in it. This would have the effect, perhaps, of lessening the number of converts in some cases, but it would also lessen the number of backsliders who are carrying their church letters in their trunks. It would also raise the standard of intelligence and piety in the churches.

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The spectacle of a minority in the Cumberland Presbyterian Church waging a legal war with the majority against union with the Presbyterian Church in the United States, has its pathetic as well as its tragic side. It illustrates how people become attached to a mere name, and the traditions associated with that name. No one seriously doubts, we suppose, that the brethren erstwhile known as "Cumberlands," will have liberty in the proposed union to believe and teach according to their convictions. Nor can any one fail to see that the union will help to solve many local problems, and re-enforce many weak churches and institutions; that it takes one more denomination out of the way, and to that extent is in the interest of Christian unity. But, as against all these motives, there is the attachment to a mere name, and possibly the fear of some that they may lose prestige and leadership in the larger united body. In any event the minority is seeking to secure an injunction from the courts to prevent the assembly at Decatur from consummating the union which now only requires a majority vote of that body. Even if defeated in this there will no doubt be a great law-suit for the control of the property which amounts to about seven million dollars. The decision of that law-suit will be one of far-reaching influence in controlling the action of other religious bodies having courts of judicature, in seeking to unite their forces.*

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Commenting upon the action of the general conference of the Methodist Episcopal Church, South, to which we referred last week, in the appointment of a committee to revise its creed, and the discussion thereon, "The Globe-Democrat" remarks editorially as follows:

> "The course of the conference is an assurance that the church south is not hidebound, but proposes to keep well at the front in judicious liberality and brotherly amity. A lay reader who looks over the daily debates sees no grain lost of the religion of love and charity that is playing so potential a part in the unfolding of civilization, nor is there any of the iron dogmatism that has at times been charged upon almost every sect. The Birmingham conference will be remembered in the annals of the period."

The compliment is well deserved. It was an able and dignified discussion of a matter of fundamental importance to the body. Of course, this is nothing more than we have a right to expect of any Christian conference, but it is nevertheless a very good test of the Christian culture and intellectual discipline of any convention of religious people to face a great question about which its members differ and discuss it upon its merits in the spirit of fraternity and of mutual confidence, and without recourse to the *odium theologicum*. And yet there are some timid souls among us who think, if we should undertake to discuss federation in a national convention, something terrible would happen; and a few sensitive ones have declared their purpose, in such an event, of taking their doll rags and going right back into their own back yards! "Howbeit, in understanding, *let us be men*."

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*Since this paragraph was written the injunction was disallowed and the union was consummated.

## Editor's Easy Chair.

How great a thing it is to pray, and how vitally related prayer is to Christian life and growth, very many church members fail to realize. There is still a very vague idea prevalent among professed Christians as to what prayer is. Witness the following from a letter recently received: "I pray a good deal, but I do not seem to get any joy or strength out of it. My life seems to go on very much the same, with little, if any, improvement. I seem to have no more strength to resist temptation after praying than before. What is the matter?" If o[illegible] brother will pardon us, the matter pro[illegible]bly is that he has not yet conceived of what is really involved in prayer. There is no praying, in the real sense of the word, until the mind and heart are perfectly submissive to the will of God. The greatness of prayer consists largely in this fact: that the soul must come face to face with God and be honest with him and with itself, before it can pray. If there be any cherished sin in the heart which it is not proposed to surrender; any known sin in the life which it is not the purpose to abandon; if the prayer be that one's own will may be done instead of the divine will; if we are asking God for temporal gifts when we need, much more, spiritual blessings and a contented and grateful heart; if there be no deep sense of the sin, which we would have strength to overcome; then we have not prayed. No soul, conscious of its spiritual poverty, hungering and thirsting after righteousness, longing to have God's will done in it and through it, and ready to abandon every practice, ambition, or plan of life that is contrary to the will of God, desiring above all things just to be and to do what God would have it be and do, can approach God in this spirit without feeling the quickening touch of the divine power and receiving new strength, not only to refrain from the evil, but to do the right.

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Is it easy to pray this way? Not always. Some times it is very hard. Prayer ought to be preceded by meditation We ought to assure ourselves that we really desire and need the things for which we pray, and above all, we ought to assure ourselves that our hearts are properly prepared for this highest act of the human soul We often rush into the presence of God with less preparation than we would think it necessary to make for going into the presence of some earthly dignitary to make a request of him. It is not easy to say "Thy will be done," when our heart is set on some object which we are determined to pursue whether it be God's will or not. Whoever does not subordinate his supremest desires and ambitions in life to the will of God, and is not ready to abandon them if God's will so requires, has not reached the Holy of Holies where real prayer is offered. Just here, no doubt, is the explanation of the experience referred to above, which is an experience, no doubt, which all of us have had at times in our lives. Oh, the holy heights of prayer! He who, in humble contrition, in sincere repentance, in unwavering faith, in the spirit of utter submission to the divine will, putting away all known evil from his heart and life, climbs to that holy height and breathes there the pure atmosphere of heaven, knows what it is to pray and what sacred joy is experienced in such blessed fellowship with God and in such filial trust in his Fatherly love and care. No wonder the disciples, accustomed to the formal prayers of the Pharisees, after hearing their Master pray as he poured out his soul to God on the mountain side, said to him, "Lord, teach us to pray!" He has taught us to pray. It must be in his name, that is, in his spirit of utter submission to the Father's will. Not otherwise can we pray.

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Listening to the reading of the Scriptures at a funeral service the other day our attention was caught by the familiar words of Jesus at the grave of Lazarus: "Whosoever liveth and believeth on me shall never die." Many other passages were read from Psalm and Epistle, but these words of the Master kept ringing, not so much in our ears as in the inmost chambers of the soul, *"Shall never die!"* What men call death, then, is not really death, but only transition. We must revise the very meaning we attach to the words *life* and *death* in the light of Christ's teaching. To *live* is not merely to *exist*, for even a stone exists; to live is to be in union and fellowship with God; it is to be a sharer of the divine life; it is to know God and Jesus Christ whom he hath sent. To *live* is to be controlled by noble ideals, swayed by divine impulses, governed by true principles, and led into holy and helpful activities. The opposite of all this is death. He is dead who sees no heavenly visions, who responds to no noble impulses, and is governed by no high ideal. He is dead whose thoughts and deeds are centered on self. Whoever does not love does not live. To believe on Christ—that is to come into fellowship with all that is true and noble and good, and to be brought under the dominion of the divinest ideal. How can such an one die? It is no more possible for such an one to be holden of death than for the Master himself. The body may grow old and decay, or yield to sickness and return to dust; but the spirit, the immortal part, vitalized by the life of God, lives on forever. To such "there is no death; what seems so is transition."

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The realization of the truth of the saying of Jesus, quoted above, would revolutionize our way of thinking and feeling about death, and about those who have passed beyond. It would change a great deal of our hymnology and render obsolete many of our funeral discourses. It would abolish the badge of mourning. Like our pagan ancestors we still think of our departed loved ones in connection with the grave-yard and the cerements of death. We are still seeking the living among the dead. One of our ministers—a man of rare faith, to whom the spiritual world was more real than the material world—said to a friend on the morning after his wife had departed this life, with a smile of rapture on his face, "Isn't Sarah having a glorious time this morning?" Since then, he, too, has fallen asleep, but with no more fear of death than the child feels that falls asleep on its mother's bosom. He had entered into the meaning of Christ's words, and believed, with Paul, that "to be absent from the body is to be present with the Lord," which is "far better." Would that this inspiring message from Jesus would dispel the gloom that hangs like a pall over so many homes where there are vacant chairs, and give to all bereaved hearts "the oil of joy for mourning, the garment of praise for the spirit of heaviness." Such a triumph of faith over the bondage of death would go far to recommend Christianity to those who are denying themselves the blessings which Christ offers to all, because of what seems to them the unreality of the Christian faith in the lives of those professing it. It was a part of Christ's mission to the world to deliver men from the bondage of the fear of death, and we ought not to rest content until we enjoy this liberty, wherewith he hath made us free.

"There is no death; the stars go down
To rise again on some fair shore;
And there in heaven's jeweled crown
They shine forever more."

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"The God who marks the sparrow's fall—
He will remember thee."

Sweetly and tenderly the soloist sang the words and the great audience, made up of men and women weary with life's burden and cares, drank in both the music and the sentiment with evident satisfaction. To more than one burdened heart the words came as a benediction from heaven. As the sweet assurance contained in the lines was repeated, time and again, "He will remember thee," the peace of God came into these troubled hearts. After all, is not that just the word of assurance which we need when defeat and disaster overtake us, or when our cup of suffering seems full to overflowing? Are we not inclined at such times to doubt whether the great and infinite God, who guides the course of the spheres and upholds the illimitable universe by his omnipotent will, has time or disposition to think of our individual needs and burdens? It was just because the great, compassionate Christ knew this tendency of our finite minds, and himself had felt the calming influence of the certainty of conviction that God careth for us, that he uttered those beautiful words, "Not a sparrow falleth to the ground without my Father's notice." The conclusion is inevitable: He that notes the sparrow's fall notes with deeper and tenderer solicitude the fall or the sorrow of one of his little ones. There are those would-be wise philosophers who tell us that God cares for universes and systems and universal laws, but that he has no eye to see, no ear to hear, and no heart to feel the individual burden or sorrow that is shadowing the life of one of his earthly children. If this were so it would stifle all prayer and make us feel that we were but atoms in a universe of law, unguided by a heart of infinite love. But, believing in Jesus and accepting his revelation of the Father, we may sing:

"The God who marks the sparrow's fall—
He will remember thee."

# Can Baptists and Disciples Unite?

**By H. F. Colby**

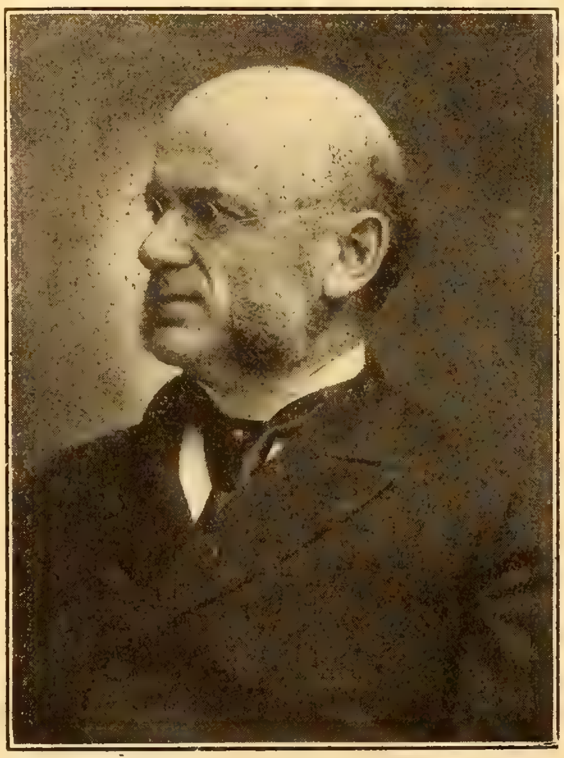
The following paper upon the theme "What Obstacles, if Any, Exist in the Way of Union Between Baptists and Disciples of Christ," by Dr. H. F. Colby, was, in his absence from the Disciples' congress through sickness, read by President Mullins:

At the outset I wish most heartily to reciprocate for myself, and I believe I can speak thus in behalf of the great body of Baptists, all the fraternal expressions of kindly feeling in the paper of Mr. Haley. I share also in the conviction that time and broader sympathies have greatly softened, if they have not entirely removed from the arena, some of the old points of contention, and in the hope that kind and prayerful discussion may bring us nearer and nearer together till we are in all respects, one body of Christian believers. As has been said, this is not the first time that Disciples and Baptists have thus conferred together, and such conferences have been helpful, promoting a clearer understanding of each other, and emphasizing the points in which we agree. Christ's petition that his disciples might all be one, will be fulfilled in proportion to the fulfillment of his preceding petition, namely, that they might be sanctified by the truth, God's word being the truth. Friendly comparison of views with prayer and the study of the Bible must ever promote a clearer knowledge of this truth. Let us rejoice that at last the day of rancorous conflict has passed and that we can talk together in Christian love, along the line of cleavage, causing that line to grow ever less observable, by means of our candor, our mutual suggestion, our deeper spirituality and our fuller comprehension of the Master's teachings!

While, however, we rejoice and work together in many paths of service, standing side by side in our adherence to immersion as essential to baptism and in our opposition to infant sprinkling and to all persecution of conscience, while we agree in these as well as in the cardinal truths held by most of the evangelical denominations, we must at the same time not forget that anything like the welding of the two bodies into one, in order to be strong and permanent, implies a careful consideration of the points which have been issues in the past, a common consent to set aside those which are no longer thought to be important, and an assurance that there is really a substantial agreement in our views. As our brother has said, we can walk pleasantly together in the garden of the Lord and enjoy its fruits and flowers without cutting down trees for theological "shillalahs." But inasmuch as we have structures of belief, to build for the confidence of ourselves and others, it is well for us also to be very careful to examine and select the timber. Some minds may naturally yield themselves to the flow and sweep of generous emotion, as if this were a solvent for all differing convictions, but others will and must give attention to conscientious discrimination and to logical argument.

To my own mind the question, What obstacles, if any, stand in the way of the union of Disciples and Baptists? can be satisfactorily answered only by unraveling, as it were, the cord into its several strands, its involved problems, and solving each of them in turn.

Beginning with the one of least importance, let us ask: Is there any obstacle as to a name? Disciples have contended in the past that the wearing of denominational names has tended to perpetuate the unhappy divisions of the people of God and, therefore, for themselves they have preferred to be called only by names which are to be found in the New Testament. But they have not succeeded in the purpose which they thus had in view, for the Disciples' Church, or Christian Church, has come to be understood to stand for certain well defined views, and is practically reckoned among the different sects or denominations as truly as any others. In view of this fact and because, in spite of the Disciples' disclaimer of any such assumption, these names have seemed to many to imply that they are the only Christians, the only true disciples. Are they willing now to lay them aside and to be called Baptists, as they were originally? Mr. Haley remarks that Alexander Campbell regarded himself and his brethren as members of the Baptized Brotherhood of Christians known as Baptists. But if it would be thought to be conceding too much to us to call the combined body by our name, would we, on the other hand, as Baptists, be ready to give up the name which was given to us by others than ourselves in the first place, but which has come by long usage to be the sign and symbol of the principles for which we have contended? We would not be willing to seem by any change of name to have receded from those principles. But there is nothing in a mere name aside from what it stands for. And if our convictions were not thereby understood to be compromised we might consent. When, therefore, Disciples and Baptists have become one in other respects, there will certainly be some way in which this difficulty can be practically overcome.



Henry F. Colby, D. D., pastor of the First Baptist Church, Dayton, Ohio.

The second question that occurs to us is in regard to a creed. Are there any obstacles to keep us apart on the mere question of having any creed? When Alexander Campbell rejected all creeds he was a member of the Presbyterian Church, and recoiled from the binding aspect of a fixed creed as emphasized in that denomination. Baptists do not insist upon the authority of a creed to any such degree. They have, it is true, in most of their churches, Articles of Faith, as provisional and convenient declarations of what they understand the Bible to teach. Such declarations are useful in many ways. They state what we stand for and are a platform for harmony. But we hold them ever subject to correction by the greater light which we may obtain in God's Word. It is to the New Testament that we turn to find our supreme rule of faith and practice. We do not like, however, the common expression, "The Bible is our creed," because a creed is simply what a man believes, and different Christians do not agree in their understanding of all points which the Bible teaches. A Christian's creed is really what he understands the Bible to teach. When Disciples have been called upon to state what they understand the Bible to teach, they have done so, and have thus stated their creed. Our Disciple brother has done so in the paper which he has just now presented in this congress. Now, if such a statement of belief can be formulated which both Disciples and Baptists will accept, would there be any objection to its publication on the part of Disciples, especially if it were declared at the outset of the document that its statements were provisional and for practical harmony and co-operation, but subject to correction, by general consent, whenever farther light shall have clearly broken forth from God's Word?

A third inquiry should be, Is there now substantial agreement between Disciples and Baptists as to the meaning of certain important words necessarily used in the discussion? As Mr. Haley reminds us, a great deal of controversy has grown out of the fact that the two bodies have used words in different senses. The question is not, how far does our phraseology agree, but how far do our ideas agree? Hence, we must understand the former and go beneath it to find the latter. For example: Is the term regeneration to be understood as the direct act of God upon the human soul, producing in it a new disposition or attitude toward God and toward Christ, and, therefore, the spring and start of a new life? Or is it simply the gradual process of transformation by which one acquires a holy character—the regeneration of the individual being like what we speak of as the regeneration of society? By the term repentance are we to understand merely an outward reformation of conduct, which may be but temporary, or a deep conviction of and sorrow for selfishness and sin, and a turning from these with a whole heart? Again: Is faith—that believing in Christ which is to be required as a condition before Baptism—a mere intellectual persuasion of the historical truth of the Gospel records about Jesus Christ, or is it a real trusting of one's self to him in confidence and obedience as to a divine Savior? Did not Alexander Campbell say "A man believes in Christ in the same way and as easily as I believe the well-attested history of Gen. Washington?" The inquiry, therefore, as to our understanding of the words faith and believing seems to be pertinent. Or is it to be left to the convert himself to decide how much he means when he says, "I believe that Jesus Christ is the Son of God," without the church or pastor trying to make sure that he has become at heart an earnest and humble Christian. While I say this, I agree with Mr. Haley in having no desire to revive the purely philosophical discussion as to whether repentance or faith comes first. Rightly understood, they seem to me to be two sides of the same thing. They both spring up in the soul in view of the person and work of Christ. The change of mind, which the Greek word for Repentance indicates, implies a change of attitude at the same time toward him who saves us from. But setting mere philosophical hair-splitting aside, surely it has not ceased to be of importance that members of a church should agree as to what that repentance is, and as to what that faith is, which God requires as conditions of salvation. Clearness and agreement on these points, as well as on other cardinal ones of evangelic belief are necessary to harmony and cooperation. Are we thus agreed?

Again: Is there any obstacle in our respective views as to the relation of baptism to regeneration?

After what has just been said, I must define that by regeneration I mean the beginning of a new life and disposition in the soul as the result of the work of the Holy Spirit. Should the new birth, thus understood, precede baptism or is it brought about, or at least consummated in the act of baptism? In the address of the Disciples to the Baptists of Ohio in 1871 they said: "The main point of difference, therefore, is whether the change from a sinner to a Christian, from an alien to a citizen of the Kingdom, from an unconverted to a converted state, is complete without baptism, or whether this consummates the change? You say the former: we, the latter." This seems to be a plain declaration that one is not a Christian before baptism. It is true that the address also says, "We attach no importance whatever to baptism unless it is preceded by repentance toward God and faith toward our Lord Jesus Christ"; but it seems also clearly to hold that baptism is at least one of the things that is necessary to regeneration, and therefore salvation.

Is that statement, signed by W. T. Moore, Isaac Errett, T. D. Garvin and others, one that the Disciples of the present day would reject? Have they materially modified their views on this point? If not, I have a feeling that the Baptists will find it difficult to agree with them in this regard. We do not regard baptism as essential to the beginning of a new spiritual life in Christ, and we would not dare to deny regeneration, salvation or title to the name of Christian to any true believers in Christ who have omitted it. But now comes Mr. Haley and speaks as follows: "Disciples believe and always have believed, that regeneration, as Baptists and Evangelical Christians generally use the term, precedes baptism. In the moral and evangelical sense of the word," he says, "a man must be regenerated before he is baptized." Very good. Will Disciples generally accept this statement? If so, one supposed barrier to union seems to have melted away.

The same query arises as to the relation of baptism to the remission of sins. In our Baptist view, he who repents and believes in Christ, is born again; he has experienced the beginning of the new life, and he who thus repents and believes also receives the forgiveness of sins. We can not believe that when the Apostle Peter said on the day of Pentecost, "Repent ye and be baptized, every one of you, in the name of Jesus Christ, for the remission of sin," that he meant to say in order to the remission of sins, in any such sense as that their sins were not remitted before baptism. The Greek word "eis" translated "for" in King James' version and "unto" in the revised version, must be meant to indicate that the baptism was the confession of their confidence that they had already obtained through Jesus Christ the remission of sins. We feel compelled to this view by other passages of Scripture. Now, did not Alexander Campbell clearly teach that penitent believers are forgiven, not before but in the act of baptism? Mr. Richardson, in his book on the "Doctrine and Polity of the Disciples," says: "We believe that Christian baptism is the appointed ordinance in which the penitent believer accepts the grace of God offered in Christ, it being both a manifestation of his faith and repentance and a condition of his receiving the pardon of his sins" Mr. Haley, in his paper to-day, refers to Dr. Isaac Errett's statements in behalf of the Disciples, that in baptism the penitent believer does not earn or merit the forgiveness of sins, but thus appropriates and becomes assured of the forgiveness which the mercy of God has provided for him, and which in baptism is extended to him in a sensible and tangible form. Such an elaborate way of putting it does not seem to me to differ very much from the others. The question is, Is baptism necessary for the forgiveness of sins? If Disciples believe that it is and Baptists believe that it is not, then there is an important difference between us, a difference as to the purpose of baptism, while we agree as to the outward act. Of course, Baptists believe that baptism is an act of obedience and that willful disobedience to Christ excludes saving faith in him, but we can not deny that all penitent believers in Christ are forgiven, even though they may be mistaken as to their baptism. Now, Mr. Haley interprets Peter's word at Pentecost by saying that it is what baptism stands for symbolically, which is literally and absolutely in order to the forgiveness of sins. If he means that baptism is the symbol of the entrance on a new life already begun by repentance and faith in Jesus Christ, there seems to be no difference remaining on this point between him and us.

Again: Is there any obstacle as to our views of the personality and work of the Holy Spirit, especially of the work of the Holy Spirit, in the conversion of souls? Baptists have held that this work is direct, resulting, as I have said, in what we call regeneration, a radical and moral change in the affections. Alexander Campbell, however, seems to have held that the work of the Holy Spirit is limited to moral suasion, to the use of arguments, and Mr. Lard seems to declare that the Holy Spirit, having once inspired the Scriptures, has ceased his active energy, the efficacy now being in the Word alone. Disciples have often seemed to us to say that the Gospel, fully preached, is force enough. Baptists have said there must be also the quickening power of the Holy Spirit. Disciples have seemed to us to say, "The light will cure the blind eyes." We have said, "The Divine Physician must touch the eyes that they may use the light." The apostle said, "Paul may plant and Apollos water, but God giveth the increase." Many, of course, will say, "This is purely theological, philosophical; leave it entirely to personal thinking." But the question has seemed to us Baptists to have a close relation to man's true humility, to his dependence on the Holy Spirit, if not to the divinity and personality of that Spirit itself. To what extent we have now come together on such points, the address of Dr. Mullins at this congress may help us to discern. Much attention has been given of late years by devout scholars to the subject of the Holy Spirit, and if I rightly understand the attitude of my denomination, Baptists will be as jealous as ever of anything that may seem to minimize his glory and power.

In addition to the subjects mentioned there are, of course, others more or less connected with them which will have to be carefully considered before an intelligent and strong basis for a real union between Baptists and Disciples can be established. Religious men can not be satisfied with merely charitable judgments, mutual congratulations, fraternal songs and loving agreement on some conspicuous points, valuable and blessed as these are. They must and will think, and their thinking will effect their methods of personal and church work. Mr. Haley, of course, is right in saying that owing to the congregational polity of the Disciples and Baptists, their union must come about, not by legislation, but by evolution. It must be internal before it can be external; a union between individuals and local churches before it is manifest in the country at large. It can only be accomplished gradually and spiritually. Meanwhile, let us rejoice that we have so much of truth and purpose in common! Let us walk together so far as we are agreed! Let us study the Scriptures and by prayer seek to deepen the spiritual life of our respective churches! Let us make frequent and kindly comparisons of our views and generously emulate each other in truly extending the spiritual kingdom of God! Thus shall we achieve real progress toward that real unity which shall come to pass, not by formal resolutions or external organization, but from the very necessities of the case—an outward and visible interfusion as the natural consequence of an inward and practical identity.

## The Goal.

By Lynn R. Hornish.

What is the end of life,
The goal for which we strive?
Is it to slay in conflict rife
To keep our life alive?

Is it to gather all earth's gold;
To tenant all its face?
Garner the products of the mold
And subject all the race?

Is it to climb fame's topmost peak,
To gaze adown the vale?
To see the multitudes that seek,
That falter and that fail?

Is it to choose earth's fairest flowers,
Their perfumes all our claim;
To hedge about the sunniest bowers
And guard them by our name?

Is it to have the sycophants cringe,
To have the courtiers call;
To have all pomp that power brings
And live in massive hall?

To live and feed the thing called life;
To satiate its need
By funeral piles of those whose strife
But added to its greed?

And this is life—and this the goal
To which the million trend!
This, the existence without soul;
This but the mortal bend.

Thank God for soul and simple mind;
For goal so near at hand;
To live, to suffer and be kind;
To lift and help to stand!

Washington, Ill.

# As Seen From the Dome

## By F. D. Power

We left Constantinople with its dogs and dirt, fez and filth, mosques and misery on Sunday morning, March 4, and steamed past up the Bosphorus and on to the Black Sea. Seven seas so far have received us: Atlantic, Mediterranean, Tyrrhenian, Ionian, Ægean, Marmora and Black. We had a vision of Robert College, which is doing so much for the redemption of these people. Here is a great institution. Robert College was built for conquest. It stands on an eminence a few miles north of the city on the European side of the Bosphorus. Over 40 years ago it was chartered as a part of the University of New York, and has been doing a transforming work for the young men of the Turkish empire, mostly Armenians, Greeks and Bulgarians. Two-thirds of the young men of affairs in European Turkey are its graduates. Dr. Cyrus Hamlin's "My Life and Times," tells the story. Christopher Robert, a merchant of New York, planned it, and it was opened in 1863 with four students, three English and one American. It has now a student body of 338 representing fifteen nationalities. It has educated 2,575 young men, and some of these have held the highest offices of the state. They are preachers, teachers, judges, lawyers, physicians, editors and merchants, marked men everywhere through whom the college is exerting a wide influence; and such leaders as Gladstone, Rosebery, Bryce and Salisbury have been its warm friends. It is Christian and unsectarian. It took much diplomacy and a hard financial struggle to get it established, but it pays. Little attention is paid to education in Turkey. We saw some young fellows bowing over the Koran, and there are a few elementary schools, almost wholly for boys; but largely the work of education is what is done by Americans. The American school for girls at Scutari, on the Asiatic side of the city, interested us greatly. They visited our ship and the young women gave a concert which was greatly enjoyed. They have 160 students. It is the only college for women in the western Levant. There are twenty-six teachers, and while not denominational its teaching is thoroughly Christian. The Woman's Board of Missions of the Congregational Church has invested $90,000 in the land and buildings. The American Board largely carries on the missionary work done in Turkey. They have 313 preaching stations and five colleges.

We passed up the Bosphorus, viewing many beautiful suburbs, palaces, embassies, villas, but nothing created such interest and enthusiasm as Robert College, flying a large American flag, and its hundreds of students, out in front of its fine buildings, cheering and waving their handkerchiefs and even the sheets from the college windows. It caused many eyes to moisten. There were Turkish spies on our ship, watching every movement, but nothing could restrain the outburst of feeling. The Christian religion is only tolerated here. The relation of the Turks to all the rest is that of conquerors to conquered. The Greek church has its patriarch in Constantinople, the Bulgarian church also has its exarch, or ecclesiastical head in the city, and the same is true of the Gregorian and Catholic Armenians. Rev. Mr. Frew, of the Scotch Presbyterian church, who was specially kind to us, has a good work here, but of all influences operating for the regeneration of the Ottoman empire Robert College is first. Our American consul general, Mr. Dickinson, showed us special attention here—the only one of our representatives at any one of the points visited who has had the kindness and good sense to come aboard our ship, and make us welcome, though there are 650 representative Americans on the Arabic. What's the matter?

One when asked his farewell to Constantinople, said: "I will quote Shakespeare, 'Out damned spot!'" It expressed our common sentiment. I do not wonder that Z. T. Sweeney declined to serve out his time here. We sailed out again on the Marmora, the towers and dome of St. Sophia sank out of sight, and we went at the bugle call to the dining room to listen to a splendid sermon by C. S. Medbury, and rejoice with new sense of gratitude in our inheritance in the religion of Christ and the blessings of American citizenship. How long shall the crescent control one of the fairest regions on the globe?

Again we were among the isles of Greece. We passed the seat of ancient Troy, Lesbos, the home of Sappho; Chios, said to be the birth place of Homer; Samos, where Pythagoras was born—all islands visited by the apostle Paul—and reached Smyrna on Monday, March 5, 238 miles from Constantinople. This is the chief city of Asia Minor with 225,000 people. It is a place of great beauty with the range of mountains in the background, its tiled roofs and painted balconies, spires and minarets, dark cypress groves and lovely gardens, and its beautiful bay animated with shipping. Some one calls it "an Asiatic city with a European face;" and so it seems, for on landing the front street is clean and well built, and of the best European houses, while back a little way we come at once to the characteristic oriental scenes. It is a city of infinitely greater cleanliness than Constantinople and the red fez does not seem to be predominant.

Smyrna is an old, old city. It is one of the many birth places of Homer, for

"Seven cities strove for Old Homer dead,
Through which the living Homer begged his bread."

It was the home of the fabled Croesus, whose name is the synonym for wealth. Christianity from the first took deep root here and Smyrna became one of the seven churches of Asia referred to in seventh and eighth of Revelations. Polycarp suffered martyrdom here—Polycarp the disciple of John—and his tomb is shown, and the remains of the stadium which was the place of his martyrdom. His famous words every preacher has quoted: "Eighty and six years have I served him and he has never done me wrong; how then can I blaspheme my king that saved me?" He refused to recant and death was the penalty. This was A. D. 155. When we remember this man sat at the feet of John, and John at the feet of Jesus, it brings us very near to our Lord.

Smyrna has several times been almost reduced to ruins by earthquakes. In 180, A. D., it was wrecked and rebuilt by Marcus Aurelius; and in 1688, 1788 and 1880 it suffered disastrous shocks. It is the largest and wealthiest city of the Ottoman empire next to Constantinople. In the direct path of the commerce of the Mediterranean in thousands of years it could not fail to acquire wealth and prominence. There are two railroads into the interior, ships from all over the world and long trains of camels coming and going laden with rich goods. Who does not know of Smyrna dates and figs and raisins and spices and sponges and silks, and rugs and carpets and embroideries!

Here one sees the Acropolis with its fine views, and the site of the great theater where 20,000 spectators could gather; and the old castle on the hill of mingled Greek Byzantine and Turkish architecture; and the Caravan Bridge which goes back a hundred and thirty years before Christ, and Diana's bath, and the bazars with their bewildering array of wares presided over by persistent Orientals in picturesque attires who charge unsuspecting Americanos three prices. Here is the chief center of the Oriental rug trade. The rug makers get very low wages, a franc, or 20 cents a day. Rugs come from the interior, borne by camel caravans a distance of six or seven hundred miles. Many of the bright and new things in embroideries, jewelry and Oriental weapons which tourists purchase here, we are told are imported from Germany and France. Certain it is the Oriental vice of lying is well nigh universal.

In appearance one might say: "Ye men of Smyrna I perceive ye are very religious." There are Mosques, and Greek, Roman and Armenian churches in great plenty. There is an English church, a Scotch mission, a French chapel and a Lutheran church. There is an American mission with branches in Ephesus and elsewhere doing aggressive work. The American Board conducts a collegiate institute here for boys and girls with over 300 students. The Church of Scotland mission has a training school for nurses, a reading library and a hospital and dispensary which treats 6,000 patients yearly. There is an American kindergarten for Armenian children and a training school for nurses conducted by the Kaiserworth Deaconesses of

Germany. The Disciples have a mission here, but I understand there is no work being done at present.

Turkey has 24,000,000 of people. Here is surely a great field for aggressive Christianity. Little progress has been made in the conversion of Moslems. The work is chiefly among Armenians and Greeks. The same Gospel which Paul preached in all this region and which overcome the barriers of his time must be equal to all conditions of our generation.

We come in contact since we reached Greece more or less with the Greek church. We see the *Papas* with long hair **tucked up behind, high conical cap, and** black gown going his rounds. Celibacy is obligatory for the bishops, but not for the ordinary clergy who can not marry, however, a second time, and so take good care of number one. The preacher's wife is the *Papadia.* The preacher or priest mentally and socially is little superior to his parishioners. He has scanty support and sometimes tills the soil or keeps a shop, or even a tavern in which he not only helps the *Papadia* serve the guests but is ready to make up the required number for a game at cards. It is said, however, that this does not diminish the respect of his flock. If the *Papas* is made a bishop he must renounce his wife and children and the former usually goes into a nunnery. Greek convents often are the inns of this country. Greek chapels are very numerous, and no matter how scanty the ruins of a chapel it is a sacred spot and a small cross or lamp reminds the wayfarer that a house of God stood there, and to remove the ruin or plow over the site would be thought a crime now as much as with the ancient Greeks. They use paintings but consider statues heretical in houses of worship. The people stand, and the service, which is carried on by the light of numerous wax candles, consists in chanting of the liturgy. Laymen partake of both bread and wine in "the Eucharist or Holy Communion," leavened wheatened bread being soaked in a mixture of wine and water and offered to the communicant in a spoon. Baptism is a dipping three times, and I saw no fixed baptistry, but was told it was removed after the act was performed.

# What the Brethren Are Saying

## By B. B. Tyler

One of the brethren in "The Standard" (Baptist), Chicago, Apirl 21, 1906, has an article entitled, "New Testament Authority for the Baptist Young People's Union," in which he says, "there is as much Scriptural basis for the work of the Baptist Young People's Union as there is for the existence of the Baptist Church. True, the Baptist Young People's Union is never named in the New Testament, neither is the Baptist Church." What then is the New Testament authority for the existence of the Baptist Church and of the Young People's Union? Answer: The Spirit and principle of the New Testament "has been perpetuated," and is present in the Baptist Church and in the Baptist Young People's Union. Is this answer satisfactory? Wherein is it deficient?

"The Independent," New York, May 17, 1906, contains an editorial on "Prosecutions for Heresy." The following language will interest some of the readers of The Christian-Evangelist:

"In any such trial it ought to be a perfect defence that the teaching complained of is true; for the truth ought to be the only thing sought, * * * but unfortunately the fact is otherwise. For this is a court, not a seminary, nor a laboratory, nor any sort of investigation of searchers after truth, but a trial for heresy, a court, the last thing that ought to exist in the church; and the purpose is not to seek the breadth of the possible Christian faith, but to discover whether the view held by the man on trial is such as can be allowed in this particular fraction of the church universal! And how is this to be settled? Not by discovering how broad the universal church may be, much less the truth may be; but what are the limitations which the men who composed the written constitution of the denomination have put on the range of its faith.

"That is the reason why a denomination has a creed. To be sure, such a creed is an impertinence, but sects have them; they have them for no other purpose than to limit the range of belief. It is not truth; it is not even the Scriptures that are to be the test, but the particular interpretation of the Scriptures, or the particular view of the truth which the denomination has held. The creed is formulated and promulgated on purpose to be used in such a case as this," that is: the trial of Dr. Crapsey for heresy. (Otherwise it would not be necessary to add anything to the Bible.)

How does the language of this brother strike you? "A creed is an impertinence." How do you like that? What do you think of the implication that a creed is the addition of something to the Bible? Is this implication warranted? Does a creed, of necessity, add to the Bible? This brother, editor of "The Independent," seems to think that the Bible contains a sufficient, and a sufficiently clear, statement of the Christian faith.

W. T. Moore says that he did not speak in the "Inter-Church Federation Conference," in New York, last November, because the brethren were saying what he would have said, and were saying it better than he could have said it! This good man, and able, can not draft a stronger indictment of human authoritative creeds than the foregoing quotation from "The New York Independent" contains.

Read the following from the same editorial and be glad:

"If he were to be tried on his adhesion to the truth, or to the Bible, there would be no need of a fixed creed, the purpose of which is to exclude those who do not hold it, and thus to secure uniformity of belief."

"We admit that this ought not so to be; that there ought not to be creeds and tests, and that the free search of truth is the ideal. But few churches have reached that ideal, and those that have should guard their privilege."

Have "we," "our people," "the Christian church," "the Disciples of Christ," "reached" our "ideal"?

My lesson this morning was "the Epistle of James." Before reading the letter I read an "Introduction." One section of the "Introduction" is entitled: "Spiritual Teaching." Under this caption are the following words which seem to me to be peculiarly appropriate at the present time: "'The wrath of man worketh not the righteousness of God' (1:20), What harm has come from religious controversies! Unholy passion has often been mistaken for holy zeal, angry speech for earnest speech; the fiery breath of wrath blights every virtue." This is a good time (don't you think so?) to read carefully and meditate upon what "James, the Lord's brother," says on the use of the tongue. It is especially important also at the present time, to pray: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my Rock and my Redeemer."

The brother who said that "unholy passion has often been mistaken for holy zeal, angry speech for earnest speech," is a Christian gentleman who wears the Congregationalist label.

This afternoon, Tuesday, May 20, there will begin in Denver a great missionary conference under the auspices of the Methodist Episcopal Church. Brethren will preach who have faced wild men in the jungles of Africa, to win them to the Christ; brethren who stood in barricades against the Chinese hordes at the time of the Boxer uprising, and brethren who have fought famine and cholera in India. Eight hundred delegates from the Rocky Mountain empire are expected. Bishops Warren, Foss, Hartzell, Berry and Oldham will be present. Dr. A. B. Leonard, the Rev. Homer C. Stuntz, author of "The Philippines and the Far East," and the Rev. Frank Mason Norton, D.D., will attend and speak in behalf of home missions and world wide evangelism. I expect to hear good things in this conference. The Methodist brethren probably are in error in some things, in many things, as we are; but they are certainly right in their attempt to obey their, and our, divine Lord, when he commanded his friends to preach the Gospel to the whole creation—to make disciples of Jesus Christ of all the nations. On this point our brethren who wear the Methodist label are unquestionably right. The Lord and the Editor of The Christian-Evangelist willing, I will report some of the things that will be said in this great missionary conference. Almost the first thing on the program is a banquet this evening in the Central Christian Church.

"Rabbi, we saw a man using your name to expel demons, and we tried to hinder him, on the ground that he did not follow us."

"Jesus replied, 'You should not have tried to hinder him, for there is no one who will use my name to perform a miracle and be able the next minute to speak evil of me. He who is not against us is for us.'"

*Denver, Colo.*

# To America in a Wonder Ship

By William Durban

It is once more my privilege and my great pleasure to be on the western side of the Atlantic. For a few weeks I shall be observing conditions here and shall be enjoying intercourse with dear friends whose faces I have been longing to see again, after trying separation. Already I have had the special benefit of fellowship with the Church of Christ at Sterling Place, and of listening to Dr. Harlan, whose pastorate manifestly continues to flourish. But most of the time that I and my wife will spend in the states will be outside of New York. Certain impressions that we gain I will detail if they are likely to be of interest from an Englishman's point of view for American readers. On this occasion I will write a few notes as to how we came again to this country. We sailed in the world's most marvelous ship.

### The Giant Turbine Liner.

The Carmania is the new turbine steamer, built by the famous Cunard company, which 65 years ago constructed the first steam passenger ship that crossed the Atlantic. The turbine is a marvelous invention of the Hon. C. A. Parsons, son of the Earl of Ross, who made for his Irish observatory the first of the mighty modern astronomical telescopes. As the turbine is initiating a revolution in steam locomotion, and much will be heard of it, I may here write a few lines explaining its mechanism, as I find that comparatively few people as yet understand it. Imagine a very thick rod, or shaft, of steel, studded with rings or projections not unlike the blades of a knife. These are called vanes. The shaft is fitted in a cylinder, having also rings of vanes, but bent at such an angle that when the steam rushes in from the boilers it is deflected to the vanes on the shaft and spins them round. The propeller being attached to the other end of the shaft at the stern of the ship, is likewise revolved, and drives the ship forward. In the Carmania the central shaft of the three with which she is fitted is operated by the high pressure turbine, and the two side shafts by low pressure turbines. Several smaller ships now ply the ocean which are propelled by turbines, but the Carmania is the first turbine liner constructed.

### A Beautiful Mammoth.

This monster ship is surpassingly beautiful. She is of the most graceful proportions and glides along without any of the vibration so distressing in all vessels fitted by the ordinary reciprocating engine. It is delightful to voyage on a turbine steamer for this happy reason. The Carmania accommodates over 3,000 souls, the crew and all hands numbering 550. She is 675 feet long, 73 feet wide and has eight decks. Moreover, she is furnished with the remarkable Stone-Lloyd system of water-tight doors, by which a ship is rendered unsinkable unless her back were broken. The captain moves a handle on the bridge and by electric contrivance in 15 seconds all the entrances through the vessel's bulkheads are closed, so that she becomes, as it were, a huge box of water-tight compartments. I have been conducted over the ship and found it a world of wonders, containing all the up-to-date appliances for safety, comfort, luxury and practical business that this scientific age can command. The Carmania is the most advanced representative of the mechanical genius of our time. Do any of us fully appreciate the marvels of the epoch in which it is our privilege to live? If the world's moral and spiritual progress were commensurate with the material advance, the millennium of righteousness, peace, love and joy would have begun.

### The Crowning Marvel.

There is a tendency in human nature to doubt the possibility of the miraculous, and then when that which seemed incredible has been achieved, to fling contempt on it or to minimize it as being, after all, nothing remarkable. The Marconi wireless telegraph is a fine specimen of the treatment thus accorded to supremely astounding inventions which our forefathers would have regarded, if predicted, as totally supernatural. It is singular now to note how lightly and cheaply the Marconigrams that arrive all day and all night on some of the mightiest liners are regarded. They are considered extraordinary, of course, yet simply take their place amongst the scientific conveniences of the day I suppose I must be one of those infantile people whose minds nurse persistently the sense of the marvelous and who continue all their days to look on the whole world as a vast fairyland of superhuman phenomena. It was to me a fact of glory and of profoundest astonishment that our Carmania constantly in mid-ocean exchanged telegrams with other liners invisible and speeding along at far distances. A lady sent a Marconigram from the Carmania, when we were still about 1,000 miles from New York, to the Majestic, known to be somewhere on her passage the reverse way. Speedily came the answer from her friend on that ship, also fitted with the wireless apparatus. Moreover, we have every morning purchased for 5 cents a beautiful magazine of 32 pages, "The Carmania Bulletin," printed on board in the night, and containing, besides a number of recreative and informing articles, several telegrams, giving us the most important items of the world's news up to the hour. We picked up intelligence from the Marconi station at Poldhu, in Cornwall, till we were half way across the Atlantic, and then speedily we commenced receiving from Cape Cod. I hope I may be excused the indulgence of my childish capacity of unspeakable astonishment in view of such a development of the possibilities of science. I do not wonder that such men as Lord Kelvin and Sir Oliver Lodge, our greatest living electricians, have emphasized their faith in the possibility of miracles, for who can now venture to say where the line can be drawn between the natural and the supernatural? All such delimitation is out of the question. Who can dare to predicate what is either possible or impossible? Who can repeat the flippant asseveration of Hume that miracles simply do not happen? A "miraculum" in classic speech simply means a wonder. And in our age science, which was relied on in the past generation by infidels as their main resource against faith in the miraculous, is now pouring in on their astonished view avalanches of "miracula." The men of faith may be reassured. For science has vaulted right over to their side.

### Two Coming Monsters.

The Cunard company justly boasts that it has always "shown the way." It is doing so still. For the Carmania is so eminent a success as a turbine liner that two far mightier vessels are being constructed, to be propelled by the same means, which will both stagger humanity and also delight it. The Lusitania and the Mauritania will eclipse all the craft the world ever saw, both in size and in speed. They will be 800 feet in length and will have ten decks, with elevators like those of a great hotel. These two enormous 25-knot flyers are the largest steamships ever laid down, and are to be propelled by the four greatest turbines ever designed, independently driving four separate shafts and propellers. Work is being pushed in order to have them ready for service early in 1907. We may well ask where is to be the limit in the magnitude of the ocean liners? It was thought some time since that it had been reached, owing to the difficulty of carrying more than a certain load of fuel. But it turns out that the turbine largely economizes coal, and this has facilitated further extension and expansion.

### Reformation at Sea.

With unspeakable pleasure we have noted on this delightful voyage a remarkable moral change. On former occasions the gambling and the drinking have always been saddening. On a great ship human nature is soon in evidence in all its qualities, and character quickly betrays itself. On the Carmania, though there was, of course, a smoking room with a bar for each class, very few of the passengers in all the great throng, numbering 3,150, seemed disposed to indulgence in intemperance, and there appeared to be hardly any gambling. The restrictions are increasingly severe, but I also believe that at last we are beginning to see the real effects of the long-continued efforts of temperance reformers. I am sure that it is so in England, and I think that this remarkable improvement at sea is another of the very hope-

(Continued on page 702.)

# FOR OUR WORKERS IN MISSOURI

### A Visit to Columbia.

The Editor of this paper enjoyed a brief visit to Columbia, Mo., last week in attendance upon the annual meetings of the boards of trustees of the Missouri Bible College and of Christian College. We are glad to report both these institutions in a prosperous and hopeful condition. The Bible College has had the best year in its history, financially and otherwise. The new building, Lowry Hall, has been a great help to the work in many ways. Dean Lhamon and Prof. Sharpe are hopeful for the future of the institution, and believe that the university authorities will grant the necessary credits on their required courses for studies carried on in the Bible College. If this is done a new future will open for the institution. The trustees voted to increase the endowment to $100,000 by the time of our centennial in 1909, and the college has enlisted in the centennial campaign for that purpose.

The gift of $25,000 by Mr. Carnegie for the new academic hall of Christian College, is stirring up the friends of that institution to raise an endowment of $25,000 as a condition of making good that gift. The college has had a very prosperous year, and graduated a class of 17 young women. It has a bright future before it. The commencement address by George H. Combs, Kansas City, was greatly appreciated by the large audience which heard it.

* *

### C. W. B. M in Missouri.

Are you planning to be in Hannibal for the state convention? You can not afford not to be there. You are needed, and your auxiliary work at home needs very much all you can gain and take back to it from this gathering. The committee has placed at our disposal one of the nicest rooms in the church, where we may meet each other and where we may see what other auxiliaries are using as a means to growth. We ask every auxiliary that has a printed calendar or program for the year to send at least one copy for display. If any have pictures, maps or anything that will be suggestive of help to other workers, please lend these. Mark your name and address on anything you lend, that it may be returned to its owner. Send all articles for this room to Mrs. T. B. Arnold, 913 Church street, Hannibal, Mo. Send at once, please. Mrs. L. G. Bantz.

* *

### Missouri Prohibition Convention.

A call has been issued by the Prohibition State Executive Committee for a convention to be held at Cameron on Thursday, June 14, at 10 a. m., for the purpose of nominating a state ticket, electing a new state central committee, adopting a platform, and transacting such other business as may come before the convention. For the first time in its history the convention is to meet in a Christian church. We are informed that the program is going to be an excellent one. Among those to be present is the Hon. Homer L. Castle, of Pennsylvania, who was the leading factor in exposing the corruption existing in the treasury department of the state in the last campaign which led to the overthrow of the Quay regime. The Hon. W. G. Wolfenbarger, of Nebraska, another bright man of the nation, will also be on the program, together with Prof. H. D. Patton, ex-state chairman of Pennsylvania, and National Chairman Charles R. Jones.

All persons known to be Prohibitionists, or who shall declare their intention of supporting the Prohibition party in the future, will be entitled to seats in the convention, but it is desired that the counties and representative districts elect delegates wherever possible.

A rally and mass meeting will be held on Wednesday evening preceding the convention proper. A rate of one fare plus 50 cents has been made for the round trip. Charles E. Stokes is the state chairman, and E. E. McClelland is the secretary, and the headquarters are at 1123 East Twelfth street, Kansas City, Mo.

* *

### To the Bible School Workers.

For the State Bible School Convention at Hannibal I am to conduct a round-table. The theme announced is "The Up-to-Date Bible School." The theme will be changed to "The Successful Bible School." This is not to be a set address, but a drawing out of the best thought of the convention. I want all Bible school workers to come prepared to answer some of the following questions in brief, telling sentences. We want this session to be like a rapid-fire gun. We want 1,300 shots to the minute, and every shot to hit the mark. Study these questions and come prepared to answer:

1. What departments should the successful Bible school have? 2. How many superintendents? 3. What are the negative and positive qualifications of a good superintendent? 4. How many teachers? 5. What are the qualifications of a good teacher? 6. What constitutes lesson preparation? 7. What is successful teaching? 8. What duties should the pastor have in the school? 9. What members of the church should be members of the Bible school? 10. What exercises and time should be given to opening and closing of the school? 11. What is the value of a teacher's meeting? 12. What is the object of the Bible school? 13. What are some of the secrets of Bible school success? 14. What helps are necessary to successful Bible school work?

After looking over these questions, if you think of others that are not fairly included in some of these, write me at once and I will try to include them in the revised list which will be before the convention. When I accepted this place on the program I was allowed 45 minutes for the service. A recent notice from the state secretary informs me that I am to be limited to 30 minutes. If I were to make the whole speech this would be time enough; but it will not be time enough for round-table work, and I hope the program committee will yet find a way to give us the time at first allowed.

F. N. Calvin.
*2800 St. Vincent Ave., St. Louis, Mo.*

* *

### To Missouri Endeavorers.

I am sure you want your society adequately reported at our next state convention, and I am sure you would give me all the help within your power.

Money.—The superintendent receives no salary, but his expenses in gathering statistics and helping the societies are considerable. It takes quite a little sum to carry on our work as it should be conducted. Have you sent an offering from your society yet? If not, do not neglect it a day longer. Send what you can to the superintendent. We need money very much right now.

Report Card.—Do not neglect this. My reports must be made up from these cards.

Banner.—A $5 banner will be awarded at the Hannibal convention to the society having made the greatest actual increase during the year. The conditions are as follows: 1. Having made greatest actual increase from and including first Sunday in June, 1905, to and including first Sunday in June, 1906. 2. Having made an offering to the expense fund of the state superintendent during the year. 3. Having a delegate at the Hannibal convention during all the Endeavor days, viz.: June 16, 17, 18. 4. And having sent in your report during the week immediately following the first Sunday in June, 1906. That is, the report of your increase. Send report to the superintendent. Associate members count as well as active.

Roll of Honor.—Every society having made increase in membership, and having made offerings to the superintendent's expense fund, and to Home and Foreign Missions, and reporting same to the state superintendent not later than the week immediately following the first Sunday in June, will be placed on the Roll of Honor. This roll will be read at Hannibal.

Hannibal Convention.—A great program has been prepared. In addition to our regular program we have three conferences on the side. A rate of one fare for the roundtrip plus 50 cents has been made. Don't miss it. Some societies have pledged to send 50 delegates. Stir out now.

H. A. Denton, State Supt.

**Christian Endeavor Literature**

**The Y. P. S. C. E. at Work.** By Frank R. Stutzman. This pamphlet contains instructions in full to the various committees of the C. E. Societies, giving the practical experience of the author as an active worker and pastor. 26 pages.......... $ .10

**The Juvenile Revival;** or, The Philosophy of the Christian Endeavor Movement. By Thomas Chalmers, with introduction by Francis E. Clark. This work begins with the soil in which the Christian Endeavor Society has been planted and follows its development step by step—The Soil, The Season, The Seed, The Blade, The Ear, The Full Corn. 125 pages, vermilion edge.......... $ .60

**Ways of Working.** By Oreon E. Scott. A hand-book of suggestions for wide-awake Endeavorers. It contains suggestions and instructions to each of the following committees: The Lookout, the Prayer-Meeting, the Social, the Sunday-school, the Good Literature, the Calling, the Flower, and outlines the most effective work for each of these committees. Its author writes from actual experience. It should be placed in the hands of each member of the various committees of the C. E. Societies. 38 pages.......... $ .10

**The Junior Instructor.** An aid in the Junior work of the Y. P. S. C. E., by Mrs. E. H. Slocum. This booklet is prepared especially for those desiring to form Junior Christian Endeavor Societies, and in answer to many friends of the movement. Pamphlet, 36 pages.......... $ .10

**The Helping Hand.** By W. W. Dowling. A Manual of Instruction for the Y. P. S. C. E., that great movement that is putting new life into our Churches by interesting the young, causing them to flock to the Lord's house "as doves to the windows," and encouraging them earnestly in the Lord's work. The following is a summary of its contents: *1. The Y. P. S. C. E. Movement. 2. The Y. P. S. C. E. Organism. 3. The Y. P. S. C. E. Meetings. 4. The Y. P. S. C. E. Fraternity. 5. The Y. P. S. C. E. Requisites. 6. The Y. P. S. C. E. Formulæ.* Flexible cloth, per copy, $ .25; per dozen, $2.40.

**The Young People's Prayer-Meeting and Its Improvement.** By Cal. Ogburn. This book is the offspring of experience and observation, setting forth how to make the Young People's Prayer-meetings most interesting and profitable. It has been written not for the young people of the past, but for those of the present and future—not for the experienced, but for the inexperienced, "and now, little book, may God bless your mission of usefulness to the young men and the young women, to the boys and the girls who have pledged themselves to be loyal to *Christ and the Church*." Cloth, vermilion edge.......... $ .75

**CHRISTIAN PUBLISHING CO., St. Louis, Mo.**

# FEDERATION ❧ A Symposium

## Some Questions on Federation.

**The following questions were sent out by the Editors to a number of brethren, and we continue in this issue the publication of their replies.**

*1. Defining church federation as an agreed-upon method of co-operation in those things which the co-operating churches hold in common, and in which each co-operating Christian body has full freedom to be true to its convictions of truth and duty, are we not, as advocates of Christian union, logically committed to the federation movement as the next practicable step in the direction of the fulfillment of Christ's prayer for the unity of his disciples, and as a practical manifestation of the degree of unity which already exists?*

*2. Do you approve of the Basis of Federation submitted to the evangelical churches of America for their approval, by the late Inter-Church Conference in New York City, as presenting a practicable plan for such co-operation?*

### By F. M. Green.

I have considered the two questions presented by The Christian-Evangelist in regard to the matter of "federation" with certain religious bodies which have been marked "special" in the calendar of Christian forces, and have examined with care the contents of the magazine of explosives sealed by the Inter-Church Conference lately held in New York City. I have handled the contents gingerly for fear I might be exploded if I were not unusually careful. So far I have not been able to find anything that, in my judgment, was sinful, deceptive or controvertible, but rather a genuine effort on the part of good people with differences, to find some way to minify differences and magnify unities, so that the Word might have free course and our creed be glorified in the earth.

There are a heap of bad things I wish were not in myself, or in anybody else, but with this confession I will not do violence to my convictions if I answer "yes" to each of the two questions submitted by The Christian-Evangelist.

*Akron, O.*

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### By William Oeschger.

It was my privilege to attend the Southern Illinois Christian Ministerial Institute, held at Albion on May 8, 9 and 10. The Institute proved to be a very great success. The discussions were, as a rule, very helpful. The crowning feature was the address by J. H. Garrison on "The Present Phase of the Christian Union Problem." It was one of the greatest addresses that it has ever been my lot to hear. Its spirit and force of logic were simply irresistible. A great prophet was speaking from the mount of vision the mighty things of God. The impression that it made upon me I shall carry with me as long as life shall last.

I have carefully read both sides of this federation question, **pro and con, and** after careful consideration, I want to say that I am heart and soul with the Editor of The Christian-Evangelist in his earnest crusade for Church Federation. As it appears to me, we have nothing to lose and everything to gain. Not to be found in line with this great movement for unity would make us appear to others that we are not sincere in our plea for the union of God's people. The present time is a crisis in which a test of our sincerity for our plea for union is being made. To me it appears that to refuse to federate would be to find ourselves weighed in the balances and found wanting.

There is one thing that has shown itself in the course of controversy that I wish to offer an earnest protest against. It is that men should insist upon our missionary secretaries declaring themselves on this matter of federation—not only asking for their views, but intimidating them by informing them that if they, the secretaries, espouse the cause of federation they need no longer look for any more missionary offerings from them and the churches they can influence. Such a course, in the mind of the writer, is simply vicious. It is the rule or ruin policy. For my part, the various secretaries of our different missionary organizations may be pronounced antagonists of church federation; that is their right, just as it is my right to favor it; but I shall never allow that to deter me in raising and sending in just as large an offering to our missionary boards as I can get. Any other course is worthy of censure.

Since there are those who are bitterly opposed to taking up this question in our general missionary conventions, I suggest, in order not to embarrass our missionary secretaries, by insisting that it be given a hearing, that a special meeting be called of all those that are in favor of church federation. Let the meeting be called in some central part of the country. St. Louis, Chicago or Indianapolis would all be very good places in which to hold such a meeting. It might be that it could be held at Buffalo just before or right after our general missionary convention this fall. At such a meeting an organization could be perfected whose end and aim it would be to co-operate with those of other church communions in the matter of church federation. To me it seems that the Editor of The Christian-Evangelist should call such a meeting. There are a great number of us that are heart and hand with Brother Garrison in this stand he is taking for church federation. We do not care, however, to wrangle with those who are opposed to it. In a meeting called of those who are in favor of federation we could perfect an organization which could at once proceed to do constructive work along this line.

*First Christian Church, Vincennes, Ind.*

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### By J. F. Berry.

I have been preaching in the Christian Church 45 years and have been a free man in Christ for 55. I read "The Christian Standard," "The Christian Century" and The Christian-Evangelist and speak freely and intelligently. I thank God for the Wesleys and their adherents, who for a century have proclaimed in word, in song and in a life burning with zeal, free salvation to all; and so potent has been their work that multitudes of their religious neighbors, forgetting their Calvinism, have heartily joined in their blessed proclamation.

I also thank the Lord for the Presbyterians who, brought up in the fear and admonition of the Lord the Campbells and Stone, enabling them by their deep research of the Bible, fervent zeal for the truth and keen insight into the religious world about them, to raise the cry "back to Christ!" And, praise the Lord, that by the direction of these godly men, we have been brought to Jesus and his apostles. And by their inspired lessons we have learned to accept no name but Christians; no rule of life but the Bible, and no creed but the Christ.

And now for two generations, bearing the infallible name Christian, guided by the unerring rule of life, the Bible, and trusting in the unchangeable creed, the Christ, we have been preaching in word, in song and in a life, simple yet earnest, the whole counsel of God, until myriads of our religious neighbors have taken up our watchword, "Back to Christ!" and his inspired apostles. Shall we refuse them a seat with us at our Master's feet? God forbid! I, for one, hail with joy this divine impulse and will gladly exchange thoughts with them under our common Master, hoping in the near future we may all come to the unity of the faith.

*Dexter, Mo.*

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### Cover Them Over.

Cover the hearts that have beaten so high,
Beaten with hopes that were born but to die;
Hearts that have burned in the heat of the fray,
Hearts that have yearned for the homes far away.
Hearts that beat high in the charge's loud tramp,
Hearts that low fell in the prison's foul damp.
Once they were swelling with courage and will,
Now they are lying pulseless and still;
Once they were glowing with friendship and love,
Now the great souls have gone soaring above,
Bravely their blood to the nation they gave,
Then in earth's bosom they found them a grave.
Cover them over—yes, cover them over—
Parent, and husband, and brother, and lover:
Shrine in your hearts these dead heroes of ours,
And cover them over with beautiful flowers.

—*Will Carleton.*

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### Clerical Types—The Itinerant.

"My year's work closes with the H——— Church December 31. Will be open to a call at that time. A Kentucky field would suit me better Address, A. B., H———, W. Va."

Is that ring familiar? We have observed the same little essay, bearing the same signature, appearing annually for the past six years.

Why "My *year's* work"? Why can it not be written "my five, ten, twenty years' work"? Why does the earth in her circuit about the sun whirl this good brother out of the pastorate with every revolution? Why this ministerial vagrancy? Why this heavenly hoboing? Why are the West Virginia hills enticing this year, repelling next? Why is Kentucky bluegrass so bewitching today, and Georgia watermelons tomorrow? Is it the climate which changes? Is it the wife's health which gives way? Is it a famine in the land? Is it a pestilence that wasteth at noonday? Is it a lion in the way? Is it a mole hill assuming mountainous proportions? Is it the head of Diotrephes projecting? Is it a contraction of the currency?

Is it an awakening by sounds at the bottom of the sermon keg? Is it an arctic current coming up the church aisles? Is it a study of pew-making while the harangue is being handed out in space? Or, is it the mirage of a magic city, green fields, pleasant pastures, still waters?

Why this alarming ministerial moving, this pastoral peregrinating, this circulation of clergymen, this skedaddling of sky-pilots? R. E. Elmore.

*Tazewell, Va.*

# Our Budget

—The review of Brother's Haley's paper on Union between Baptists and Disciples, by Dr. H. F. Colby, which we print this week, completes the four principal addresses delivered at the Indianapolis Congress on the relation between Baptists and Disciples. No other journal, so far as we have observed, has published all these articles entire. It seemed to us that the importance of the subject and the ability of the speakers justified this course. The voluntary discussion following Dr. Colby's paper pointed out a number of things that, in the judgment of the speakers, needed correction, but our readers will be able to supply these criticisms without our mentioning them. President Mullins closed the discussion in a speech admirable for its spirit and breadth.

—Children's Day next Lord's day.

—The children contributed over $61,000 last year; let us make it $75,000 this year, at least.

—Keep in mind the Missouri Convention, Hannibal, June 15-20. A great convention is anticipated.

—Churches should pay up all debts, and the brethren should help Brother Abbott finish his permanent fund of $20,000 before the convention. See to this at once.

—If any reader of THE CHRISTIAN-EVANGELIST will dispose of the complete copy of the Campbell-Rice Debate at a reasonable price we will be glad to hear from him.

—Nothing is more misleading than the use of names. If a man wants to perpetuate a string of falsehoods and slanders against one or more of his brethren, and can find a religious journal (?) with a low enough ethical standard to admit his vileness into its columns, he is likely to sign it, "Veritas," as if that name could conceal the identity of its cowardly and dastardly author.

—The state conventions and college commencements are all important to the successful on-going of our Cause.

—A brother editor remarks: "The Disciples of Christ are ahead of the rest of us in discussing the subject of church federation." Of course; they are generally ahead in the discussion of any question relating to Christian union, and will have finished this subject and taken up some other before some of our more slow-going religious neighbors tackle it. They will have the benefit of our discussion, however, which will be instructive both in the way of example and warning.

—J. D. Lawrence, Living Link Evangelist, supported by the Christian Publishing Company, is now available for meetings anywhere he may be called. Weak churches unable to contribute to the expenses of a meeting will be given preference.

—J. W. Brown will continue by unanimous request in the ministry at Moline, Kansas.

—L. L. Carpenter will dedicate the new building at Collierville, Tenn., June 10.

—Drake University is making big preparations for its twenty-fifth anniversary June 5-11.

J. W. Lowber, of Austin, Tex., has been giving a series of chapel addresses at the State University on "Education and Character."

—H. Brown has recently come from New York to take up the work at Rockwell City, Ia. His son, J. I. Brown, is pastor at Sac City.

—H. S. Gilliam has completed his work at Hastings, Neb., and gone to Oklahoma City to take charge of the Bible school work of Oklahoma.

—"Every member here needs your paper," writes one sister who is going to make a house-to-house canvass of the church members in her town.

—O. M. Thomason, late of the Indian Territory, has located at Davenport, Wash. "A fine people here, and they are as sociable as Texas people," he writes.

—The meeting of the ministers of St. Louis and district to confer on the subject of the evangelistic campaign has been postponed until after the Hannibal convention.

—A. O. Swartwood desires to make a correction in reference to the South Dakota convention, which is to meet at Carthage, June 21-24 instead of at Brookings.

—Representatives of the various white churches of Jacksonville, Fla., have been giving a series of lectures before the colored students of the Waters Collegiate School of that city.

—C. C. Morrison has been asked unanimously by the board of the First Christian Church, Springfield, Ill., to reconsider his resignation, and it is stated that he will remain in Springfield.

—Bro. M. M. Davis paid THE CHRISTIAN-EVANGELIST a brief visit as he passed through St. Louis en route for Lexington, Ky., where he was to preach the baccalaureate last Lord's day for the Campbell Hagerman College.

—The "Martin family" began a meeting at Marion, Ky., on Sunday, with J. Shelby Rowe. They were in attendance at the southwest Kentucky convention, where Richard Martin spoke and Edna Faye Martin sang.

—The preachers of East Washington have just assembled at Spokane to organize for the convention and coming meeting. The Sunday-school convention of East Washington and North Idaho has just met also.

—The brethren at Hazelwood, Ind., are struggling to build a meeting-house and will appreciate any outside help. Communication may be had with J. G. Wilson or Emmet Craven, or the minister, Anson B. McDonald.

—"The Barbarian," edited by a Christian preacher, E. E. Crawford, and a Jewish rabbi, at Albuquerque, N. M., is the latest venture in the field of journalism. It is bright and breezy, like the great Southwest. See advertisement elsewhere.

—THE CHRISTIAN-EVANGELIST is in receipt of an invitation to the marriage of Artie Beatrice, daughter of Brother and Sister F. N. Calvin, of the Compton Heights Christian Church, St. Louis, to Dr. Arthur J. Clay, Tuesday, June 5. Our best wishes and congratulations go with the young couple.

—THE CHRISTIAN-EVANGELIST staff enjoyed the pleasure of a call from J. T. and Dudley Eshelman, of Tacoma, Wash. These brothers are now in business, and we note that the former is on the program of the coming state convention to represent the Business Men's Association.

—Thomas C. Clark, who is a frequent contributor to THE CHRISTIAN-EVANGELIST, writes us that he has a plan by which Junior and Senior Endeavor Societies and Sunday-schools may make from ten to twenty-five dollars. Brother Clarke's address is Bloomington, Ind.

—The Eighth District Convention of Nebraska, held at Bartley, was a success in every way. A Ministerial Association was organized, with W. E. Rambo, of Alma, as president, and R. A. Mills, of Bartley, as secretary. Next year the convention will meet at Arapahoe.

That Tired Feeling

That comes to you every spring is a sign that your blood is wanting in vitality, just as pimples and other eruptions are signs that your blood is impure.

One of the great facts of experience and observation is that Hood's Sarsaparilla always removes That Tired Feeling, gives new life, new courage, strength and animation; cleanses the blood, clears the complexion, builds up the whole system.

This is one of the reasons why Hood's Sarsaparilla is the Best Spring Medicine.

Accept no substitute for

**Hood's Sarsaparilla**

Insist on having Hood's. Get it today.
In liquid or tablet form. 100 Doses $1.

—J. M. Monroe, corresponding secretary of Oklahoma, has recently dedicated the following seven churches: Carmen, Spencer, Cement, Kendrick, Texola, Aydelotte and Niles. At each place the amount of indebtedness was raised on dedication day, and in every instance but one far exceeded.

—We regret to learn that Bruce Brown, of Mansfield, Ohio, was called to Rose Hill, Ia., May 19, by the death of his mother. She was 71 years of age and had been a member of the Christian Church for 50 years. THE CHRISTIAN-EVANGELIST extends its sympathies to Brother Brown.

—The Northwestern Ohio Ministerial Association will meet in the Central Church, Toledo, June 4. In the morning Brother Gunkle will talk concerning his boys. In the afternoon J. O. Shelburne will speak on the simultaneous campaign. W. H. Willison is president and E. K. Van Winkle secretary.

—D. W. Moore, late of Springfield, Mo., has accepted the pastorate of the Central Christian Church at Pueblo, Colo., which J. H. Mohorter resigned in order to devote himself to the work of the Benevolent Association. Brother Moore enters upon his new field of work June 1. "The ties that bind are hard to sever," he writes us.

—G. F. Bradford, pastor of our church at Eureka, Kan., was greatly surprised to receive the nomination for Congress at the hands of the Prohibition party in the fourth congressional district. He will make an active campaign as far as this is possible without interfering with his church work.

—F. G. Tyrrell has decided to settle in Los Angeles, Cal., and enter upon the practice of law. Brother Tyrrell formerly practiced law in Missouri before he took up the work of the ministry. He will no doubt continue to preach as occasion may offer. He has just been visiting at Harrisonville, Mo., where William Pearn has been preaching during the past six months. Brother Tyrrell reports the membership of 225 as united and harmonious and says the pastor is known and liked by every one.

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**Rapid Method Bible Study**

at our "Summer Normal Term," or by correspondence. Term opens June 11. Let us send you announcements. Write Pres. Chas. J. Burton, Christian College, Oskaloosa, Iowa.

—The Editors of The Christian-Evangelist extend their congratulations to Commodore Wesley Cauble on the occasion of his marriage June 6 to Miss Mary Emma Hawley, daughter of Mr. and Mrs. David M. Hawley, Huntington, Ind. Brother Cauble is pastor of our church at Greencastle, and is doing an excellent work there.

—The Brooks Brothers made the opportunity of the evangelistic services conducted at Paris, Mo., by W. T. and Arthur Brooks, the occasion of a family reunion at their old home place north of that town. Mrs. M. K. Brooks, of Columbia, Mo., and her sons, Creighton and Clyde, joined the other boys and spent a delightful day locating the familiar places of their youth.

—We are glad to hear that William Woods College has closed its present year's work with the greatest success in its history. Dr. Woods has bought six acres of ground north of the present campus and agreed to wipe out all the deficit. President Jones is authorized to go ahead with the construction of the chapel to which we referred in a recent issue of The Christian-Evangelist.

—Commencement exercises of the Christian Temple, Baltimore, Md., will begin on the third Lord's day in June, and the baccalaureate sermon will be delivered by W. S. Hoye, of Beaver Creek. The exercises will close on Thursday evening with an address to the graduates by Dr. John Y. Dobbins, of Baltimore. Peter Ainslie is doing a fine work along educational as well as ministerial lines.

—The Western Washington Convention program has been issued, and the convention at Seattle June 11-15 promises to be an interesting one. Dean Sanderson will open the proceedings with an evening address on Monday. The whole of the next day is given to the C. W. B. M., the following two days being devoted to the convention proper. A. L. Chapman, F. Waldon, R. E. Dunlap, J. T. Eshelman, R. H. Ellett, A. C. Vail, W. F. Cowden, M. L. Rose and W. A. Moore are among the speakers.

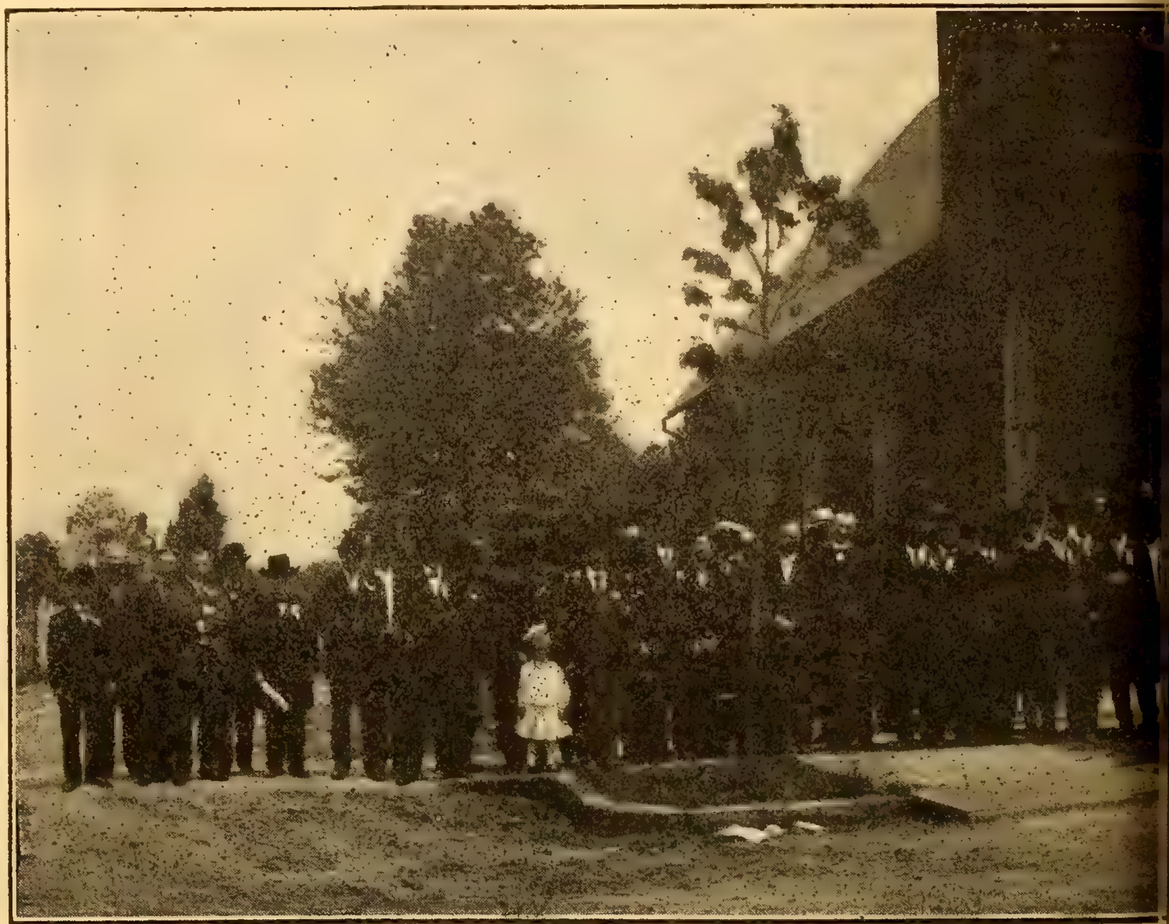
—We regret a number of errors that crept into recent issues. In the poem on our front page, May 17, the second line of the second stanza, the word "surprise" should have been "sunrise." In last week's issue Brother Power was made to say Stambone which should, of course, have been Stamboul. Instead of the city being composed of Turks, Greeks, Americans Jews, as our types stated, the word "Americans" should have been "Armenians."

—G. W. Thompson, late of Kirksville, Mo., paid a pleasant call to The Christian-Evangelist office on his way to enter upon the pastorate of the Richmond Street Church, Cincinnati, O. Brother Thompson has been doing some good evangelistic work, and will, we trust, have the cordial support of the entire membership of the church which he starts out to lead and which has the problems before it of the down town church in a large city. It is only in union that there can be success in such a field.

—J. M. Berry, Magazine, Ark., is desirous of finding a capable young man to do evangelistic work of the pioneer kind in Western Arkansas. This is a part of the country rapidly filling with a good class of people; towns are springing up in many portions throughout that portion of the state; good public schools are being established, and in addition not a few excellent academies and colleges. The whole section is awakening to a realization of its possibilities. Capable men are invited to correspond with Brother Berry.

—We are permitted to announce the marriage on June 28, at Sedalia, Mo., of Miss Marion Elvira Jones, of that city, to J. B. Hunley, pastor of the Christian Church, Canon City, Colo. The Christian-Evangelist extends, in advance, its hearty congratulations to both parties and its best wishes for their mutual happiness and usefulness in the Master's service. Brother Hunley is a young minister of splendid attainments, and Miss Jones is a musician and singer of renown, having won two medals and a special certificate from the Royal Academy of London, and having been elected an associate member of that institution.

—T. J. Ashton, writing of the California state Sunday-school convention, says the attendance was large and the meeting very interesting. It was brought out that up to the present time more than 100 have enrolled for the international convention, to be held in Rome in 1907. Our own Bro. C. C. Chapman gave a practical address on "The Sunday-school as a Business Enterprise" and recommended that every school have a specially trained superintendent, employed on a salary, to devote his entire time to it. He stated that the blood of the Pilgrim Fathers is running very thin in the rising generation and giant efforts must be made for good citizenship.



—Our church at Meridian, Miss., has just passed its twelfth milestone. Its present membership is about 150. W. M. Baker, who is in his third year as pastor, is very much beloved, and under him all the departments of the church are in a harmonious and growing condition. Brother Baker has just left to hold a meeting at Bessemer, Ala. R. H. Crossfield, of Owensboro, Ky., assisted by J. E. Hawes, of Ada, Ohio, as singer, is to hold a meeting for the church in November. Bro. S. K. Cozine writes us that as a people we have been much misunderstood at Meridian, but that a change of sentiment is coming. Owing to the growth of the business section of the city our brethren have purchased a fine location in anticipation of selling their present property at a good price and removing to a better location for church purposes in the near future.

—C. W. Zaring, Jacksonville, Fla., writes: "On account of the fire that swept Jacksonville on May 3, 1901, the First Church knows how to sympathize with our brethren in California, and realizes the assistance that they need at this time. At the regular meeting of our official board last Sunday it was unanimously voted that the First Church should set aside the second Sunday in June to make an offering to help rebuild the California church, and I was requested to present this matter to the American Christian Missionary Society." Our readers have already seen the appeal of the missionary society in behalf of San Francisco and the brethren on the coast who suffered from the recent disaster. It will be well if many churches should follow the example of the church at Jacksonville, which has just risen out of its ashes, and send assistance to our home board for the brethren on the coast.

—We are glad to know that our church building at Santa Rosa, Cal., which we understood had been completely destroyed, has been damaged only to the extent of about $2,000. It is a $16,000 building. While the condition of affairs, so far as the church building is concerned, is better than we have been led to believe, a great many of the members, and especially those who are best able to pay, have been the heaviest losers through the earthquake and fire, so that help will be needed for Santa Rosa, as well as for San Francisco. We believe that the American Christian Missionary Society, which is handling a relief fund, will note this fact and will give some help; but if any of our readers wish to send direct to Santa Rosa, we may state that the secretary of our church there is A. C. McMeans, Third street, Santa Rosa, Cal., who will be glad to acknowledge any assistance. The entire business portion of the city was completely wiped out and a large part of the residence section was wrecked also.

—A gentleman connected with some other religious body, we presume, writes: "While stopping for a while with some of the people of your church in this place I have read some copies of your paper, and have been happily surprised to find a Christian editor of your prominence expressing views on the value of unity in the activity of the Christian world that have for years impressed me as being the only ground supported by the spirit of the entire Bible, and especially the purpose of the Christ as expressed by the New Testament and his influence on Christian history." This was not intended as a rebuke, but it is, nevertheless. That one of another religious body should be "happily surprised" to find a Christian editor and a Christian journal connected with a movement whose specialty is the advocacy of Christian union, really advocating such a plea, should remind us that we are not letting our light shine with that brilliancy that ought to characterize the advocates of such a cause at such a time.

—The question of Christian union in the light of a friendly approach to our brethren on the part of the Baptists of Ontario and Quebec will come up at the June convention at Owen Sound. A fraternal delegation from the Baptists was recently received by our board of Ontario missions and a preliminary committee appointed that may have something definite to report later.

—M. S. Johnson gives a very fine testimonial of the work of Roger H Fife in his meeting at Litchfield, Ill., where the membership of the church was increased 50 per cent during the meeting, and every department of the work quickened and enlarged. The building enterprise was launched on the last day and money pledged to carry it to completion, while all expenses of the meeting were paid without any difficulty, and a cash balance left in the treasury. Brother Fife's methods are entirely free from sensationalism.

e of the delegates at the Ohio Convention. [illegible]

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### Help "The Pacific Christian."

The great disaster in San Francisco completely destroyed "The Pacific Christian" office. The paper was having a hard struggle to exist before this calamity came. Help is much needed to revive it and put it on its feet. A little help from their more fortunate brethren in the East would lift a great burden from those who have charge of the Pacific coast paper and greatly benefit the cause in that region. While helping churches and other agencies in that stricken city, why not help this brave little paper that at great sacrifice has stood at its post of duty so faithfully? What is done should be done at once. Send all contributions to G. K. Berry, 164 East Thirty-third street, Portland, Ore., as matters are still in an unsettled condition in San Francisco.

If the preachers in the East wish to read the coast news and also help a worthy cause, they can send their subscriptions to the above address. The price to preachers is $1 per year.

* * *

### The New Secretary of the Benevolent Association.

J. H. Mohorter, late pastor of the Central Christian Church, of Pueblo, Colo., who has been chosen successor to George L. Snively as general secretary of our Benevolent Association, arrived in St. Louis about May 1, and has entered upon his work. He brought with him to this city his aged mother, who has been in feeble health for a long time. Last week she departed this life. Brief funeral services were conducted by J. M. Philputt, pastor of the Union Avenue Christian Church, and the body will be placed in a vault in a cemetery in this city to await removal to the family burying ground in Delaware. It has not been long since Brother Mohorter lost his wife, who had been an invalid for several years. He has the sympathy, we are sure, of the entire brotherhood in these bereavements.

We are in receipt of an official statement from the members of the official board of the Central Christian Church at Pueblo certifying to the high esteem in which Brother Mohorter was held by that church and the community, and to the great service which he rendered to the cause in Colorado during his pastorate. After mentioning the large number of additions to the church, the statement adds that "above all activities he has impressed on the memory of his congregation a zeal for Christ that will count more for the cause in the years to come than mere membership added during his pastorate. He has been active in all good works and public charities outside of his duties as pastor. He has been in close touch with the business and everyday world. He has raised high the standing of our congregation in the community, and has roused the spirit to aid everything that makes for righteousness. He has gained the confidence and esteem of all other religious denominations." The statement commends him to all Christian people, and regrets the necessity of giving him up "to the wider field of usefulness in God's work."

It is with no little pleasure that we welcome Brother Mohorter to St. Louis and to his great work in the field of Christian benevolence. We believe, with him, that it has mighty possibilities for the cause we plead as well as for the general human welfare.

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### To Establish a Church in New Hampshire.

| | |
|---|---|
| Already acknowledged | $107.10 |
| A. and A. R. Teachout | 50.00 |
| F. E. Udell | 25.00 |
| T. W. Phillips | 25.00 |
| Total | $207.10 |

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### Bethany College Commencement.

The annual commencement exercises of Bethany College begin Sunday, June 10, with the baccalaureate sermon by Rev. A. P. Atkins, of Richmond, Va. On Monday, June 11, the last chapel service will be held, at which the final words of the president and members of the faculty and visitors will be given. In the evening at 8 o'clock the annual contest between the American and Neotrophian Literary Societies will be held. The annual meeting of the board of trustees will be held on Tuesday, June 12, at 2:30 p. m., and on the evening of the same day. President and Mrs. Cramblet will give a reception to the students, trustees and visitors at their residence, Pendleton Heights. The class day exercises will be held on Wednesday, June 13, at 2:30 p. m., and the exhibition of the music department at 8 p. m. of the same day. The regular graduating exercises will be held on the campus, June 14, beginning at 9:30 a. m. The alumni reunion will be held in the afternoon and the anniversary of the Adelphian Literary Society on the evening of the same day.

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### Christian University.

Commencement exercises are June 3-7. The main address this year will be by George L. Snively, of St. Louis, and J. H. O. Smith, of Indiana. Ray Lessig, minister at Bowen, Ill., will receive his B. D., while G. H. Barrett, who has lately been called to the work at Boonville, Mo., will receive the A. B. and B. D. Both are very strong men. The summer school opens June 14 and continues six weeks. In each subject there will be recitations twice per day. Here is the opportunity to make up grades, prepare for teachers' certificates or pass a vacation in a profitable manner. Courses in Hebrew, New Testament Greek, German, French, Latin and history will be offered. If any one wishes to come our way let him write to the writer or Prof. F. L. Black, who will conduct the school.

Roll.. G. Sears.

# The Ohio Convention

The thirty-first volume of the history of the Ohio C. W. B. M. is closed. The gloriously climactic chapter was written at Uhrichsville May 21, 22. The Ohio women gave the best report of their religious conduct in their history. They had a *fine* convention. Their financial statement was very inspiring. These good women offered $21,827.12. Of this $18,831.10 went to No. 152 E. Market street, Indianapolis, $2,996.02 went to all the phases of the state work and for some special work. There are 227 auxiliaries with 5,676 members. Eleven new auxiliaries were organized. The financial gain was about $4,270. There are 134 Junior organizations with 3,134 members and they raised $1,946.03. The speech-making was of a very high order. To say that W. M. Forest made the Monday night address is sufficient comment on its worth.

Miss Mary Graybeil spoke with a true eloquence for India, where she has spent 24 years of her life. The president's address, by Mrs. M. J. Grable, was a powerful appeal. It ought to be read by every woman in Ohio. Mrs. Ida Harrison, of Lexington, Ky., told most forcibly of "The Debt to the Fathers," while C. C. Smith gave a very telling triangular address on the negro work. Mrs. Grable was reelected president, and Miss Lyons corresponding secretary.

The plan of work for the coming year contemplates: 1. To employ a field organizer and an office helper. 2. To send $25,000 to the national treasury. 3. To offer $2,500 for Ohio work. 4. To secure 2,500 subscribers to "The Tidings." 5. To bring the membership up to 6,000.

The Ohio Society began its session on Tuesday night. The report of the board was made by Secretary Bartlett. It showed $13,168.36 raised for Ohio missions. The offerings from the churches and individuals were nearly $11,000. The gain in receipts was about $1,000. The debt was reduced $950. Men employed 35. Days of service 6,263. Sermons 2,687. Additions 717. Thirty-two churches were assisted. The trust funds now reach nearly $55,000. The best sign in our Ohio work is the constantly growing offerings from the churches. The honor roll increases too. More churches reach their apportionment.

It is very hard to try even to give any report of the speech-making of such a convention. The president's address was unique. Judge Webber popularized himself last fall by openly revolting against Governor Herrick. The politicians are now trying to defeat him in his re-election for congress. His speech was on the history of reform and reformer. It struck a responsive chord, though not exactly missionary in character.

The Wednesday morning theme was Ohio missions.

The Ohio Society is now 54 years old, having been organized at Wooster in 1852. M. L. Buckley, of Collinwood, spoke on "The Record" of the past 54 years. "The Present Record" was told by A. F. Stahl, of Akron. "The Field" was discussed by one of the state missionaries, L. A. Warren, of Columbus. Clyde Darsie, of Bowling Green, in an intensely practical way, discussed "The Ability of the Churches" in occupying the open fields.

There are 24 county seats in Ohio where the Disciples have no church. The last address of the forenoon session was on "A Church in Every County Seat," by the stately Kentuckian, Thomas W. Pinkerton, pastor of the Kenton Church of Christ. Mr. Pinkerton is an Abraham Lincoln type of man and made a great speech.

Wednesday afternoon was given to an evangelistic conference. J. N. Scholes, of Lima, spoke thoughtfully of "The Content of the Evangelistic Sermon." E. J. Meacham, of Wilmington, spoke out of much experience and very suggestively on "How to Prepare the Local Church." R. W. Abberley and H. Newton Miller were absent. John E. Pounds gave an excellent ministerial relief talk. Wednesday night W. S. Priest spoke with great force on "Christian Endeavor and Missions." "Ohio, Our Own Strategic Ground," was the theme of a thoroughly prepared and faultlessly delivered address by J. R. Ewers, of Youngstown.

Thursday morning was given to business and Sunday-school interest. Welsheimer, of Canton; Allison, of Cleveland; Kerns, of Massillon; Hatcher, of Hamilton, and Miss Ewalt, state superintendent of primary work, spoke.

Thursday afternoon was given to centennial interests in addresses by Warren, Cramblet, McLean and Wright, in the interest that each represents. C. B. Sala spoke for the business men. The greatest treat of the convention was the four studies in the sermon on the mount, by President H. C. King, of Oberlin. President King is too well known to need any special praise. He is a very keen and thorough psychologist and his very careful and thorough analysis of the Beatitudes was interesting, helpful and faith-strengthening. How new and how wonderful is the teaching of our Lord in the hands of such a man as President King! If he ever comes to our convention again he will be accorded a hearty welcome. He made the final address on Thursday night on "The Spiritual Side of Christian Union." The writer had to leave before this address and can not give its thought.

## Things Quickly Told.

Dayton gets the next convention.

Secretary Bartlett took the picture printed elsewhere. Only a part of the convention was present.

H. Newton Miller will preside next year.

S. H. Bartlett was elected secretary for the eighth time, but served notice that this would be his last year. A committee consisting of Pinkerton, Wise, Lowe, Kleeberger and Pounds was appointed to find a new man and report at Dayton.

New faces among preachers were Roy L. Brown, Grant Waller and Brother Shellenberger.

George L. Snively was taking subscriptions for The Christian-Evangelist and selling a trunk full of books.

A. Linkletter, of West Virginia, and J. A. Joyce, secretary of Western Pennsylvania, came over to see how things were done.

While sitting under the spell of such addresses as were given and breathing the spirit of such a fellowship, how small and *mean* and abominable did much that has been in our religious press of late appear. Those who enjoyed the convention surely felt like saying, "What ails some of us?"

There was a strong sentiment against using the rostrum of our convention for advertising lyceum talent.

Mrs. Grable is an ideal presiding officer.

C. A. Freer reported for the local press.

The Methodist Protestant people furnished the chicken at 25 cents per eat. Some questioned the orthodoxy of the chicken.

The Endeavorers will support the new mission at Carey.

W. A. Roust has resigned at Mount Vernon and Owen Blackwell at New Vienna.

San Francisco

*Immediate Gifts of money are needed to inaugurate the work of re-establishing our cause in the stricken city. Buildings are destroyed or greatly injured, congregations are depleted and well-nigh beggared. The task of the hour is enormous. Help, to be effective, must be prompt and generous.*

*Send checks, drafts or money orders payable to*

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,
Y. M. C. A. BUILDING,
CINCINNATI, OHIO.

The attendance was not up to the standard. Only a little over 300 enrolled.

There was not a poor address given on the program.

If we could all live up to the ideals President King found in the Beatitudes most of us would not know ourselves soon.

A strong, thorough campaign will be pushed for paying the debt this year.

The address of Ewers ought to be printed and scattered all over Ohio.

Just about all the kickers staid at home.

"Anywhere, so it is forward," was the keynote.

A. McLean went from the convention to Hiram to dedicate the new church last Sunday.

Jessie Brown Pounds said: "If we could all stay just as good as we *feel* now while sitting here, how much we could do when we get home."

C. A. Freer.

* *

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# Oklahoma Ministerial Institute

The lectureship met in Blackwell, Okla., May 15, and lasted three days. The attendance was not large, compared with that of Missouri or Texas perhaps, but those present seemed greatly interested and I think attended all or nearly all the sessions of the lectureship. There was about as near unanimity throughout this entire course of lectures as I ever saw or heard of. However, there was a little divergence, as we shall see presently. Interest centered principally in President Zollars, of Texas, who gave several lectures, but I heard only two of them: 1. "How Men are Made"; 2. "Our Plea and Its Prospects."

It would be difficult to exaggerate the interest taken in these two lectures, as well as the one on "Christian Education," which I did not hear. In discussing the making of men, Brother Zollars urged the co-operation plan, and dwelt at some length on the ideal, showing that the ideal of the ancients was money and wealth. The Grecian ideal was art, beauty; the Roman, power, authority, law. God's ideal is not these, but goodness (see Ex. 33:18,19). The speaker dwelt at some length also on Wendell Philips' suggestion, "Put a great truth on two feet and start it across the continent and it will revolutionize it"; hence the power of example.

The fact that we were to have a discussion on federation on Thursday was, perhaps, one of the reasons why so much interest was manifested in the lecture on "Our Plea and Its Possibilities." However this may be, one thing is certain: we still have "a plea." Brother Zollars showed the pleas of Luther, Calvin, Wesley, and how they prepared the way for the plea of the Campbells and others. And further, how the Y. M. C. A., Y. P. S. C. E., the Sunday or Bible school movement and the great missionary operations were currents in the very direction of our plea. And some of us could see no logical halting place till we reach federation, while others would have dissented. Of course, Brother Zollars was too wise to intrude on this ground which was to be discussed in three papers the next day.

I have one suggestion to make to Brother Zollars and others on our indebtedness to others for "our plea," namely: the Baptists and the Congregationalists. To the first for showing whom to baptize and how, and to both for giving us personal and congregational liberty.

Thursday morning was spent discussing the subject of "Constitutional Prohibition." I heard but little of this, and so shall dismiss it in favor of federation. This was discussed by Isom Roberts, of Blackwell; O. L. Smith, of El Reno, and K. C. Ventrees, of Guthrie. Brother Roberts led, laying out the ground, and leaving the discussion to the other two. Brother Smith summarized "Our Position" under three heads: unity, loyalty, liberty. He attempted to show that we were and are a unit on these points and that they are compatible with federation, as defined in the preamble and by-laws of the New York convention. Brother Smith did this with ability, and in a splendid spirit, and I felt a little sorry "for the man who cometh after the king." But he came, he saw (or we did, or heard, rather), but whether he conquered would, I suppose, depend on the bias of the man who heard. Perhaps I ought to say that Brother Ventrees' paper was in no wise a reply to Brother Smith's. Each was written wholly independently of the other, and written on general principles and in admirable spirit. To me it seemed that these brethren were looking at the subject from very different standpoints, or discussing different subjects. It is hard for me to see how honest men could get so far apart in so short a time. Brother Ventree filed several objections to our entering the federation movement, but if I had the files of "The Christian Standard" and "The American Christian Review" and "Gospel Advocate" of about a generation ago I could answer every objection I have yet heard to federation in the language of Isaac Errett, when he was the target for objections on missionary Sunday-schools and Y. P. S. C. E. It seems a little peculiar to me that a man who spent his life largely in answering objections to providential movements within the pale of Christendom should have the product of his brain and hand so suddenly turned into the objector column. I do not remember all the objections to federation, but one was that federation was conceived and propagated in denominationalism for denominationalism. Another was that in any controversy submitted to a board of arbitration we would always be outnumbered and prejudices would insure judgment against us. I remember Brother Errett answered both these objections in the Bible school and Y. P. S. C. E. controversies.

A brother put an objection to me privately. Learning that I favored federation, he said: "Call your convention. Let's appoint delegates, clothe them with authority, create a federal head, and be a denomination right." To talk of creating a federal head among Congregationalists, Baptists or Disciples is like talking of monarchy in America with Theodore Roosevelt or William J. Bryan as the monarch.

H. W. Robertson.

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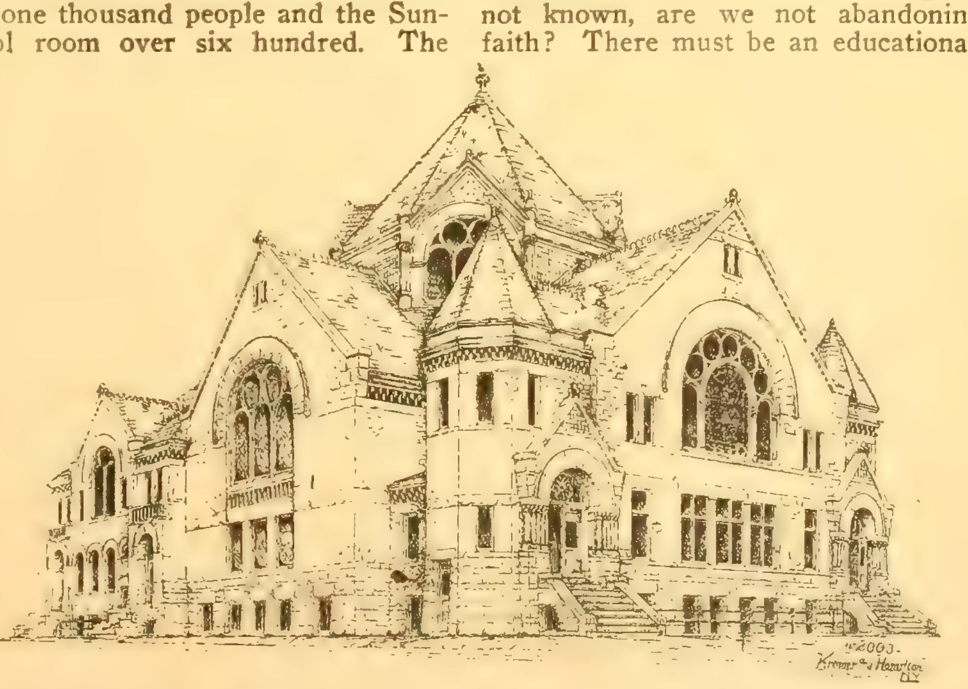
### A New Church for Cleveland.

The Euclid Avenue Christian Church, of Cleveland, O., the cornerstone of which has just been laid, and an illustration of which appears on this page, will, when completed, cost about one hundred thousand dollars. It is Romanesque in style of architecture and the main auditorium will seat one thousand people and the Sunday-school room over six hundred. The material with which the church is being built is green sandstone with a buff trimming, and the roof is to be tile. It is generally conceded that the building will be one of the neatest and most attractive in Cleveland. The congregation is one of the oldest in the city, having been organized in 1843. The greater part of the exercises took place in the old church structure which had been moved to another part of the lot during the progress of the work on the new building. J. H. Goldner is the minister, and Z. T. Sweeney made the principal address at the cornerstone laying.



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### Missouri Christian Education Society.

Three years ago a fund of $1,500 was raised at the Columbia convention for what is now known as the Missouri Christian Education Society. No further progress has been made in enlarging this fund. There has been collected all told $47.45. There remains to be collected $685. Loaned, $245.

This is wholly inadequate to do the work needed and should bring the blush to our cheeks. No special agent has gone forth to plead for this fund. Each member of the committee has had his own special field of labor. Hence an apparent neglect of this most vital issue. It is right to endow Bible colleges and amply equip them with professors and the best curricula, but if our students are too poor to pay their way the mission of this endowment is defeated. It is right to create an evangelistic endowment, but if there are no evangelists what good will the money do? Let Bible colleges be endowed. Let evangelistic funds flow like rivers, but when our young men are leaving the state because in eastern cities, and under other auspices there is money enough to meet all expenses, the time has come for us to create ample provision to supply these aspiring young ministers with board and clothing while they are prosecuting their studies. What we are now doing is not a drop in the ocean compared with what we should do.

Is our plea worth advocating? Shall we either abandon it or permit others to do so? When for want of proper encouragement we permit young men to be educated in schools where we are either ignored or not known, are we not abandoning our faith? There must be an educational fund established that will enable us to hold our own young men and to provide them with means to prosecute their studies within our amply endowed colleges. Then can we hope to use to the best advantage the evangelistic fund for which our own plea was by our consent waived at the Marshall convention. What will our preachers and congregations do?

J. B. Jones,
Chairman Evangelistic Committee.

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# NEWS FROM MANY FIELDS

## J. A. Lord at Bethany, Neb.

The Cotner University Church closed a 13 days' meeting with 59 added to the church—38 by confession and baptism and the rest by statement or from other religious bodies. J. A. Lord, of the "Christian-Standard." did the preaching. The meeting has strengthened the church in many ways. It was a great pleasure as well as a great profit to work with Brother Lord and listen to his simple, earnest and loving presentation of the Gospel plea.

It has been our privilege to have with us in our midsummer institute for Christian workers and our state meeting such men as C. A. Young, of the "Christian-Century"; J. B. Briney, of the "Christian Weekly"; G. P. Coler, of the Ann Arbor Bible chair; W. J. Lhamon, of the Missouri Bible College; Prof. Clinton Lockhart, and others. Last year J. H. O. Smith conducted evangelistic services during the state meeting with great profit. We are determined more and more to make use of the great teaching and evangelistic forces of our brotherhood, refusing any longer to confine ourselves to one meeting a year. We have been so blessed in this midyear effort that we will make it a settled policy. Brother Lord's lectures to the preachers were greatly appreciated and were exceedingly profitable.—J. W. Hilton, Minister.

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## Montana Christian Endeavor Convention.

The state convention of the Christian Endeavor Societies of Montana was held at Bozeman. By the liberality of our local society, which is a good and growing one, the writer and his better half, with four others, were permitted the pleasure and profit of attendance. Leaving Missoula in company with our own and the delegates from the Presbyterian church, we enjoyed an all-day ride through such magnificent scenery as is to be found only among the grand old Rockies, whose crest we crossed a few miles west of Helena. The passage is made through a tunnel a mile in length. By a route that was strikingly suggestive of a spiral stairway, we descended from the mouth of the tunnel into the splendid Missouri Valley, at the southern side of which nestles close to the foot of the mountains the capital city of the state. We steamed up the valley to its head and through the narrow gateway into the famous Galatin Valley, past Logan, near where the Jefferson, Madison and Galatin Rivers unite and form the mighty Missouri, and on to Bozeman, the metropolis of this beautiful and most fertile valley. As our train followed the course of the little stream, I could hardly realize that it is indeed the beginning of the mighty stream, near whose shores my childhood years were spent. Yet close inspection revealed the presence in the small beginning of many of the features of the full-grown stream. The snags, the willows and the muddy waters—these were all familiar.

As compared with such conventions in the older states, the gathering at Bozeman was not large. Not counting the preachers and the local delegates there were 75 representatives of about 25 societies in attendance. These were there for the good they could get out of the occasion. This made the convention a good one. A deeper interest than has been known for years was developed during the convention. It may not have been her fault, but it was certainly the misfortune of the Christian Church in the state that she was not more largely represented. Only four of our ministers, including the local pastor, were in attendance. It is to be hoped that this will not be the case next year, when the convention will go to Billings. Our return trip was by way of Butte. The scenery along this route is wild beyond description. We spent four hours at Butte, the greatest mining camp in the world. It is a city devoid of beauty. The sulphurous breath of its wealth has blighted this. How many souls are as barren as this city, and from the same cause! Yet it is not all bad. There are earnest, consecrated Christians there. It was our privilege to meet at the convention Brother Groom, the genial pastor of the Shortridge Memorial Church. He is doing a good work in the copper city, in spite of the tremendous pull the other way. We had hoped to meet Brother Brown, of Helena, but he failed to reach the convention. Good reports come from his work at Helena. Brother Irving is doing a fine work in Bozeman. We are much pleased with Missoula and the splendid church here. All departments are doing well. Audiences are good and interest is deepening along all lines. A number of additions have been made to the membership in the past two months, and others are ready to enter. Peace and harmony prevail and prospects for a fine year's work are good. —W. H. Bagby.

* *

## Washington.

Nearly one year has elapsed since the missionary convention at Pullman, when the state was divided, with the hope that the smaller districts might be the more thoroughly worked. Meetings will soon be held by the east and west Washington conventions, and we await the reports with a degree of interest. Some good men have come into the state within the year, and some have gone out. No more will our gathering be graced by the genial presence of the beloved J. M. Allen. No man in the state held a larger share in the love of the brethren than did he. His death removes one of the brightest and sweetest spirited ministers from our ranks.——It is a loss to our work in Spokane that B. E. Utz, who so long led the Central Church, has had to close his work on account of sickness. Workmen wear out and step aside or pass away, but their work shall endure if built on Christ.——The jovial J. T. Eshelman, minister at Puyallup, and his brother Dudly, the singing evangelist, are at this writing visiting the home of their boyhood—Missouri.——Ellensburg is greatly strengthened by the Kellems-Shaffer meeting which added 127.——The North Yakima Church raised more than $300 in good pledges the first Sunday in May and will put "our own missionary" to work in central Washington.——Zillah Church continues to prosper under the spiritual guidance of E. E. Francis. Summer is fast approaching, a great fruit crop is assured in the Yakima Valley and our churches must be aggressive to meet the needs of this growing country—Morton L. Rose, Yakima.

* *

## Another Battle Royal in Louisiana.

Nobody ever saw a letter in one of our papers from this place before, for one of our preachers was never here before to preach. For four days I have been toiling and lifting, and straining and paying out money in getting the big old American Christian Missionary Society (Wilkes) tent raised and seated and lighted, etc. The big, old tent is now up and stretched as tightly as an umbrella, and actually commands the respect of any man who walks beneath its canvass. It stands upon a beautiful lawn and cost $60 above my own work to ship the tent here and put it in shape for work. It will hold 1,000 people inside of the ropes. I got it up a little sooner than I expected, and day before yesterday sent out circulars three hours before night, stating that I would hold service that night. Over 100 came out. Last night I preached again and 300 were out. To-morrow night (Sunday) night I look for 700 people at least. This is all curiosity, as most of the people never heard of our brotherhood. They are simply coming out to see what we are. We came, as is best, unannounced. We find that we have six members here, or, rather, six who have been members. We have just one man and five women, three of whom are single.

We have already announced that our state convention will meet here June 19-23, 1906. We are here where a sermon was never preached, and where we have but one man, and he working for some one else, and we are to establish a church and get ready to entertain the largest convention we ever had in Louisiana, in just 37 days. We expect to entertain the convention free of charge to any delegate. Not only so, but we must buy a lot and build a house and leave a pastor here when this church is organized. Come to the Ruston convention, June 19, and we will take care of you. You ask who will entertain you? No matter about that; God is not dead. "According to thy faith be it unto you," saith Jesus. We will preach the doors open, by the help of our God. But, now, here is what we do need, and that is some money with which to buy a lot to build here at Ruston—a city of 6,000. Think of it, the State Industrial School is located here, with 1,000 students, and yet one of our preachers never preached here! Not only so, but the state Chautauqua meets each year at this beautiful town. Ruston is 67 miles east of Shreveport, on the Queen and Crescent Railroad at the crossing of the Rock Island and Queen and Crescent. If you want a part in this great undertaking, send us a donation with which to fasten a lot by the time the convention gets here on the 19th. We will receipt you for it and make public acknowledgement of your gift if you desire. We are demonstrating the fact in Louisiana that our plea for Christian union is invincible. I have no help except my faithful wife, who is my musical director. Pray for us.—John A. Stevens, State Evangelist and Corresponding Secretary.

[In a subsequent communication Brother Stevens states that he is having overflowing audiences, a church has been organized with 15 members, and that the prospects are fine for a great ingathering. He has personally put up the money for the option on a lot on which to build the Ruston Christian Church. The price was $700, and he must have the money in 60 days. He urges attendance at the convention, June 26, 27, 28. Entertainment will be free, and tickets should be purchased on the certificate plan, the fare being 2 cents a mile each way. Send him a card to let him know you are coming.—EDITOR.]

* *

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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### The Meeting at Marion, O.

In many respects the meeting was a great success, but in others it was a partial failure. When we consider the needs of the city of Marion, and how we as a people have utterly failed for the past 20 years in supplying these needs and the great work to be done as yet, we then think that we have done so little that it looks like failure; but when we consider that this meeting was the best that has been held for years, and is only the preparation for greater things, we are inclined to think we were successful. In all there were 48 additions. Many were full grown men and women. Many others are thinking and will finally do the Master's will. As to the evangelist, Bruce Brown, we feel that we should say that to him is largely due the success of the meeting. He is a good organizer; he is an effective speaker; he makes common truths of the Gospel very plain; he was liberal and kind. The circumstances were not the most favorable to a great meeting. As to the song leader, N. M. Field, we will say that he, too, is a Christian man of the highest type. Marion is his old home, and he and his good wife, who helped in the work, were instrumental in bringing many to unite with the church. The church, while a new organization, and never having held a big meeting, was faithful and worked seemingly as one man for the cause they love so much. We made a partial canvass of the city, and put out a large number of our religious papers, which we feel did us much good. Our Sunday-school has grown during the meeting and will continue to grow. We are in much better shape than we have ever been.—O. D. Maple.

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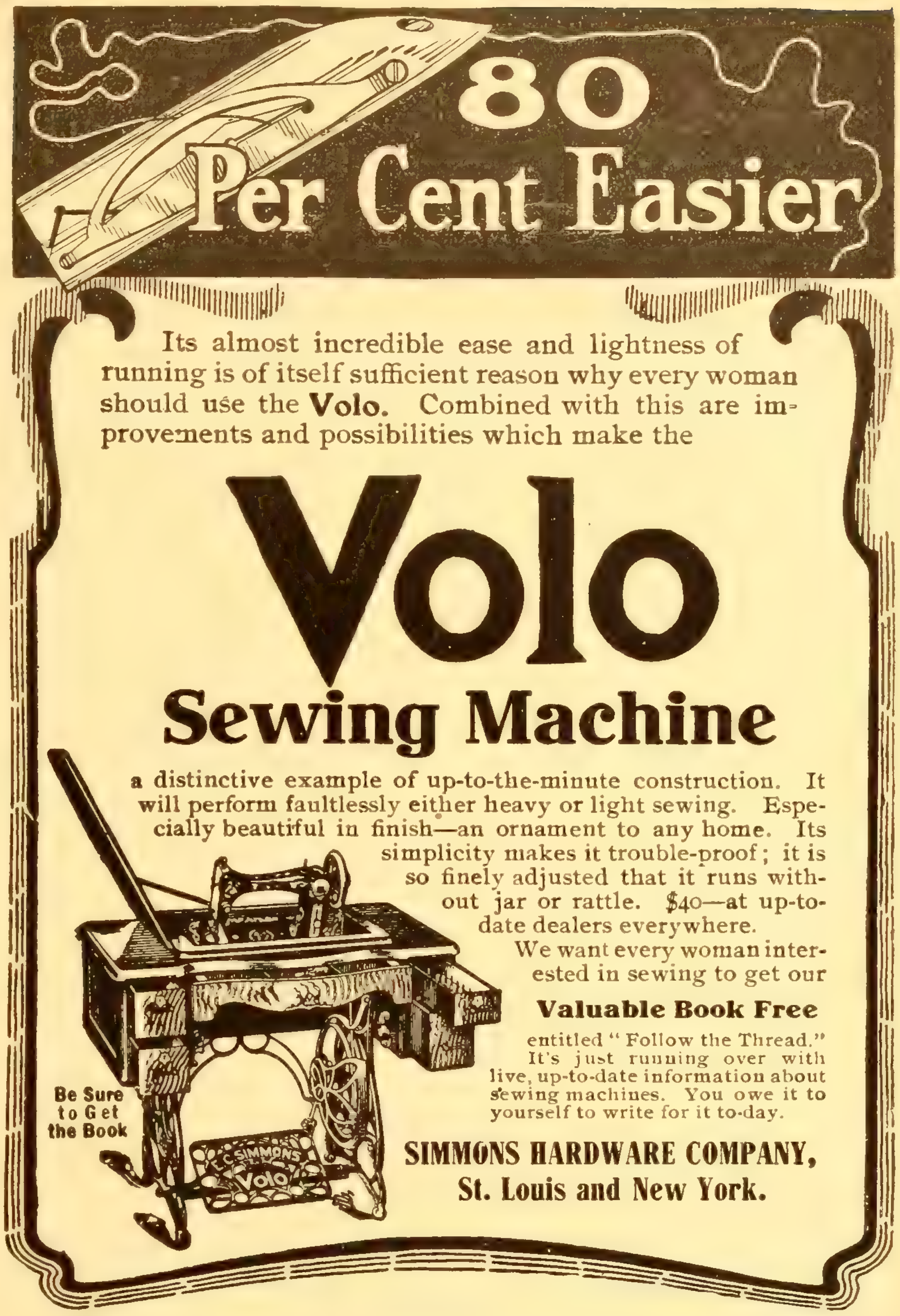
### Kentucky.

W. J. Cocke concluded the meeting at West Liberty with six added. H. J. Derthick is the effective minister. Brother Cocke was at four district conventions and made addresses.——Latonia is rejoicing. All debts are paid and plans begun for enlargement of house of worship. H. C. Runyon is justly elated over this triupmh. House crowded at almost every service—too small for Sunday-school. A meeting is soon to be held at Chatham.——W. J. Dodge has been very active for Jackson work; raised $210.50 for house of worship; low rate secured for attendance at dedication, via Louisville and Evansville Railroad. Hope for large attendance June 17.——D. C. McCallum's work begins very well at Valley View, where he preaches half-time.—D. Earl B. Barr added one at Bromley and reports work doing well.—D. G. Combs was at work 26 days and added 49. He was in Carter, Johnson and Rockcastle counties. The Iron Hill house of worship is to be dedicated in July—for which he is largely responsible.——G. W. Adkins has added two in Carter and Rowan counties.——J. W. Masters, in Whitley and Laurel counties, had 35 additions, one Sunday-school organized, one prayer-meeting organized, one congregation organized. A visit was made to Legal, Ky., and plans perfected for building a house of worship.——G. T. Thompson reports full time in Greenup and Lewis counties, with seven added; work at South Portsmouth doing well; hopes to locate another man in the section soon.——C. A. Van Winkle's work during the month was in the counties of Jackson, Estill and Laurel. He added 27 and did much general work. He will be sorely missed when he leaves this field.——There were four added in Johnson and Lawrence counties as the result of 23 days' work on the part of S. J. Short. A Sunday-school and congregation were organized.——H. W. Elliott was at work all the month. Including conventions, he visited 12 places and spoke 15 times. He collected $510.62 for the work. We have almost five months until the state convention. With our heavy obligations it is imperative that our offerings keep well up to $600 per month, else we will go to Louisville, September 26, up to our ears in debt. We urge the remittance of every dollar available for the work—H. W. Elliott, Secretary and Treasurer, Sulphur.



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### New Zealand.

Some things seemed strange to me when I first reached the capital of New Zealand, but being a Britisher by birth, I am rapidly finding my way into the situation. New Zealand as a country is not well known by Americans, and vice versa. The people here are intensely British in their ideas and methods. Their intercourse is chiefly with the mother country. The bulk of their trade is with England. The British flag is seen on nearly every vessel reaching this port, and the events of the day published in the papers, come mostly from outside the continent of America. The Americans and New Zealanders hold many erroneous views about each other's country—the climate, the people, their customs and a hundred and one other things. There is little here in the lay of the land, the forests, the birds, the seasons, etc., to remind one from America of his home country. Things are so different; he finds summer in the winter, and the sun passing round in the north instead of the south, as at home. The summer is exceedingly cool. One striking thing is the even climate. During this entire summer the mercury in my room has never been higher than 70 degrees nor lower than 58. Rains are very frequent, and the many cloudy days make one often long for the sunshine. Winter is so mild many churches do without artificial heat the year round.

Our people number in the colony about 3,050. They have not made as rapid progress as they should have done. They have been far too conservative in their methods. They have been too fearful of undertaking large things for God. One thing that has been and is now against them is the class of small and inferior houses of worship they meet in. No church can accomplish a work worthy of the cause they represent without a good up-to-date building, to which they can invite the people. My trip last month to the beautiful city of Dunedin, in the southern part of the colony, to attend our general conference, was in every way a most enjoyable one. This was the second general conference ever held by our people in the colony. The first one was held in this city five years ago. The next one is to be held at the city of Auckland, two years hence. The business of the conference was to discuss ways and means for the furtherance of our cause in this and other lands. The conference lasted three days and doubtless will result in great good. The utmost freedom was allowed in the discussion of the various questions that came before the conference, and nearly all, as loyal Britons usually are upon such occasions, were ready to take their part in the discussions.

W. J. Hastie, who has been called to preach for

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the Tabernacle Church in Dunedin; Ralph Gebbie, late of Deer Island, N. B., but now preaching for the church at Christchurch, and the writer received a royal welcome among the delegates at this conference, and also into the homes of the good people of Dunedin, and we were permitted to exercise the greatest of Christian freedom in every way among these most devoted people.

Our work in Wellington is moving along in a satisfactory manner. We are working on the problem of a new house of worship. The South Wellington Church is in a most healthy condition. A. F. Turner is their preacher and in every way is a true yokefellow.—H. T. Morrison, Sr., 6 Broadway Terrace, Wellington, New Zealand.

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### Honolulu Letter.

Dear Brother Garrison—By the time this comes to hand you will probably have completed your response to "the call of the wild" and be back in the midst of old familiar haunts. I am sure there are none of us among your readers who do not rejoice that these outings are possible for you, and that your work prospers as it does, while your health is continually renewed. Why not take your next outing in Honolulu? We have a most hospitable people, who would give you a royal welcome, and we have a country and climate hardly to be surpassed. I have talked with a number of people who have traveled all over the world who say this is the prettiest place they ever saw. The weather is ideal and a greater variety of population and scenery could hardly be gotten into a smaller space.

The religious influences also are inspiring. Besides, this is now one of Uncle Sam's possessions, about which our home and foreign boards and our people generally should know more. I believe you would enjoy the trip, and likewise the islands, after you got here. In the summer time you would miss the heat of Missouri. In the winter you would miss the cold. Here in Honolulu we never have fires except in our cook stoves. The thermometer has registered as high as 90 degrees but once in 16 years. Yet, if you want it, different temperature is available in a short distance. In a two hours' walk from Honolulu you can elevate yourself so that at this season you find fires comfortable in the morning and evening. Inside an hour's time you can put yourself where it rains almost every day in the year. Here in Honolulu there is nothing like as much rainy weather as we are accustomed to in Missouri. We have been supposed now for several weeks to be in the rainy season, yet the weather seems to me ideal; and no matter how much rain, there is almost no mud. Two hundred and sixty miles from us is a mountain snow-covered almost the year round, while near it, on the same island, is the seething volcano, where you can get as much heat as you may wish, steam cracks a plenty over which you can cook your eggs, boil your coffee, etc. Beauty spots and sequestered nooks are here in abundance, so that in the shortest time you could satisfy almost any mood. You can bury yourself in Portugal, Japan, China, Hawaii or America right here in Honolulu. You can be alone in the woods or on the mountain sides, or on the water within the briefest space. Come out and we will try to get up a crowd and go shark fishing. From what I hear you would then write the fish story of your life. They bait with a dead horse, and have some lively battles. From my study window one gets a near view of four or five young mountain tops. The variety of hues in vegetation, together with sunlight and shadow, make an inspiring picture. There is not the massive grandeur and sublimity here as in the Rockies. It is just beauty, beauty, beauty. Come and make your home with us for a vacation period.

I had not intended to do so, but believe while I am writing I will state the religious outlook here, as I see it. We are entering a transitional stage in population. A few people doubt it, but to me it seems certain. The home forces are about accepting the American dictum that large plantations worked by Japanese, Chinese or Koreans must give way to small farms owned by those who till the soil. As leases run out the plantations are to be cut up and opened for settlement. Recently arrangements were made for taking one over, and it was sold in farm tracts to a colony of Russian Molokans. An advance of 60 families of them have already arrived, and others are expected shortly. This is only a beginning of what I look forward to as a great transformation. In view of all this, I think we should have a man go over these islands as general supervisor in connection with his local work as missionary, and spy out the land. He should be a man of vision and prophetic insight, combined with a lot of good, hard, common sense, and with an excellent fund of executive ability. In short, he should be one of the best men we can command, and should watch developments and seize on strategic points at strategic times, very much after the fashion followed in opening up Oklahoma. These Molokans have been persecuted for religion's sake until life was no longer bearable in Russia. They are certainly fair material for our plea. How much might it have meant if we had been able to put ourselves in touch with them as soon as it was determined that they were coming? Then, if we could have had a man when they arrived to give himself to their welfare until they were settled he might have opened up in a meeting, or have had a man speaking their tongue do it for him (if we have any), with a good prospect not only of reaching these, but of capturing those yet to come.

Let the future be what it will, we are not spending money enough to keep up with the religious development of these islands. Hawaii gives abundant promise of becoming more and more a strategic field as regards the relations between the Occident and Orient. The Methodists, who came here two years after we had organized have divined what is coming. Bishop Hamilton, whom you perhaps remember of having spoken at our San Francisco convention, has just returned to the coast, after a visit of about three months. He toured the islands, in company with the local M. E. preacher, visiting plantation after plantation, and village after village. What he did outside I don't know. But here in Honolulu he bought one $18,000 property, to be used for school purposes. The home board as I understand it pays for the whole of that. Then he bought another very much below its worth for $8,000. This is a fifty room hotel which is to be converted into an orphanage. On that I learn the local Methodist Episcopal church is to pay $300. You can judge from that that the local church isn't any stronger than we. But with such backing they are going to be. The Congregational people too are very aggressively missionary over the islands. Lots of good work is being done.

Our work here in Honolulu in the Central church has just about strength enough financially to keep itself going. We furnish a number of Sunday-school teachers for the missions. We have three missions, one Portugese, one Japanese, and one mostly Hawaiian all under one man so that some of them have to be neglected. We touch but one other point on the islands. Miss Beard runs an orphanage on the island of Hawaii. It is really a very creditable institution into which she has put about $15,000 of her own money. She has also built a chapel in the community at her own expense and employed Bro. L, A. Pier to work in the orphanage and preach in the chapel. Brother Pier is a capable man from Southern California and writes the Bible School Notes for the Pacific Christian. We need stronger backing from our missionary boards. Our present missionary has given notice that he expects to give up this work in March, 1907. In his stead should be placed at least a $2,500 man with not less than one other man to work under his direction. We shall be a long time doing anything worthy of us at the present rate.

Baron Takaka, the great surgeon from Japan, spent a little time in Honolulu on his way to the United States. He held a conference with the local Japanese physicians one evening and did not adjourn until 2 a. m. The burden of his counsel throughout the evening was that Japan needs and must have a world-wide religion. He did not mention Christianity, but one of the physicians who comes to hear me occasionally has no doubt that he had in mind our own Christian religion. By the way, this physician has a son in Ann Arbor—a Mr. Mitimura. The father is interested in our position, but is identified with the Congregationalists. He contemplates a trip to the United States at the time of his son's graduation. He has also spoken to me about having me meet the same company which the baron met, in order to talk over things religious. I have signified my willingness to do so, but do not know whether anything will come of it.

Again, I say, take your next outing in Honolulu. Fraternally yours.—G. D. Edwards.

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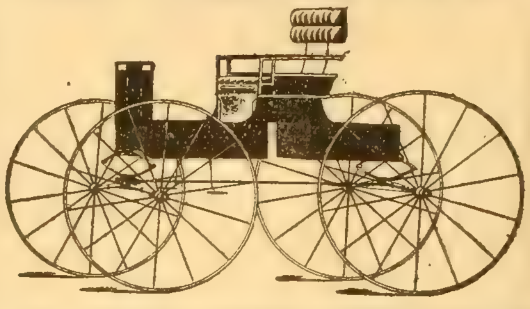

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# Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to The Christian-Evangelist.

Chattanooga, Tenn., May 28.—Clarence Mitchell has closed here with 100 additions. —Henry Schwan, Sec'y.

Special to The Christian-Evangelist.

Minerva, O., May 28.—Small town, great opposition; large audiences; 70 to date; continuing.—E. E. Violett.

Special to The Christian-Evangelist.

San Bernardino, Cal., May 28.—Twenty-three added yesterday; 160 to date. Long Beach, Cal., next.—Charles Reign Scoville.

Special to The Christian-Evangelist.

Paris, Mo., May 28.—Eighty additions in the meeting. We close to-morrow night with full endorsement of the work of Brooks Brothers. The meeting is a pronounced victory for Paris.—Official Board.

Special to The Christian-Evangelist.

Prairie Grove, Ark., May 28.—The third week of the Buchanan-Gardner meeting and 58 added. There is here about 1,000 population and five church organizations. The previous policy has been to discredit us, but this meeting is a triumph over such prejudice, which is much modified now.—H. S. Mobley.

Special to The Christian-Evangelist.

Winston, N. C., May 28.—This place has been proverbially inaccessible to the Disciples. The church disbanded before J. A. Hopkins became pastor and a long standing debt was provided for. Our fifth Sunday of meeting at Starware with the house overflowing. Thirteen confessions yesterday, 43 to date. We finish in the church Thursday.—Herbert Yeuell and Saxtons.

### Arkansas.

Paris, May 22.—We began meeting May 20; 2 confessions.—Lawrence Wright, Evangelist.

### Australia.

Adelaide, April 29.—I began a meeting here seven weeks ago and to date 237 have made the "good confession." We began in the Tabernacle Church and preached there for four weeks. It was too small to seat the audiences that came. We then moved into a large tent down in the heart of the city. The tent is too small. We go to the town hall Sunday night, which seats about 2,000. The meetings will continue one more week. I am to supply the Tabernacle Church in Sydney for four months, while George T. Walden, their minister, is away in England and America. My address will be 98 Stanmore road, Stanmore, Sydney, Australia. It takes 5 cents for foreign mail.—John T. Brown.

### Illinois.

Carbondale, May 24.—Two additions recently—1 by confession.—A. M. Growden.

Niantic, May 25.—Nineteen added recently at regular services—16 by confession.—J. Will Walters.

Joliet, May 25.—Three additions at First Church last Lord's day—1 by confession, 2 by statement.—Ben N. Mitchell.

### Iowa.

Keokuk, May 21.—Four added yesterday—1 by confession.—M. J. Nicoson.

### Kansas.

Mayetta, May 23.—One added at Zeandale Sunday; work progressing nicely.—Nelson Gardner.

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### Kentucky.

Ghent, May 23.—We have just closed a meeting with 24 accessions. F. M. Tinder, of Lancaster, was the evangelist and Leonard Daugherty was soloist.—J. B. Yager.

Henderson, May 24.—Four added since last report—1 by confession, 2 by statement, 1 from another religious body.—Wm. A. Ward.

### Maryland.

Baltimore, May 25.—There have been 100 additions to the Christian Temple since January 1.—Peter Ainslie.

### Minnesota.

Mankato, May 21.—A short meeting recently held by C. R. Neal closed with 32 additions—24 by baptism.—A. M. Morrison.

### Missouri.

Kirksville, May 25.—I recently assisted D. M. Kinter in a short meeting at Hurdland, with 18 additions—14 by baptism. Brother Kinter has built up a number of weak churches near Kirksville and made them self-sustaining.—Alfred Munyon.

Braymer, May 25.—One confession since last report.—S. W. Crutcher.

Brunswick, May 23.—One added by letter Sunday.—E. H. Williamson.

Butler, May 21.—Guy M. Withers, of Kansas City, was with us yesterday; 4 added by confession.—Henry W. Hunter.

Isadora, May 21.—Three additions since last report—1 by confession, 1 by statement and 1 from another religious body.—Challie E. Graham.

Kansas City, May 21.—Two added at West Line yesterday by letter.—Clyde Lee Fife.

Gray's Point, May 21.—Four additions recently—2 by baptism, 1 by letter and 1 from another organization.—J. F. Hargrove, Mt. Vernon, Mo.

Troy, May 21.—One addition yesterday. There have been 23 added to the Troy and Elsberry churches during the past five months and $130 raised for missions.—E. G. Merrill.

Weaubleau, May 23.—Two added at Browningtown last Sunday. The church is taking on new life.—S. E. Hendrickson.

### Michigan.

Pentwater, May 22.—Our four weeks' meeting, conducted by W. H. Kindred, of Atlanta, Ill., assisted by Sister Baird, of Eureka, Ill., closed with 16 additions—10 by baptism, 4 by statement and 2 who will unite with the Baptists. The meeting was held in the Baptist Church. The fence between the Baptists and Disciples is low in Pentwater, and very brotherly relations exist. We all worked together for the success of the meeting, which was the first ever held here by our brthren. We highly commend Brother Kindred and Sister Baird as evangelists.—S. L. Alderman.

Saginaw, May 21.—One added yesterday by letter; audiences increasing.—J. Murray Taylor.

### Nebraska.

Omaha.—Three confessions at the First Church last Sunday and 3 the previous Sunday.

### New York.

Buffalo, May 21.—Three added Sunday—1 by baptism, 1 by letter.—B. S. Ferrall.

### Ohio.

Cincinnati, May 15.—Three additions at Walnut Hills Church last Lord's day—2 by confession, 1 by letter.—R. W. Abberley.

### Oregon.

Corvallis, May 17.—Since April 1 there have been 9 additions—7 by baptism, 2 from other religious bodies. Home Mission offering $20.—T. S. Handsaker.

Eugene, May 14.—Ten added at Dallas since last report—3 by primary obedience.—G. L. Lobdell.

### Ontario.

St. Thomas, May 21.—One confession Lord's day.—James Egbert.

### Pennsylvania.

Ellwood City, May 21.—Two additions yesterday from another religious body.—Ferd F. Shultz.

### South Dakota.

Ft. Pierre, May 14.—Five baptized at Miller recently. I will supply for the Miller and Highmore churches for the next few months.—A. O. Swartwood.

### Texas.

Ft. Worth, May 21.—Five additions yesterday at the Tabernacle Church—4 by confession and 1 by statement.—A. E. Dubber.

Palestine, May 17.—Our meeting closed with 55 additions. We begin a meeting in Abilene, Tex., to-night, H. A. Northcutt, evangelist; J. S. Zeran and wife, singers.

Houston, May 21.—I have just closed a meeting with the Second Church with 25 additions—15 by confession, 9 by letter and statement and 1 from another religious body. This is a mission church and is in need of a pastor, married man preferred. They can pay $60 a month. This is a promising field, with an unlimited amount of work. Write J. C. Mason, Dallas, Tex.—Ernest J. Bradley, Evangelist.

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### Washington.

North Yakima, May 21.—Two added by baptism yesterday.—Morton L. Rose.

### Wisconsin.

Cameron, May 20.—Two baptisms since last report.—H. F. Barstow.

## Home Mission Offerings.

### Illinois.

Quincy, May 20.—Home mission offering, $80.30; 50 per cent more than last year.—Walter M. Jordan.

### Ohio.

Cleveland, May 21.—Home mission offering increased over last year.—Edgar D. Jones, Pastor Franklin Circle Church.

Cincinnati.—Walnut Hills Church offering, including special for San Francisco, was $301.—R. W. Abberley.

## Ministerial Exchange.

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Ira W. Kimberling desires to locate as pastor of some church wishing to build up its membership; best of references given. Address him Box 383, Neodesha, Kan.

## Changes.

Bolton, J. W.—De Soto, Mo., to Berlin, Ill.
Comstock, C. W.—Columbia, to King City, Mo.
Cory, E. A.—LeRoy, to Bement, Ill.
Crerie, William C.—Stamping Ground, Ky., to Somerville, Mass.
Gilliam, H. S.—Hastings, Neb., to Oklahoma City, Oklahoma.
Givens, J. B.—Pembroke, to Narrows, Va.
Holmes, Eugene H.—Artesia, N. M., to Plano, Tex.
Minnick, Harry—Van Wert, Ohio, to No. 8 Norwood street, Worcester, Mass.
Stevens, C. F.—Wichita, Kan., to general delivery, Spokane, Wash.
Swartwood, A. O.—Miller, to Ft. Pierre, S. D.
Thomason, O. M.—Davis, I. T., to Davenport, Washington.
Watson, J. T.—Lynchburg, to Sinking Creek, Va.
Winter, T. E.—Berkeley, to Irvington, Cal.
Zeran, John S.—Palestine, to Abilene, Tex.

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## *Christian Endeavor*

***By* GEO. L. SNIVELY**

*June 10, 1906.*

### CHRIST'S LIFE, HIS RELATIONS TO HIS DISCIPLES, AND WHAT HE EXPECTS OF US.—Matt. 10:16-33.

| | |
|---|---|
| M. Christ Expects Wisdom. | Luke 16:9-12. |
| T. Christ Expects Us to Obey. | Matt. 5:17-20. |
| W. Christ Expects Purity. | 1 John 3:1-6. |
| T. Christ Expects Boldness. | Mark 13:9-13. |
| F. Christ Expects Gentleness. | 2 Cor. 10:1-6. |
| S. Christ Expects Fidelity. | Matt. 25:21-30. |
| S. Topic. | |

Christ expects every one of us to be a testimonial wherever we are to his power to overcome a sinful life, to fill one with happiness, to inspire to usefulness, and help up the heavenly way.

In his first sermon he said, "Blessed are the pure in heart for they shall see God," and so did he impress the necessity of purity upon his followers, that in his old age John wrote, "Whosoever sinneth hath not seen him neither knoweth him."

Jesus was gentle, the bruised reed he would not break nor quench the smoking flax, and they are distinguished by great gentleness whose spirits are surcharged by his. Let us be sure that just to the extent that hatred, fierceness, vengeance, uncharitableness, prejudice and their conferees take possession of us to that extent Christ takes his departure.

It must be remembered that while Jesus leads his disciples as a captain his soldiers, that while he ministers to those wounded in his wake as a physician to his patients, while he even makes overtures to them as a propagandist to a hesitating constituency, he has never abdicated his position as their judge—"whosoever shall deny me before men him will I also deny before my Father who is in heaven."

Though Christ's' hands were soft as velvet, within them were cords as of steel; though his nature was gentle it was such as could be pleased only with heroism. In his heart may be pity for the craven but no admiration. Better far to be beaten because of loyalty to the truth, than to win or retain popularity through evasion. The choice spirits of every age with whom Jesus delights to commune are bold, heroic, dauntless, conquering, spirits.

Christianity has suffered more through the ignorance of its friends than from the hostility of its foes. Jesus requires of us familiarity with the Scriptures and knowledge of the fundamentals of the faith. Had his followers "learned of me," church history would be darkened with none of those pages of internecine strife that have been practical denials of the love of God and denominationalism that so impedes the progress of the kingdom.

Many act as if they believe Jesus unable to fulfill his promise—"and lo, I am with you alway even unto the end of the world"—because they see him not nor feel the touch of his hands. Yet material science has taught us to communicate with unseen friends without even a wire connection with them. It should be easy for us to believe that by the application of the principles of spiritual science Jesus may hold sweet communion with his own even though unseen by fleshly eye, and millions testify that he does.

CHURCH FEDERATION READY.
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## *Midweek Prayer-Meeting*

*June 6, 1906.*

### THOUGHTS, WORDS AND ACTS. —Prov. 23:19.

There is rich suggestiveness in the proverb, "Speech is silvery, silence is golden, but a kind act is the flash of a gem."

Inspired suggestions: Our thoughts must be high toned in purity and love, Phil. 4:8, 9, 1 Cor. 13:4, 5; our words acceptable, Ps. 55:21, Prov. 15:26, Acts 26:25; and our acts in keeping with the Golden Rule, Matt. 7:12, Matt. 18:23-35. Lu. 10:30-37.

Psychology is in perfect harmony with the Scriptures teaching that as a man thinketh in his heart so is he. Observation reveals it as true that if we sow a thought we reap an act, sow an act and we reap a habit, sow a habit and reap a haracter, sow a character and reap a destiny. It is startling, but true, that our eternity is hinging on the meditations of our hearts. Well may we pray, "Let the words of my mouth and the thoughts of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

It is well that wholesome thoughts occupy our mind, and commendable that our words be freighted with good, but chivalrous doing is to them as ripened fruit is to blossom and bud. Indeed noble thoughts and inspiring words not followed by acts in keeping therewith will rise up in judgment against us, for they testify to our knowing the will of our Master and our duty and doing them not. Good thoughts and words unaccompanied by noble doing are architects, it is true, but the house they rear is builded on the sand.

In our earlier years we may not be held to strictest account for all the vagrant fancies that tabernacle for awhile within the chambers of our thought, but we will be for even their temporary lodgement as the years progress. If we have properly disciplined our minds in right discrimination, almost involuntarily they will reject the very approach of evil thoughts and sift out and welcome in all good suggestiveness. When to the angels we may make known our inmost thoughts without our faces being mantled with blushes of shame, our inheritance is half won.

In the story of the Prodigal may be seen the natural sequence of thoughts, words, and actions. He reveled in riotous imaginations, he spake evil to his father, he went away into the land of sin. In his exile he thought of home and was penitent, he confessed his sins to his father and sought pardon, he was received into his father's home and the old life. So may it be with us; when penitence has softened our hearts toward God, let us confess our faults to him, and his Son before men, and then do all the things required for reconciliation with him with whom we have to do.

Our thoughts are to our careers even more than the acorns to oaks. All the acorn can do to affect the tree is done within the first few years. The acorn determines the species and location of the oak and these made known, the woodman can predict its future. Now oaks no more surely spring from acorns than good lives from pure thoughts and evil lives from unrighteous thoughts, but evil lives may be redeemed by a betterment of our thoughts and splendid lives may be compromised by degeneracy of thought. Let us attune our thoughts to those prevailing in heaven and our careers shall surely include the heavens in their sweep.

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## *Sunday-School*

*June 10, 1906.*

### PETER'S GREAT CONFESSION.
**—Matt. 16:13-28.**

Memory verses, 24,25.

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

After the first retirement into the north, to the region of Tyre and Sidon, Jesus and his disciples returned for a short time to the Sea of Galilee, and then again went into the north. This second northern journey included the incidents of Peter's confession, the transfiguration and two separate predictions of the death and resurrection of Christ.

It was at Caesarea Philippi that Jesus asked the question which brought out Peter's famous answer. "Whom say men that I am?" Men said many things. The disciples repeated only the more complimentary. Many thought he was a prophet, either one of the old ones returned or a new one. Others, since he had disappointed their hopes of a political Messiahship and a deliverance from Rome, thought he was a foolish charlatan or a useless disturber of the peace of Israel, or a good but impractical dreamer. There were then, as there have always been, all sorts of opinions about Christ. And it was true then, as now, that a man's judgment of Christ is the measure of himself.

Peter's confession is sometimes said to have been a Jewish confession. It was that, but it was vastly more. The first part of it, "Thou art the Christ," was essentially a Jewish statement. It was an identification of Jesus with the expected one, the Messiah, whom the prophets had foretold and for whom the people of that time were looking. This was the burden of much of the early apostolic preaching, so far as it was addressed to Jewish hearers. Note the sermons that are reported in the early chapters of Acts.

But in his conception of the mission and character of the Christ, Peter transcended even the highest of purely Jewish ideas. It would have been easy for Jesus to prove to people that he was the Messiah. It was not easy to revolutionize and spiritualize their idea of the Messiah. The teaching of the twelve had in part accomplished this for them. This higher and more spiritual conception Peter expressed in part by adding the phrase, "The Son of the living God." This was not a Jewish idea, in the sense in which Jesus used the term of himself. It indicated an intimate relation with the divine purpose and character, a loftier personality, a more spiritual mission than even the old prophets had conceived.

The primacy of Peter, as claimed by the Roman Catholic Church, is based chiefly on the reply of Jesus to Peter's confession. It is true that "this rock" refers to Peter, and not to his confession; otherwise the play on the words (petros and petra) would have no force. But it is not Peter as an individual, receiving honor above others, but Peter as confessing his Lord, and so becoming, for the moment, the representative of all who should thereafter confess a like faith. The church is built of those who hold and declare faith in Christ. Peter, as the first to make that declaration, became thus the first stone in the edifice.

Immediately after this clear and definite statement of the Messiahship Jesus began to speak of his coming death and resurrection, by way of teaching the twelve more of the nature of that Messiahship. They knew little enough of it, for they could not reconcile with it the idea of suffering and death. Peter's rebuke called forth not only a severe condition but a statement of the general principle of service and suffering.

The great paradox of the spiritual life is this: "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it." The road to success lies through sacrifice. This is in many respects true in worldly things and still more so in spiritual things.

* * *

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# People's Forum

### The Mullins-Spencer Papers.

To the Editor of The Christian-Evangelist:

I have just finished reading the admirable papers read before the late Congress of Disciples by Dr. Mullins and our Brother Spencer. I am much pleased with the spirit of both. I can not but contrast the spirit of the discussion with that of the only debate I ever listened to, between a Baptist minister and one of ours. If such men could have represented the two bodies in the numerous contests that have taken place between them in the past they would be much closer together than they are even now in these blessed days of fraternal meetings and federated movements. Dr. Mullins' paper bears every mark of an honest effort to arrive at the truth as it is taught in the Scriptures, and not of a partisan effort to win a victory over an opponent, simply for victory's sake. If he fell into error of interpretation it was due to theological training and not to lack of earnest, honest desire to present the truth as it is revealed in the New Testament scriptures. If he had been clear in his vision of the line that makes the final ending of the old covenant and the formal beginning of the new, he would not have made some mistakes that he did. Under the same circumstances Brother Spencer would probably have made the same mistakes, and most of us a good many more, and possibly more glaring ones. Though I have never seen him, I love the man (Dr. Mullins) for his fair and fraternal spirit as manifested in his magnificent paper, which I am sure will be productive of untold good as it touches the two great bodies involved in the investigation.

In all modesty, I should like to suggest to Dr. Mullins a comparison of Acts 2:38 and 3:19 with a view to finding out whether their content is not precisely the same, though clothed in somewhat different verbiage. To me it is inconceivable that the same man, speaking by the same Spirit and to precisely the same class of people, in answer to the question, "What must we do to be saved?" either asked or implied, would give one answer to-day and a different one to-morrow. But according to Dr. Mullins, this is what the inspired Peter did. Let us compare the two passages and see if, member for member, they are not identical—the second a most fortunate commentary on the first.

1. "Repent ye . . . and be baptized . . . unto the remission of your sins . . .
2. "Repent ye . . . and turn again . . . that your sins may be blotted out . . .
1. and ye shall receive the gift of the Holy Spirit." Acts 2:38.
2. so that there may come seasons of refreshing from the presence of the Lord." Acts 3:19.

From the second passage we learn that Peter, instead of using a term that described the act of baptism, as in the first used a form of words that set forth its office. "Be baptized" describes the form; "turn again" indicates the function or office of the act of obedience commanded. It is no more certain that "Repent ye" in the second passage means the same thing as "Repent ye" in the first than that all the other members of the two sentences, that stand over against each other mean the same thing. If "turn ye" in the second means the same thing as "be baptized" in the first, then it follows that "that your sins may be blotted out" and "unto the remission of your sins" mean the same thing. If we "turn again" "that our sins may be blotted out" we are "baptized in order to the remission" of our sins. And if baptism is indeed a turning to the Lord, as this second passage declares it to be, is it not a condition to salvation from sin? I have no hesitation in saying that that which baptism symbolizes is an essential condition to the forgiveness of sins; but I do not believe that God binds himself to symbols. Baptism, like the Sabbath, was made for man, and not man for baptism. If the man who was circumcised in heart was the true Jew, and Paul says he was, then it follows that the man who is baptized in heart is the true Christian rather than the man whose baptism did not mean a turning again to God.

*Missoula, Montana.* W. H. Bagby.

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### Baptism and the Remission of Sins.

To the Editor of The Christian-Evangelist:

It was a matter for regret that Dr. Mullins' address on the above subject at the Indianapolis Congress could not receive more adequate treatment at the hands of his reviewer. The time allowed Brother Spencer for preparing his review was not sufficient even for a clear understanding of the position taken by the essayist, and it has seemed to me that the review dealt with incidentals and accidentals rather than essentials. No one can deny that there are two cycles of passages in the New Testament—one in which baptism has a place as a procuring cause of remission of sins, and one in which baptism is ignored and remission is predicated of the purely moral and spiritual changes known as faith and repentance. This, it seemed to me, was all that Dr. Mullins meant in his "closed circles of passages," and that the reviewer gave very exaggerated emphasis to this feature of the paper, as though there were some subtle heresy lurking under that word "closed."

But, passing that matter by, it seems to me that Dr. Mullins has given us an *eirenicon.* His position is impregnable, that the salvation or remission referred to in any given passage is of necessity of a kind with the procuring cause; that where the procuring cause is formal or ceremonial (as where baptism is joined with remission), the salvation or remission is formal or ceremonial, and where the procuring cause is spiritual or moral the salvation or remission is actual and real. This is a position toward which both Baptists and Disciples have been feeling their way for years, and as both have been guided by the New Testament they have both come to this common interpretation independently. The plea to put aside the philosophical discussions and make no pronouncement as to the relation between baptism and remission of sins, is, in these days, impossible. There is a theory already in the field, and which can be adequately described only as "damnable heresy," and if we are to guard against the fatal and deadly doctrine of baptismal regeneration we must have a sane and wholesome teaching, and one which harmonizes the apparently contradictory teaching of the New Testament, to set over against it.

Personally, I am grateful to Dr. Mullins for his fine paper, and for his loyalty to truth, which led him to that "frank and hearty expression of what force and meaning was in him," without reference either to what his hearers or his denomination expected him to say.

Earle M. Todd.

*North Tonawanda, N. Y.*

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### To America in a Wonder Ship.

(Continued from page 688.)

ful signs of our times. The vast power of the temperance movement has yet to be understood. Hitherto we have been sapping and mining, and because the results have seemed to be slow in manifestation, many of the most ardent workers have been driven into a pessimistic attitude. But I am one of those who are convinced that never has any great movement in the world's history been so successful as the temperance reformation, with the single exception of Christianity itself, in the early period of its existence. Slowly the drink demon is being exorcised. Of that fact the evidences are strong in all directions, and my observations on board this floating palace have confirmed my convictions and deepened my hopes.

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## OBITUARIES.

[Notices of Deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

### DENNIS.

At Maxwell, Cal., I conducted the funeral of Calvin Dennis, who was born in Jackson county, Tenn., August 6, 1831. He moved to Springfield, Mo., where he was married to Adaline Shaffin, March 26, 1864. Baptized in 1865, in 1866 he emigrated to California. He died March 15, leaving an afflicted and aged companion and one son. The large concourse of people at the funeral bore testimony to his moral worth and citizenship. The following day, Calvin Dennis, Jr., a grandson, the 4-year-old child of the only son of our aged brother, was laid to rest close by his grandfather.

*Williams, Cal.* B. C. STEPHENS.

### MONSER.

Died, at Kansas City, Mo., April 13, 1906, the beloved wife of our dear brother, J. W. Monser, at the age of 64 years and 10 months. Sister Monser was born in Cumberland, Md., June 21, 1841. Early in her childhood she moved with her parents to Somerset, Pa., where she joined the Christian Church when 12 years old. Here she enjoyed the example and training of the historic three Marys, whose years of fidelity in meeting at the court house for the observance of the Lord's Supper, laid deep the foundations of our cause in that community; and to Sister Monser the weekly feast of love was every precious. She was educated in part under President Charles L. Loos, and as a little child was often held on the knees of that eminent Disciple and jurist, Judge Jeremiah Black, an elder in the Somerset congregation. Later in life she, with her parents, moved to Urbana, Ill., where she was married to Brother Monser, on October 8, 1861. To this union were born seven sons, five of whom survive her, and mourn the loss of a faithful and affectionate mother. Sister Monser was a true helpmeet of her husband in all the years of his ministry, and her beautiful life and earnest and cheerful work for the Master endeared her to all who knew her. She suffered greatly during the last two years of her life, and her last illness of some ten weeks involved so much of suffering as to make the rest of her homegoing grateful to her soul. She rests with him whom she so loved and served, and her memory is blessed. The sympathy of a host of friends will be with the sorrowing husband and sons. The funeral services were conducted by Brethren Haley and Combs and the writer, of whose congregation Brother and Sister Monser have been faithful and beloved members since their removal to our city. W. F. RICHARDSON.

*Kansas City, Mo.*

### ORAHOOD.

I. N. Orahood, who had been for many years a faithful preacher of the Gospel, died at his home near Covington, Ind., April 7. He leaves a wife and six children. Two sons and one son-in-law are Christian ministers. He was devoted to the Master and his cause. During his illness he talked much about the extension of the kingdom, and his last prayer contained an earnest petition for the missionaries and world-wide evangelization. He was always a devout student of the Bible, and his spiritual insight and mental grasp of the Scriptures were remarkable. He was truly a man of God. His daily life was a fitting commentary on the Gospel he preached. A few days before his death he said to his oldest son, "Is there not a Scripture like this: 'The Master is come and calleth for thee?'" "Yes," was the reply. "Well," he said, "the Master is come and calleth for me." After quoting 2 Peter 1:1-4, he said: "I have had occasion to try nearly every promise, and I have found them all true. Now I shall soon enjoy some of the most precious promises he has given us." A beautiful funeral sermon was delivered by E. M. Norton, of Fithian, Ill. The body was laid in the old churchyard at West Liberty to rest and await the coming of the Lord.

### ROBERTSON.

Jeppie Oretha Robertson, daughter of Mr. and Mrs. L. Robertson, of Corning, Ark., after eight years' service in the Master's kingdom, fell asleep in Christ at the age of 22 years. She was a sweet Christian girl and loved by all who knew her.

JOHN A. ALLEN.

### TRIPPLETT.

Mary Tripplett died April 15, aged 67 years. She had been a member of the Christian Church the greater part of her life. Her death was caused by burns. She was buried at Old Union Cemetery, near Jasonville, Ind., Greene county.

WILLIAM PEARSON.

### WILSON.

At the home of her daughter, in Atlantic, Ia., May 4, 1906, Mrs. Sarah Wilson, aged 63 years, 5 months and 7 days.

* *

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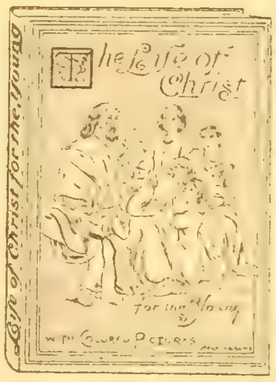

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# The Home Department

## A Dedication Poem.

BY ELEANOR THOMPSON.

(On the occasion of the dedication of the Central Christian Church, Jacksonville, Ill., April 29, 1906.)

The task is done, and joyfully we come
To view the finished product of our toil.
Proudly we look upon these sacred walls,
A witness of devotion and of faith.
Yet, little glory after all is ours,
Whence came the skill that planned, the arm that wrought,
Who formed these stones through myriad years,
And grew the mighty trees with which to build?
True, we have planned, and toiled and sacrificed,
But back of all's the mind and thought of God.
And so we boast, not of our trifling part,
But gladly render unto Him his own.

That we may value it aright, 'twere well,
Not in its moneyed worth to count the cost,
But in the sacrifice through which 'tis ours.
In weariness we sowed that we might come
To dedicate this sheaf unto our Lord.
No stone has found its place' till it has felt
The workman's cruel hammer, blow on blow,
And echoed back in anguish at each stroke;
No board but quivered under saw and plane
Ere it could fill its mission in this house;
No church had been but for the sacrifice
Of the world's hope on Calvary's Hill,
Who needs must yield his life to ransom us
Ere the great church which bears His name was born.
And that its influence may endure through time
Him have we wisely made chief corner-stone.
We gaze entranced upon it all to-day
And marvel at its beauty and its grace.
Fit time it is to ponder o'er the thought
Of what with God this people now may do;
What was the purpose of these months of toil,
And what the glorious mission of this church.

First, since 'tis His, forever must it fight
Existing evils in whatever garb;
Nor sit at peace 'midst vices manifold.
Let no man stand within this sacred place
Who fears to lift his voice in thunderous tones
'Gainst sin, the monster curse of all mankind;
Thus did the Master preach, and so must we.

Then, too, with opportunities so great,
We feel a broader vision must be ours,
Content not with the seed we scatter here,
E'en though it bring returns an hundredfold;
But, with a zeal intenser than before,
To reap the whitened fields across the sea.
So may there be, among the youth we train,
Those who will heed the Master's call to go
And tell the story, now too long withheld,
To teeming millions who our help implore.

And yet, what power has this insensate stone
To open Eden's gate to fallen man?
'Tis but a monument to man's desire
That all may know the saving love of Christ.
We are the temples, built by plan divine,
From whom goes forth the message of His love.
Sermons more potent are our lives to lead
The wayward back to paths of righteousness
Than all the eloquence of lofty spires.
So, that this great church may accomplish all
For which it was intended from the first,
We dedicate ourselves with it to God.

* *

## The Bronze Vase.

BY J. BRECKENRIDGE ELLIS.

### PART II.

### CHAPTER VII.

It was the day before Christmas, the day of Raymund's birthday party. He had seen very little of Nelsie Loraine for a week. Studies were suspended, and there was visiting and sleighing and skating and town-going on her part, which excluded her from the orphan's world. In the afternoon, as the sleigh carrying Mr. Omer and Nelsie Loraine returned from a visit to a neighbor's, Raymund, who was purposely waiting at the gate, opened it and called to the girl: "Don't forget my party to-night!"

"What is it?" said Nelsie Loraine, turning her sparkling eyes upon him. The crisp air had beautified her cheeks. In her rich furs she was a vision of winter loveliness. She had evidently forgotten all about the party, for she added, "Oh, yes! All right!"

"But, don't bring any present!" called Raymund, "for I don't receive presents at my party."

Nelsie Loraine laughed, and Mr. Omer smiled.

"That's a pretty nice sort of chap," said Mr. Omer as the sleigh swept up his ample drive.

"I wish I had remembered about his party, Nelsie; "I would have bought him something in town yesterday. Well, it's no party, you know, only he calls it that, and I don't like to make him feel bad by not pretending to believe it is a party. What can he have at the Hands' House?"

"If it's only popcorn and gingerbread," said Mr. Omer, "pretend to like it. He's a good chap; I never saw such a young fellow take hold like he does. I wouldn't be surprised if he doesn't make a mark one of these days. By the way, who's going down there with you? I don't imagine your mother would care for a lark like that."

"No; Mrs. De Fer agreed to go. Mamma didn't think it would be fun, you know."

"I don't expect you will either," said Mr. Omer, "but don't let on."

It was half-past seven when Nelsie Loraine and Mrs. De Fer tripped across the snow to the iron fence, and followed the well beaten path of the adjoining yard to the front porch of the Hands' House. "Look how it's lighted up!" whispered the girl to her governess. "May be we will have a good time after all. But Tom and Fred,—they are such strangers—it will seem so queer sitting down with them! Of course I'm used to Raymund."

In answer to their knock, Raymund opened the door. They entered the middle room. It was Tom's bedroom, but the bed and usual appointments of a bedroom had been carried to the barn. The walls were hung with cedar boughs, about which strings of popcorn were wound. Fastened to the cedar were figures of all kinds, cut out of different colored paper—men, goats, pigs, houses, etc., which showed not so much an artistic skill as a desire for decoration. The rafters had been covered with old planks, but a square opening was left in the center. Ropes hung down through the opening, the loose ends swinging to and fro in the gust of wind the arrivals had admitted. Tom and Fred, dressed in their best, the former holding Baby by the hand, stood in a corner trying to take up as little room as possible, and Jack Bellfield, looking fine in his newest apparel, was in the middle of the floor, taking up a great deal of room.

"Oh! you here?" cried Nelsie Loraine, beaming upon Jack. "Why, how nice!" They shook hands, and Mrs. De Fer made some charming compliments on the decorations. "What are the ropes for?" asked Nelsie Loraine, as Mrs. De Fer backed into them and screamed out as they twisted about her like snakes. "That is the Great Surprise," said Raymund, who was a little nervous over the party's success. "Now, please be seated."

"Are we the only ones to sit down?" inquired Nelsie Loraine, for there were only two chairs in the room.

"Yes," said Raymund; "our party is to open with a play. You are the spectators."

Oh! oh!" cried the French lady, clapping her little hands. "How delightful!"

"Until the play begins," said Jack Bellfield, "you can look at the works of art about our walls." And as people of refinement usually eat candy while they are witnessing the drama, he presented a box of fine candy, his contribution toward the evening's delights.

Nelsie Loraine smiled at him, and no wonder, he was so handsome, so self-possessed, so graceful in his movements. She had been to several parties where Jack had been the spirit of the affair, and she felt that of all in the room he was her social equal. "All right, Tom," called Jack. "All right, Fred; come on, Raymund!" Jack had already taken the command, but, in a different way, he was just as agreeable to the farmhands as he was to the millionaire's daughter. All left the room except the guests, and as the ladies ate candy and stared at the pink, red, blue and green paper figures hanging on the cedar, Mrs. De Fer murmured: "That Master Jack Bellfield is quite charming, is he not?"

Nelsie Loraine nodded, and said, as she bent over the chocolates: "He is a favorite, I think, wherever he goes." A curtain now moved by mysterious means across one end of the room. On the curtain were pinned huge letters cut out of newspapers. They were of different sizes, but in spite of their inequality they formed a real word—"PROMETHEUS" (PROmeTHeuS).

Mrs. De Fer echoed, "Prometheus! What an ambitious undertaking!"

At that moment a fearful noise resounded from the other side of the curtain. The French lady leaped nervously to her feet. Nelsie Loraine exclaimed, "What on earth?"

Jack's head appeared at the edges of the curtain. He smiled blandly. "Don't be frightened, ladies," he said, "the thunder has begun too soon; but Baby wouldn't listen to reason. Baby is working Jove's thunderbolts. I told him——" The rest was drowned in a hideous clangor that set every tooth of little Mrs. De Fer on edge. Jack disappeared.

"Anyway," remarked Nelsie Loraine, "it is unusual." The curtain rolled away. In the center of the stage, as that end of the room must now be called by courtesy, was a large rough rock, to which some grasses had, with considerable difficulty, been stuck. Wound about the rock was part of the iron chain that had been brought from the stock pump. One end of the chain was wrapped about Tom's middle and about his arms. He was, it appeared, a hopeless prisoner, although it was not beyond imagination that he could have walked off with the rock to which he was fastened. Tom stood with his back to the ladies that he might not be discomposed by meeting the gaze of the audience. There was an expectant hush. Presently a voice from above said hoarsely, "Why don't you struggle?" Tom began to tug at the iron chain, leaping in a frenzied attempt to be free. At the same time he began the soliloquy Rhoda had written for his part: "Alas! these cruel chains!" That was all he had ever remembered of the speech. It was all he remembered now, although he had repeatedly declared he'd "be all right when the night came." He repeated them loudly: "Alas! these cruel chains!" Then

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he looked up reproachfully. The prompter was apparently hovering above his head in the rafters. The prompter whispered the words, but they were drowned in a storm of noise that suddenly broke out at the right of the stage. Nelsie Loraine clutched Mrs. De Fer to keep that lady in her seat. At the right of the stage was something that looked like a mossy bank, which ran up to the rock, and the horrible tumult issued from behind the mossy bank. It was so violent that the mossy bank was pushed a little to one side. Then Baby could be seen seated upon the floor, wildly beating upon an inverted dishpan and rattling a huge can filled with pebbles. Baby passed methodically from the dishpan to the can of pebbles, like a trained actor. Nelsie Loraine began to shake with repressed laughter. Tom said hoarsely to the invisible prompter, "I can't hear nothing you say!" The prompter tried it again, but Baby redoubled his frantic efforts, and much thunder was produced. Tom, at his wits ends, could only remember the main story of Prometheus, the part at least which had appealed to him; he shouted, or rather bellowed, in his embarrassment: "Oh, my liver! Oh, my liver!" At this Nelsie Loraine began to laugh hysterically, and Mrs. De Fer laughed till the tears came to her eyes. They clasped each other in a nervous embrace. Raymund's voice could be distinctly heard: "Struggle some more!" Tom resolved to make up with action what he had lost from memory, and struggled to such good purpose that the rock was dragged several feet across the stage.

Jack Bellfield now came on as Jupiter, very handsome in his golden crown and snowy mantle. He said:

"How, now, Prometheus? chained to this beetling
crag,
Here thou art doomed for aye thy chains to drag!
You stole my fire, to man gave it away;
For this the Vulture tears thee every day.
Lo! I am Jupiter, o'er sea and main.
Struggle, aye struggle! 'tis in vain."

Tom struggled. Mrs. De Fer, pleased at hearing the rock called a "beetling crag," hugged Nelsie Loraine in an agony of delight. Jack stalked out, with an encouraging nod to Baby to do his worst.

Raymund entered the scene. He turned to the audience and said: "I ought to be a nymph, but I thought I would come in just as a friend. I couldn't look like a nymph, or dance, or sing, so I will just make my speech."

Mrs. De Fer was immediately mistress of the situation. "Oh, let me sing for Prometheus!" she cried, and the gray-haired little French lady skipped forwardward and stood before Tom, who hung his head and shrunk close to his rock. She sang a little French song, which in English means "Why Art Thou Lonely?" It was very pretty and quaint, and Nelsie Loraine and Jack, from his invisible heaven, applauded loudly. "Now shall I dance for him?" asked Mrs. De Fer, brightly.

"No!" came a thin, piping voice from the outside; "they ain't no dancing in this piece!" It was the voice of Fred. Mrs. De Fer laughed and skipped back to her seat. Raymund then spoke his lines at some length, encouraging Tom to exult in his chains and to bear the worst with a glad heart. When he had gone out something began to creep upon the stage, a huge, black form, with quivering wings and enormous extended and gaping bill. It was difficult to believe that in the heart of that monstrous and hideous shape was the mild Fred. Baby had never seen Fred dressed in character as the Vulture, though he had witnesses the manufacture of the gigantic plumage. The sight terrified him beyond belief. He filled the air with frantic screams as he saw the unearthly horror advance upon his beloved father. Tom thought of nothing now but of his little one's distress, and he struggled in real earnest to get away from his rock that he might comfort Baby. Step by step he dragged the rock toward the right, while the Vulture, seeing his prey about to escape, hastened its movements, at the same time uttering hoarse "caws!" The race between the Vulture and the beetling crag terminated the play. The curtain should have descended just as the Vulture was plunging in its bill after the liver of Prometheus; but since Baby had moved the solid rock, it was thought best to draw the curtain before the Vulture could get to its victim. There was enthusiastic applause from the audience, after which Jack's voice announced eagerly, "Now for the Great Surprise!"

❖ ❖

## Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Since Antoinette Thompson, of Pittstown, N. Y., wrote, saying my picture in THE CHRISTIAN-EVANGELIST did not seem jolly enough, I have had another picture taken which is presented herewith. It is the best picture of me that has been taken for a long time. That man standing on the front steps with such an unconscious, accidental air—that is not I. He is another man, though related. In fact, he is my father, Dr. J. W. Ellis. I am in the background, where my features fade away gracefully into the exquisite tints of the general composition. I am seated, you will observe, at the large cottage window in the front hall, downstairs. I have drawn aside the lace curtains and am now peering forth. That is a smile that you see on my face. The little white spots are twinkles. They are in my eyes. All in all, it is a satisfactory likeness, yet not too pronounced to be objectionable. Anybody who stands for church federation can heartily commend this picture, and those conscientiously opposed to church federation can have nothing in the world to object to in my likeness as presented above. Incidentally, it may prove interesting to say that the building that surrounds my face at the window, is the house we built for Felix to live in. He is very happy here, except at the time pictures are taken. Then, he prefers to prowl in the back yard and scale the trees to get away. That is why he is not presented standing on his hindlegs on one of the stone pillars, with a mouse in his mouth. And here is a note from A Friend, Stockton, Mo.: "I am interested in the Advance Society work, and send $1 for an orphan Charlie, and $1 for our dear missionary, Drusie. May this work long continue." And here is one from Mrs. S. W. Shryock, from a mighty good town, Moberly, Mo.: "I have been thinking for some time that I must send you my mite for our Drusie and dear little Charlie. I read the Av. S. letters and story almost the first thing every week, and enjoy them so much. I see where you speak of contributions coming in slowly, so it is a good time to send now. Divide this dollar between Drusie and Charlie. I wish I could make it 10 to 15, but I can not. I pray that God's richest blessings may ever rest on them, and on his noble work." (Who knows but such a heartfelt prayer may make that dollar of more value than $15 without a prayer? I believe that kind of thing. I'm just that way.

The home of J. Breckenridge Ellis at Bentonville, Ark.

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Somebody may smile and say, as for him, give him the $15! He may say that money is what is needed to feed and clothe our orphan and support our missionary, that prayers cannot feed and house them. That is the mistake so many make. They fail to appreciate the fact that our prayers are going to be answered. Consider the nature of our prayers; we are asking God to help us take care of a little boy with one leg who has no parents and no home. We are asking him to help us keep supported a young girl in far-away China—why? that she may tell the heathen that the Son of God was slain to give them Christian life. Do you think God will not hear prayers such as these? I went to the post office three days ago, and had it not been for the prayers offered for the Advance Society work, I do not believe I should ever have received this letter from Mrs. David Jay, of Blakesburg, Ia.: "I inclose a money order for the Charlie Educational Fund. I raised money by sending his photo and letter, and also a letter from the Matron of the Christian Orphan Home, St. Louis; I mailed them to friends of mine, with appeal for help. I am confined to my bed and have been for nearly a year, but am glad I could do something for Charlie. The names of the donors are, J. B. Mowery, Ottumwa, Ia., $10; David Jay and Family, Blakesburg, Ia., $10; Mr. and Mrs. M. H. Abernattry, $2; Mr. and Mrs. Wm. La Follette, $2; Mrs. Wm. Day, $1. Total, $25." That takes our orphan's Educational Fund at a big bound, up to $75.75. Of course you understand that the new crutches we just paid for, was not out of his Educational Fund, but a small expense fund we had collected for him, before the educational idea was thought out. It begins to look as if Charile might get a business education, after all! Of course the big expense is going to be his board, and he ought not to be in the Orphan Home after this summer, for he has finished the school course there, and the Home does not keep children his age. What we will do, I don't know. I will write to the Orphan Home this very day and find out if they have any plan. In the meantime are you all keeping the Advance Society rules and keeping down the weeds in your minds? This is growing weather!

Our missionary Drusie has something for us this week: "Your letter dated two months ago, with check for $5, arrived at 10 this morning. It is now almost noon and I am taking a few minutes to answer. I must write more frequently to homeland friends, even if I must give up a meal, or stay up at night—perhaps I may be able to get this written before dinner bell rings, so don't feel badly about it. The homeland papers are ful of rumors of trouble over here. Let me assure you that I am safe and well. Our province seems quiet, and so far, the people have been friendly. The ruler of this province, Yuan Shih K'ai, protected refugees during the Boxer trouble. The Av. S. drafts and checks have always reached me each month, except those two months, when you had no offering to send. It seems strange for you to express interest in what a missionary eats and wears, and such things. Yet I was that way before I saw these heathen. But now—oh! these souls seem the only realities of life. They crowd out all else. Souls! souls! souls! going to a Christless grave by the thousands and *no one* to tell them of Jesus! Do you realize that hundreds, yes, thousands of these Chinese have not so much as heard the name of Jesus? Oh Lord, send forth laborers! I was at our mission farm last week. All the trees were green and everything seemed singing a carol to springtime. The sixty in our boys' school came marching two by two and formed in lines on the veranda of Cliff House and sang for us, their little faces just beaming, 'I Am So Glad,' 'Jesus Loves Me, This I Know,' 'Precious Name,' 'Hallelujah, Thine the Glory,' and 'Hallelujah Amen, Amen, Amen,' I wish you could have heard them! Did I ever write you about my 'home' here? Our houses are built in rows, 8 to 10 rooms in a row, side by side, with a little veranda or elevated walk in front. Each room has a back and front window and a front door. My 'home' consists of one room, well-lighted—a cozy, comfortable place to rest after a long day's work. While the homeland people might consider it a very plain, common sort of room, I sometimes feel condemned for being even thus comfortable when I see the wretched, bare, dirty ones of these my poor, lost Chinese sisters. Oh, they have so little to make *home!* A screen divides my room into two parts. In the 'back room' is my stove, table, chair, washstand and safe for dishes, etc. By the window is my flower stand where grow some geraniums, carnations, a cactus from Honolulu, a Chinese lily and some *pansies*. My heart has been quite touched by some pressed flowers from Old Kentucky sent in friends' letters. I have mounted them on cards But to continue: In my 'front room' is my sofa, combination desk-bookcase-dresser, made by a Chinese carpenter according to my plan, a small table and a chair. On the wall are my favorite mottoes, several Perry pictures and photographs of friends. If those friends only knew what a blessing it is to see the likeness of their dear faces! But I am late to dinner. With kindest regards to each of the Av. S. friends, and asking their earnest prayers," (*God bless Drusie Malott!*) "I remain faithfully yours." We have used up our space—but don't forget that our orphan boy ought to have a vacation away from hot, crowded, breathless St. Louis. Has any one a suggestion of help?I am sending Drusie another $5 today, thanks to your care for her. In the meantime, young people are joining the Av. S. to keep up in poetry, history, etc. I have some interesting letters from the new-comers to give you in two weeks. Strawberries are now two boxes for a nickel. Ha!

*Bentonville, Ark.*

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A Determined Foe of the Liquor Traffic.

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* * *

### The Earth to be Weighed.

American scientists are planning to weigh the earth. Pendulums are to be swung at the apex of the great pyramid of Egypt, and in the chambers at its center and base. The comparison of their times of swing shows how heavy the entire earth is, compared with the weight of the pyramid. Fifty years ago a test was made to find out the weight of the globe, pendulums being swung at the top and bottom of a coal pit. As it was known how much the coal taken out weighed, the weight of the earth became a matter of arithmetic. The present experiment will be much more accurately conducted.

### The Strawberry Fairies.

BY R. F. KNAPP.

Fay was very fond of strawberries, and would often go into the fields where they grew wild, and, selecting a spot where they grew thickest, would lie down on the soft grass and eat her fill. It was a bright morning in June, and Fay was quite hungry, so she ran out to the field which was always thick with strawberries, and lay down in the tall grass.

Just as she reached out her hand for an immensely large and juicy looking berry, she heard a rustle, and at the same time saw that the strawberry was moving. As it came closer she discovered that it had arms and legs and a very queer looking little face. Indeed, it looked so much like Fay's little eggshell brownies that were on her dressing table at home that she almost laughed aloud. As she looked around her, she saw that the whole field was full of strawberry fairies. but her attention was soon drawn back to the one near her, for he spoke to her.

"You are the girl that lives in that big house, aren't you?" he said. Fay nodded, and he continued: "Yes, I thought so; you come out here every day to eat us up, and if you keep on there won't be one of us left at the end of the week. Now, honestly, don't you think you've been a little greedy?"

Fay looked ashamed, and after several minutes nodded her head again.

"Yes, you have," said the Berry, emphatically. "And now if you don't stop"—and he looked at her sharply—"you will have to be punished."

Fay was quite frightened, but thought that such a little fellow could not hurt

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her very much, after all, so she finally asked, "And how will I be punished?"

"If you eat too many of us we will make you sick."

"How can you do that?"

"Oh, we have a way of making people sick when they are greedy and eat too many of us."

"You can't make me sick," said Fay, defiantly, and straightway she began to catch the little fellows and pop them into her mouth. It seemed as though they tasted better than ever, and she kept on eating them until finally she began to have a very bad pain in her stomach. It grew so much worse that she begged the little fairy with whom she had been talking to stop the pain.

"That I can not do," he said, "You should have asked those that you were eating, for they are the ones that make the pain, and they will not stop until they please."

"Oh, oh, oh! Do, please, send for a doctor, or do something, quick," moaned Fay.

"All right. I'll call in our doctor"; and away ran the little fellow as fast as his short legs would carry him. He soon returned with another little strawberry man, who was evidently a doctor. He carried a tiny case of medicines, and almost before Fay realized what he was doing he had placed several tiny white pills on a violet leaf beside her and told her to take them all. She began to eat them, and found that they tasted just like sugar. They had no sooner reached her stomach than the pain stopped, and she began to thank the doctor in the most polite words she could think of, for she had no money with her.

"I never take any pay," he said "except a lock of my patient's hair"; and straightway he produced a pair of very small shears and snipped off the end of a curl.

"Thank you, thank you," he said, in a shrill little voice; and then, all at once, Fay heard her name called out from the back porch, and she jumped up and rubbed her eyes and ran very quickly home.—*Cumberland Presbyterian.*

* *

We honor our heroic and patriotic dead by being true men, as true men by faithfully fighting the battles of our day as they fought the battles of their day.—*David Gregg, D. D.*

* *

### Accepting the Inevitable.

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Recently Congressmen Champ Clark, of Missouri, and W. H. Graham, of Pennsylvania, sent their renewals to THE CHRISTIAN-EVANGELIST, and last week Judge Webber, representing the Elyria (Ohio) district, enrolled his name on our list. Our confidence in the probity and capability of our national assembly is constantly increasing.

A practical application of the love thousands have for THE CHRISTIAN-EVANGELIST would soon give it the largest circulation of any church paper in America. In these days a mere expression of preference to a group of 20 does not effect as much as personally soliciting and securing five subscriptions. Many are giving this practical proof of love and confidence, and the results are gratifying.

Scores of new subscriptions were received last week. Among the larger lists we note 29 from Danville, Ill. (J. H. Smart, minister); 10 from Palestine, Ill. (G. S. McGaughey, minister); 20 from Terre Haute, Ind. (W. T. Sellers, minister); 21 were given the general superintendent at the Ohio state convention; 4 from Albion, Ill. (C. C. Garrigues, minister); 9 from Kansas City, Mo. (Frank L. Bowen, minister); 3 from Albion. Wash. (C. F. Sanderson, minister); 3 from New Windsor, Colo. (E. J. Harlow, minister). Grateful for these increased opportunities for service, we press on.

❖ ❖

### 'Wizard" Burbank's Treasures Safe.

A remarkable escape in the California disaster was that of Luther Burbank, the world-famous horticulturist. His home and experimental gardens were undisturbed. He saved his priceless collection of photographic negatives, although the gallery in which they were stored was smashed to splinters.

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### For Mothers.

Children need models more than criticism.

To bring up a child in the way he should go, travel that way yourself.

The sooner you get a child to be a law unto himself, the sooner you will make a man of him.

We can never check what is evil in the young unless we cherish what is good in them.

Stories first heard at a mother's knee are never wholly forgotten, a little spring that never dries up in our journey through scorching years.

Line upon line, precept upon precept, we must have in a home. But we must also have serenity, peace and the absence of petty fault-finding, if a home is to be a nursery fit for heaven's growing plants.

There are no men nor women, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth —character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man.—D. McLeod.

❖ ❖

### How Would You Like It?

How would you like to be your own horse? asks the "Michigan Christian Advocate. Would you work yourself six or seven hours without water when the temperature is in the 90's? Would you let the head of a rivet stand twisted in the harness till it tore the skin off? Would you put a bridle on yourself that had a loose blinder which flapped you in the eye every time you made a step? Would you tie yourself up with a lazy or slow horse which made you pull more than half the load? Would you give yourself water out of a slimy box or a mudhole in the creek where the pigs and poultry bathe? Would you feed yourself dry corn seven days in a week, and hay which smelled of rats, in a manger in which the hens roost? Would you stand yourself at feeding time ankle deep in your own excrement, to fight a million flies bred in your own filth? What would you do if you were your own horse?

❖ ❖

### Lincoln's Address at Gettysburg.

"Four-score and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we can not dedicate, we can not consecrate, we can not hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to aid or detract. The world will little note, nor long remember, what we say here; but it can never forget what they did here. It is for us, the living, rather to be dedicated to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be dedicated here to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people and for the people, shall not perish from the earth."

❖ ❖

### What Is the Time?

Just now you looked at your watch. Some one saw you and asked you the time. You could not tell and had to look again in order to state the minute. When you first looked you probably noted the hour, but not the exact minute. You glanced at your watch the first time in a general way, and in a negative state of mind, merely to observe that the hour you had in mind for some action had not passed, or that you had so much more time to spare, but you did not observe the precise time because you did not need to do so for your purpose. Your mental state was like your power of sight with which you can take things into vision in a general way or can fix your line of vision attentively and intensely upon some one spot and obtain precise knowledge of it. It would be a good habit to cultivate always to note the exact time when one glances at his watch, and be able to state it when asked. This power of attention can be developed by even a little practice until it becomes a habit that makes one well informed. Houdin, the celebrated magician, cultivated the power of comprehensive and close attention so that in going by a store window a mere glance gave him knowledge of every object in sight, and he could give the list fully and perfectly. Attention is the mother of memory and the grandmother of knowledge.—*The Watchman.*

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THE
CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIII. No. 23.

ST. LOUIS, JUNE 7, 1906.

## INTERCOURSE WITH GOD

ABRAHAM'S persistency may teach us a lesson. If one might so say, he hangs on God's skirt like a burr. Each petition granted only encourages him to another. Six times he pleads, and God waits till he has done before he goes away; he can not leave his friend till that friend has said all his say. What a contrast the fiery fervor and unwearying pertinacity of Abraham's prayers make to the stiff formalism of the intercessions one is familiar with! The former are like the successive pulses of a volcano driving a hot lava stream before it; the latter, like the slow flow of a glacier, cold and sluggish. Is any part of our public or private worship more hopelessly formal than our prayers for others? This picture from the Old World may well shame our languid petitions, and stir us up to a holy boldness and persistence in prayer. Our Savior himself teaches that "men ought always to pray, and not to faint," and himself recommends to us a holy importunity, which he teaches us to believe is, in mysterious fashion, a power with God. He gives room for such patient continuance in prayer by sometimes delaying the apparent answer, not because he needs to be won over to bless us, but because it is good for us to draw near, and to keep near the Lord.—[From "The Book of Genesis," by Alexander McLaren.]

**The Christian-Evangelist**

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**PAUL MOORE, Assistant Editor**

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## WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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# THE CHRISTIAN-EVANGELIST

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Vol. XLIII. June 7, 1906 No. 23

## 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Looking Towards Pittsburg.

No little coterie of disciples can unaided make our statistics what they ought o be by 1909. No matter how great their bility, if the matter is left entirely to Brothers Garrison and Moore, Lord, Briney, Young, Faris, Berry and Nichols, or if committed solely to Helen E. Moses and Brothers Warren, Mohorter, Rains, Muckley, Wright, Ranshaw, Orcutt and Henry, no matter how earnestly they prosecute their missions, the result will be an overwhelming disappointment. Brother Lowe, of Kansas, has the truer scent of victory. It can only be attained by the help of all these brethren above named in conjunction with all of our state corresponding secretaries in combination with every man and woman they can possibly enlist. This inspiring every disciple with a mind to work will multiply our strength and the good we shall have accomplished not merely by arithmetical but by geometrical ratio. Read the letter of this efficient Kansas secretary.

### Kansas in Line for Nineteen Nine.

BY W. S. LOWE.

Since the days when Coranado marched from the City of Mexico at the head of 300 Spanish cavaliers, and a thousand Indians for the fabled land of Quivera, in which was supposed to be found that city of fabulous wealth, Cibola, where he confidently expected to live in houses of silver, drink from vessels of gold and take possession of the country in the name of the King of Spain, Kansas, the land of sunshine and shadow, of story and song, has been the cynosure of all eyes. Carved out of what was known as "the Great American Desert," and containing within its borders the location of the fabled city of gold, she has attracted the hunter, the adventurer, the speculator, the husbandman and the capitalist. And the "city of gold" has been found, though not made ready to hand. From out the bosom of these rolling plains and from beneath the surface of these flinty hills a stream of wealth has flowed, which, if transformed into the shining metal, would build a city of gold that would dazzle the eyes of a Coronado, and delight the fancy of a Cortez.

The Kansas of to-day is an empire of thrift and industry. Her 116 banks contain on deposit over $130,100,000. Her agricultural products for last year, together with the amount of livestock on January 1, amounted to over $408,000,000.

The Disciples of Christ in the Sunflower State are striving to keep pace with her growing interests. The year 1908 will be the fortieth anniversary of the organized mission work of the Territory and State. To properly celebrate this event, and also to more fully and completely prepare for the coming Centennial at Pittsburg in 1909, the last state convention adopted resolutions embodying the main features of the plan of the national convention, and we are now keeping these fixed constantly before the brotherhood in the Kansas "Messenger," and by frequent announcement. The general plan is as follows:

#### JUBILEE PREPARATIONS.

Topeka, Kan., 1908.

By June 30, 1908, we should have accomplished the following:

1. Be contributing at least $10,000 per year for Kansas Missions.
2. Have a creditable sum in our Permanent Fund.
3. The efficiency and facility of our Bible schools, Christian Endeavor, C. W. B. M. and Junior Societies greatly increased.
4. The Bible Chair Hall completed, equipped and paid for.
5. All our homeless congregations housed.
6. All church debts paid.
7. All pastorless churches supplied with ministers.
8. An immense gathering of Kansas disciples in Topeka, rejoicing and praising the Lord, and planning for still greater achievements for the Centennial convention at Pittsburg in 1909.

Our State Board is keeping the pressure on without intermission. The state evangelists and other state workers are having splendid success. Already we have raised more money for state missions in nine months than we ever did in twelve before. New congregations are being formed and the weak ones are being cared for as fast as our means will permit. In addition to this we are planning a large evangelistic campaign for the month of August. A number of preachers have volunteered for this work.

We are yours for the glory of God and the salvation of men.

Kansas is in line for nineteen nine.

### Centennial Foundation Workers.

Your paper gives me so much pleasure. and I always feel better after reading it.—Mrs. Elizabeth Lubden, Pemberton, N. J.

There is nothing too good for me to do for The Christian-Evangelist these days. —E. E. Crawford, minister, Albuquerque, N. M.

The Christian-Evangelist grows in strength continually. It is a great and representative paper and breathes a broad and catholic and loving spirit.—J. P. Lichtenberger, minister.

Enclosed please find money for The Christian-Evangelist according to order sheet. It is my opinion that The Christian-Evangelist is the best religious paper published.—L. S. Ridenour, minister.

I was sorry to see you leave the Benevolent Association, but glad you are connected with The Christian-Evangelist—a paper in which we, as a people, ought to take great pride.—C. R. Sine, minister.

I want to be known among those who love Brother Garrison. I know him personally, but my affection is not based on personal grounds alone. The Christian-Evangelist shares with him this feeling. May heaven bless them both.—Dan Trundle, minister, Bisbee, Ariz.

Enclosed find $1.50 to apply on my subscription. Thanks for sending the paper beyond the time for which I had paid. We could not keep house without the dear old Christian-Evangelist, and your resolute stand on federation makes its doubly dear to us.—Mrs. F. W. Wallace.

Enclosed find money and the name of one to whom I am sending The Christian-Evangelist. She is a poor sister whose husband drinks. I am willing to do all I can for The Christian-Evangelist for the good it will do its readers and the love I have for the paper.—Lelia N. Crandall.

I send you two new subscriptions for The Christian-Evangelist. The church at Woodson will make a contribution soon for the establishment of that church at Manchester, N. H. My wife and I think The Christian-Evangelist is the best paper in the brotherhood.—D. S. McDonald, Woodson, Texas.

If you are not too tired of words of approval on the federation matter, please accept my thanks for your attitude and for the Christian forbearance and courtesy of The Christian-Evangelist. The sky is brighter and when hate and greed have had their say, the teachings of Jesus and his prayer for unity will have their part in the victory of a united church and a saved world.—J. N. Crutcher, minister.

I am willing to do all I can to get new subscribers for The Christian-Evangelist here. Let me add a word of hearty commendation of the truly noble tone and carriage of The Christian-Evangelist through all the trouble about federation. I never was prouder of The Christian-Evangelist in all my life before, and that is saying something. I thought it would be a sin not to write and tell a certain Editor I loved him for the enemies he has made, and for the far more than ordinary measure of the spirit of tolerance, forbearance and generosity he has displayed, which is to many of us commonplace readers like a whiff of the heavenly breezes. Be assured that a paper which combines large-minded liberality which the true Spirit of Christ engenders, and at the same time ring true in these days of doubt and difficulty to the Word of God, and the plea for which we stand, will, ave must, sooner or later gain respect and friendship for the world and the brotherhood stands in urgent need of just that kind of a paper and there is discernment enough in our brotherhood to see that before long.—John Williams, minister.

## Current Events

**Presbyterian Union.**

The consummation of the union between the Presbyterian and Cumberland Presbyterian churches is a great event in current religious history. It is easy enough to divide. It is not so easy to unite. Arrogance of opinion, intolerance of dissent, almost any of the more unpleasant phenomena of egoism which are usually dignified by the name of conscience—these all make for division. But reunion demands the ripest of the Christian virtues and the richest of the Christian graces. At the Presbyterian General Assembly at Des Moines, the motion for reunion was passed with great enthusiasm, with only two dissenting votes. The Cumberland Presbyterian Assembly at Decatur, Ill., took similar action by a very large majority, but against the votes of 106 delegates. The two assemblies exchanged ratifications by telegraph and the union was declared to be in effect. The Cumberland assembly declared all its offices vacant and adjourned sine die. The 106 delegates who opposed the union and would not permit the dear old denomination to become a "disappearing brotherhood" even in the interest of Christian union and the advancement of the church universal, organized a rump convention, elected officers to the places which had been declared vacant and appointed a legal committee to take the necessary steps to get possession of the books, records, and if possible the property now held in the name of the Presbyterian Church. Possibly we shall have another case like that of the "Wee Frees" of Scotland, the residue of persistent separatists who refused to consent to the recent Presbyterian union in Scotland, and by legal process obtained possession of more church property than they possibly use. But at any rate the Presbyterians on both sides of the Atlantic are setting the rest of the world a good example in the matter of Christian union. While the rest of us are mostly talking about it and wishing for it, they are uniting.

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**The Rebate Prosecutions.**

The Government has been prosecuting a case in the Federal Court at Kansas City for alleged conspiracy to grant freight rebates. The defendants were Thomas, a freight broker; Taggart, his clerk, and Crosby, general traffic manager of the Burlington railroad. The case has issued in the acquittal of the first mentioned and the conviction of the other two. The interesting feature of the case was the disclosure of the subterfuges which are resorted to in covering up the practice of giving rebates, and the willingness of both railroads and large shippers to avail themselves of fictions which are perfectly transparent except for purposes of legal evidence. It seems that shippers were in the habit of receiving money from unknown sources and for unknown reasons, but it never occurred to them to make inquiries. A high officer in a great wholesale dry-goods firm testified that an unknown man came into his office one day and left with him a package containing between $400 and $500. He had never seen the man before or since, could not identify him now, did not know who sent him, did not know why the money was sent. His firm had received about $10,000 in this mysterious way within the last five or six years. Sometimes the money came by mail or express, sometimes by unknown messengers. Sometimes bunches of cash came "from Thomas's office," and then it was taken for granted that the amount represented collections from the railroad on claims for shortage, damage, or errors in classification. Mr. Thomas, who was employed by this firm and several others to look after their freight business with the railroads, seems to have had a singularly informal method of making his reports, if this is a fair sample. The man in the street assumes with entire confidence that, when a keen business man permits money to float into his office in this mystetrious way and allows his agents to make their reports in such vague fashion, the method must cover some illicit transaction. Perhaps this is not legal evidence, but it seems to us as good as some of the circumstantial evidence that has been used in convicting men of theft or even of murder.

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**Interference at Panama.**

There is to be a general election in the republic of Panama. Fearing riots which will endanger American interests in the canal zone, the President has ordered a cruiser to the scene of the probable disturbance and marines will be landed. The municipal council of the city of Panama has made a formal request for American intervention to insure a peaceful and fair election, alleging that the administration intends to use violence to control all doubtful districts. The municipal council of the city of Colon has issued a counter manifesto protesting against American interference, and especially against the act of the city of Panama, in usurping the prerogative of inviting in a foreign power. Senator Morgan, of Alabama, declared in the Senate that no member of that body would dare to introduce a resolution authorizing the President to do what he has done without authorization. But we are getting so accustomed to hearing the President accused of usurping power that the charge has ceased to make much impression. If the intervention in Panama is simply in the interest of a fair election, it is, of course, an unwarrantable interference with the inalienable right of any commonwealth to conduct its elections unfairly. Some of our own states habitually have unfair elections, but the federal government lets them alone. Fifteen years ago the proposal to establish federal control of elections was so bitterly opposed that it was finally dropped. If our government does not undertake to manage our own elections in the interest of fairness, it certainly ought not to undertake that function for any foreign country. But if election riots in Denver, for example, should endanger the federal building, the government would be justified in calling out troops, not to insure a fair election, but to protect its own property. And it may do the same in Panama.

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**Meat Inspection.**

The beef inspection bill which was introduced in the Senate by Mr. Beveridge passed that body as a rider to the agricultural appropriation bill, and is now pending before the House, is one of the most important pieces of legislation of the present Congress. It is scarcely, if at all, second in importance to the railroad rate bill. If we had to choose, most of us would rather be robbed than poisoned. The bill is the most thorough-going meat inspection measure that has ever been proposed. It is an administration measure, and is said to be in large part the outcome of the President's reading Upton Sinclair's packing-house novel, "The Jungle." The accusations there brought against the Chicago packers have already been given in outline on this page. After reading the book the President appointed a special and confidential agent to investigate. This was Mr. Neill, commissioner of labor. The report confirms many of the charges that have been made. A delegation of Illinois senators and representatives, including Senator Cullom and Speaker Cannon, called on the President recently to protest against the bill in the interest of their packing-house constituents. He showed them parts of the report and converted them from opposition to advocacy of the bill.

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**Senator Burton.**

Senator Burton, of Kansas, has again been convicted, on his second trial, of unlawfully receiving fees to represent the Rialto Grain Company in a controversy with the post office department, while at the same time he was serving as United States senator. Burton claims that he had no criminal intent, and did not even know of the existence of the law against which his conduct was an offense. But one of the most fundamental principles of law (after the axiom that "no man can know the law") is that "ignorance of the law excuses no man." Besides, there are some improprieties so gross and palpable that they would be almost criminal even if there were no law against them. A United States senator, by virtue of his office, enjoys a certain influence and prestige in all the departments of government. For one to make merchandise of that official influence and receive pay for exercising it in behalf of a private concern (even if it had not happened to be a fraudulent concern), is such an obvious indelicacy that no man who could commit it is worthy of public office. Besides, it does happen to be also an unlawful and criminal act. Burton has resigned, however, and Gov. Hoch has appointed Foster Dwight Coburn to succeed him.

## Christian Union: A Historical Study.

IV. The Protestant Era—Period of Reunion.

*9. Forces Making for Union.*

What influences have been at work to bring about this remarkable change in sentiment in the religious world on the subject of Christian union? Effects are not produced without causes, and an intelligent knowledge of these causes helps us to understand the nature of the effects and to forecast with considerable certainty other results of a similar character.

1. First of all, we can not doubt that the religious movement inaugurated by the Campbells and Barton W. Stone in the first decade of the last century, which had for its specific aim the promotion of Christian union, has been one of the most important factors in producing the change to which we have referred. It would, indeed, be very strange if this were not the case. Here were men of learning, of piety, of preeminent ability, and of commanding influence, devoting their lives to this holy cause. They have had a line of noble successors, who, for nearly a century, in pulpit and periodical, through books and pamphlets, have advocated, without wavering, the necessity of Christian union in order to the conversion of the world. They have emphasized the evils of division among the people of God, and have pointed out what seemed to them a practicable basis of union by a return to the original foundation on which the Church was built and by loyal adherence to the simple teaching of Christ and his apostles in relation to church membership and Christian life. Whatever may be thought about the influence which this plea has exerted, there can be no question in any candid, thoughtful mind, that the changes which have come about in religious sentiment have been in the direction of this plea, not only as regards the evils of division and the necessity of union, but also in respect to the *method* of union, which is not to be on any authorized statement of doctrine, no matter how irenic, but on Jesus Christ himself, with large liberality and charity for all differences in theological opinions and doctrinal inferences. The exaltation of Christ as the center of unity and a corresponding decrease of authority in doctrinal creeds, has kept pace steadily with the growth of Christian union sentiment, and is one of the most marked characteristics of the religious thinking of our time. It is a matter of small concern to us, as reformers, whether proper credit be given to the movement we represent for its influence in behalf of Christian union if only the *principles* for which we have contended find their way to acceptance and Christ's prayer for the unity of his followers be fulfilled.

2. The revival of Bible study in connection with the subject of historical criticism, and the better knowledge of the Scriptures which has resulted from this agitation, we can not doubt, must be set down as one of the contributing causes to the growing sentiment in favor of Christian union. Any such study of the Bible, in the light of its proper divisions and of its dispensational lines, and with a clear recognition of the progressive character of revelation, advancing from the twilight of patriarchal times to the glorious sunlight of the Christian age, Jesus Christ is seen in his true perspective, and his divine personality looms up far above patriarchs, prophets and apostles, as the supreme and sole object of Christian faith, and the only center around which can be rallied the scattered forces of a divided Church.

3. Another mighty influence making for union has been that spiritual development within the Church which inevitably leads away from narrowness and bigotry toward larger and more catholic views. Our divisions, as Paul tells us, have their origin in our carnality, and just as the Church grows more spiritual will it become more united. Union among Christians can only follow a close and vital union with Jesus Christ; that is one reason why we can not force Christian union; it must grow. We can not get closer to Christ without getting closer to each other. The unity for which Christ prayed is the unity of the Spirit, and it is only as that Spirit dominates the lives of Christians that they can be one. Therefore all movements looking toward deepening the spiritual life of the Church are movements in behalf of Christian union.

4. Through a better knowledge of the condition of the world and the mission of the Church, Christian people are coming to a clearer apprehension of the great tasks which lie before the Church in the evangelization and Christianization of the world. Three-fifths of all the people which live upon the globe are yet in pagan darkness. To them the Gospel must be sent. And then there is the cleansing of our own Christian civilization of its abominations and the lifting up of a higher standard of morals in our social, political and industrial life. As the Church has gained a clearer vision of these great tasks before it, it has realized more and more the necessity of united effort and the sinfulness of wasting our strength, time and resources in building up denominational walls and quibbling over our theological differences, while so large a part of the world is yet without God and without hope, knowing nothing of Christ and his great salvation.

5. The world is becoming more and more united. Nations are forming alliances in the interests of peace and civilization. The whole world is coming to feel the sense of a common brotherhood. The poet's dream of the "Parliament of Man" approaches realization. This spirit of unity is affecting the Church. A united world demands a united Church.

6. The various interdenominational organizations, to which reference has already been made, are not only *expressions* of a union sentiment already existing, but they are mighty factors in *deepening* that sentiment and in removing obstacles out of the way of union. There is no greater foe to union than isolation and there is no more important method of promoting union than the free intermingling of religious people, and especially in their working together for common ends and aims. To know each other, and to give each other credit for honesty of purpose, sincerity of faith, and the reality of Christian character, is to go far in the direction of realizing the oneness for which the Master prayed.

These are some of the various factors which, under God, have wrought this change of sentiment in the Church as respects the unity of Christians, and which are still working for the more perfect realization of that divine ideal.

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## Is It a Stumbling-block to the Weak?

We are in receipt of a letter from a reader in Kansas who states his objection to the position of The Christian-Evangelist with such evident sincerity that we feel it deserves our consideration. Besides, it is a phase of the subject that has not been before presented, and for that reason we have asked the writer to permit us to use a portion of his letter, which was not intended for publication, to set forth his position. He says:

> "We have weak-kneed Christians who are not able to stand alone, who are easily influenced by their associates; we have ignorant or untaught members who do not know what we hold to and teach and who do not know the difference between ourselves and other religious people; we have members who are ambitious socially, and others who are commercially ambitious. To the extent that The Christian-Evangelist teaches that all of the more commonly known Protestant bodies are Christian churches, and that we should regard them as allies, and not as enemies, and to the extent these views are known out among the mass of our people, just to that extent is it making it easy for these different classes of members to break away from us and join the body of people that will help them to gratify their different ambitions, or to yield to the solicitations of a denominational friend who says, 'It does not make any difference what church one belongs to, as we are all Christians anyway!' "

Now, we can readily understand how one can look at this question from that point of view and be very honest in his objection to our position. We beg this good brother, and others who may sympathize with his feeling, however, to consider a few things that may be said on the other side. In the first place, it may be said that our cause is not losing very much in giving up members who are actuated by so low motives as social and commercial advantage in deciding their church relationship. In the second place, if our preachers and Sunday-school teachers were doing their duty there would not be growing up a class of members who do not know the difference between our religious position and that of others. But, after all, the chief thing to be said is that if the position we have taken be *the truth* it can work no disadvantage to any cause that seeks only the truth. It is a dangerous position to take that we must conceal any truth or fact in order to hold our membership. If our churches are made up to any great extent of people who are not with us, because they are attached to the *principles* which we hold and believe, heart and soul, but rather because they think there are no Christians elsewhere and no churches which Christ regards as his besides our own, they should be taught to love our cause for its truths, for its liberty, for its sublime aim. We do not believe this class is very large, however. We think the great body of our membership is with us from *conviction*, and that they would rejoice in the assurance that other religious bodies are approximating, steadily, the New Testament ideal and are worthy to be called Christian.

We all know of religious journals, which, in the past, have sought to build up and maintain their circulation by inculcating the idea in the minds of their readers that theirs is the only religious journal that is true to the faith. "Help us save the ark! Now is the time to subscribe." Any religious journal, or any religious movement, that must depend for its future growth on its claim of having a monopoly of truth or of loyalty, is building on a sandy foundation. Rather let us show these weak and wavering members that we have been called of God to do a great and needed work of reform in calling the Christian world back to simple New Testament Christianity, and healing our unhappy divisions, and that to turn away from this cause is to prove unfaithful to a sacred trust.

And now, having said this, let us say that we allow no man in our ranks to excel us in our appreciation of, and love for, the cause which we plead. We believe in its principles thoroughly, and have devoted a lifetime to their propagation and defense. We believe it is the plea for the times in which we live, and that it should be pushed with all the power and energy which we can command. In our judgment there is perfect harmony between the most steadfast loyalty to our own position and thorough devotion to it, and the free and frank recognition of the Christian life and work of our religious neighbors. We have never loved our cause so well as since the time we came to see that it gives us liberty to appreciate all good and all truth, everywhere, and that its success does not depend upon the overthrow of others who are seeking to accomplish God's work in the world, but rather upon their approximation, more and more, to that divine ideal which we also are seeking to realize. Let us not cherish for a moment the fear that our cause can be weakened by any *truth*. It is *error* that weakens, and the error that we alone are the channel through which God purposes to convert and bless the world is a source of great weakness and, to the extent that it prevails, it is a bar to our success in accomplishing our mission in the world.

## Our Latest Book.

The latest book from the press of the Christian Publishing Company is Monser's "The Literature of the Disciples." It is a handsome little volume of 121 pp. If one wishes a bird's eye view of our literature, here it is—the best resume of what has been written among us that has ever been printed. It is the work of an artist, who, with a few deft touches of his brush, gives us a picture of a book or an author and passes on to deal with underlying principles and truths. The chapters are as follows:

I. Initiation of the Literature.
II. Formation of the Literature.
III. Classification of the Literature.
IV. Contrast Between Present and Past Literature.
V. Defects of the Literature.
VI. Readjustment of Literature.
VII. Outlook for Our Literature.

Take this brief extract from the chapter on "Formation of the Literature," as a sample of the author's style and spirit:

"The merit of our earliest literature was its passion. It throbbed like the heart of a living being. In this it contrasted with the musty books of that day. These were more like dried specimens, tabulated and exhibited in glass cases. Ours had motive and vitality. It possessed the springiness of buoyant youth. It was loosened from the shrunken roots of an effete theology and put abroad upon its individual power and right. What a mission it had! About it were myriads of numb souls, to be roused to the consciousness of a higher life. The work was rare and difficult. Many must be led, step by step, like babes. There would be shifting phases of hope and fear. The broadening influence of the Gospel, at times, elated, and then, as theology seemed to escape it, it alarmed. Next came the claim for union. Politically, this was welcome. But union in religious affairs was looked upon as a dangerous novelty, even if it were to be desired. Who had ever heard of such a thing? There might be compensations, but would they be equivalent to the losses? Where our writings first touched the mind the painfulness of the darkness asserted itself. But there was mystery and pain coming also with the excess of light. As the great principles of Gospel truth gained greater hold, much of this was assuaged. Truth brought with it its accompanying blessings. Chief of all was reality. The unseen was no longer filled with shadows. Instead, there was the sense of security; finding its home and center in a living and obedient faith."

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W. T. Moore is to enter upon the preparation of a comprehensive history of the Disciples of Christ.

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The education number of The Christian-Evangelist will be published July 5.

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It is to be hoped that the children's day offering has made up for the smallness of the March offering.

## Notes and Comments.

In a meeting in the South one of our evangelists, on entering the city to begin his work, found several of the local churches preparing to hold rival meetings. He visited their ministers' meeting and proposed a simultaneous campaign, each church holding a meeting in its own house at night, but meeting together at some hour of the day in a business men's prayer-meeting. The other churches in that section were too narrow to enter into the plan, though it was urged at a second ministerial meeting. They went on with their rival meetings, leaving our evangelist to hold the union meeting, and the people of the city rallied in large numbers to his preaching, and splendid results followed, in spite of the fact that our own local church was not at first in sympathy with the evangelist's plan. If there is any balking in union or simultaneous meetings, let it be done by those not pleading for unity. Co-operation with other local churches, on a basis of perfect equality, is not always practicable, but let the fault be theirs, not ours.

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In his address before the Indianapolis Congress Dr. H. F. Colby (Baptist), as reported in our last week's issue, said: "A Christian's creed is really what he understands the Bible to teach." This, as we pointed out in the discussion of this paper, is not the sense in which Disciples use the word creed. We understand the Bible to teach many things that do not enter into a Christian's creed. The creed is the foundation, or fundamental truth, on which Christianity rests. Peter's confession of Christ, for instance, on which Jesus said he would build his church, is the creed of Christianity. A child and a philosopher, if Christians, hold the same creed, but their understanding of what the Bible teaches differ widely. That is, they differ in *knowledge*, but agree in *faith*. If this point could be cleared up it would help to remove one source of misunderstanding between Baptists and Disciples.

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A brother wishes still to know, if federation means co-operation, what we can do more in that line than we are doing. It can hardly be claimed that we are doing all that can be done and ought to be done in the way of systematic and united action in putting down the saloon, closing up the gambling hells, relieving the needs of the poor, and carrying the simple Gospel message to the destitute regions of our great cities. Besides all that local work, there is the great quadrennial council meeting to discuss ways and means of more perfectly fulfilling Christ's prayer for unity, which federation provides for, and which in itself is destined to be a mighty agency for expressing the united voice of the Church on great moral and social reforms, and in promoting the onward march of the kingdom.

## Editor's Easy Chair.

In the early twilight of May 30—the Nation's Decoration Day—we awoke to the deep reverberations of artillery. Were we back in the dark days of the Civil War? Were brothers still arraigned against brothers on the deadly battle-field? These confused ideas in the half-waking and half-sleeping moments, soon gave place to the glorious reality. No, the war is long past, and flowers are blooming sweetly where the turf was torn by the hoofs of the cavalry, and by the wheeling caissons of artillery. The cannonading to which we awoke was the artillery of heaven, and soon the rain was coming down upon the trees and the mown grass at Rose Hill in blessing and benediction. While the thunder was pealing and the windows rattling with its reverberations, a little two-year-old, domiciled temporarily under the Easy Chair's residential roof, covering her face, cried out, *"Wain, make the old tunder go away!"* It was not the rain she objected to but the accompanying thunder alarmed her. We all want the blessings of life without the disagreeable things accompanying them. We would have roses without thorns, summer without winter and harvests without toil. We would all have peace without war, but sometimes war is the shortest way to a lasting peace. Those reverberating cannon of '61 to '65, with the death and destruction which they belched forth, were terrible to those of us who lived in those trying days; but what a glorious peace and renewed brotherhood have sprung from the soil reddened by human blood! Yes, scatter the flowers over the graves of the sleeping heroes, whether they wore the blue or the gray. They laid down their lives at the call of their country, and the union which binds all sections together into one country under one flag, is stronger because cemented by their blood.

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What sort of sacrifice is it going to take to bind together into one United Church the now separate and independent religious communions seeking to advance the kingdom of God? This kind of union is not going to come by force nor by the use of the weapons of carnal warfare; but it is not going to be realized without sacrifice. There are some things too sacred to be sacrificed, among which are truth and a good conscience. Happily, these are not to be sacrificed for they will be needed in a United Church. But there are some things which can be offered upon the altar of union. All bigotry and narrowness; all uncharitableness and evil surmising; all sectarian strife and hatred; all party pride which exalts sect above the kingdom of God; all provincialism which boasts of its exclusive claims; all bitterness, and misrepresentation of others—these can be given up for the sake of union. We can afford to surrender many personal preferences and individual advantages, if thereby we may present to the world a united front. But there will have to be made more costly sacrifices than these before the fulfillment of Christ's prayer for unity. In every religious body there must be men who love Christian union better than denominational popularity, and who are willing to make themselves "of no reputation" among those of their brethren who see in all union movements a menace to their partisan views and denominational pre-eminence. Will there not be those who are willing to make even this sacrifice to hasten the coming of a united Church? We believe so, and some future day, when the long-delayed union has come, loving hands will scatter flowers upon their unforgotten graves.

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"Die when I may," said the great-hearted Lincoln, "I want it said of me by those who know me best, that I always plucked a thistle and planted a flower when I thought a flower would grow." Who of us would not like to have that said of us when we have finished our work and passed on? How much better world this would be to live in, if every one should adopt the plan of plucking a thistle and planting a flower wherever a flower would grow! There is a species of thistle that scatters its winged seeds on the winds and sows them everywhere to the destruction of whole fields and crops. Scandal is a thistle like that. Its seeds of evil surmisings—how rapidly they are spread abroad! Pluck it up by the roots and plant a flower of good will and appreciation, which will fill all the air with its sweet fragrance. There is the thistle of envy. When you find it growing in your heart, pluck it instantly, before it destroys your happiness and usefulness, and plant, instead thereof some flower of virtue that will sweeten your own life and that of others. There are hard, thorny thistles growing along the paths which little children's feet are treading. Pluck them up, and plant flowers instead, whose beauty and fragrance will gladden the hearts of the little ones. What a brood of evils and sorrows come from the saloon-thistle! Why should not the city, the state, the nation, pluck it up and plant instead some institution that will be a center of light and love and helpfulness? It is the mission of the church and of every individual Christian to be plucking up the thistles of sin that cover the land, and planting the flowers of virtue and goodness that will convert the earth into a new paradise.

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The movement to establish a church of this Reformation in New Hampshire—the only state in the Union where we have no church—has recalled a pleasant memory in connection with the Editor's pastorate in Boston. In August, 1886, twenty years ago—we were spending a few weeks on the shore of "New Found Lake," a wild and wooded part of New Hampshire, some distance from any railroad. About fifty of us, mostly from Boston, were stopping at a hotel on the shore of this lake. One of the games organized was a shooting match, and the mark was a long, slim, heavy bottle, suspended by a string, so that it could only be broken by a center shot. When invited to join in the shooting we refused to do so until they would all acknowledge that they couldn't break the bottle. After a while, having failed, they brought us the gun and insisted on putting us to the test. By a happy accident we smashed the bottle the first shot! That was glory enough for us, and we did not care to repeat the test. When the Lord's day came the guests insisted the "shooting parson" should preach, which we did, and, so far as we know, this was the first sermon by one of "this Way" in that state. The sermon was well received, but we attributed that fact largely to our good luck in breaking the bottle! Now twenty years later we are leading an effort to plant a church in that state, and thanks to the generous offerings of a number of our business men, the money is likely to be raised. Brother Yeuell and his singers, under God, will do the rest.

## From Out the Depths.

By Jessie Davis Kingsley.

'Twas only yester' morn, my heart was light as air,
And all the present seemed so joyous and so bright;
But e'er the sun had set, the blackness of despair
Had settled down and closed all things in night.

Down from that blissful state of joy and peace and light,
To be so rudely thrust to sorrow's smart,
Changed promises that once had cheered the darkest night
To quicksands for my saddened heart.

But e'er the spirit of that evil found a place,
My heart to God had wildly cried for strength;
And lo! the richest treasures of His grace
Came to my stricken soul at length.

Oh! Rock so great in all this wilderness of sin;
Oh! mighty Power that holds us safe and strong,
Could each sad heart but rest its burden there,
No need to grope in pain and darkness long.

I know that my Redeemer lives
And bears each burden with me as He bore the cross.
To every soul that cries to Him He gives
The strength to bear what e'er of pain or loss
Is sent in His wise providence, to prove
The creatures he has made to reign with Him
And cares for with divinest, tenderest love.

Rochester, N. Y.

# To Promote Christian Union

**By W. Bayard Craig**

**One of the themes discussed at the Congress of the Disciples was "Practical Measures for the Disciples in the Promotion of Christian Union To-Day." Two papers were read; we print herewith one of them, by W. Bayard Craig, pastor of the Central Christian Church Denver, Colo.**

In the progress of human events the divided hosts of Protestantism are seeking closer fellowship and some practical method for more effective co-operation in Christian work. The prayer of the Master for the unity and good fellowship of believers is troubling the conscience of sectarianism and getting itself into the hearts of intelligent Christian people in all religious bodies.

The religious body represented in this congress had its birth in the heart of a Christian man who shared the Christ yearning for the unity of Christians. It was born of the same divine spirit that inspired the seventeenth chapter of John. The program committee were not forgetful of this fact in arranging this program.

We have made loud and persistent professions of devotion to the cause of Christian union. We have done something to convince American Protestantism of the sinfulness of sectarian creeds and standards. We have done much to destroy the power of theological dogmas to perpetuate divisions. We have helped create dissatisfaction with existing conditions and a yearning for Christian fellowship. We have sown the seed of Christian union and the harvest is white around us. In the darkness of division and storms Jesus draws near to us in the union movement and many of our people are filled with fear. They are like the disciples in the boat, in the storm, in the night, on the Sea of Galilee. When Jesus appears walking on the water they do not recognize him and cry out in surprise and fright.

But the Peters have multiplied in the church. There are many to respond to the call of the Master to come to him. The panic of fear will pass with the recognition that Christ is in the movement toward a more fraternal relationship among his followers. The Spirit of Christ will calm the tumult, sanity and brotherly kindness will reassert their beneficial sway and we will move on to the fulfillment of a high destiny.

The movement represented here will be true to the spirit of the plea that gave it birth. There is a logical, relentless unfolding of the inner life of a religious movement. Its processes of development are controlled by laws as imperial in their operation as the law of gravitation. It moves on to its inevitable conclusions, to the consternation of the selfish and ignorant, as the crucifixion of our Lord moved on to the triumph of the resurrection. Folly and bigotry can hinder the progress of truth, it can not long obstruct the march. The thousand tongued clamor of the superficial multitude does not decide questions of the magnitude of Christian union or its precursor church federation. The salutary word of the wise and patient interpreter of the mind of Christ wins in the long run.

The Disciples have had remarkable success. The movement has taken on large proportions. In pride and selfishness we are tempted to become sectarian in spirit. In pride of strength and growing power it is easy for us to say to-day, as the solution of the Christian union question, let the denominations come to our position, we are doing well enough, we are on the apostolic platform, we have no concessions to make. But the love of Christ will not be satisfied with a cold hearted negative attitude toward fellow believers. The spirit of Christ demands the manifestation of fellowship and sympathy toward all who love him, demands that all practical Christian effort be put forth to heal divisions and win all Christian brothers into more fraternal cooperation. Such efforts do not demand a compromise of Christ's truth but a fulfillment of its spirit. The Christlike man or body of men will hold convictions of truth intact, but while doing so will manifest a fraternal courtesy and fellowship with all who give evidence of like fidelity. This was the spirit of Thomas Campbell, of Alexander Campbell, of Isaac Errett and of all the leaders most highly esteemed among us, and this must continue to be the spirit of any man who will in the days to come hold any high and permanent place in our history.

We are moving forward. The movement will take no backward step now. It moved forward toward liberty and enlargement when the theology of the atonement was the question of the hour; when instrumental music in the worship was up for decision; when missionary organization became imperative; when the endeavor movement was inaugurated. Can any thoughtful, spiritually minded disciple doubt the result of the present agitation in regard to federation, the next logical and inevitable step toward Christian union? All the principles involved in the "Federation" idea were involved in the "Endeavor" movement. We are committed to the fraternal recognition of the religious bodies around us. It is right that we should be. To refuse to co-operate in the spirit and purpose of the federation movement would be to stultify all our Christian union professions hitherto. We ought to be in the forefront of all movements looking toward Christian union. We can not stand aloof without dishonoring our claim to be in spiritual fellowship with the Christ.

### What Can We Do in a Practical Way to Promote Christian Union?

1. Promote a revival among our own people in the interest of Christian union. We need it. The most spiritual among us need it. We ought to pray with Christ the prayer for Christian unity until its yearning burns like a fire in our bones, until the other truths of the Christian religion fall into their true relationship and perspective. The Christ love and the Christ spirit dominant in our hearts will solve this problem as nothing else can. We have been so busy with our own church activities that we have permitted the yearning for Christian union to grow cold in our hearts.

2. Show our people the dangers of formalism and Phariseeism.

Inaugurate a vigorous educational campaign. Educate our people in the appreciation of the spiritual values of the Christian religion. This demands special effort. Christians who have passed from formalism to spirituality lose the taste for clamorous propaganda. The work in the immediate vicinity of the spiritual man is usually prosperous. There is an atmosphere of peace and kindness. His friends understand him. He is reluctant to subject himself to the unsympathetic and often ignorant criticism of the formalist by parading his ideas in the public press. He does not expect to be understood by the confirmed Pharisee, who is so sure of his letter and form, who has reduced the boundless love of God to a mathematical formula, who is so fully satisfied with himself that to-day, as in the time of Jesus, controversy with him is both distasteful and discouraging. This is one reason why the formalists have matters so largely their own way in the newspaper columns, but at a time like this it becomes the duty of the spiritually minded everywhere to rally to the support of the faithful few who have never ceased to protest against the blindness and misinterpretation of Phariseeism.

Christ himself did not convert many Pharisees. He could not make them understand their need of conversion, but he delivered multitudes from their baleful influence. Educate the people. Teach the people. Show them what Phariseeism is that the brotherhood may at least escape the calamity of their leadership.

This matter is so important just now, that we give it a disproportionate amount of space in this paper. It may serve as a useful background in subsequent discussion.

The Church of Christ—the world-wide Christ brotherhood, was born of the loving desire of God to bring the people of every time and clime into a divine family under the inspiration of the Christ spirit. The love that bound Peter and Paul to one another and to their Lord would bind in Christian fellowship a converted world. Christ formulated the law of life for the Church in the words, "If a man love me he will keep my words." Love is the sap in the "true vine" carrying life and growth to every branch and every leaf. Without the life of love the branch withers and dies. But love is a spiritual emotion, invisible, intangible. Words can serve but as a sign for it. Form, ceremony, can be nothing more than symbols of it.

Neither sign nor symbol can be anything more than machinery for the accomplish-

(Continued on Page 720.)

# Alexander Campbell's Position

## By W. T. Moore

As much is being said about what was the attitude of our pioneers toward Pedobaptists, it may be well to summarize the position of Alexander Campbell, as he is acknowledged on all hands to have been the leading spirit in our religious movement. The following statement will, I think, be accepted as a fair presentation of his position:

1. He regarded the divisions of Christendom as not only wrong, but absolutely sinful, and he labored with unceasing earnestness to break down these divisions.

2. However, he regarded even a divided Protestantism, as very much better than a united Romanism. He recognized the undeniable fact that the divisions of Protestantism were mostly if not entirely caused by intellectual differences rather than by moral differences; and therefore he believed that these differences ought to be given up for the sake of the "unity of the spirit in the bond of peace."

3. Nevertheless, he regarded the present state of Christendom as abnormal, and that it must therefore necessarily, for a while at least, be considered from that point of view. He held that intellectual mistakes must not be confounded with moral mistakes, and as the divisions of Christendom were mainly on account of intellectual mistakes, he held that very many who made these mistakes were not morally culpable. A Christian with him is one who is sincerely *aiming to do the whole will of God, as he understands that will,* and generally his intellectual mistakes must not be regarded as fatal to his Christian character, though they may be fatal to much Christian assurance and enjoyment.

4. Mr. Campbell regarded the divisions of Protestantism as clear indications that these Protestant churches, considered from their denominational point of view, are not entirely out of Babylon. Indeed, he regarded himself as having gradually developed to the point where he stood when he had reached his most mature Christian manhood. But believing that denominationalism is in itself a great wrong, he labored for its demolition, and was unwilling to recognize these denominational establishments or organizations as fitting representatives of the Church of Christ, though at the same time he recognized many real Christians among them, and many churches or congregations within each one of them as churches of Christ, or Christian churches, though in some important respects these assemblies or congregations were not fully up to the New Testament standard. In short, Mr. Campbell labored toward the attainment of the New Testament *ideal* of the church, a church that has neither "spot nor wrinkle nor any such thing;" but while this ideal must constantly be kept before us, he never failed to remember that the *historic* church, or the *real* church is one thing, and the *New Testament Church* or the *ideal church* is quite another thing. The latter is the thing to aim at; the former furnishes the material out of which this ideal church must be constructed. He also distinguished between the great Protestant bodies, separated by denominational lines, and between the churches or congregations in any one of these respective bodies. The latter he recognized as Christian, if they had the Christian character, just as much as he recogized the individual Christian wherever he found him.

5. In determining who is a Christian or a Christian congregation, he did not allow the question of *immersion to be the dividing line.* He regarded immersion as the only proper baptism, and he contended that a Christian church, normally and scripturally defined, required the immersion of all its members; at the same time he distinguished sharply between a man who has been sprinkled, and *who conscientiously believed that he had been baptized,* and one who rejected baptism entirely. In the former case he regarded the man as having sincerely obeyed the Master, *as he understood the Master's will,* while in the latter case there could be no obedience whatever either in spirit or form.

6. Mr. Campbell contended that many of the divisional lines, which separate Protestants from one another into what is called denominations, are purely of a political character, and really have nothing necessarily to do with the moral or religious standing of Christians, and consequently he denounced in severe terms these purely political distinctions while the real moral qualities of Christians were neglected or else not counted in the estimate as to what constitutes a real Christian.

7. His platform for Christian union was first of all to throw overboard everything that did not involve Christian character, and to make Christian character absolutely fundamental in every step toward Christian union. This position enabled him to cooperate with all Christians, however imperfect they might be in some things, if this imperfection did not absolutely involve their Christian character. From this point of view he was delighted to work with those from whom he radically differed with respect to the New Testament ideal of a Christian or the Christian Church. From this point of view he was enabled to say, many years after he was practically driven out of the Presbyterian Church, that he would have remained in that church had he been allowed to do so and at the same time speak and act in harmony with his convictions. From the same point of view he was enabled to say many years afterwards that he would have remained with the Baptists had they allowed him the same privilege he asked for himself while he was with the Presbyterians. From this point of view he did not make immersion in water the necessary separating line between churches. He distinctly affirmed that he was as willing to commune with and co-operate with many Pedobaptist churches as with Baptist churches. While he regarded the Baptist position from a scriptural point of view as superior to that of the Pedobaptists, he still regarded many Pedobaptist churches as superior in the essential claims of the Christian church to that of many Baptist churches. From this same point of view he was enabled to heartily *co-operate* with all sincere Christian bodies, whether they were up to his conception of New Testament teaching or not, provided always that he, as well as they, should have liberty to speak and act according to honest convictions. The Evangelical Alliance, which was formed in 1846, issued a doctrinal statement which was far more objectionable than the "Basis of Federation" issued by the Inter-Church Conference, and yet Mr. Campbell thanked God for this alliance, and in the "Harbinger" of 1847 declares emphatically that ***he will co-operate with this alliance as far and as long as the alliance will let him do so.*** This fact, if he had said nothing else, distinctly shows where he would stand to-day with respect to the federation movement. That he would throw his whole heart into it is as evident to me as that he ever spoke the earnest words he did with respect to the Evangelical Alliance.

In conclusion, I need scarcely say that I can, with ample quotations from Mr. Campbell's writings, sustain every view I have indicated in defining his position; and I have now only to remark that his position is precisely the position which has been taken by those who are advocating co-operation in the present federation movement. I have heard of no one who proposes to surrender any truth for which the Disciples have ever contended, nor does any one suppose that federation is a satisfactory finality with respect to Christian union. We all believe that Christian union can come only when we have practically set before us the New Testament ideal of both the Christian and the Christian churches, and when all are willing to work for the realization of that ideal. But most of us believe that that ideal, even as respects our own churches, has not yet been fully realized, and in the meantime we must learn to "labor and to wait," and especially to bear with one another's weaknesses, and so fulfill the law of Christ. It is believed also that one of the very best ways that can be devised for reaching the *New Testament ideal* is for Christians everywhere to begin to work together, to become acquainted with each other, and to try what Mr. Campbell recommends, "approaches" instead of "reproaches." Even this method may not entirely cure the evils of sectarianism, but if it does not, it seems to me the case is hopeless. Any way, I take my stand by the side of Alexander Campbell and the grand old pioneers, and by the help of God I intend to labor for Christian union by recognizing all the union that now exists, and then from this platform to work for the higher position which is the ideal of the religious movement inaugurated by the Disciples. If this is sinful or heretical, then I am a sinner and a heretic.

*Columbia, Mo.*

# "The Island Beautiful"

By W. F. Richardson

He who for the first time looks upon the verdant island of Jamaica will be charmed by its beauty; and this charm will be enhanced if he is so fortunate as to tarry for a time amid its mountains and valleys. Sky and sea unite with the little spot of earth to make it one of almost ideal loveliness. From the narrow strip of lowland along the coast rise in succession the steep hills and mountains, culminating in the lofty peak of Blue Mountain, over 7,000 feet in altitude Deep and narrow valleys separate these lofty ridges, and travelers make their way over roads of all descriptions, from the government carriage road of easy grade to the merest bridle path, steep and winding, often skirting the edge of the precipice in a fashion that seems more dangerous than it really is. Everywhere the land is clothed with verdure, the steepest hillsides being often covered with a wealth of trees and shrubs that prove the depth and richness of the soil. Strange to say, the mountains are seldom bare of soil, though here and there the rock, mostly limestone, crops out. But the close network of roots that everywhere fill the earth seem to hold it in place and prevent even the heavy rains that fall throughout the island from washing bare its sharp declivities.

Like all tropical islands, fruit is found in great abundance and variety. Oranges, bananas and pineapples (which are called "pines") are the varieties most familiar to us, as those most largely shipped to America. Bananas have become the largest single article of export from Jamaica, and thousands of acres are devoted to their culture. A curious fact about this fruit is that the tree, which grows to quite stately dimensions, yields but one bunch of fruit, and then dies. About 12 to 15 months are required for the maturity of the fruit from the time of setting the shoots. The native fruits are for the most part unpalatable to the foreigner at the first taste of them, but a few are liked by every one. The mango, found everywhere in the island, tastes much like our peach, though some varieties of it are too tough and stringy to be tempting. Many kinds, however, are delicious, and the graceful trees on which they grow, with their varied foliage and bloom, or filled with fruit, are among the most common and attractive features of the scenery. The Nasebury, looking much like a russet pear, has a peculiarly sweet flavor, which I can compare to nothing in our country except maple sugar, with a dash of ripe peach. Roseapples, otaheite apples, star apples, custard apples, pawpaws, cocoanuts, breadfruit and many others abound everywhere. Some of these are insipid in flavor, but are greatly relished by the natives and by the whites who have cultivated the taste for them. Sugar plantations, which languished for many years, are again being profitably cultivated, and coffee and cocoa are exported largely.

In this country we have a "black belt," a strip of territory in the southern states where the proportion of negroes is far above the average for the whole country. Jamaica has a "white belt," much narrower and thinner than our black one, which extends around the coast. In the cities and towns along the shore there are quite a good many white people, most of them English and German, but the interior is practically an unbroken black. Of the population of about 800,000 three-fourths are full-blooded negroes, while all but about 20,000 of the other fourth are mulattoes, "brown" people, East Indian coolies and Chinese. Except in Kingston, our mission churches are almost wholly made up of blacks.

The Christian Woman's Board of Missions has 22 missions in the island. most of them within a radius of 40 miles of the capital city of Kingston. They are ministered to by nine ordained preachers, who are in some instances assisted by local officers of the churches, who conduct the worship in their absence. Bro. C. E. Randall and his son John and Bro. J. J. Handsaker are located in Kingston and its suburbs. Brother Randall is oldest in point of service, having spent about a score of years under our board, coming from the Baptists to us. His chief station, King's Gate, is about four miles out from the city, and quite near the residence of the governor-general of the island. Bro. John Randall has charge of the stations at Mt. Zion and Mt. Carmel, in the country, and divides with his father the labors of caring for Torrington Church, in the near suburbs of Kingston. Brother Handsaker has served the Duke Street Church in the city for something more than a year, having gone from the state of Oregon to that field. This congregation is the oldest one of our missions, and is the strongest in membership and financial ability. Bro. G. D. Purdy went to the island some eight years ago from Harrisville, N. Y. He is doing an excellent work in the Oberlin district, including stations at Oberlin, Manning's Hill, Salisbury Plain and Mt. Industry. The native ministers are brethren Arnold Shirley, of the Kalorama district; Louis Thomas, of High Gate; J. G. Hay, of Providence; H. A. Cotterell, of Buff Bay, and R. S. Bailey, of Hazel Grove. These brethren are all doing good and acceptable work for the Master and with few exceptions the churches are growing in numbers and spiritual power. The membership of the 22 churches is about 2,300 and the 22 chapels are valued, with the ground, at about $50,000, including the mission homes at several stations. They have 19 Sunday-schools, with 1,200 scholars; 17 Young People's and Junior Christian Endeavor Societies, with 889 members; 7 day schools, with 484 pupils; 4 mission auxiliaries and 2 mission bands, with a membership of over 200.

The worship of the Jamaica people,

(Continued on Page 726.)

THE POST DISCOVERY
A Revelation in Human Food.

Previous to the discovery of the Post process of changing the starchy part of Wheat and Barley into a form of sugar, many people suffered from what is known as starch indigestion.

That was shown by gas and all sorts of stomach and bowel trouble (sometimes ending in appendicitis), brought on by the undigested starch in wheat, oats, white bread, cake, puddings, etc., etc.

Nature ultimately punishes any one who continually takes some medicine or drug to smooth over or nullify bad conditions of the body. The only safe way to cure such is to correct or remove the cause. Therefore it was plain to Mr Post, in working out his discovery, that people who show some weakness in digesting the starchy part of food (which is much the largest part of all we eat), must be helped by having the starch digested or transformed before being eaten. And of course the safest and truest way to do this would be to imitate nature and avoid all chemicals or outside and unnatural things. The body digests the starchy food by the following process: first the moisture or juices of the mouth and stomach, then warmth or mild heat, which grows or develops diastase from the grain. Time is also an important element, and when all work together and the human organs operate properly the starch is slowly turned into a form of sugar, as it must be before the blood will absorb it and carry the needed energy to different parts of the body. Of course if the body fails to do its work perfectly trouble sets in.

So in the making of the famous food—Grape-Nuts—moisture, warmth and time are the only things used to turn starch into sugar, thus imitating nature and keeping the human food in original purity, free from outside things and just as Mother Nature intends it shall be kept for advantageous use by her children. The food is fully cooked at the factories, and is crisp and delicious with a little thick cream poured over.

It can be softened for people with weak teeth, but is most valuable to others when it must be energetically chewed, thus bringing down the saliva from the gums to go to the stomach and help digest the entire meal, besides the use of the teeth strengthens and preserves them. Nature blesses the parts of the body that are used and not abused. Grape-Nuts food brings peace, health and comfort when people are in despair from any one of the ails resulting from undigested food.

Read the little book, "The Road to Wellville," found in pkgs.

"There's a reason."

# As Seen From the Dome

## By F. D. Power

From Nazareth to Tiberias and the Sea of Galilee, our route lay through Cana, where "the conscious water saw its God and blushed." Five miles northeast of Nazareth the little town is beautifully situated on the ridge of a broken tableland, with fertile gardens and olive groves. There is a copious fountain and the women and children are gathered. It is a town which, like Nazareth, would delight our American President in the number of the rising generation. Here dwelt Nathanael, and here the Christ wrought his first miracle "and manifested forth his glory," and here he received the nobleman from Capernaum whose son was healed, according to his word. They show you the place where the miracle was performed, and the jars which held the wine, but the Greeks have one place with its chapel and the Latins another, and so these brethren dwell together beautifully and in unity, and you pay your money and take your choice.

We were much interested in a school here, supported by the Church Missionary Society. We heard the children sing their songs to the air of "Jesus loves me, this I know." This society has four day schools in Nazareth and three between Haifa and Nazareth, and three between Nazareth and Tiberias. The one at Cana started in 1887 and, supported by a friend in England, has about fifty pupils. The teachers in these schools are women who, for the love of Christ, dwell in these poor villages, seeking to train the little ones, "to bend the sapling and so control the tree," as the Arabs say. They see but little result in one generation, but labor in the interest of the grandchildren of those they are training. They teach the children to wash their faces, a lost art among these Mahometans, despite all their pretended ablutions, and sewing, singing, knitting, writing and simple arithmetic. By degrees they learn to think. One of the very small ones asked the Cana teacher, "Why did God need to put a mark on Cain? No one but his father, mother and one brother were alive at the time, and they would not want to kill him." These children will some time be asking that old question, always put in the question box at protracted meetings, "Where did Cain get his wife?" Strange that Galilee, the cradle of Christianity, should be sitting in the chill and loveless gloom of Islamism. Miss Frances Newton is at the head of these schools. Where a few women are now engaged in this service for little ones whom Christ loved, hundreds should find great joy.

Beyond Cana the road is what a certain body of divinity has termed "a continent of mud." For twenty miles we plowed through fields and over rocks to Tiberias. One party, headed by an eminent Denver leader in "the Restoration movement," was held up by Bedouins for trespassing. By explanations and the payment of one dollar in the current coin of the realm, they were allowed to proceed. One hour from the Sea of Galilee we came to the Horns of Hattin, or traditional Mount of Beatitudes (Matt. 5:1). From Cana Christ must have crossed this same country to go to his own city, Capernaum. "When John was cast into prison, he departed unto Galilee, and leaving Nazareth came and dwelt in Capernaum, which is by the sea, in the borders of Zebulon and Naphtali." It is wonderful how real the Scriptures seem as one reads them in Palestine. The land and the Book are in perfect accord. You read the story and you see the thing. All over the plain and on the hillsides are the "lilies of the field" (anemone coronaria). Its color is red and it grows in great profusion, carpeting every plain and luxuriantly pervading the land in every soil and all situations. "Consider the lilies"—think upon them, study the lesson they teach. It was a long, hard pull to the Horns of Hattin which the flowers helped to make easy, and then the hill with two peaks rose before us. Cautious investigators accept this as the place where the greatest sermon in the world's history was preached. It is not a majestic mountain. It slopes beautifully toward the plain and vast multitudes could conveniently come together here. It is not a rounded summit, but saddle-backed, with rising points, which give the name "Horns". Between the horns is a small plateau, and the mount itself is only a gentle elevation, yet it has a commanding position relative to the surrounding country. Two thousand feet below lies the Sea of Galilee which from this height looks like a small blue lake, though twelve miles long and six in width, and stretching away is the plain of Gennesaret, where the Crusaders in 1187, on July 5, fought the ever memorable battle of Hattin, made their last stand, and were well night annihilated by Saladin's hosts. The mount seems to be the focus of a wide region of country. Standing in the center of a vast circumference, it seems to be in the sight of all Galilee; and Galilee was then one of the most populous provinces of the Roman empire. It is almost incredible to one now visiting the country, the number of cities and villages which according to Josephus it then contained. They clustered on the side of the mountains, stretching downward to the shores of the lake below, so that Christ, sitting on this mount, seemed to have the world at his feet, and to be speaking not to his disciples only, but to the human race. "And he opened his mouth and taught them." He sits after the Oriental custom. He does not stand and raise his hand after the manner of the orator. He begins to teach his disciples and the people press closer to hear, the crowd creeps nearer to his feet. And how does he begin? With some great swelling, high-sounding note of philosophy, some abstract definition or subtile analysis? No; with a word of consolation—"Blessed are the poor in spirit for theirs is the kingdom of heaven." The masses were poor. The world was full of sufferers. Blessed—not are the rich, the great, the proud, but the poor—a new and wonderful philosophy. He is Christus consolator.

Descending to the Lake it seems to widen and lengthen until it is spread before us in great beauty, set in its circle of hills, with Hermon lifting his snowy crest in the distance, and the town of Tiberias resting beside its peaceful waters. Soon we were resting in the clean monastery and eating the delicious fish of the lake, and then in our boats rowed rapidly over its surface. My driver going up to Nazareth was a Moslem, Jesus Tawil,

* *

KNIFED

Coffee Knifed An Old Soldier.

An old soldier, released from coffee at 72, recovered his health and tells about it as follows:

"I stuck to coffee for years although it knifed me again and again.

"About eight years ago (as a result of coffee drinking which congested my liver), I was taken with a very severe attack of malarial fever.

"I would apparently recover and start about my usual work only to suffer a relapse. After this had been repeated several times during the year I was again taken violently ill.

"The doctor said he had carefully studied my case and it was either 'quit coffee or die,' advising me to take Postum in its place. I had always thought coffee one of my dearest friends, and especially when sick, and I was very much taken back by the Doctor's decision for I hadn't suspected the coffee I drank could possibly cause my troubles.

"I thought it over for a few minutes and finally told the Doctor I would make the change. Postum was procured for me the same day and made according to directions; well, I liked it and stuck to it and since then I have been a new man. The change in health began in a few days and surprised me, and now, although I am seventy-two of age, I do lots of hard work and for the past month have been teaming, driving sixteen miles a day besides loading and unloading the wagon. That's what Postum in the place of coffee has done for me. I now like the Postum as well as I did coffee.

"I have known people who did not care for Postum at first but after having learned to make it properly according to directions they have come to like it as well as coffee. I never miss a chance to praise it." Name given by Postum Co., Battle Creek, Mich.

Look for the little book, "The Road to Wellville" in pkgs.

and his three horses were El Areet, Victor, and Bedoniee; on the lake I had three Mahometans as rowers, Mahomet, blessed with three wives, Joseph, and Hussein. I asked my driver to sing. He blew his nose—the chief instrument which he used—and sang a plaintive minor strain about leaving his mother and not saying goodbye to her. He persisted in singing until I thought he would never stop. On the lake I asked the boatmen for a song, and they chanted love songs. One was about his love and the palm tree. "As long as the palm tree waves I will love my beloved." Then he sang of his sickness: "I have a disease no medicine will cure." His trouble was he was in love. I noticed the man with three wives did not join in this refrain. I thought again they would never let up. So I proposed to sing for them, and did, and this put a quietus on the fellows. It reminded me of the story of Old Dr. Jeter, who was a poor singer, and one evening when traveling in this country he was sitting in his tent trying to make melody with his voice, when a donkey brayed most piteously, and the dragoman put his head in the tent and said: "You sing one tune he think he know!"

Galilee is as fine as Loch Katrine, as exquisitely beautiful as Windermere, as perfect as Como. It has a softness and grace that speak of gentleness and mercy and peace. It is the Lake of Jesus. Here he walked and talked the greater part of three years. He strolled its pebbled beach and picked up its tiny shells. He sailed its waters, sat in a boat and taught the people on the shore, retired to the recesses of its hills to pray, and everything—its hills and waters and trees and winds and flowers and villages—all speak of the Son of Man. "It is the most sacred sheet of water this earth contains," says Dean Stanley.

Why did Christ choose the Lake? He loved nature. He was only a day's journey from his old home. He loved the people and sought them, and here they were. Galilee then had three millions of souls. He went from village to village teaching, and this is a warm climate and the people could gather out of doors and listen. Here was a little world shut in by the hills. Then here was retirement. He could teach, and when wearied go to the hills or seek rest on the calm bosom of the Lake. We pulled up the Lake to Tell Hum, claimed to be the site of Capernaum. It is hot and the waters were quiet. The men were oppressed by the heat and repeatedly dipped up the water and we all drank it. Then we raised the sail and sought a breath of air. Suddenly, as storms come on the Lake from time immemorial, a gust struck us and we were driven on the rocks and our boat nearly capsized, but we were brought to the shore and examined the ruins of Tell Hum. Authorities are divided as to its identity with Capernaum. For myself, I do not believe our Lord intended his city should be known to us. He put a condemnation upon it. As we sailed home in the balmy evening we saw, as the sun went down, here the place where the Jordan rushed into the Lake, and yonder the country of the Gadarenes, where the swine ran down into the lake and were drowned; here the shores where Chorazin and Bethsaida lay, and a fisherman casting his net near the site of the home of Peter, Andrew and Philip; yonder, Safed, the holy city of the Jews on the heights, and the great plain, and the Horns of Hattin in the distance, and here Magdala, the home of the woman who brought her sorrows and sins to the feet of Jesus. It was a great day under the Syrian sun. And at night I went out on the top of the monastery and sat down on the flat roof. The Syrian moon bathed the hills and town and waters in its mellow radiance, the boats lay motionless on the sea. the soft lapping of its waves on the shores was the only sound that came to my ears. It was a holy hour

## To Promote Christian Union.

(Continued from Page 716.)

ment of the end in view. The *product*—the *result*, the loving heart—that is the important thing. That is the reason why the Christ laid down the great basis truth of Christian fellowship, viz: "By their fruits ye shall know them." By their character ye shall recognize Christians, not by their words and ceremonies.

Preaching, confession of faith, baptism, the Lord's Supper, all are simply aids ordained to help the convert attain the Christ feeling and the Christ view point. If they fail in their purpose they are worse than useless because they deceive the conscience. If one has the forms of religion without the spirit, his religious possessions are worse than nothing, but if one has somehow gained the spirit without the intentional neglect of the forms and ceremonies, he has lost but little of the real value. "Whosoever loveth is born of God."

### Mistaking Forms, Doctrines, Symbols

For the spiritual values of religion is the saddest thing in human history. It is our infirmity that we are of the earth, earthy, and slow to learn how to love and live on that high plane to which the Christ is native born and where we are but adopted sons. A religious truth uttered in word or symbol is truth only half way to its destination. Its journey's end is incarnation in a life that fully expresses it. To rest content, to hold the truth of Christ in words—in theory, when it is really useless until it becomes incarnate in our lives—that is the sin of the formalist. The formalist must be taught to see, appreciate and appropriate spiritual values or he will go on to the logical outcome of his mistake and become the fully developed Pharisee. The Pharisee is one who failed to experience the transformation of his selfishness into a divine love; he enters the church to all appearances a Christian, but in reality the old animal selfishness remains unchanged. The unchanged selfish life, clad in the livery of heaven and uttering without understanding the vocabulary of Christ —that is the formalist—the Pharisee under Moses or under Christ.

Saul of Tarsus was a fine type of the Pharisee. He was trained to precise obedience in all the forms of his religion but in spirit he destroyed mercy, justice and humility, the very virtues the forms had been designated to promote. He came under the influence of Christ and it is marvelous to note the change in his character. He became the apostle of the religion of the spirit who had so long been the slave of the letter. Hear him declare, "For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter." When a Pharisee in the Christian church experiences a like conversion he will say: "For he is not a Christian who is one outwardly, neither is that baptism which is outward in the body; but he is a Christian who is one inwardly, and baptism is that of her heart, in the spirit and not in the letter."

Phariseeism would refuse Christian fellowship and recognition to a loving believer in Christ who had never been taught his duty in baptism and had erred through ignorance and not wilfully. The Christ spirit said in the lips of Paul, "If there is first a willing mind it is required of a man according to what he hath and not according to what he hath not." That is the keynote to which all the bands that play in the Christian union procession must set their music. God accepts the good intention when ignorance and circumstances prevent exact obedience to his commands. If God accepts men on these terms, man has no right to set up a different standard. The formalist will not see this truth. He conceives of a God so monstrous in his injustice that he demands the "pound of flesh" of exact obedience to the letter of the law under all circumstances.

It is said of Christ "the bruised reed he will not break." The formalist has no patience with bruised reeds. The word of God says, "Whosoever calleth on the name of the Lord shall be saved," but the Pharisee breaks the chain of this kindred Scripture that he may attack the victim of his bigotry.

(To be Concluded.)

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When a man has done his work, and nothing can any way be materially altered in his fate, let him not forget his toil; but what excuse can you find for wilfulness of thought at the very time when every crisis of the future fortune hangs on your decisions? A youth thoughtless! When all the happiness of his home forever depends on the chances or passions of an hour! when the career of all his days depends on the opportunity of a moment! when his every act is a foundation stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in any after years rather than now.—*Ruskin.*

# Our Budget

—"All delegates to state convention, end in names at once.—Levi Marshall." This is a telegram that reaches us as we go to press, and should be heeded by hose who desire to accept the hospitalty of the church at Hannibal, Mo. The convention program will be found on another page.

—Butler College Commencement will be held June 15-21. E. L. Powell will make the address.

—The baccalaureate of Drake University, on the occasion of its twenty-fifth anniversary, will be delivered by Charles S. Medbury, June 10. A full program has been arranged until the late hours of June 4. Mr. Shonts, who has been brought nto great prominence through his connection with the Panama Canal, is to be he Commencement speaker.

—Dean Van Kirk received on behalf of the San Francisco churches $2,366.32 up till May 25. These gifts were sent direct, we presume, and not through the American Christian Missionary Society.

—We hear that W. M. Taylor will locate at New Orleans.

—D. R. Dungan has just celebrated his sixty-ninth birthday.

—The South Dakota convention will be held at Carthage, June 21-24.

—C. W. Worden, of Platte, S. D., is to engage in evangelistic work.

—T. G. Linkous starts propitiously in the pastorate at Sandersville, Ga.

—W. E. Williams has left Beeville, Texas, to take charge at Hico.

—Dr. Clinton Lockhart is to be the active head of Texas Christian University.

—O. P. Spiegel is scheduled for a tent meeting at Coleman, Texas, June 17.

—F. F. Griffis, of Lexington, Ky., is to take charge at Kalispell, Mont., June 15.

—S. C. Shoop has resigned at Anthon, Ia., and Carl E. Smith will take the work.

—A new building is contemplated at Marcus, Ia., where W. M. Baier is pastor.

—G. C. Hanna closes at Arlington, Ia., August 1, to-take the work at North English.

—The church at Ross avenue, Dallas, Texas, has paid off its church extension note.

—C. R. L. Vawter and his wife, both of whom have been seriously ill, are now much better.

—W. H. Scrivner is now at work at Emporia, Kan., having left Belton, Mo., May 13.

—A tent campaign is being planned by the church at Iowa City, Ia., to begin September 1.

—We regret to learn that the editor of "The Christian Courier" has been ill for some weeks.

—W. J. Clarke, formerly of Owenton, Ky., is now in charge of the church at Tampa, Fla.

—Prof. Walter L. Ross, of Texas Christian University, has accepted the pastorate at Edmond, Okla.

—The convention of the churches of Prince Edward Island will meet at Charlottetown, July 7-9.

—The mortgage on the church at New Centerville, Pa., is to be burned June 17, with appropriate services.

—As a result of the meeting held by A. M. Harrel and wife there is now an organization of forty-two members at Wetumka, I. T., and a pastor is wanted for at least one-fourth time.

—C. C. Cline begins a four weeks' meeting with the church at Mena, Ark., Sunday, June 3.

—The Southern District Missionary Convention of our churches in Colorado will be held at Pueblo, June 12, 13.

—A new building at Selma, Ala., has just been dedicated. Four former members are now engaged in preaching.

—The improvement of the church property is the order of the day at the Davis Street Church, Ottumwa, Ia.

—John C. Lappin has left Canton, Ill., and is resting for a period at Jeffersonville before he takes up any other work.

—Howard Cramblet is making a strong effort to get the mortgage on the church at McKeesport, Pa., paid off by July 1.

—G. A. Reynolds will leave Newbern, N. C., for west Tennessee on account of the critical condition of his father's health.

—C. M. Monroe, late of Clay City, Ill., has accepted a call to Sandoval, Ill., and has just begun work, with fine prospects.

—G. L. Lobdell has just finished his course at Eugene Divinity School and the University of Oregon, and goes to Dallas.

—The church at Mishawaka, Ind., is contemplating putting in a pipe organ. It has again reduced the indebtedness on its building.

—T. H. Blenus has been suffering from malaria. He has spent six years in the Florida climate without a single week's vacation.

—The church at Norwalk, Ia., is being remodeled, and B. B. Burton, of Des Moines, is caring for the cause until October 1.

—Bradley, S. D., having called E. E. Headley for full time, he will relinquish the work at Elrod as soon as it can be provided for.

—J. W. Babcock will leave his work at Pleasantville and Fairview, Ia., and seek some point in Colorado by reason of his wife's health.

—S. D. Dutcher preached the baccalaureate sermon for Missouri Christian College, his daughter being one of the graduates this year.

—W. M. Long has just entered upon the work at Clarksburg, Pa. A fine church building and parsonage are in course of construction there.

—W. S. Roush has resigned his pastorate at Mount Vernon, O., on account of the church voting to receive a divorced woman into the membership.

—F. H. Groom is greatly impressed with the future of Montana and the opportunities we have of possessing that land if we will get busy about it.

—We regret that E. E. Violett has lost his brother and was called to Winchester, Ill., by this fact in the midst of a successful meeting at Minerva, O.

—An enlargement of the church building and a protracted meeting in July are among the plans of the church at Proctor, Texas, where C. C. Scittern is pastor.

—R. H. Fife and his singer, H. H. Saunders, having completed a successful meeting at Metropolis, Ill., begin at once a meeting at Durand, Mich., after a two days' visit with their families.

—Let the children's day offering be sent promptly to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio. Be careful to give the local name of the school when different from the post office.

—B. H. Sealock reports that the convention of the first district of Illinois, just held at Polo, was a most successful one. Great gains in all lines were reported. "The audiences were large, and the spirit fine, even when discussing federation." Why not?

—A. A. Honeywell, of Hiram, O., has been called to take up the work at McConnellsville, from which John Mullin, who has located at Delhart, Texas, resigned recently on account of poor health.

—The new church building at Ponca City, Okla., is complete and will be dedicated June 17, with George W. Muckley in charge. R. H. Love, the pastor, writes: "We now have one of the best modern church structures in northern Oklahoma."

—W. B. Harter, who recently took charge of the work at Lead, S. D., is planning for a meeting the last of this month. He says there is room for some hard work in Deadwood, Spearfish, Terry and other places which he hopes to look after as best he can.

—At Hickman and Rossville, Ky., although the churches were without ministers, some fifty additions were gleaned by the "Martin Family." A new Sunday-school organized at Hickman, and now the evangelists are engaged in a great meeting at Marion, Ky.

—F. A. Bright, who was formerly traveling a great deal as evangelist for western Pennsylvania, has just made a short trip to his old home in Bristolville, O.—the third time that he has been on a railroad since last December, when he took charge at Waynesburg.

—L. A. Hussong was recently at Norfolk, Neb., and the building site fund was so increased that property will be secured at once. He reports that the courage and sacrifices of the brethren there, who will file articles of incorporation as the Park Avenue Church of Christ, speak of a strong faith.

—R. A. Adams, of Copeland, Idaho, announces that he is now ready to enter the pastoral work, or to evangelize. He encloses a letter from Bro. D. A. Wickizer, commending him to the trust and confidence of the brotherhood, and as a strong man in the pulpit. Address him as above.

—J. F. Sloan has been supplying since the first of the year for our church at Rock Creek, O., but can now be had for Sunday supply in Ohio or Kansas before he returns to Los Angeles, Cal., in September, to take such work as opportunity may require. His address is 59 Knowles street, Cleveland, O.

—Colby D. Hall, one of our bright and good young preachers of Texas, has been chosen to act as educational secretary for that state and the southwest. Brother Hall will have to give up a promising pastorate at Hillsboro, but he enters upon the work with the conviction that it is second to none, and of vital importance.

—J. P. Lichtenberger has been asked to deliver an address on evangelism at the Buffalo convention. He has also been invited to preach for Dr. Kerr Boyce Tupper at the Madison Avenue Baptist Church, New York, on the subject, "Contribution of the Disciples to Religious Progress." This is one of a series of international sermons.

—A new church has just been organized with thirty-nine members at Lodington, La., by George W. Wise, of Leesville. We had no church there, but a few members. After a careful search some twenty-three were discovered, and sixteen others were added, fourteen by confession and baptism. Among the converts was the "Holiness preacher."

—O. P. Spiegel and J. E .Sturgis are in a meeting with M. F. Harmon at Jackson, Miss., where a second church has been organized with about forty members. Among those baptized was Brother Sturgis himself, he having been a member of the United Brethren Church. Brother Spiegel is to hold meetings in Texas from June 17 to August 5. One of them will be a camp meeting.

—Robert E. Henry, who has just been ordained to the ministry at West Point, Ill., by J. M. Elam, of Carthage, will take charge of the work at Moline, Ill., as the living link representative of the Carthage church. He is reported to be a young man of great promise.

—We hear good reports of the work at Council Bluffs, Ia., under W. B. Clemmer, where a fine meeting was recently held, an account of which appeared in our columns. We note that in a membership of 508 there are 111 men, 233 women and 164 young people.

—The church at Farmington, Mo., has more than doubled its apportionments in recent collections and has contributed to the National Benevolent Association. It has just completed a $2,000 parsonage and enjoyed a big rally and offering on Children's day. Edward Owers is the minister.

—B. B. Burton, University place, Des Moines, Ia., who has been pastor of several of our larger churches in the west and has been spending the last two years on the lecture platform, is available for evangelistic work. Here is an able and tried man, who ought to be kept busy every minute.

—The civic righteousness boom in Unionville, Mo., is bringing the churches into prominence. Our own congregation seems to be in the most healthful condition it has enjoyed for many months. The bi-county convention recently held there was the most enthusiastic and best attended one in its history.

—Edward L. Kirtley, of Polo, Okla., has made a success of his first year's ministerial work. C. F. Trimble, the living link evangelist, has just visited him and his bride, and reports that large audiences attend Brother Kirtley's ministrations, and that there have been 28 additions to the church, and all debt has been wiped out.

—The work at Nevada, Mo., under W. W. Burks, is in excellent condition. J. D. Dillard, who has recently visited it, says the Bible school is the best organized he has seen. The pastor is superintendent and he has two excellent assistants. R. R. Hamlin, of Texas, has been called to assist in a meeting next fall, and the machinery will be set in motion at once.

—The Frederick Avenue Christian Church, St. Joseph, Mo., is doing an excellent work. During the two months' ministry of William M. Thomas, 17 have been added at regular services, while every department has taken on new life. Seventeen hundred have been raised, and in a short time it is expected that a church will be erected on the new site recently purchased for that purpose.

—Since its organization, about 1,818 persons have been received into the Ninth Street Christian Church, Washington, D. C., of which E. B. Bagby is pastor. During the past six months the additions have numbered 80. The membership is engaged in a debt-clearing project, as well as one of soul-winning. They hope to clear off all incumbrances and burn their mortgage before the twentieth anniversary of the church.

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**For the Nursery—For the Table.**

For all ages, in all climates, under all conditions, Borden's Eagle Brand Condensed milk and Peerless Brand Evaporated-Cream fill every milk requirement. Superior for ice cream.

—A brother who has had ten or a dozen years' experience in the ministry and who has succeeded splendidly as state evangelist and state corresponding secretary, has been compelled to resign his place on account of health, another climate being necessary to keep him strong. Churches needing the services of a good man can be put into correspondence with this man by addressing W. J. Wright, Y. M. C. A. building, Cincinnati, Ohio.

—In sending us a remittance of one dollar for the Manchester, N. H., meeting, Bro. Stacy Pettit, of Los Angeles, Cal., says: "It is a small amount, but if there were a thousand like minded it could be done and no one feel it." We welcome these smaller contributions as well as the larger ones because those who contribute will be sure to pray for the success of the meeting.

—Geo. L. Snively, of The Christian-Evangelist, preached the baccalaureate sermon before the graduating class of Christian University at Canton, Mo., on June 3. Three of the nine members will at once enter upon the ministry of the Word. There are kindling hopes in the hearts of the faculty, curators and student body that this institution is just entering the era of its greatest usefulness.

—We have received a communication, through the clerk, from the church at Van Wert, O., speaking of the undivided regret of the brethren there at the loss of their late pastor, H. Minnick, and his wife, and commending them most heartily to the membership in their new field at Worcester, Mass. Brother Minnick has just closed his work at Van Wert, where there have been twenty-three accessions during his short ministry.

—"Can anything be done to protect the Baptist denomination from depraved men?" asks the "Standard" (Baptist), of Chicago. In that conundrum the Baptists will have the fellow feeling of all other religious bodies whose good name and reputation have suffered from men who have not the mind of Christ, but who seek their own things and their own selfish ends, rather than the peace and purity of the Church and the glory of God.

—We print this week the first part of Brother William Bayard Craig's address at our last congress. It will be concluded in our next issue. As there was some criticism of this speech we have thought it wise to give it *in extenso*. For ourselves, there is little in the speech that we can find fault with, but much to commend. It deals with principles, and had not, we believe, any personal application. If it had, some of its critics were not the ones to cast stones at its author.

—J. A. L. Romig, general evangelist and superintendent of missions of western Canada, urges ministers to send to him the names and addresses of any Disciples of Christ who are moving into the great northwest, that the missionary association there may get in touch with them and enlist them in the work of planting new churches throughout that district. A great work can be accomplished in this direction by hearty co-operation. Brother Romig may be addressed at Portage la Prairie, Manitoba, Canada.

—"Preached the memorial sermon here yesterday," or "I have been asked to deliver the high school baccalaureate." We have received a great many communications of this kind, but we really have not space to make these announcements. We are glad to know that our brethren are in such demand and that they are ready to make good use of every opportunity of this kind. Were we to publish all these items we would have a special page for this purpose, and we think we can use that page with matter that is more vital.

*San Francisco*

*Immediate Gifts of money are needed to inaugurate the work of re-establishing our cause in the stricken city. Buildings are destroyed or greatly injured, congregations are depleted and well-nigh beggared. The task of the hour is enormous. Help, to be effective, must be prompt and generous.*

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—C. R. Sine has surprised his congregation at Charlottesville, Va., by tendering his resignation, to take effect within three months. A good work has been accomplished by the church there under his ministrations. There have been more additions during the last year than have been recorded for a dozen years, with the exception of 1897 and 1898. The church debt has been decreased and more money raised for running expenses. Brother Sine, however, feels that he wants to get into the more progressive west. He has made no definite plans.

—In our advertising columns will be found reference to a book, entitled "The Greatest Work in the World: or The Mission of Christ's Disciples." This is written by Bro. C. B. Titus, who was for seven years a missionary in China under our Foreign Society. Brother Titus' book is an argument that God can be made known to men only through Christ. It will be found to be full of interesting facts, especially that part of it which is particuarly concerned with foreign mission work, which is really the bulk of the book. We may give a further notice of this in a future issue.

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—The Young People's Society of Chris-ian Endeavor of the Central Christian hurch, Dallas, Texas, through its president, C. D. Browne, sends us a pledge of ve dollars towards the meeting in Man-hester, N. H., to be held by Bro. Herbert 'euell. Brother Browne says, "We wish his donation to be taken as an expres-ion of the high esteem in which Brother 'euell is held by our young people, as ve understand he is to be the evangel-st." We thank these young people for heir assistance in this worthy enterprise, nd we would that other Endeavor socie-ies may be stimulated by their example o do likewise.

—A business man, who knows the alue of a dollar, has given substantial vidence of his confidence in the Benevo-ent Association and his deep sympathy vith the Gospel of the Helping Hand. . C. Chapman, of Southern California, as sent the association $100 in the ame of his daughter, Ethel Chapman. Brother Chapman is a man of affairs, ut he does not forget the Lord's poor. n what more beautiful mission can we nterest our daughters? Let us en-ourage our children to aid their less ortunate sisters. Hundreds of others ould and should join our brother. Who vill be next?

—Information reaches us to the effect hat more people are now giving than ver before to the work of the First Christian Church at Shelby, O., and the mounts given are far beyond the past mounts in the aggregate. The Sunday-chool, under the leadership of C. E. Coburn, has about doubled in three nonths' time, and the offering grown rom 92 cents to $6.12. A gymnasium nd reading room has been fitted up and s showing its value. It is comfortable, vell lighted and heated. Not a penny of lebt was incurred for it. C. R. L. Vaw-er is the present pastor.

—W. G. Hearne, who has been but a ittle over a year in charge of our church t Eldorado Springs, Mo., has a very good report to make of the past thirteen months' vork. During this period the new building has been completed, and is modern in every way. A silver individual communion set was recently presented by the ladies' aid society. The membership has been on the increase, twenty-five having been added. Marcellus Ely and S. W. Crutcher held special meetings. The church raised for missions and benevolences about $56, and it is entirely out of debt, with all the organizations moving steadily forward.

—J. Fredwell Stone has resigned at Dixon, Ill., to take effect August 1, or earlier, if the church board is able to secure a satisfactory successor. The local paper says that the decision has met with the sincere regret not only of the members of the church, but of many outside friends, and assigns Brother Stone's reason as a desire to return to a southern field. During his two years' pastorate 274 members have been added to the church at Dixon, and the offerings have also been doubled. Our church there is now the second in point of size among the Protestant churches of the city. The local paper speaks very highly of Brother Stone's work, and says that he has good business, as well as preaching ability.

—L. G. Batman and his wife are very much beloved by the membership at the First Christian Church, Philadelphia, Pa. As a testimonial of the appreciation of their zealous services during the last three years the members of the official board, with their wives, have just given a banquet at the Hotel Majestic to the pastor and his wife. Dr. E. E. Montgomery presided and acted as toastmaster. The toasts were responded to by Samuel Troth, on "Our Guests;" W. T. C. Sanders, on "The Influence of the Old Twelfth Street Church upon the Present Work;" Dr. J. W. West on "Western Blood and Its Influence Upon Our Eastern Church Work;" Mrs. T. D. Ferguson, on "Woman's Work in the Church;" Dr. J. O. Arnold, on "My Travels with the Pastor," and Prof. V. B. Brecht on "The Sunday-school as the Nursery of the Church."

—M. L. Cottrell has removed from Hickory, Wis., to Seymour, in the same state. He reports it as a case of federation, he having been called as a Christian minister to take charge of a Congregational church. We gather from his communication that there are only a few members of our own brotherhood and a few Congregationalists in the town, with quite a number of people who want to hear simply the Gospel. This church expects to entertain the Wisconsin state convention this fall, and in the summer Brother Cottrell hopes to have an evangelist who will preach our plea. Of course, the Congregationalists, if they choose to act like some of our own brethren, ought to get very much excited, but we trust they will not be so foolish.

—Hon. G. N. Tillman has been preaching a lay sermon in the Vine Street Christian Church, of Nashville, on the subject of "Christian Faith and Modern Science." The sermon is printed in the local papers and seems to have made a strong impression. It is a good sermon, and we regret that our space forbids us to publish it. We quote only the closing paragraph:

"In conclusion, let me say that all of us are liable and do suffer more or less from moral malady which disorders our inward or spiritual

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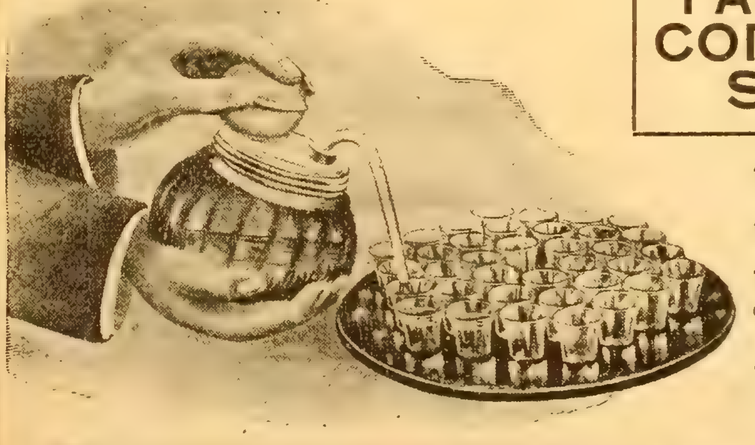

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being; few, if any, are or can be, in this world holy; and if there were no remedy or cure for our diseases, no way by which we could escape the consequences of our failures and our violations of God's laws, we could only contemplate the future world with terror and await in despair the final judgment. But the glorious faith of Christians is that if we sincerely repent of our sins and ever strive to amend our lives, fainting not in this effort, but continuing faithful to the end, keeping our faces and directing our steps heavenward, God is just to forgive us our sins through Christ our Lord, who hath redeemed us from the bondage of law, and translated us into the kingdom of love and mercy. 'Tis love that casteth out all fear, and if we have faith in the revelation of God's character as manifest in Christ we can not but love him, and that love will draw us ever upward, and our faith will grow stronger and stronger, and our hope brighter and brighter, and the blessedness and joy of the life to come will be but a continuation of the blessedness and joy of the life that is."

—The large advertisement which we publish elsewhere, entitled, "The Way to Freedom Found at Last," announces one of the most remarkable discoveries of recent times in the way of a remedy for a certain class of diseases which has long baffled medical skill. It is a cure for the morphine and whiskey habits, which promises to excel other advertised cures as far as the best of them excel ordinary medical treatment. The Editor of The Christian-Evangelist would hardly have credited the claim made for this remedy had he not personally visited Paris, Ill., and interviewed people who were once the victims of morphine, cocaine and whiskey, and were cured by it without any pain or the slightest inconvenience. If the merits of the "Shepherd Treatment" were known to the suffering the elegant hospital and sanitarium in Paris, devoted to the care of patients, would not hold a tithe of those applying for treatment. It is a new remedy, however, and this is the first effort to introduce it to the public at large. It was thought best to demonstrate its merits locally first. The discoverer is a member of the Christian Church in Paris and those associated with him are connected with the same body. Those of our readers who know of any persons who are suffering from those addictions would confer a great favor on the unfortunate victims by calling their attention to this remedy. Read the "ad" elsewhere.

—From personal observation we have long felt sure that those brethren who do not believe in co-operative work have been making very little progress compared with what might be expected from those who are so godly and are so sure that they have all the truth. At last some of them seem to realize that things are not, in their own Zion, as they ought to be, and while they are still of a mind to say (we quote from an editorial in "The Christian Leader") "Garrison, W. T. Moore and all their fellow-leaders are simply a set of traitors in the camp of the Lord of hosts," and charge us with being under the influence of Satan, and call us "infidels," that paper sees the necessity of a systematic campaign for the practical education and development of the churches which support it. It finds a lack of decency and order among these supersound brethren. "Because of this lack of attention to details houses become dilapidated, weeds and briars grow up, houses get dirty, song books are not provided, the sick and poor are not visited and cared for, mission work is not done, preaching is not properly supported, careless members are not saved, interested people are not fully taught." We are not surprised that "The Christian Leader" has occasion to ask, "Shall we give more attention to the details of our Lord's' work?" Men who have been busy for years in the fault-finding business and in accusing their brethren of being "under the influence of Satan" are not the kind of men whom even hardened sinners are anxious to take their instruction from. We really think that it is more than time for them to give attention to constructive work and to the preaching of the Gospel rather than to foolish criticism.

* *

### Herbert Yeuell's Success at Winston-Salem, N. C.

Our five weeks' meeting closed May 31, with 54 additions. During the last week we transferred it from the big warehouse to the church, and contrary to the expectation of many, the converts came also and properly identified themselves. While over 300 came forward, warehouse meeting style in these parts, we counted only those who actually united with the Christian Church. Our church has been counted so trifling in this staid old town that we consider this a great victory, especially so in the character of the converts. The present indebtedness will be paid August 1. Measures were adopted last night looking to a larger church in a better location, and one of the new converts gave as a thank offering $1,000 and promised to raise $500 additional. It was resolved also to secure a leading evangelist for another big meeting next year—this in the face of the cost of this one, which was over $600, all of which was easily raised during the meetings. There are some fine people here, and

(Continued on Page 735.)

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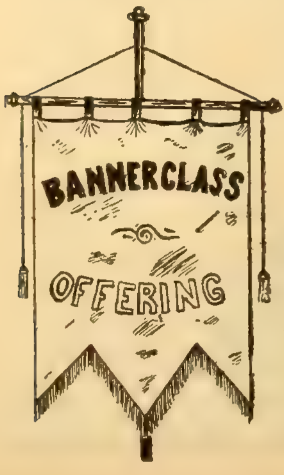

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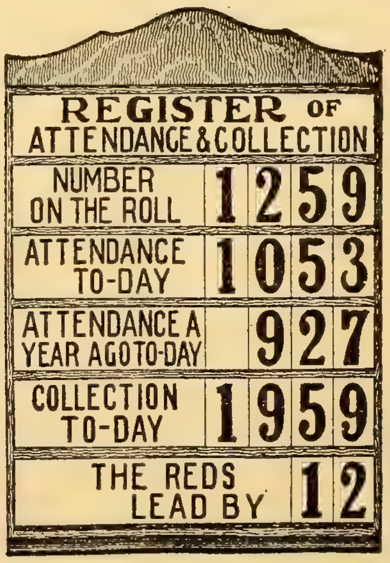

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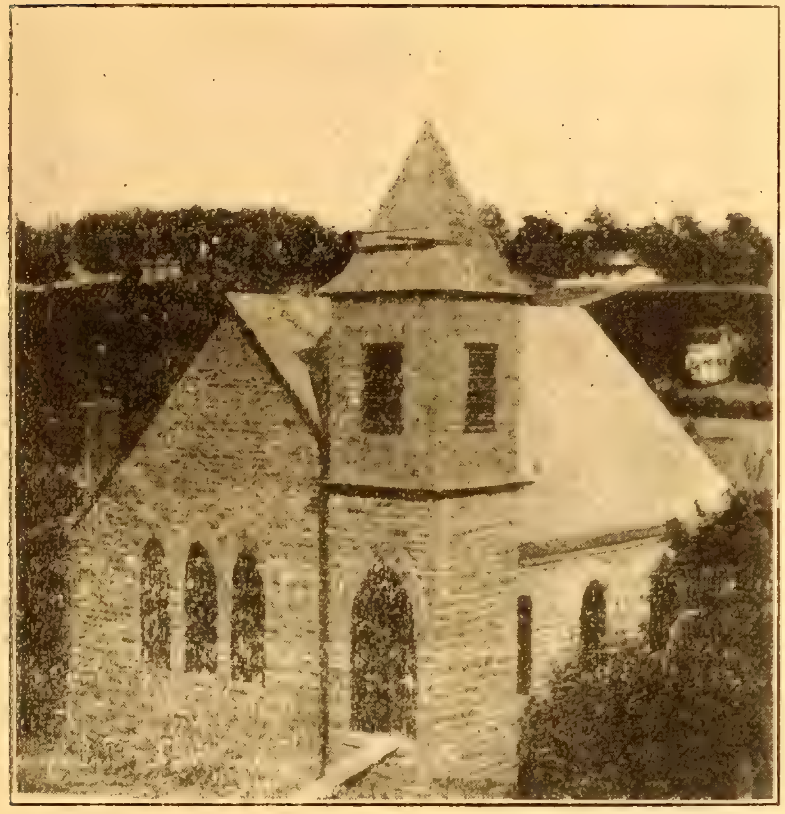
# TWO NEW BUILDINGS FOR THE CAUSE



First Christian Church at Jackson, Ky., the Feud Town.

Memorial Church, Hiram, Ohio.

Jackson, a thrifty Kentucky town, has acquired a national and unenviable reputation because of the violence committed there for a number of years. Yet Jackson has its scores of faithful Christian people and good reason for mention in our religious papers. A Christian Church was organized there by Brothers Rogers and Hopkins in 1902. A. K. Brooks was the first regular minister. Since September, 1904, W. J. Dodge has been with the church. The membership of fifty includes some who were previously members in the best churches in Central Kentucky, but who went to Jackson because of the excellent business opportunities the place affords. Fifteen have been added to the membership at the regular meetings in the last year. The congregation is hopeful and the outlook encouraging. Through the untiring labors of the faithful minister of their church, money has been raised and a new and neat stone church was ready for use May 15. On June 17 dedication services will be held by A. E. Cory, of China. He will remain for a protracted meeting immediately following the dedication. His success as an evangelist will greatly help the church.

For the convenience of those who wish to attend the formal dedication a special train will be run from Lexington. The round trip will cost $2 and tickets will be issued only for those who go to the dedication service. It will be an excellent thing for Christian brethren to give this needy congregation every encouragement. Attend this service; help the Master's work by a liberal contribution toward making up the sum needed to free the new house from work-hindering debt. The secular press can then chronicle something more to the credit of Kentucky manhood.—B. C. Deweese, College of the Bible, Lexington, Ky.

The new Hiram Memorial Church was dedicated to the worship and service of God on May 27, the ninth anniversary of the burning of the old church. The beautiful structure, with furnishing, has cost nearly $18,000. About one-third of that amount has been contributed by alumni and other friends outside of Hiram. More than 300 contributors are represented. The offerings have come from a score of states and from missionaries on the foreign field. Some have been large and generous gifts. Some have been small, yet generous, gifts. Less than $4,000 remains to be paid on the building and that is practically provided for by outstanding subscriptions. Through the kindness of Mr. Carnegie and Bro. Abram Teachout, of Cleveland, an organ is also provided for and will be placed in the church at an early day. In behalf of the Hiram Church and community, who have themselves done heroically, I wish to express to one and all our friends our earnest appreciation of their aid.—B. S. Dean.

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### A Harbinger of Union.

The Bible drills of the "Tenth Legion" and "Dorotheans" of the Hamilton Avenue Church of St. Louis, under the leadership of Hon. J. F. Merriman, a Bethany alumnus, are events that always tax the standing as well as the seating capacity of the church. The program last Friday night included stereopticon illustrations of the quarter's Bible lessons accompanied by recitations and expositions of the texts revealing remarkable proficiency in the Scriptures. An address, "Why We Believe," by Willie Wheeler, would have done a college senior credit. The debate,

> Resolved, That it is not permitted unto woman to speak in the church, and that the occupying of the pulpit by the officers of the Christian Woman's Board of Missions and by the women prominently connected with the Bible school is unscriptural and should receive the censure of the elders,

was ably argued but, of course, unanimously decided in favor of the negative. During the debate one young orator warmly commended the Editor of this paper for insisting on carrying out the scriptural formula to the letter in administering the ordinance of holy communion at the St. Louis national convention of our churches.

Among the features of more general interest were expressions from some of the visiting denominational ministers. The German Evangelical pastor said, "Christian union is in the air. While in our day that organic union many of us have been expecting may not come, yet there is evidenced here to-night a union of heart and purpose more precious than any mere exterior form of union that may not be of the life." A young Baptist pastor was introduced as "one of our first cousins." He said for reasons well known to Brother Merriman he had a right to be called our grandfather. He plead with the great audience for a living illustration of the unity already existing among God's people in an effort to overthrow the iniquities of this great city and to enthrone righteousness.

A Presbyterian pastor remarked: "You Christians believe in Christian union, but we Presbyterians *practice* it. Presbyterianism has just illustrated how the divergent hosts of the Lord may be mobilized into one united army. We believe this is but a prophecy of the complete union that will soon be effected. Whether this united church be called Presbyterian, by the more comprehensive name of Catholic, or simply the Christian church, is a matter of indifference to me so the union for which our Savior prayed is accomplished." Of course these union sentiments were gratifying and fervently applauded. It is needless to say some of our own people not closely reading this paper were somewhat surprised to learn how earnestly the denominations are looking forward to and working for Christian union.

No professional triumph could have been more gratifying to Brother Merriman than was the success of that night's Bible drill. No happier man was in St. Louis than Robert Stockton, who largely built the church and made possible such a large Christian assembly. The Lord give us more such lawyers and business men.

### Iowa Convention.

The Iowa Christian convention will be held in Iowa City, June 25-28. A splendid program has been prepared, and the "Athens" of Iowa throws open its doors. All who expect to attend are requested to send their names to the undersigned. Lodging and breakfast will be furnished those who respond. Percy Leach.

* *

### Foreign Society Receipts.

The receipts of the Foreign Society to June 1, or for the first eight months of the missionary year, amounted to $128,443, a loss of $45,750. The receipts for May amounted to $17,872, a gain of $2,810. The chief loss is in annuities, which amount to about $11,000. There is a gain in all the regular receipts.

* *

### New Hampshire Fund.

| | |
|---|---|
| Already acknowledged | $207.10 |
| Stacy Pettit | 1.00 |
| W. J. Wright | 10.00 |
| Robert Christie | 25.00 |
| R. A. Long | 25.00 |
| Robert Snyder | 25.00 |
| Mary L. Coleman | 15.00 |
| O. P. Riley | 25.00 |
| C. R. Cook | 25.00 |
| Frank H. Main | 25.00 |
| Allie Power | 1.00 |
| Y. P. S. C. E., Central Church, Dallas, Texas | 5.00 |
| Total | $389.10 |

# The South Kentucky Convention

The thirty-second annual meeting of the South Kentucky Missionary and Bible School Association, together with the eighteenth annual meeting of the C. W. B. M., has just been held at Murray, Ky. The reception given by the Murray church, its pastor, Brother Stoney, and its friends in the community, was all we could wish. Their splendid new building added much to our enjoyment and is a credit to a loyal people. The attendance was the largest for years, and this week the reports of the past year's work and the policy outlined for the coming year filled the hearts of all with abounding enthusiasm.

The program, from the opening session of the C. W. B. M. to the close of the convention on Thursday, was full of good things. I wish I might speak of each address, but space forbids. Suffice to say they dealt with vital phases of the work before us and stirred the hearts of those who heard them.

The sessions of the C. W. B. M. section were presided over by Mrs. Elizabeth Fish Seargent, who was also selected as president for another year. The reports showed the work in a healthy and hopeful condition. A notable forward movement was suggested by the president and will be undertaken the coming year. It is that the South Kentucky auxiliaries support a living link. The presence of Mrs. Sarah K. Yancey was a great inspiration to the convention.

Owing to urgent business, Dr. J. W. Crenshaw, president of the missionary convention, was prevented from attending. In his absence Roger L. Clark, of Mayfield, presided and also delivered the convention sermon, to the delight of all. The reports of the corresponding secretary and treasurer, W. J. Hudspeth, and of the Bible school evangelist, R. M. Hopkins, were a revelation, and created great enthusiasm. That of the corresponding secretary showed $2,500 raised, all bills paid and $550 in treasury. A number of new churches were organized and a large number of additions were reported. The work is in the best condition for years and Brother Hudspeth was rightly dubbed "Gen. Hudspeth." Brother Hopkins' report showed the wisdom of combining our Bible school work with that of the Central Kentucky association. Sixteen of the 33 counties were visited, institutes held and a general acquaintance with the work obtained. The committee on future work aroused our enthusiasm to a high pitch when it sounded as a watchword for the coming year, "Four Thousand Dollars for South Kentucky Work!"

The visiting speakers brought with them great addresses and spoke them with power. "Foreign Missions" Rains electrified us, while George B. Renshaw was not a whit behind in his plea for home missions. Others were J. W. Graham, "The Old Woman in a Shoe" who plead for the orphans; W. T. Donaldson, A. M. (After Money), told us of the Bible College, and D. F. Stafford, F. D. (Fraternal Delegate), brought greetings from Central Kentucky and invited us to Louisville.

The most tender hour of the convention was that when the report of the committee on obituaries was read by Harry D. Smith, of Hopkinsville. This was made especially touching as the name of Bro. J. W. Gant was among those who had passed over the river. Brother Gant was identified with this work for a quarter of a century. His consecrated energies, untiring efforts and sympathetic counsel had ever been an inspiration and drew very closely to him all who knew him. His memory is sacred to all. The officers for the coming year are: President, Dr. J. W. Crenshaw, of Cadiz; first vice president, T. T. Roberts, of Morganfield; second vice president, Howard J. Brazelton, of Earlington; recording secretary, W. G. Eldred, of Princeton. W. J. Hudspeth was retained as corresponding secretary and treasurer and Robert M. Hopkins as Bible school evangelist. Our confidence in these two men leads us to hope for large things another year. Steps were taken to revive the summer school, which was held for a number of years, and to hold in connection with this a conference for Bible school workers. This is a good move and meets with hearty approval. The convention goes to Morganfield next year. Roger L. Clark, Mayfield, was selected as fraternal delegate to the Central Kentucky convention.

HOWARD J. BRAZELTON.

*Earlington, Ky.*

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⁂

## "The Island Beautiful."

(Continued from Page 718.)

judging by the churches that I visited, is fervent and sincere, and for the most part intelligent. Most of them read the Bible readily, and carry it with them to the house of God. Their responsive readings would have done credit to any of our American churches. while the readiness with which they turned to every passage of Scripture announced showed their familiarity with the books that compose the Bible. In prayer they reverently bow the head, and all join in an audible "amen" at the close. Their singing is hearty, and their voices generally musical. The silence during the Lord's supper is profound, and the attention with which they hear the word of God would indicate both the intelligence necessary for its understanding and the spiritual capacity to profit by it. Many of them are faithful in bringing their weekly or monthly offerings for the support of the Lord's work, and few are utterly indifferent to this obligation. Some, out of their deep poverty, abound in the riches of their liberality.

The one most serious problem before the missionary in Jamaica is that of the sexual immorality that abounds among the people, and the lack of any high ideal of the home and family life. Very many men and women are rearing families out of wedlock, and it is said that over 60 per cent of the children of Jamaica are of illegitimate birth. The causes for this sad condition are several. The homes of the people are often huts of bamboo and mud, roofed with thatch, and with but one room. Here parents and children are herded together so as to make real privacy, or even decency, practically impossible. The dress of the girls and women, their life in the fields and forest, their long journeys on foot to the distant markets, often causing them to sleep by the roadside under the open sky, added to the natural lack of modesty that characterizes the race, lends encouragement to the formation of evil habits. But the missionaries are grappling with this problem most nobly, and slowly but surely higher ideals are replacing the lower, marriage is taking the place of concubinage, homes are being better built and more comfortably furnished and a general improvement in the daily habits of the people is observable. The example of Christian family life afforded to the natives by the missionaries and their households is a powerful agency for the elevation of the whole island.

The future of Jamaica can not be in doubt with those who believe in the power of God, the Gospel and the purpose of divine grace which is revealed in the Scriptures. This lovely island, set like a gem in the bosom of the Carribean Sea, shall yet shine with the luster of moral renewal and spiritual regeneration. Its people shall yet adorn their Redeemer's brow with the crown of their pure and consecrated lives. In this high enterprise and accomplishment the Christian Woman's Board of Missions will have borne no little part.

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"After three oculists had failed to cure my eyes, the Actina effected a cure and I now read without glasses."

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MARGARET HAVERLY, Soldier Grove, Wis., writes:
"I am pleased to state what Actina has done for me. The film on my right eye is all gone. It is the best remedy I ever used."
Mrs. A. L. HOWE, Tully, N. Y., writes:
"Actina has removed cataract from both eyes so I can read without glasses—am 65 years old."

Hundreds of just such testimonials come to us from grateful people, many of whom have suffered and doctored for years without benefit. **Actina is not a patent medicine**, but an instrument that is specially constructed for the treatment for all eye troubles. It will not injure the weakest eye, yet it is so effective that it has cured the most hopeless cases. If you would like to arrange for a free trial treatment of ten days, write to us at once. Don't suffer any longer. Our book will be sent to you free, and you can satisfy yourself that Actina cures where everything else fails. Address

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# NEWS FROM MANY FIELDS

## A Good Work in Iowa.

Valley Junction, a most enterprising suburb of Des Moines, just outside the city limits, became important a few years ago by the location of extensive shops and the division point of the Rock Island Railroad. The Des Moines City Mission Board at once took possession and built a small chapel before we had a dozen members in the place. It now has probably 2,500 people, with all modern appointments and "hustle," but not much religious "hustle." Our mission has had a strenuous experience and some trouble. Nearly five years ago L. F. McCray took charge, with about 30 members, in serious trouble, and a house so small that growth was impossible. He and his equally capable and devoted wife have labored and sacrificed as very few are willing to do. With a vision far ahead and almost no encouragement, he planned a house which would be very creditable in the city itself, and by dint of enormous exertion at the State Fair eating house and otherwise has gotten the undertaking well in hand and is now completing the enlargement and transformation of the old building into a church apartment and institutional house, with all modern appointments, including baths, hospital, club and reading rooms, etc., which will make the entire church property worth $20,000. With the assistance of Evangelist C. G. Stout and their regular music director, Miss Blanche Furman, of the Drake Conservatory of Music, they recently closed a 32 days' meeting, the best we have ever had in the place, with 84 accessions, 70 of them by confession and 30 from half a dozen other churches, furnishing another illustration of the fact that we occupy the only ground on which a union of God's people is possible. We now have 160 members, a Sunday-school of 120 and other auxiliaries to correspond, and more inspiration and hopefulness in the membership than ever before.—S. C. Slayton.

## Denver.

I find on my return to Denver everything in the churches in good condition. William Ross Lloyd supplied during my absence the South Broadway Church pulpit. Fifteen persons united with the congregation. Seven of this number confessed Christ. Brother Lloyd did good work. He is spoken of as an exceptionally good teacher of the Bible and as an unusually able preacher of the Word. At present Brother Lloyd is preaching in Salt Lake City. During my absence the Highlands Church, J. E. Pickett, pastor, dedicated its new house of worship. The building of this house under existing conditions is an achievement worthy of special mention. Brother Pickett is doing a fine work in a quiet way. He has no trumpet, or if he owns such an instrument he does not use it.——Leon S. Dudley, a member of the South Broadway Church, has been called to preach for the congregation at Manzanola, Colo. From the Manzanolo "Sun" I learn that Brother Dudley has produced a most favorable impression on both the church and the community. Leon S. Dudley is A No. 1.——T. T. Thompson has left the East Side Church and is on a farm in the neighborhood of Des Moines, Ia. He gave up his work in Denver on account of the seriously impaired condition of his health. If it is possible for a man to be too good Theodore Theophilus Thompson belongs to that class. His devotion to his work in Denver during the last five and a half years and his unselfishness have excited the admiration of all who are acquainted with him.——The work in the Berkeley Church is in a healthy condition under the gracious and wise leadership of Flournoy Payne. One of our South Broadway "associate" members went to Berkeley some months ago to reside. She at once interested herself in the work of the congregation, making herself actively useful and has just been baptized by Brother Payne in the South Broadway Church. This is what we do with our "associate" members.——The Central Church, the mother of us all, William Bayard Craig, pastor, recently held its annual meeting. Dr. Craig says: "It was the happiest and cheeriest meeting of the present pastorate." The reports that were read showed every department of the church to be in splendid condition. The receipts from all sources during the year were $5,858.43, more than $500 in excess of the receipts last year. One hundred and forty-two persons united with the church—41 by baptism. The total enrollment is 610, of whom 35 are nonresident; about 500 are residents of Denver and are active in the work of the church. There was a gain of 28 in the membership of the Endeavor Society during the year, the contribution of the young people to the work of missions was $123.98. I am informed that "for the first time in many years the dear old Central is conducting business on a generous scale and paying all bills as they fall due." To jot down these, merely sample, facts affords me inexpressible pleasure.—B. B. Tyler.

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## Southern California.

This is to go down in history as the year of church building in our section. Already since our last convention buildings have been completed at Highland Park, El Monte, Monrovia, San Bernardino, Magnolia Mission and Pico Heights. While nearing completion and standing in line like Saturday patrons of a barber shop, ready for Dedicator Chapman's "next," are Boyle Heights, Main Street, Los Angeles, Santa Maria and East Eighth Street. And looking further down the line one sees in prospect Ocean Park, Holtville, Rialto, Pasadena, Santa Ana, San Diego, not to mention others yet in the "windy" stage of building. Of these 16 places, 11 are mission fields, and for the most part are our first homes in new fields.——A. C. Chowning has located with the church at Escondido.——H. E. Wilhite has resigned at San Bernardino to enter the evangelistic field and Sumner T. Martin succeeds him in the pastorate.——F. M. Dowling has returned to his work at Pasadena. This strong church is to build a $40,000 edifice this summer.——C. C. Bentley, until recently of Hanford, is supplying the pulpit at Pomona until M. A. Hart, of Springfield, Mo., enters upon his pastorate there. Brother Bentley expects to remain in Southern California.——S. W. Jackson, after a splendid year's work at Douglas, Ariz., has taken work as evangelist in Western Texas.——J. I. Myers has completed a splendid work as pastor at Downey. He now serves the church at Highland Park, Los Angeles.——A. C. Smither and the First Church, Los Angeles, entered with zest into the Sunday-school revival for April, and the result shows 89 additions to the church at the regular services of three Lord's days.——Charles Reign Scoville, with Percy Kendall and wife, are in a meeting with H. E. Wilhite and the San Bernardino Church. Great results are expected. After this comes the meeting at Long Beach.——J. D. Hart has resigned at Oxnard and expects to go into business somewhere.——We need preachers at Corona, Oxnard, Ontario, Downey, Rialto, Colton and Santa Monica. These fields can pay from $500 to $900 a year. Only good, efficient pastors need concern themselves about it. The secretary solicits correspondence.——The simultaneous revival committee for Southern California has organized for business. It is expected that revivals will be held at the same time in at least 40 churches. The date set for beginning is April 20, 1907, or as soon thereafter as possible. A. C. Smither is chairman of this committee and Grant K. Lewis secretary. Sub-committees on evangelists, finance and publicity are being former. Each church is co-operating and has one representative on the general committee. Let all the churches get in line at once.——Plans for the annual convention are a-making. It will be held at Long Beach, August 9-19. The usual sessions of the Ministerial Association, the state and general missionary interests, the Christian Woman's Board of Missions, the Sunday-school and Christian Endeavor activities will be represented on the program. Prof. Herbert L. Willett, of Chicago, Ill., will be chief lecturer and the splendid new Auditorium at Long Beach has been secured for the sessions.—Grant K. Lewis, Secretary.

## Pasadena, Cal.

One year ago I came to Pasadena, Cal., to hold a meeting. I was called to become acting pastor pending the vacation of the regular pastor, Frank M. Dowling, on account of illness. During the year I have held meetings at Santa Ana, Napa and South Pasadena, 243 persons have united with the church, 86 of them by confession and baptism. Every department of the church has grown. Here is a grand total of $10,000 raised for the year—a noble showing from a people without a single rich man among them. The church now has a membership of 639 united, active, hopeful people as they enter upon another term of service with Brother Dowling as pastor, who is to lead them this year in the building of a beautiful new church at Marengo avenue. Brother Dowling's expected return, with health largely restored, enables me to resign here and accept another field. This I have done, and expect to take up the work in San Bernardino, at the close of Chas. Reign Scoville's great meeting, about June 1. My year and a half of service in California has been delightful to me beyond expression. Almost 600 persons have united with the churches where I preached, and my stay in this beautiful, sunny summer-land has made me fall in love with California; and Pasadena is the finest city of all this beautiful country.—Sumner T. Martin.

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## Illinois.

The church at Cairo has about $5,000 pledged on a new house of worship which they expect to erect this summer on the well located lot on which the present house stands. They expect their building to cost about $10,000 or $12,000. Having no regular minister, their work moves slowly. The Sunday-school prospers, and one young man made the good confession the day I was there.

A small audience met at Christian chapel to hear about Christian Education. The church is near Pulaski, was organized by Brother I. A. J. Parker, of Vienna, who preaches for the church once a month. It has a fine class of young people, some of whom we hope to have in Eureka College soon.

The Toledo church, near Cobden, is one of the good, old fashioned country churches. Bro. C. S. Towne, venerable in years, is the leading elder of the church. In this church I. J. Holloman, our minister at Anna, was raised. There are some splendid people in this church and community, who, with aggressive evangelistic and pastoral work, would grow into a great church.

Bro. D. A. Hunter has done a splendid work for the Herrin church, but expects to change fields soon. This is the home of Miss Della Ostine, who so worthily serves as district secretary of the C. W. B. M. This church is considering a new house, and has a fine field of operations.

A new house also is in prospect at Carterville, where our faithful F. L. Davis so ably preaches the Gospel. He was formerly a Eureka student. They had observed Education Day, and I was not surprised to find a good interest among a fine class of young people in Christian education. The church prospers in all its departments.

Elkville has been without a preacher since Bro. E. W. Sears moved to Vienna, months ago. They have a good house for the place, and the good membership, including the leading people of the community, will make a strong force, under the leadership of a good minister, for large and useful service for the Master.

At Mulkeytown J. F. Grissom is just finishing his first year's ministry. The church numbers more than three hundred, with a good Sunday-school and a prayermeeting, mostly by the young people, of more than 100. This is one of the royal churches that, through the fidelity of its minister, largely, observed Education Day. Few ministers have done more for his young people than has Brother Grissom. He is a very useful young man, and if he does not remain here he will not long remain idle.

At Centralia J. F. Rosborough is hard at work, and the rapid development of the church in all departments shows that he is a master workman. The Christian Endeavor Society is full of life, the Sunday-school numbers about 200, and the house was crowded at the evening services. I have not often addressed a more attentive people on the subject of Christian Education.. At the close of the services two persons made the good confession. A new house of worship is now in the minds of the people.

After a little more than two months' absence from the familiar faces and places of Eureka, the best part of the trip was realized—the homecoming. "No place like home," although but two rented rooms, but we look forward to enlargement in some way or another. Only a few short days at home, and out again in the Master's service.

At Canton J. C. Lappin is enlarging his field. All departments are growing. The Sunday-school enrolls nearly 300; the C. W. B. M. is full of life and genuine missionary spirit. Sister Lappin is proving herself a most worthy and efficient helpmeet.

Brother Charles Hill, recently moved from Eureka to Clinton, and visits and preaches for the church at Cuba every week. This is one of our good old churches that is in sympathy with all our public enterprises, and the preacher that does not instruct the people and take all the offerings is not considered well up in his work. Guess the church is right. It is not likely that all in any church will soon give to any one cause, but there is no unworthy work among us, and there are some in every church that will want to give, so keep the doors wide open. Many Disciples can do but little, except with their money, and he has a right to the opportunity that he believes will mean the most.

The little church at Youngstown is another substantial body of earnest, ready-hearted people. It has a membership of about 75 and a Sunday-school enrollment of 50. Fred Nichols, from Eureka College, preaches for the church half time. The community is dependent upon our supply of Gospel truth.

At Roseville C. R. Wolford is doing fine work. He was educated at Hiram, O., but has early adopted Illinois as his field of labor, and is becoming acclimated much more rapidly than many do who come from other states. It is a great loss of time and energy for a preacher to take three or four years to begin to take interest in, and to begin work on the great enterprises of his adopted state. We do not expect our Illinois preachers, when they move into other states, to plead with their brethren to support Illinois missions and Eureka College, but have we not the right to expect every preacher in our state to be loyal to the great enterprises in the state, and work for them, when he comes and while he stays? Roseville has all the usual auxiliaries of church usefulness, and is doing splendid work. Like many churches, however, its giant strength has not touched the limit of its power.

The Raritan church is taking a rest.

The Old Bedford Church for more than 50 years has been a center of moral and spiritual strength. From it went the nucleus for the churches at Stronghurst, Raritan, Blandinsville, La Harpe and others, as well as sending many members to other sections of the country. Doubtless more members sleep in their graves than are on the present roll. H. S. Mavity has been their faithful and efficient minister since January last. The audiences are large and there are additions almost every week. Every department of the work is prospering, and the people are happy. The service of the Lord is full of pleasure, and they who sacrifice for him have a present and lasting reward.—J. G. Waggoner, Eureka, Ill.

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## Greater New York and Vicinity.

The simultaneous revival in the churches of Greater New York and New Jersey proved a success. Evangelistic meetings, continuing from two to five weeks, were held in six of our eight churches and missions, resulting in 315 additions. Between March 1 and May 1, fifty-one were added at regular services, making a total of 366 for the two months. Of these about 340 will be enrolled in the churches, increasing their membership 23 per cent. This is the more remarkable when we consider that the First Church, Manhattan, and the Third Church, Brooklyn, representing one-fourth of our strength, were not enlisted in the campaign, the former being without a minister and the latter having had a successful meeting in the fall, in which twenty-six were added. A large part of this splendid result is, of course, due to the Scoville meeting at Lenox Avenue, a report of which has already appeared in THE CHRISTIAN-EVANGELIST. Two impossible things were proven possible in this meeting. First, it is possible to get a hearing in New York City. Second, men and women of New York City will respond to the old message, plainly, kindly and insistently preached. Yet even this prince among evangelists would have been powerless except for the great faith and untiring devotion of the pastor, J. P. Lichtenberger, his assistant, Mrs. McCorkle, and the entire Lenox Avenue Church.

At One Hundred and Sixty-ninth Street A. E. Cory, their living link missionary now on furlough, preached for four weeks preceding Easter. W. E. M. Hackleman, assisted as chorus director and soloist. They, too, astonished their neighbors and themselves by crowding their auditorium, arousing the community and adding forty-four to the church, forty-three of them upon confession of faith. Furthermore, their building fund has grown so rapidly during the past sixty days that they will complete their house this summer. This promises to be far the greatest year in the long devoted ministry of Brother Willis at One Hundred and Sixty-ninth Street.

Bro. D. C. Tremaine assisted Brother Keevill,

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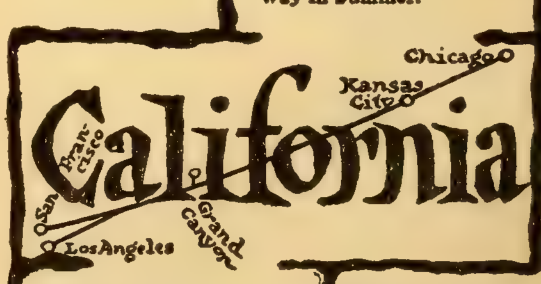

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the minister at Green Point, Brooklyn, in a three-weeks' meeting, with thirty-five additions. We believe this is the most successful campaign yet waged by the brethren at Humboldt Street. Counting six recently received at regular services, they now number 245 members.

At Sterling Place, Brooklyn, two weeks were given to evangelistic meetings, neighboring pastors preaching the first week and Brother Harlan the second. Ten were received during the meetings and ten others at regular services during March and April. East Orange, N. J., followed the same plan. Brother Bates reports fourteen during the meeting and twenty-three others since March 1, making the present membership 140. Incidentally the church raised nearly $300 more than enough to make the final payment of $964 on their church property and celebrated by burning their mortgage May 11. Their house is already outgrown and a building committee is considering plans for a new church.

Plainfield, N. J., is a struggling mission of forty members, under a courageous leader, Phil. A. Parsons. Brethren Spiegel and Sturgis assisted him in a four weeks' meeting, with four additions. This field has proven strangely irresponsive to all evangelistic efforts, of other religious bodies as well as our own. Some day there will be an awakening in Plainfield. The First Church at Fifty-sixth street has recently received five into its membership. After a trying year without a pastor, they have extended a unanimous call to M. L. Bates, of East Orange. It is understood that he will accept as soon as the right man is found to succeed him in his present important field. Brother Bates understands the difficulties of a city church and the problems at Fifty-sixth street in particular. The church is getting in shape to give him the united support, without which any man is helpless, and every one is expecting a safe construction work worthy of the best traditions of this historic church, now nearing its centennial. Brother Bates will continue his special graduate study.

The youngest of our churches, Flatbush, Brooklyn, known as the Third Church, is also looking for another leader. The resignation of Bro. W. G. Oram, which has been before the Evangelistic Board of the Disciples' Union for two months, was reluctantly accepted at their meeting, May 8. Brother Oram has performed a difficult task well in the two years and a half he has been in Flatbush. A united church of sixty-two members, comfortably housed in a rapidly building residence section of Brooklyn, is the result. He is beloved by all our pastors and churches of Greater New York, as well as by his own people. The Home and State Boards, together with the Disciples' Union of New York, will continue to assist in the maintenance of a minister in this promising mission. The Disciples' Union of Greater New York and vicinity met in the One Hundred and Sixty-ninth Street Church May 8. Brothers Ranshaw and Wright, of the Home Board, gave us strong addresses. While we mused what these things should mean, Brother Willis proposed that the union ask the co-operation of the Home, State and Extension Boards in planting another church in Bronx Borough. The trustees of the One Hundred and Sixty-ninth Street Church are ready to give or lend their mission chapel, worth $2,500. The expense of moving it to one of the newer and unchurched neighborhoods would be small. Strong support for four or five years ought to plant another self-supporting church in that most rapidly growing section of New York City. The suggestion met with the hearty approval of the union and was adopted by definite action of the executive committee before leaving the room. Important history was written that night. The union elected as its officers for the ensuing year: President, Miner Lee Bates; vice president, M. E. Harlan; secretary, F. H. Johns; treasurer, George W. Kramer; executive committee, F. M. Applegate, P. F. Jerome, R. C. McWayne, J. T. Ransom, A. S. Vance, Joseph Keevill and J. A. Williamson.

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## Kansas.

The writer dedicated the new building at Rexford, on May 6. It is a neat frame building, costing $844. The membership consists of three persons, a man and two women. Two of the members moved away, so one person, Mrs. Ida F. Loomis, with the assistance of her husband, who acted as building committee, raised the money and built the house. It was all paid for on dedication day, including good pledges, save $150. This was to be raised during a meeting which N. A. Stull is conducting. Here is heroism.——The enlarged building at Marion I dedicated on May 13. It is one of the best in the town. W. M. Berkeley, pastor, is making good success. Over $800 were raised dedication day, which pays all bills and procures pews for the building. All the churches in the city attended at the evening service, and the house was packed. The Marion brethren are waking up. They have a future, and are determined to seize the opportunity. Brother Berkeley and his wife are justly proud of the good work accomplished, as is also the entire church.——E. N. Phillips is at Turon, a new field. His meeting at Glasgow resulted in adding 29 to the membership, 15 by confession and baptism, and in placing the plea before the community as never before. Many persons of wealth were among the accessions. The church will employ a preacher for full time.——J. M. Lowe, our state evangelist, began a meeting at Tonganoxie, but was compelled to postpone it after four days on account of becoming ill with typhoid fever. He is still very sick, but will doubtless recover, and take up his work again as evangelist.——N. A. Stull organized a new congregation of 85 members at Hoxie, and started a building fund. They will build at once. They have preaching half time by E. H. Dolbeare.——L. M. Wiles, formerly of Newton, takes the work at Burlington. He is a splendid man, and has a model preacher's wife. ——Now is the time for all delinquent churches to remember Kansas missions with a liberal offering. Our year closes June 30.—W. S. Lowe.

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## Western Pennsylvania.

The semi-annual convention of Western Pennsylvania has just closed in Connellsville. The attendance was splendid and the program of the first class throughout. E. A. Cole's paper on "Sabbatarianism," O. H. Phillips' convention sermon on "If Ye Had Faith as a Grain of Mustard Seed," and J. G. Slayter's appeal for the observance of "Boys' and Girls' Rally Day" were particularly worthy of mention. A special train on the Lake Erie was necessary to carry the Pittsburg delegation. C. M. Watson and his noble church deserve much credit for the most excellent entertainment; everything possible was done for the convenience and pleasure of the guests.——The Allegheny Church, under Bro. Wallace Tharp, cleared off a long standing debt of $1,800 last month.—Crafton, under the leadership of Walter S. Rounds, has broken ground for their new building. Their pastor is just recovering from a long siege of typhoid.——E. A. Hibler, for many years the pastor in Johnstown, is almost ready to dedicate the new building there. It is said to be the best among our people in Pennsylvania.——Charles H. Frick, who graduates in Hiram this year, has been called as the evangelist of Western Pennsylvania work, to begin July 1. ——J. A. Joyce, corresponding secretary W. P. C. M. S., has opened an office in the Bissell block, Pittsburg. He is to have personal supervision of several new points, which are to be fostered by the Western Pennsylvania board. Clairton and Ambridge, under his direction, will be organized soon. He has just established a most prominent and promising work in Ridgeway, where a pastor has been called.——Garry L. Cook, of Hiram, has recently located at Monongahela and is making things go up there.——Dravosburg, under the new pastor, T. M. Pitman, has visions of a brilliant future.——We are very gratified for the recovery of our venerable Western Pennsylvania president, R. S. Lattimer. After a protracted and serious illness he is again on duty and his genial countenance was the life of the Connellsville convention. ——I can not account for W. R. Warren, of the whole brotherhood (centennial secretary). It would take two stenographers to keep tab on him. His large office in the city is a veritable hive of industry, and if earnestness, enterprise and everlasting work will stir up our people on the centennial celebration idea they are going to be stirred. Des Moines, Ia., St. Louis, Indianapolis, Youngstown, Wheeling, Uhrichsville, Steubenville, Liverpool and Bethany were on his recent itinerary.——Thorp, Slayter, Manley, Gordon and I enjoyed two days trout fishing in the mountain streams of the Alleghenies recently. I won't mention the catch; it might be taken for a fish story.—L. N. D. Wells.

Robert Gordon

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## North Carolina.

Our meeting began April 29. I will make a report when we close. Our state evangelist, W. G. Walker, has been about three weeks in a meeting in Durham. It is pioneer work.——J. Boyd Jones, our corresponding secretary, held two meetings recently. He dedicated a house of worship at Aurora and preached, and reports 13 added. The other was at Ayden, where his brother, R. H. Jones, ministers. About 40 were added there.——Dr. B. T. Bitting, the faithful servant of the church at Spray, reports 213 at Sunday-school recently and a branch school just organized at North Spray. ——We are in what is called the Piedmont district in this state, and the co-operation meeting was held April 27-29, at Stokesdale. It was considered the most successful meeting held in this district. Seventeen churches and three missions reported. Two congregations did not report. Preachers present were T. J. Glenn, Stoneville; O. J. Helsabeck, Rural Hall; J. A. Spencer, Martinsville, Va.; Dr. B. T. Bitting, Spray, and J. W. Wolff. Rural Hall is a business man and preacher. Dr. Bitting is a successful physician and minister, and Bro. O. J. Helsabeck preached at nine or ten points. Brethren can see how we need more of such faithful preachers in our section of North Carolina. I am pleased to say that ten places contributed to missionary work of one or more boards. Corinth, where O. J. Helsabeck preaches once a month, doubled her apportionment for foreign missions. We need an evangelist in this district. ——O. J. Helsabeck and J. W. Wolff, of Rural Hall, T. J. Glenn, of Stoneville, and B. T. Bitting, of Spray, have visited us during our meeting, led by Yeuell and the Saxtons.——Commencement week at Atlantic Christian College at Wilson, N. C., began May 13.—J. A. Hopkins, Winston-Salem, North Carolina.

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## Iowa.

All arrangements for the Iowa Christian convention, to be held at Iowa, June 25-27, are complete. The program is ready. The church at Iowa City has the work of preparation well in hand. Committees are apointed and at work. Delegates will be furnished lodging and breakfast free. Dinner and supper will be served at 25 cents per meal. We are assured a one and one-third fare on the certificate plan for our railroad transportation. It has been 18 years since the convention met at Iowa City, and we ought to show our growth by going there in large numbers this year. Many of the churches and preachers are sending in their I. C. C. offerings that have for some cause or other been delayed. It is our most earnest desire that every preacher in the state will be enrolled as a contributor to Iowa missions before the convention is called.——New churches are being erected at Lohrville, Greenfield, Ottumwa and several buildings are being remodeled.——Your secretary dedicated the enlarged and remodeled church at Cuba on May 27. The Clearfield church will be dedicated the first of June, with I. N. McCash as master of ceremonies. Your secretary is invited to attend and assist in the services.——J. T. Shreve closes a most successful pastorate at Oelwein to take up the work at Memphis, Mo. We are sorry to have Brother Shreve leave the state.——H. A. Pallister has resigned his pastorate at Delta and will be ready for a new field July 1. Brother Pallister is one of the best preachers we have in the state, and is passionately devoted to the cause of Christ.——Charles Edward Wells, late of Keota, is another one of our good preachers that is available for a pastorate. A letter addressed to him at Eldora or University place, Des Moines, Ia., will reach him. We have a number of good fields that are pastorless, but not able to pay over $600 or $700 salary. Most of them are places that will develop rapidly under good leadership, and will soon take care of a preacher and his family. We need a few capable young men who can fit into just such places.—B. S. Denny, Cor. Sec., Des Moines, Ia.

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## Eureka College Commencement Week, June 10-14.

Sunday, June 10—11 a. m., baccalaureate sermon, J. M. Philputt, St. Louis, Mo.; 8 p. m., ordination services. Tuesday Evening—8 o'clock, annual contest of the literary societies. Wednesday—10 a. m., senior class exercises; 2:30 p. m., alumni reunion address, "The College Man in the World," A. E. Cory, Lu Cheo Fu, China; 8 p. m., concert school of music. Thursday—10 a. m., commencement address, "Democratic Culture," Charles Zeublin, Chicago, Ill.; 2:30 p. m., reunion of literary societies; 8 p. m., president's reception.

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## Oregon State Convention.

TURNER, ORE., JUNE 21 TO JULY 1.

Victor Dorris, of Georgetown, Ky., will be chief speaker; F. M. Rains, of Cincinnati, R. P. Shepard, of Pomona, Cal., A. L. Chapman, of Seattle, Wash., and others, will represent our national missionary and benevolent associations. President E. C. Sanderson will have charge of the Bible institute as formerly, and J. P. Conder will conduct a series of Bible school conferences. The institute will be held in the morning, 9 to 10, and the conferences in the afternoon. T. S. Handsaker, of Corvallis, will have charge of the music, and is making special preparation to make this feature of the convention a great success. The entire program is worthy the attention of every Disciple in Oregon.

Come and enjoy this fellowship. It will do you good. Ten days of the year can not be spent more profitably. Make your arrangements now to attend. A concession of one and one-third fare, on the certificate plan, has been secured on all railroad lines in Oregon for the convention. Do not forget to ask your ticket agent for a return certificate when you get your ticket. Let every church send delegates. Each church is entitled to two delegates for organization and one for every 50 members or fraction thereof. Select them now. For further information write F. E. Billington, Cottage Grove, Ore.

A CHANCE TO MAKE MONEY.

A large number of your readers sent me recipes for removing stains from my dress. I thank them all. In answer to inquiries regarding the fruit business, I would say, I made $121. last week, sold directions to 121 families; people pay $1. for directions quickly I have berries, grapes and peaches a year old, fresh as when picked. I do not heat or seal the fruit, just put it up cold. keeps perfectly fresh and costs almost nothing. I feel it my duty to give my experience, as anyone who will try, should make one or two hundred dollars in a few days right round home. I will mail a bottle of fruit and complete directions to you. for 21 two cent stamps, which is only the cost of bottle, fruit, mailing case, postage, etc. Address Francis Casey, No. 53 E. 125th St., Block 129, New York, N. Y. With a bottle of fruit for people to see and taste, you should sell hundreds of directions.

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## Program of the Missouri State Convention.

HANNIBAL, JUNE 15-20.

*Christian Woman's Board Mission Period*—Friday Evening—Praise service, Hannibal choir; welcome, Mrs. Edward Drescher; reading, "The Sign of the Cross," Miss Annie F. Moore; address, Mrs. Anna R. Atwater.

Saturday Morning—President's message, Mrs. H. A. Denton; reports; centennial hour, in charge of Mrs. J. H. Garrison, Missouri centennial secretary; "Our Centennial," Mrs. J. H. Garrison; "Utah," Mrs. T. W. Pinkerton; "Mexico," Mrs. Helen E. Moses. Saturday Afternoon—Reports of committees; address, "Our Circles," Mrs. E. R. McKee; address, "Forgetting the Things that are Behind, Press Forward," Mrs. C. J. Gilman; young people's department, in charge of State Superintendent; "Our Year's Work," Miss Martha Stout; address, Mr. H. A. Denton; first Missouri convention, Intermediates and Juniors, Master George Meyer, presiding.

Sunday—Quiet hour, immediately following communion service.

Monday Morning—Business session in Congregational Church, Mrs. H. A. Denton, presiding.

Tuesday Morning—Workers' conference in Congregational Church, led by Mrs. B. F. Dougherty.

*Christian Endeavor Period*—Saturday Evening—State superintendent's report; address, "Twenty-five Years of Christian Endeavor," H. W. Hunter; annual reunion of the Convention Goers' League.

Sunday Evening—Model Christian Endeavor prayer-meeting, conducted by the society of the First Church, St. Louis; topic, "The Glorified Life" (John 17:1-10, 22-24).

Monday Morning—Bible study (John 19:19-20), "It was Written in Hebrew and Greek and Latin," Prof. R. G. Sears; "The Problems of the Local Society" (12 five-minute addresses on the above theme by 12 practical Endeavorers, as follows): "What Oversight and Assistance Should the Church Give?" G. H. Bassett; "What Help in the Society May the Older Christians Give?" Floyd Stanley; "How May We Get the Co-operation of Non-participating Pastors?" E. H. Williamson; "How Set the New Members to Work?" H. F. Branstetter; "How About the Young People Outside the Society?" Miss Mary Sparks; "How Can We Interest the Young Men in the Society?" L. Hulser; "How Can We Get Vital Prayer-Meetings?" Mrs. Guy Withers; "How Train Prayer-Meeting Leaders?" William M. Thomas; "How Keep the Committee Work at Its Best?" Harry Bevan; "What New Ideals are There for the Old Committees?" Charles E. Booth; "How Use Christian Endeavor Literature?" Arthur Stout; "How Can the President and the Executive Committee Keep Things Moving?" F. H. Caldwell; Christian Endeavor business session; distribution of reports; enrollment, pledges, etc., for the coming year; awarding the increase banner; report of committee on Christian Endeavor.

*Bible School Convention Period*—Monday Forenoon—President's address, A. W. Kokendoffer; reports of the board, treasurer and primary superintendent, Mrs. J. H. King; appointment of committees. Monday Afternoon—"Modern Pedagogy in the Primary Room," Miss Bessie Merrill; fifteen minutes open parliament, conducted by Miss Merrill; "What Shall We Make of Boys' and Girls' Rally Day?" W. J. Wright; "Teacher Training and How It Works," L. S. Cupp, Kansas City, L. W. McCreary, St. Louis; questions and answers about it; "Baraca-Philathea," W. W. Burks. Monday Evening—"The Newest Evangelism," George Hamilton Combs.

Tuesday Morning—Bible study, Dean W. J. Lhamon, Columbia; reports of committees; round-table—"The Up-to-Date Bible School," conducted by F. N. Calvin; "Culture Courses in Church and Bible School," Prof. C. M. Sharpe; conference, "Our Next Advance Steps," D. A. Wickizer; address, J. H. Bryan, state Bible school superintendent, Iowa; unfinished business; adjournment.

*Christian Missionary Convention Period*—Sunday Morning (Christian Church)—Song service, Hannibal choir; devotional, W. A. Fite; sermon, L. O. Bricker. Sunday Afternoon—Communion service, S. B. Moore, presiding; sermon, Geo. L. Snively; offering for ministerial aid. Sunday Evening—Christian Endeavor, H. A. Denton; Scripture reading and prayer, G. H. Bassett; sermon, E. M. Richmond.

Tuesday Afternoon—"The Message of John," Dr. Albert Buxton; business session, report of board, treasurer and announcement of committees; president's address; address, G. W. Muckley; committee reports, state of the cause, ways and means, state missions, nominations. Tuesday Evening—Praise service, J. R. Blunt; devotional, R. H. Sawyer; report of committee on permanent fund; address, "The Work of God in the Hands of Men," C. H. Winders.

Wednesday Morning—Inductive Bible study, "The Message of Paul," Dr. Albert Buxton; committee report, students' aid fund, education, Christian Endeavor, obituaries; memorial address, W. T. Moore; "World-Wide Evangelism," S. J. Corey. Wednesday Afternoon—Praise service, B. G. Reavis; benevolent association report; address, "Benevolent Association," J. H. Mohorter; unfinished business; adjournment.

* *

## Butler College Commencement.

INDIANAPOLIS, JUNE 15-21.

Friday, 10 a. m., final chapel exercises; Sunday, 4 p. m., baccalaureate address, Demarchus C. Brown; Monday, 8 p. m., Philokurian Society exercises; Tuesday, 8 p. m., president's annual reception, college residence; Wednesday, 10 a. m., class day exercises; 2:30 p. m., "Taming of the Shrew," Senior class; 7 p. m., alumni reunion and dinner; Thursday, 10 a. m., fifty-first annual commencement, address by Rev. E. L. Powell, of Louisville, Ky.

* *

## Texas State Convention Program.

WAXAHACHIE, JUNE 11-15.

Monday, 8 p. m., to Tuesday, 4:30 p. m., will be the C. W. B. M. convention.

Tuesday—"Welcome," Hon. Jack Beall, response and president's address, J. W. Holsapple; address, J. A. Lord; announcement of committees.

Wednesday Morning—Reports of board of managers, missionaries and corresponding secretary; address, E. V. Zollars. Wednesday Afternoon—"Eastern Texas," W. O. Stevens; "Southeast Texas," A. F. Sanderson; "Southwest Texas," E. M. Waits; "The Panhandle," A. C. Parker; reading, Miss Elizabeth Moore; reports of committees on future work, nomination of board of managers, officers and place of next convention. Wednesday Evening—Address. Hon. Anson Rainey; address, Colby D. Hall.

Thursday Morning—"The Foreign Work," Stephen J. Corey; "Church Extension," G. W. Muckley; "The National Work," G. B. Ranshaw; report on temperance, N. J. Wright; report on Christian Literature, W. P. Jennings; report on Bible school, R. H. Ford; "The Young People," G. H. Morrison and R. H. Waggoner. Thursday Afternoon—Unfinished business; "What is the Lord's Part?" A. A. Everts; "Our Dead," G. Lyle Smith. Thursday Evening—Report of committee on resolutions; address, L. D. Anderson; social hour to be arranged by Waxahachie citizens.

Friday Morning—"Our Orphans" (fifty children from Juliette Fowler's Orphan Home will be on the platform). This hour will be arranged by A. J. Bush; "Christian Education," T. E. Shirley; "The Last Word"; leader of choir, Edward O. Beyer; cornet, Talmage Stanley.

IF you are a Kentuckian why not travel via a Kentucky line to your old Kentucky Home?

"THE HENDERSON ROUTE."

Special Trains for Home-Coming via the above route will be run through from St. Louis to Louisville, Ky., for Missouri Home-Comers, Tuesday, June 12, 1906, on the following schedule:

Special for St. Louis and Missouri Home-Comers,

Lv. St. Louis, Mo., 10 00 pm via Henderson Route
Ar. Louisville, Ky., 7 25 am via Henderson Route

Lv. St. Louis, Mo., 10 00 am via Henderson Route
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206 North Broadway, St. Louis, Mo.

# *Evangelistic*

*We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to The Christian-Evangelist.

Long Beach, Cal., June 3.—Scoville, Smith and Kendall have been here five days with 66 added; 45 to-day.—E. W. Thornton.

Special to The Christian-Evangelist.

Nashville, Tenn., June 4.—Meeting in tent two weeks old, with 50 added; immense crowds and great interest; 10 added yesterday. R. Lin Cave is a great power in Nashville; he has the freedom of the city. Leroy St. John is singing.—James Small.

## Arkansas.

Hope, May 31.—Our four weeks' meeting closed with 29 additions, mostly by baptism; 120 added in the past six months. B. B. Sanders, of Austin, Tex., did the preaching.—J. A. Sullivan.

West Fork, May 27.—Three additions recently—1 by confession and 2 from other religious bodies.—J. H. Speer.

## California.

San Bernardino, May 26.—Meeting two weeks old; 160 additions.—Charles Reign Scoville.

Saratoga, May 25.—Our meeting, conducted by A. Lyle DeJarnett, assisted by Mrs. Louise A. Ahlborn, as singer, closed with 14 additions and the church greatly strengthened.—Frank L. Boren.

Los Angeles, May 30.—There were 25 additions—13 by baptism, at the Magnolia Avenue Church this month, making 117 since January 1, at regular services.—Jesse P. McKnight.

## Florida.

Jacksonville, May 19.—Four accessions to the Church Street Christian Church since last report.—T. H. Blenus.

## Illinois.

Augusta, May 27.—Five additions recently—2 by baptism, 3 from other religious bodies.—N. E. Cory.

Emden, May 28.—One added by baptism Sunday.—C. A. Sittser.

Watseka, May 29.—Our meeting closed with 40 additions. Binger and Gardner were the evangelists.

Metropolis, May 29.—Our meeting has just closed with 46 added, and the Sunday-school almost doubled. R. H. Fife and H. H. Saunders were the evangelists.—Theo. F. Hall, Pastor.

Villa Grove, June 1.—I am in a meeting organizing a new church—73 members.—Harold E. Monser.

## Indiana.

Mishawaka, May 28.—Seven additions since April 1—118 since January 1: good audiences and interest. Home mission offering, $66.60, the largest in the history of this church.—Edward O. Tilburn.

## Indian Territory.

Sapulpa, May 26.—We have just closed a short meeting at Wetumka, where we effected an organization of 42 members—14 baptisms.—A. M. Harral and Wife.

## Iowa.

Davenport, May 30.—Our meeting, conducted by B. H. Hayden, of Buffalo, N. Y., has just closed with 23 additions—12 by confession and 11 by letter.—A. Martin.

## Kansas.

North Topeka, June 1.—Two added recently—1 by baptism, 1 by letter.—F. H. Bentley.

## Kentucky.

Wickliffe, June 1.—Our meeting closed with 17 additions—11 by baptism. F. L. Davis, of Carterville, Ill., was the evangelist and Bert I. Bentley, of Topeka, Kan., had charge of the music.—D. Wesley Campbell.

## Massachusetts.

Everett, May 28.—Ten additions recently—5 by baptism. Interest is good.—A. T. June.

## Michigan.

Saginaw, May 28.—Two added by letter yesterday.—J. Murray Taylor.

## Mississippi.

Edwards, May 28.—Two additions at the Mount Beulah congregation last Lord's day—1 by confession.—T. M. Burgess.

## Missouri.

Bonne Terre, June 4.—Two baptisms.—J. G. M. Luttenberger.

Belle, May 28.—Five additions yesterday—4 by confession, 1 restored.—E. M. Romine.

Grant City, May 26.—One added by baptism at midweek service.—W. A. Shullenberger.

Kansas City, May 28.—One confession at Louisburg yesterday.—Clyde Lee Fife.

Neosho, May 31.—Seven additions recently at regular services. Large audiences.

Piedmont, May 29.—Three added by confession last Lord's day. All departments of the church doing good work.—John A. Allen.

Troy, May 30.—One confession at Elsberry last Lord's day.—E. G. Merrill.

Liberal, June 1.—I have just closed a two weeks' meeting with 6 additions.—B. F. Creason.

Springfield, May 25.—Twelve additions in last month—9 this week.—D. W. Moore.

Unionville, May 28.—The church is moving along nicely—18 added during the past few weeks.—J. B. Lockhart.

Windsor, May 28.—Meeting one week old; 9 additions—4 by confession; large audiences. L. D. Sprague has charge of the music. We made an offering of $73 for home missions, which is the largest in the history of the church.—W. A. Fite.

High Hill, June 1.—I have just closed a meeting and organized a church with 27 members—9 by confession; also organized a Bible school, Christian Endeavor and Ladies' Aid Society and raised money for preaching one-fourth time.—R. B. Havener.

Butler, June 1.—We have had 12 additions since last report—5 by baptism. We have recently renovated and redecorated our building. We hear good reports from Brother Lucas' work at Adrian and Brother Hunter at Elizabeth Chapel, about ten miles in the country.—H. James Crockett.

St. Louis.—The following reports were received from the churches of St. Louis and vicinity for the past month and including the first Lord's day in June: Compton Heights (F. N. Calvin), 23 additions—11 by baptism, 12 by letter; Hamilton Avenue (L. W. McCreary), 34 additions—20 baptisms, 14 by letter; Hammett Place (S. B. Moore), 7 additions—3 baptisms, 4 by letter; Lansdown (C. O. Reynard), 6 additions—4 baptisms, 2 by letter; Fourth (E. T. McFarland), 4 additions—1 by baptism, 3 by letter; Carondelet (G. E. Ireland), 1 baptism; Second (G. L. Snively), 3 baptisms; Union Avenue (J. M. Philputt), 16 additions—7 baptisms, 9 by letter; First (John L. Brandt), 30 additions—20 baptisms, 10 by letter, making a total of 124 additions—70 by baptism and 54 by letter. The officers elected for next year are: F. N. Calvin, president; E. T. McFarland, vice president, and G. E. Ireland, secretary. The ministers' meetings will be discontinued until September 1.—F. N. Calvin.

## Nebraska.

Bethany, May 28.—Seven added at Brock and 3 at Talmage recently at regular services.—H. M. Johnstone.

## Ohio.

Galion, May 28.—Five additions recently—4 by baptism, 1 by letter.—Charles A. Pearce.

Middleport, June 1.—Our three weeks' meeting has just closed with 33 additions, including a prominent saloon-keeper. Audiences were good. Mrs. Taylor and Arthur L. Haley had charge of the music.—J. J. Taylor, Lexington, Ky.

## Pennsylvania.

California, June 1.—Three added recently by baptism.—Thomas Martin.

Meyersdale, May 28.—Six added by confession recently.—Charles E. Geis.

## Texas.

Beaumont, May 28.—We are in a splendid meeting, with S. M. Martin and A. E. Zeigler as evangelists; 44 additions, mostly by baptism.—J. B. Holmes.

El Campo, May 28.—Our church is prospering—3 additions last Lord's day. J. W. Gates, of Weimar, preaches for us twice a month.—Mrs. L. L. Crum.

Lockhart, May 28.—Six additions recently by confession.—J. F. Quisenberry.

## West Virginia.

Parkersburg, May 29.—Two additions last Lord's day—1 by confession, 1 by statement. The work is progressing in all departments.—G. F. Assiter.

A FORTUNE IN EGGS.

I get so many letters from my old home about preserving eggs that I will answer them through your paper. I started in 1888 with $36, bought eggs at 8c to 10c in summer, preserved them and sold in winter at from 25c to 36c per dozen. I preserved eggs 12 years and made $30,000. My niece started in 1894 with $10 which she reinvested each year with the profits and now she has $16,346 all made from $10 reinvested for eight years. You can buy eggs from 8c to 10c and sell them from 25c to 30c. Figure the profits yourself. To preserve them costs a cent a dozen. Any person can get desired information by addressing George E. Towns and Co., Penfield, Pa.

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## Ministerial Exchange.

Evangelists C. W. Worden and Ralph E. Boileau are now ready to make engagements for meetings anywhere in the United States. Address C. W. Worden, Des Moines, Ia., or Ralph E. Boileau, Red Oak, Ia.

The church at Unionville, Mo., wants a good, strong evangelist to hold a meeting for them in July or August. Address J. B. Lockhart, the minister.

The church at Dixon, Ill., is without a preacher. Salary $1,200 a year. Address Dr. C. C. Kosh at that place.

The church at Wetumka, I. T., wants a preacher at once for one-fourth time. Address A. M. Harral, Sapulpa, I. T.

F. W. Sumner, of Ladoga, Ind., can hold one or two meetings after the middle of September.

Mike Arbogast, of Numa, Ohio, writes that he can put a church desiring the services of a minister into touch with a good man just leaving there, both a preacher and a singer. His wife also is a good helper.

Wanted—A preacher who is a fair speaker, good mixer and a good record as pastor; a growing town; salary, $800 to $1,000. Address me at Havana, Ill., where I will be in my next meeting.—Harold E. Monser.

* *

## Changes.

Blair, Verle Wilson—New Haven, Conn., to Greenfield, Ind.
Carrick, A. J.—Harriman, Tenn., to Mystic, Ia.
Carter, M. O.—Hazel Green, Ky., to Freedom Station, Ohio.
Cash, W. S.—Cleveland, Minn., to Vermilion, Alta., Canada.
Gilliland, J. H.—505 East Grove street, to 1112 East Jefferson, Bloomington, Ill.
Hawkins, J. T.—South McAlester, I. T., to Elkton, Ky.
Jewett, Frank L.—Austin, Tex., to Horton, Kan.
Johnston, W. G.—Roanoke, to Sinking Creek, R. F. D. 1, Va.
Lobdell, G. L.—Eugene, to Dallas, Ore.
Martin, Herbert—New York City, to New Holland, Ohio.
Martin, Richard S.—Hickman, to Marion, Ky.
Matthews, George B.—Grayson, to Chandler, Okla.
McKay, Charles M.—St. Thomas, Ont., to R. F. D. 21, Shiloh, Mich.
McNutt, J. G.—Newman, to Sullivan, Ill.
Moore, D. W.—Springfield, Mo., to Pueblo, Colo., care Central Christian Church.
Ryan, William D.—Syracuse, N. Y., to Ashland, Kentucky.
Sealock, B. H.—Polo, to Lexington, Ill.
Simpson, John—New Glasgow, P. E. I., Canada, to Corydon, Ind.
Slater, Will J.—Stilwell, I. T., to Denison, Kan.
Williams, E. J.—Coulterville, Ill., to 2610 Belleglade avenue, St. Louis, Mo.

* *

An Instrument of Great Merit for the Cure of Diseased Eyes.

Any reader of this article who is afflicted with any impairment of his or her eyesight should not fail to address the New York and London Electric Association, Suite 203, 929 Walnut street, Kansas City, Mo., for detailed particulars and testimonials regarding the merits, reliability and efficiency of "Actina," the wonderful discovery which is now attracting the attention of the people, owing to the many cures of afflicted eyesight that it is performing. This method of treatment is used by patients in their own homes and without any trouble or expense beyond the small cost price of "Actina." No cutting or probing is involved in the use of this treatment, nor are any drugs or medicines required. It cures afflictions of the eyes, and cases of cures are reported where the patients had been pronounced by leading oculists as incurable. Your attention is called to this marvelous treatment for failing eyesight, cataracts, granulated lids or sore eyes, etc., and the proprietors call particular attention to it in order that any of the readers of this paper who are troubled with eyesight difficulties may know where to procure immediate relief and a permanent cure without any use of knife or drugs, and at but little expense.

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## *Midweek Prayer-Meeting*

*June 13, 1906.*

### SUPERIORITY OF SECRET OVER PUBLIC SERVICE.—Matt. 6:1-6.

To give or do in secret and long for it to be published is reprehensible; while to nobly give or do in the open but sincerely desiring it were known only to yourself and God is most commendable.

Our public actions are judged by their secret intentions, and our secret proceedings are as done in the light: The fatal duplicity of Ananias and Sapphira known in heaven, Acts 5:1-11. Achan's crime was before infallible witnesses, Josh. 7:1-26. Elijah's temporary infidelity under the juniper was known, 1 Ki. 19:4-8. Judas' treason was no surprise, Compare Lu. 22:47, 48 with Matt. 26:48. Angels knew of Messiah's lonely trials, Matt. 4:1-11. The trail of the shepherd Moses never led out of God's sight, Ex. 3:1-6.

We are in constant peril of fearing men rather than God, and of seeking to please men rather than God. Men have dramatically exclaimed against "the tyrant of the skies," but all the while the despotism from which they really suffer proceeds from earthly tyrants, or their fears of men who will melt away under the glances of God as snow under June suns. May we so grow in grace and the knowledge of the Lord Jesus that all that we do may be done as unto the Lord and his approving smile in secret be sweeter to us than the plaudits of any earthly assembly.

Ostentatious giving suggests secret covetousness to the worldly wise; and fasting would better be revealed through continence and a chastened life than by publication of one's abstention from food; and the voice of one who prays only in public soon loses its power to penetrate very far into the upper deeps. On the other hand, the fear of publicity is no justification for our not praying or fasting or giving. It is our duty and privilege to do these things. We should remember, too, there is a moral quality not only in the doing but in the motive with which we do.

"Lord, I have shut my door—
  Shut out life's cares and fretting noise;
Here in this silence they intrude no more.
  Speak thou, and heavenly joys
Shall fill my heart with music, sweet and calm—
A heavenly psalm.

"Lord, I have shut my door!
  Come, thou, and visit me: I am alone.
Come, as when doors were shut, thou camest of yore
  And visitedest thine own.
My Lord, I kneel with reverent love and fear,
For thou are here."—*Matt. 6:6.*

There is nothing in its mere publicity that detracts from the merit of prayerfulness and almsgiving. Publicity rather adds to the value of noble doing by reason of the testimony it bears to the doer's knowledge of what ought to be done and also the inspiration to emulation it is to others. If the achievements are for the sake of publicity or because of it, there are no moral excellencies inhering in them; but if they are done notwithstanding publicity and would have been performed in secret for the sake of the doing of them had secrecy been possible, then the spirit that prompts one to do his duty in full public view, to thus coronate his Lord before many gainsayers is commendable and will accomplish a greater good and bring a richer reward.

A decent respect for the good opinion of others is commendable and some essential qualities are lacking in those who utterly disregard the sentiments of others toward themselves. It is well that our neighbors know we are praying disciples and that we are generous to the poor. But we must be on our guard when praying in public lest during our petitions our thoughts be more on our listening neighbors than with him who hears and answers prayer. Likewise with our alms, lest the money be given rather to buy the encomia of the witnesses than in Christ's name to relieve distress. There are certain compensations with which society rewards us for prayerfulness and generousness, but they are very inconsequental in comparison with the riches of grace he bestows unto whom we should pray and for whom we should give.

## *Sunday-School*

*June 17, 1906.*

### THE TRANSFIGURATION.—Luke 9:28-36.

Memory verses, 30, 31.

Golden Text.—This is my beloved son; hear him.—Luke 9:35.

It was appropriate that the transfiguration should occur in close connection with Peter's great confession and that it should be both preceded and followed by a prediction of the death and resurrection. The fact of the Messiahship being clearly understood, as Peter's confession showed, it was necessary that the conception of the Messiahship should be enlarged and enriched. The foretelling of the death and resurrection, in so far as it was understood and believed, had this effect. But after telling of the suffering and disgrace which were to come upon him, it was expedient that the faith of the apostles should be strengthened by some exhibition of the glory and dignity of his person. This was accomplished by the transfiguration.

The transfiguration was a translation or interpretation of spiritual glories in terms appreciable to the physical senses. A brilliant outburst of light has often been connected with the idea of the divine presence. Moses saw a flaming bush. The angels at the tomb appeared in dazzling apparel. Saul at his conversion saw a light of blinding brilliancy.

Among all the incidents recorded in the life of our Lord none perhaps was more clearly miraculous than this appearance on the mountain top in the presence of Moses and Elijah. Yet in another sense it was less extraordinary than the more natural events of his life. In human form the essential divinity of the person of Christ was veiled and in a measure concealed. He appeared as other men. Now his divinity shines out and he shows himself as he really is. It is as if a prince, traveling incognito in a foreign country in the costume and state of an ordinary citizen, should please for a brief time to resume his princely apparel and appear in all the magnificence proper to his position, and then again resume his incognito. That brief period would be the most natural and normal feature of the whole journey.

Peter's enthusiastic suggestion was very like him. Carried away by the joy of the moment he forgot the world below the mountain top, made no account of the approaching suffering and victory of which he had so recently learned, and planned only to perpetuate a supremely enjoyable experience. The same sentiment is expressed in the well-meant but shallow stanza of the old hymn:

"My willing soul would stay
In such a frame as this,
And sit and sing itself away
To everlasting bliss."

That is a wholly false idea of religion. These moments of spiritual exaltation may come and ought to come in every religious experience, but they are not to be selfishly enjoyed or cherished to the neglect of the practical duties of life. This is true of all the blessings and privileges of life. They are given to be enjoyed, but also to be used for the strengthening of life for service. When visions or blessed experiences of any kind come to us, we are to receive and enjoy them, grow strong on them and use that strength for the common good.

The voice from the cloud had value to these chosen apostles because they were prepared to hear it. If the same voice had come to the crowd that thronged about Jesus in the earlier days of his ministry it would not have vitally affected their attitude to him. We need not miracles for the confirmation of our faith, but faith for the confirmation of our miracles. Not by any spectacular or unnatural means can faith be created in the heart or men brought into right relation to Jesus. We can not plead the lack of these things to excuse the feebleness of our faith. If the person and character of Jesus are not convincing to us we could not profit by a voice from heaven.

The vision faded, and when these disciples looked up "they saw no man save Jesus only." So fade the bright creations of hope and fancy. Not one in a hundred comes to realization, and even these fade though more slowly. But there are some abiding things. We are not in a universe of dissolving unrealities. Jesus stands to us for all those things of enduring worth to which the soul dare anchor. If, when we raise our eyes after the passing of any vision of hope, we can see Jesus only, we shall see all that we need to see.

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## *Christian Endeavor*

**By GEO. L. SNIVELY**

*June 17, 1906.*

### THE GLORIFIED LIFE.—John 17:1-10 22:24.

**DAILY READINGS.**

| | | |
|---|---|---|
| M. | Moses Sees Glory. | Ex. 24:15-18; 34:29. |
| T. | Solomon's Vision of Glory. | 2 Chron. 7:1-3. |
| W. | Elijah's Glorification. | 2 Kings 2:1-12. |
| T. | The Glory of the Church. | Isa. 60:1-5. |
| F. | A Foretaste of Glory. | Matt. 17:1-8. |
| S. | The Glorified Christ. | Rev. 5:1-14. |
| S. | Topic. | |

God intends us to be more than satellites reflecting his glory. He wishes us to be suns ourselves, sources of glory and glorifying. But he would have us of his substance and image and nature. The harmony of the universe was discovered by Bunsen, who exclaimed: "The stuff burning in the stars is the same as that feeding our fires." When our glory is the same as God's, then is the harmony between men and angels made complete.

In religious symbolism glory is the representation of the emanation of light from a sanctified being or one of the highest and holiest spiritual powers. We are all conscious of the great difference in the face lights of our friends; some are suggestive of benignity and holy idealism, and others of less gracious emotions. It should be one of our favorite ambitions to so live that the glory of sanctity would ray forth from us as light beams from the sun. This is entering in here into the glorified life.

In the days of prophets and apostles there was the glory of royal magnificence, the renown of statesmanship, the pride of oratory and the splendor of military conquest; but how transitory and meaningless all those laurels in comparison with the crown of martyrdom rudely thrust on the brows of those holy men of God. Only God's peace is real peace, and his glory the only glory that endures and blesses. Let us seek it even in lions' dens and desert places rather than worldly glory in camp, or court, or temple.

We speak of the glorious victory of Yorktown, but the discerning will attribute even greater glory to those colonials enduring unmurmuringly the horrors of Valley Forge. We sing of the glorified hosts of heaven, but doubtless the all-seeing Eye sees glory of life and achievement as gratifying to him in places of lowly obscurity where his children resist evil and champion the right for truth's sake as any witnessed amid the splendors of heaven. Let us learn that everywhere may glory be won and nobly borne.

Jesus would be glorified that he might in turn glorify the Father. Likewise should all our honors be laid at the foot of the throne. If we have the power wealth confers, the influence social position gives, or the prestige of political rank, we should consider them as opportunities for the advancement of sacred interests, both earthly and heavenly. In using them for enlarging the sphere of the glorified life we will become participants in the Father's joy of blessing his own. Just to the extent that we forget ourselves in an abandon of love for others do we add to the glorified life of the world.

There are some gems with a peculiar property enabling them to reflect all through the night the light with which they have been surcharged through the day. "The glory of the Lord abode upon Mount Sinai, and the cloud covered it six days." Moses went up into the mountain, and when he returned his face so shone that he must wear a veil that the people might speak with him. Likewise the glory of the light of truth, the glory of the Lord's presence we should bear with us among the people and into the haunts of darkness and sin. The inner fires of this glory we must sustain with prayer, Bible study and sanctified activity.

Jesus prayed to be glorified, and it is not unworthy any of his followers to seek the glory he sought, that is the honor, love and successful co-operation of others. Such glory is not inconsistent with that meekness Christians are taught to inculcate, for it is not for self-gratification, but rather for the attainment of God's purposes with us in the world. With this true glory we each may be glorified. Its area may not be large, for only few may be directly influenced by our feeble powers, but it may be intense, for we may live so altruistically that those who do know us may greatly love and honor us in the Lord. Rather such glory from a few than mere admiration from a nation.

❖ ❖

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**Coca-Cola**

TRADE MARK REGISTERED

**Chemical Department, South Carolina College.**

COLUMBIA, S. C., JAN. 17, 1906.

Mr. H. D. Crosswell,
Care Columbia Coca-Cola Bottling Co.,
Columbia, S. C.

Dear Sir:

This is to certify that, pursuant to your request, I have bought in the open market (from the Murray Drug Co.) an original package of five gallons of Coca Cola syrup, bearing the label of "The Coca Cola Company, Atlanta, Ga.," and have subjected the same to careful analysis.

The object of this investigation being to establish the presence or absence of cocaine, and possibly of other injurious alkoloids, I operated on quantities of three to five times the amount contained in a bottle of the carbonated beverage. The extractions of the syrup were repeated until the alkaloids were entirely removed, and different immiscible solvents were used on different portions. The crystalline substance thus obtained was further separated by fractional extractions, after which it was concentrated and tested. Since this concentrated product, which would contain all of the cocaine, failed to respond to the tests for cocaine, it is clear that the alkaloid is absent, or, if present at all, then in quantities too minute to allow of detection.

The active constituent of Coca-Cola Syrup proved to be caffeine, and in quantities seemingly less than in a cup of good coffee or tea.

There was no evidence of the presence of other alkaloids.

Yours truly,
(Signed) W. B. Burney, Chemist.

**5c On Sale at Soda Founts, or Carbonated in Bottles, 5c**

# People's Forum

## Are They Right?

To the Editor of The Christian-Evangelist:

I have during the past few months been reading with much profit to myself the pages of The Christian-Evangelist. Formerly my attention had been directed to the "Christian-Standard," and I had come to regard the religious body known as Disciples of Christ as extremely sectarian. I have come to see them in a different light since I commenced reading The Christian-Evangelist. In the issue of May 10, under the title, "A Question of Relationship," the position taken by The Christian-Evangelist seems to me to be both logical and Christian. In view of a statement made in that article that "the church of Christ is made up, not of isms of any kind, nor of forms, nor theories of church government, true or false, but of believers in Christ who share his life and who are in the process of being conformed to his image," I can not understand why ministers in the so-called churches of Christ positively refuse to admit to their fellowship a person whose life is prolific with spiritual fruit, but who has never been immersed. Are these preachers right or wrong in this attitude?

In the same issue, under the heading "Notes and Comments," the writer affirms that "man in his present condition needs some concrete act in which to externalize, or objectify, his faith and purpose to assure both himself and others of his willingness to surrender to Christ, his Savior and Lord." This is undoubtedly true of many people, but can it be truly said of all persons? Are there not some minds so constituted as to be able to lay hold of the great verities of the Gospel without the aid of any concrete act, and who find any rite or symbol a hindrance rather than a help to their spiritual progress? I firmly believe there are such persons. I therefore can not understand how the church can be united on any basis that is not as broad as that laid down by Jesus. "He that is not against us is for us" (Luke 9:50).

*New Windsor, Colo.* A Reader.

[Answering the question which our correspondent asks, "Are these preachers right or wrong in this attitude?" we reply we think they are right. Our historic position as a Christian union movement in relation to the subject of baptism was and is that we must occupy common, undisputed ground. Baptism, regarded as a symbol of the burial and resurrection of Christ, and as a pledge of the believer's own death to sin and his resurrection to newness of life, is everywhere and by all accepted as valid baptism. Other "modes" are not so regarded. If we are, therefore, to occupy ground upon which all can stand, without sacrifice of truth or conscience, we must accept that form of baptism that has the stamp of catholicity, as well as the sanction of the world's best scholarship. Besides, we set out to reproduce, in its constitutional features, the church of the New Testament—its faith, its ordinances, and its life. We would not be true to this aim were we to turn aside from what we understand the clear New Testament teaching to be, upon this subject. If there should be any new light shed upon this question, showing that this understanding of New Testament practice is wrong, our practice should be immediately changed to conform to the truer understanding of Christ's will. It is one thing to recognize the Christian character of those who are loyal to Christ's teachings, as they understand it, and who bring forth the fruit of the Spirit in their lives, and quite a different thing to depart from our own convictions of what Christ has taught and commanded. Nor can we plead freedom from responsibility as to whether the practice of the churches to which we severally belong shall conform, in this respect to the New Testament pattern. So, at least, it seems to us with our present light, and that is what each one of us must be governed by.

Referring to the second question, as to whether it is a universal truth that "man in his present condition needs some concrete act in which to externalize or objectify his faith, etc.," we think this is as universal as our ordinary human nature, and sufficiently so to have justified the command of Christ, which *is* universal. There are other uses of baptism than that of giving assurance of acceptance with God, which are closely allied with that. It is entering into a covenant with God in Christ; it is obedience to the command of Christ; it is symbolic of the burial and resurrection of Christ; it is the initial and transitional act by which one enters into the Church of Christ, and into the fellowship of the saved. All these reasons would seem to justify our practice in conforming to the apostolic rule and New Testament example on this subject.—Editor.]

⁂

## Our Supply of Ministers.

To the Editor of The Christian-Evangelist:

In your columns of May 24 Bro. Allen Hickey writes under the heading "Fifty-Two Applicants," and concludes that there must be a surplus of preachers, since there were 52 applicants for one vacant place. At first thought one might infer the same condition, and from such conclusions young men would be discouraged from preparation for the ministry. There is a great shortage, and many needy fields can not be cultivated for want of men. We have over 4,000 more churches than ministers, and of our 6,000 ministers probably one-fourth are not in charge of churches, but are doing missionary work, evangelistic work or some special work, or are retired from ministerial work.

An analysis of the list of 52 applicants for the position would surprise many. Doubtless these applications came in response to an advertisement, and it is rather a wonder that out of the 4,000 ministers who probably read the advertisement there were not more who felt like making a change of location. Among those who sent applications would be found several well-known ministers with a record of good results, and some of them known to be able men in the pulpit. Of these some of them have been temporarily retired by bad health or other conditions and are ready to begin work again. A few of them doubtless are men who are just starting in the ministry and have not found a satisfactory field yet. The great majority is made up of restless spirits who are constantly on the move. Some of these are men of good ability, but are never content with what they have. While it would be a blessing to the world and a great help to our work if we had from 1,000 to 2,000 more good, consecrated men in the ministry in our own fields, still we are better off in our supply than most of the religious bodies around us. The theological seminaries of these bodies are falling farther behind year by year in the number of ministerial students, while our own schools showed an attendance of about 700 ministerial students last year; and the number is increasing, but not as rapidly as the needs of our work. By all means encourage consecrated Christian young men to enter the ministry. We need them and it is the world's greatest work. D. T. Stanley.

*Birmingham, Ala.*

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# THE WAY TO FREEDOM FOUND AT LAST

**During the past few years there have been offered to the public quite a large number of alleged "cures" and methods of treatment for the liquor habit, and for addictions to narcotic drugs—opium, morphine, cocaine, laudanum, etc., etc. Some of these have possessed considerable merit, while a great many have been and are out-and-out frauds. Without exception *all* have had serious defects. But now there is for the first time announced to the public the discovery of a cure that seems perfect—a treatment that up to date has a record of one hundred per cent of cures. This treatment is safe, sure, permanent, and is absolutely painless.**

## THE WHISKEY CURE

We cure the liquor habit **to stay cured.** It is not a difficult matter to sober a man up after a drunk, and that is all that many alleged "cures" accomplish. We do not regard a patient as cured until his diseased nerves have been brought back into a normal, healthy condition where they no longer demand a stimulant. In other words, we cure by removing the cause of the disease. We are anxious to treat patients who have relapsed from other treatments. We have cured many cases of alcoholism that had taken one treatment after another without permanent result. We have taken men screaming and fighting in the toils of delirium tremens, and within two hours had them quiet, comfortable, rational and ready to go to sleep. We have permanently cured every case we have treated, and every patient who has been under our case is enthusiastic in his indorsement of "The Shepherd Treatment."

## THE MORPHINE CURE

Even more wonderful in its results, if that be possible, is our treatment for the morphine habit and other narcotic drug addictions. Not only do we actually take away from the patient any desire for the soul-and-body-destroying drug, but we do this **absolutely without pain, nervousness or discomfort of any kind.** This sounds almost too good to be true, yet it is but the sober, simple truth. We have cured persons who had previously taken, in vain, from ten to twenty other treatments and spent thousands of dollars in their efforts to gain freedom from this terrible habit. We use no hypodermics. From the first dose of our medicine the patient has no craving for morphine; he sleeps well, eats well and feels well. If necessary, he is able to attend to his business. There is no other cure for the drug habit that can compare in effectiveness, in painlessness or general worth with "The Shepherd Treatment."

**We have prepared a little booklet, telling all about these habits and their cure, which we send free, on request. All that is necessary is for you to send us your name and address, and the book is sent without cost to you. If you are yourself in the slavery of drink or drugs, or if you have a friend or relative who is addicted to either habit, you should not fail to secure a copy of this booklet. It is written by one who was for years a slave to morphine, and it will interest you, whether you wish to take the treatment or not. Address**

**THE SHEPHERD TREATMENT CO., Box 575, Paris, Ill.**

## OBITUARIES.

[Notices of Deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

### SPRONG.

It is with deep sorrow that I report the death of Sister Clara Hastings Sprong, a daughter of Elder and Z. S. Hastings, of Effingham, Kan. At Potter, Kan., she entered into the life abundant when she answered the call of death, on May 23, 1906, at the age of 28 years. When but 9 years of age she made the good confession and was baptized by her father. From the beginning of her Christian life she was active in her Master's service, showing a special interest in the Junior and Young People's Societies. Her services were highly appreciated; her splendid counsel and example were of inestimable worth to the young people, who recognized in her a thorough Christian. She was a graduate of Drake Normal School, of Des Moines, Ia., and a very successful and efficient teacher. On June 25, 1905, she was married to Mr. Charles G. Sprong, of Potter, Kan., her father officiating. Besides her loving and kind husband, she leaves an infant daughter, Ethel, her kind parents, four brothers and an exceptionally large circle of friends.

The funeral services, conducted by W. T. Hilton, of Atchison, Kan., were held at Potter, Kan., after which the body was laid to rest in the Round Prairie Cemetery, near Potter, by the side of little Edith, a twin sister of Ethel.

The memory of such a life is as the twilight after the golden sun has set. It is a precious memory of service. Service was to her a genuine pleasure. For her Master she served, whose guiding hand she trusted. Her life was genuine, sweet and gentle. A deep religious fervor characterized it throughout. Pious, consecrated and devoted, she loved the church. When verses are forgotten and chiseled inscriptions grow dim, her influence will still go on. Happy, calm and serene she fell asleep to awaken in brighter realms.

*Effingham, Kan.* FRANK G. RICHARD.

* *

CHURCH FEDERATION READY.

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## Children's Day Offering.

### Indiana.

Rushville.—Offering, $195 at Little Flat Rock Church.—Frank B. Thomas.

Indianapolis.—Offering at Central, $275; may reach $300.—Dr. A. J. Clark.

Maysville.—Count on our school for $225.—J. T. Kackley, Superintendent.

### Illinois.

Concord.—Raised apportionment $25.—J. W. Pearson, Pastor.

### Kansas.

Atchison.—Offering, $210; grand day.—John L. Rose, Superintendent.

### Kentucky.

Hopkinsville.—Largest offering in our history; gross collection, $550; no one offering exceeded $25.—Thomas W. Long, Superintendent.

Newport.—Offering, $105, and more to come.—Charles L. Garrison.

### Missouri.

Farmington.—Offering, $33.82.—Edward Owers, Pastor.

Kansas City.—Independence Boulevard, $1,500.—G. H. Combs, Pastor.

### Ohio.

Collinwood.—Apportionment, $65; offering, $74.31, which will be increased; offering last year, $50.30.—M. L. Buckley, Pastor.

Norwood.—Offering, $85.—C. W. Plopper, Superintendent.

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## Herbert Yeuell's Success at Winston.

(Continued from Page 724.)

they want larger things in future. Bro. J. A. Hopkins is beloved by all. He has done the best work ever attempted here. His optimism is reflected throughout the church. He secured the pledges, to be paid August 1, wiping out the old debt entirely. I am going into a sort of community meeting at Madison, N. C., lasting ten days. Their citizens came over to Winston and, irrespective of denomination, they have prepared a big warehouse. I shall say more about it later.

The Park Theater, at Manchester, N. H., has been engaged and the long-looked-for siege commences July 8. Do you know any one living in Manchester? Kindly send name and address to me at Washington, D. C.—Herbert Yeuell.

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# The Home Department

### To-day's Furrow.

Sow the shining seeds of service
  In the furrows of each day,
Plant each one with serious purpose,
  In a hopeful, tender way.
Never lose one seed, nor cast it
  Wrongly with an hurried hand;
Take full time to lay it wisely,
  Where and how thy God hath planned.

This the blessed way of sharing
  With another soul your gains,
While, though losing life, you find it
  Yielding fruit on golden plains;
For the soul which sows its blessings
  Great or small, in word or smile,
Gathers as the Master promised,
  Either here or after while.

Sow this day the seed of service
  In some life, as you can spare,
Bend above the soul you strengthen
  For a moment's silent prayer.
Trust that somehow God will nurture
  Deeds which love and faith afford
Till the angel hands shall reap them
  For the garners of the Lord.

—*Presbyterian Journal.*

* *

## The Bronze Vase.

BY J. BRECKENRIDGE ELLIS.

### PART II.

### CHAPTER VIII.

Nelsie Loraine had forgotten that there was a Great Surprise still in store for her and Mrs. De Fer, but she now remembered the ends of the ropes which had dangled through the square hole in the ceiling. She looked behind her, for during the play she had given her attention entirely to the presentation of "Prometheus in Chains." The ropes had disappeared. The stage curtain was now whisked out of sight and Raymund Revore and Jack Bellfield came to the audience. Jack still wore his gilded crown and fleecy white robe as Jupiter, and looked very fine. Raymund, as befitted one whose only excuse in a play is to tell the moral it teaches, wore his ordinary, and we might add, his only, suit of clothes.

"Now," said Raymund, as the ladies rose, "we are about to take a flight through the air to the Great Surprise. It is a labyrinth. Jack thought of it, and he and Tom and Fred furnished the goods. I helped to plan it." As he spoke, two chairs were lowered through the square opening in the ceiling. Each was securely fastened to a rope in such a way that it could not tilt too much. "Here come the Magic Chariots," said Jack, stepping back as the legs of one of the chairs threatened to smite him upon the nose. "They are raised and lowered by Fairies. Be seated, fair ladies, and ascend to the Great Surprise."

"I thank you, but no, no!" cried the little French lady volubly. "It is too unstable."

Raymund's face showed such acute disappointment that Nelsie Loraine said, "You two go up, and if you get there safe, maybe *we* will try it."

"The Fairies," Raymund confided, "are just Tom and Fred, and you know what strong men they are. They would never let go, and the ropes move over greased rollers, fastened to the wall, upstairs."

"Come on, Ray," said Jack, "we'll show these Missourians!" So the boys seated themselves and were drawn aloft. After some hesitation, Mrs. De Fer and Nelsie Loraine took the Magic Chariots, and the Fairies got them safely above. They found themselves in a little square chamber whose sides were of cotton cloth, tacked to the floor and to slender pine frames. On the floor stood a lighted lantern, which Raymund picked up, saying, "Follow me." He pulled aside one end of the room which had been left untacked, and they looked down a long hall of pink muslin, just wide enough for a person to pass along. Nelsie Loraine gave an exclamation of surprise. "Where are we?" she exclaimed as they followed Raymund on and on, for what seemed a great distance.

"We are at the top of my beanstalk," said Jack. The hall made a turn and then another and another, till the guests were completely bewildered. "I feel," said Mrs. De Fer, "that this is really the work of fairies!" The pink muslin walls showed a mellow tint as the lantern light flashed along them. There was no ceiling overhead, except the unplastered ceiling of the house, but Raymund held the lantern in such a way that one hardly realized that the pink walls extended only a few inches higher than their heads, and that above them were dusty beams and cobwebbed timbers. At last the pink hall came to an end. Further progress was cut off by a hanging of blue muslin. "We have now come," said Raymund, 'to the Museum of Curiosities." He pulled aside the obstructing drapery, and they entered a little blue room, about eight feet square. The floor was also covered with blue muslin. "Ah," cried Mrs. De Fer, as the light of three little colored wax candles fell upon her. "Ah, ah, one's complexion!" Blue, it seemed, did not agree with her looks. In one corner of the room was a box, from which shone the candles; they had been stuck on end in their own melted wax. On top of the box was a pasteboard square. Raymund picked it up and read, "How to keep chickens out of the yard." Then he looked at the company, "Now, guess that!"

"Shoe!" cried Nelsie Loraine, beginning to understand.

"That's right," said Jack, diving into the box and bringing out a huge misshapen old shoe. "Shall I pass it around among the ladies?"

"Ah, thanks, no," cried Mrs. De Fer, backing a little, and holding a dainty handkerchief to one side of her face to keep off as much blue reflection as possible.

Raymund read, "Used in sewing, on the Fourth of July."

"What does that mean?" asked Nelsie Loraine. "Why is the Fourth of July different from any other day? I guess needles, but I don't see the point."

"Then look out, or you'll get stuck," Mrs. De Fer cautioned her. Jack took a pair of scissors out of the box, and explained, "Don't you know when a firecracker gets broken in the middle and you light it, it sizzes? So it is a sizzer; and these are scissors."

"I think," Nelsie Loraine remarked, "that is pretty far fetched, Jack!"

"Well," said Jack, "I think it was brought from a considerable distance, myself. Go on, Ray!"

Raymund read again: "Something goats are very fond of."

"I know that," cried Mrs. De Fer "for I once had a goat, and the answer is Pillowslips."

"No," said Jack, and he held up a button.

Raymund continued, "The best thing to do with an egg."

"Hatchet!" cried Nelsie Loraine. "That's two for me. It's mighty straining on my mind, but go ahead."

"A man who lives all alone."

"Hermit!" cried Mrs. De Fer. Jack took a mitten out of the box.

"Whose is it?" asked Nelsie Loraine.

"That isn't the point," Jack returned. "It's a girl's mit, and that gives us *her*-mit."

Raymund read, "Where do we go to be married?"

"That's what I'm interested in," said Nelsie Loraine, laughing. "You'll never catch me being an old maid. I'm going to marry real young."

"So am I," said Jack. "You won't be ready before I am!"

"Children!" cried Mrs. De Fer. Then they all laughed. "But what was the answer?" Jack took a piece of tar out of the box. "That's it," he said. "you can see it's all tar. The answer is altar."

After other curiosities had been explained, they went out of the blue chamber into a blue hallway as narrow as the one of pink. "I don't understand this at all," said Nelsie Loraine. "Are we still in the second story? Have you built to the house? We have walked a quarter of a mile, it seems like!"

"We are just fairly started," said Raymund, chuckling. "You see there are five rooms downstairs, but all this attic was left unfinished, so we have made so many halls, winding about, that I don't know how far it is, to the end. We will soon be to the Conundrum Chamber." It was not long before he stopped before a curtain of white cotton. "Now," he said, "no one can enter here who doesn't tell a conundrum. Of course it may be on old one, but we'd rather have something new."

"This is mine," said Mrs. De Fer. "In what way is a tramp just the opposite of an industrious workman?"

"We give it up," said Raymund, "but because we have no time to guess, there is so much ahead of us. All we can do is to tell the conundrum."

"The answer is that a tramp saw wood, but the industrious workman would saw."

"You mean the tramp just saw it and wouldn't do anything," observed Nelsie Loraine. "I do not think it very good, Mrs. De Fer, but it's better than mine. Mine is: "Why is a dog's tail different from

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THE OLD FAMILY DOCTOR
POND'S EXTRACT

a horse's tail? It isn't a good one, but it is all I can think of. The answer is that the horse's tail is on one end and the dog's tail on the other."

"On the other what?" asked Mrs. De Fer.

"Why, on the dog, of course," said Nelsie Loraine, laughing, "and now it is on you for asking!"

"Mine," said Jack, "is this: What letter is always in a vase?"

"Pshaw!" cried Nelsie Loraine, "there are four answers to that, for every letter in the word is always in *vase!*"

"Well," retorted Jack, "just name one for instance."

"Well," returned Nelsie Loraine, triumphantly, *v* is, for one."

"Why, no!" retorted Jack, "V is for *five;* I thought you learned that in arithmetic!" This time the others laughed a little louder than Nelsie Loraine. Then Raymund said, "And my conundrum is this: To explain the conundrum of the Conundrum Chamber. Let's go in there and you'll understand." He pulled aside the white flap and they entered a mere box of an apartment, formed of white cotton, without a ceiling. On the opposite side was painted in huge black letters, "When you come in, shout *Thirteen.*" Raymund shouted "Thirteen," in a deep voice and held his lantern to the printed line. Jack shouted "Thirteen!" and so did the others. When this ceremony was finished Raymund said: "That is our mystic number. Please don't forget. It is supposed to be unlucky. Now, Jack, when you came in here, what did you do?"

"I shouted," said Jack.

"Correct," said Raymund, nodding, "and what did you do, Mrs. De Fer?"

"I shouted, too," said the little French lady.

"Oh!" Raymund smiled, "I thought you shouted *'Thirteen!'*" They laughed a little louder than Mrs. De Fer, then Raymund said, "But we must hurry on. We have still the Music Palace, the Distortion Room and the Dining-Room-in-the-Air, to visit."

(To be Continued.)

❖ ❖

### What Great Men Have Said.

I find more sure marks of authenticity in the Bible than in any profane history whatever.—*Isaac Newton.*

The Bible contains more knowledge necessary to man in his present state than any other book in the world.—*Benjamin Rush.*

The first half of the Mosaic record has more weight than all the folios of men and philosophy.—*Jean Paul Richter.*

There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible.—*Francis Bacon.*

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### God Wants the Boys and Girls.

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys—
God wants the boys, with all their joys,
That He as gold may make them pure,
And teach them trials to endure;
His heroes brave he'd have them be,
Fighting for truth and purity.
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls.
The worst of girls—
God wants to make the girls His pearls,
And to reflect His holy face,
And bring to mind His wondrous grace,
That beautiful the world may be,
And filled with love and purity.
God wants the girls!

—*Craven Pioneer.*

❖ ❖

## The Man Who Died For Me.

Many years ago I wanted to go as a foreign missionary, but as my way seemed hedged about, and as the years came and went, I went to live on the Pacific Coast, in California. Life was rough in the mining country where I lived with my husband and little boys. I heard of a man who lived over the hills, who was dying of consumption, and they said: "He is so vile no one can stand it to stay with him, so the men place some food near him, and leave him 24 hours." And added, "They'll find him dead some time, and the quicker the better. Never had a soul, I guess."

The pity of it all haunted me as I went about my work, and I tried for three days to get some one to go and see him, and find out if he was in need of better care. As I turned from the last man, vexed with his indifference, the thought came to me, "Why don't you go, yourself? Here's missionary work if you want it."

I'll not tell how I weighed the probable uselessness of my going, or how I shrank from one so vile as he. It wasn't the kind of work I wanted. At last one day I went over the hills to the little adobe or mud cabin. It was just one room. The door stood open, and up in one corner, on some straw and colored blankets, I found the dying man. Sin had left awful marks on his face, and if I had not heard that he could not move I should have retreated.

As my shadow fell on the floor he looked up and greeted me with a dreadful oath. I stepped forward a little, and there came another oath.

"Don't speak so, my friend," said I.

"I ain't your friend. I ain't got any friends," said he.

"Well, I am yours, and—" but the oaths came thickly, as he said:

"You ain't my friend. I never had any friends, and I never want any."

I reached out at arm's length the fruit I had brought him, and stepping back to the doorway I asked him if he remembered his mother, hoping to find a tender place in his heart; but he cursed her. I asked if he had a wife, and he cursed her. I spoke of God and he cursed him. I tried to speak of Jesus and his death for us, but he stopped me with his oaths, and said:

"That's all a lie. Nobody ever died for others."

I went away discouraged. I said to myself, "I knew it was no use." The next day I went back again, and went every day for two weeks, but he did not show the gratitude of a dog. At the end of that time, I said: "I'm not going any more." That night when I was putting my little boys to bed, I did not pray for the miner as I had been accustomed to do. My little Charley noticed it, and said:

"Mamma, you did not pray for the bad man."

"No," I answered, with a sigh.

"Have you given him up, mamma? Ought you to give him up till God does?"

That night I could not sleep. That man dying, and so vile, with no one to care. I got up and went away by myself to pray, but the moment I touched my knees I was overpowered by the sense of how little meaning there had been to my prayers. I had no faith, and I had not really cared, beyond a kind of half-hearted sentiment. I had not claimed his soul for God. Oh, the shame, the shame, of a missionary zeal like that! I fell on my face, literally, as I cried: "Oh, Christ, give me a little glimpse of the worth of a human soul!"

Did you, Christian, ever ask that and mean it? Don't do it, unless you are willing to give up ease and selfish pleasure, for life will be a different thing to you after that revelation. I stayed on my knees until Calvary became a reality to me. I can not describe those hours. They came and went unheeded; but I learned that night what I had never known before—what it was to travail for a human soul. I saw my Lord as I had never seen him before. I stayed till the answer came.

As I went back to my room my husband asked, "How about your miner?"

"He is going to be saved," I answered.

"How are you going to do it?"

"The Lord is going to save him, and I don't know that I shall do anything about it," I replied.

The next morning brought a lesson in Christian work I had never learned before. I had waited on other days until afternoon, when, my work being over, I could change my dress, put on my gloves and take a walk while the shadows were on the hillsides.

That day the moment my little boys were off to school, I left my work, and without gloves or shadows, hurried over the hills, not to see that "vile wretch," but to win a soul. I thought the man might die; there was a human soul in the balance, and I wanted to get there quickly.

As I passed, a neighbor came out of her cabin, and said: "I will go over the hills with you, I guess." I did not want her, but it was another lesson for me. God could plan better than I could. She had her little girl with her, and as we

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reached the cabin. she said. “I'll wait out here, and you hurry, won't you?”

I do not know what I expected, but the man greeted me with an awful oath; but it did not hurt me as before, for I was behind Christ, and I stayed there. I could bear what struck him first. While I was changing the basin of water and towel for him, things which I had done every day, and which he had used but never thanked me for, the clear laugh of the little girl rang out upon the air like a bird note.

“What's that?” asked the man, eagerly.

“It's a little girl outside who is waiting for me.”

“Would you mind letting her come in?” he said, in a tone different from any I had heard him use before.

Stepping to the door, I beckoned to her, and taking her by the hand, said: “Come in and see the sick man, Mamie.”

She shrank back when she saw his face and said, “I'm afraid.”

I assured her: “Poor, sick man; he can't get up, and he wants to see you.”

She looked like an angel; her bright face; her eyes tender and pitiful. In her hands she carried the flowers she had picked, and bending toward him, she said: “I sorry for 'oo, sick man; will 'oo have a posy?”

He laid his great bony hand beyond the flowers on the plump hand of the child and great tears came as he said: “I had a little girl once and she died. Her name was Mamie. She cared for me. Nobody else did. Guess I'd been different if she'd lived. I've hated everybody since she died.”

I knew at once that I had the key to that man's heart. The thought came quickly, born of that midnight prayer, and I said: “When I spoke of your mother and your wife you cursed them; I know now that they were not good women—you could not have cursed a good mother.”

“Good women! Oh, you don't know nothing 'bout that kind of women! You can't think what kind they were!”

“Well, if your little girl had lived and grown up with them, wouldn't she have been just like them? Would you have liked to have her live for that?”

He evidently had never thought of it, for his great eyes looked off for a full minute. As they came back to mine, he cried: “Oh, God, no! I'd killed her first. I'm glad she died!”

Reaching out and taking the poor hand, I said:

“The dear Lord did not want her to be like them. He loved her even better than you did; so he took her away where she could be cared for by the angels. He is keeping her for you. To-day she is waiting for you. Don't you want to see her again?”

“Oh, I'd be willing to be burned alive a thousand times if I could see my little girl once more, my Mamie!”

* * * * * *

Oh, friends, you know what a blessed story I had then to tell; I had been so close to Calvary that I could tell it in earnest! The poor face grew ashy pale as I talked, and the poor man threw up his arms as though his agony was mastering him Two or three times he gasped as though losing breath. Then, clutching me, he said:

“What's that, woman, you said the other day about talking to somebody out o' sight?”

“It's praying. I tell him what I want,” I said.

“Pray now! pray quick! Tell him 'I want my little girl again.' Tell him anything you want to.”

I took the hands of the child and placed them on the trembling hands of the man and bade her pray for the man who had lost his little Mamie and wanted to see her again.

This was the prayer: “Dear Jesus, this man is sick. He has lost his 'ittle girl and he feels bad about it. I'se so sorry for him, and he's so sorry, too. Won't you help him? Do, please. Amen.”

Heaven seemed to open before us. There stood One with the prints of the nails in his hands and the wound in his side. Mamie slipped away soon, but the man kept saying:

“Tell him more; tell him everything! But, oh, you don't know!”

Then he poured out such a torrent of confession of his life that I could not have borne it but for the One who was close to us that hour. You, Christian worker, know how he reached out after that lost soul. By and by the poor man grasped the strong hands.

It was the third day when the poor, tired soul turned from everything to him, the Mighty to save, “The Man who died for me.” He lived on for weeks as though God would show how real was the change. I had been telling him about a meeting, and he said:

“I'd like to go to a meeting once; I never went to one of them things.”

So we planned a meeting, and the men came from the mills and mines and filled the room. Then said he:

‘Now, boys, get down on your knees while she tells you 'bout that Man that died for me.”

I had been brought up to believe that a woman shouldn't speak in meeting, but I found myself telling the simple story of the cross. After awhile he said:

“Oh, boys, you don't half believe it, or you'd cry; you couldn't help it. Boys, raise me up. I'd like to tell it once!”

They raised him up, and between his short breathing and coughing, he told the story. He used the language he knew:

“Boys, you know how the water runs down the sluice boxes and carries off all the dirt and leaves the gold behind. Well, the blood of that Man she tells about went right over me just like that; it carried off 'bout everything; but it left enough for me to see Mamie and to see the Man that died for me. Oh, boys, can't you love him?”

Some days after this there came a look into his face that the end was near. I had to leave him, and I said, “What shall I say to-night, Jack?”

“Just good-night,” he said

“What will you say to me when we meet again?”

“I'll say ‘good-morning’ up there.”

The next morning the door was closed and I found two of the men sitting silently by a board stretched across two stools. They turned back the sheet from the dead, and I looked on the face, which seemed to have come nearer to the “image of God.”

“I wish you could have seen him when he went,” they said.

“Tell me all about it.”

“Well, all at once he brightened up 'bout midnight, and smilin', said, ‘I'm goin', boys. Tell her I'm goin' to see Mamie. Tell her I'm goin' to see the Man that died for me,’ and he was gone.”

Kneeling there, with my hands over those poor cold ones, that had been stained with human blood, I asked to come to understand more and more the worth of a human soul, and to be drawn into deeper sympathy with Christ's yearning compassion, “Not willing that any should perish.”—*Mrs. J. K. Barney in The Open Door.*

CHURCH FEDERATION READY.

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## Apple Blossoms.

BY ALICE A. FROST.

Of the dear delights of springtime,
We've waited long to see,
There's naught so charms us with its spell,
As the fragrant apple tree!
Oh, the blushing, witching sweetness
Of the apple blossom—see?

We love the pansy blossom,
With its thoughtful little face,
And the never-failing violet,
So early in its place,
But what *is* so sense-bewitching
As the apple blossom's grace?

* *

## A Panther Week in Mahoba.

Dear Friends: I am going to write you such a letter as, I think I may safely say, I have never before written, and such as I certainly do not expect to write again! Many times in the home land I was besieged by the younger people for jungle tales of tigers, wild elephants, etc. Then I had but vague ones to relate, but we have had a panther week in Mahoba, and I have some stories which I can not resist telling, though I almost wish my parents were not quite such voracious readers of our periodicals, and some of the other parties concerned will wish their relatives to forgive them if they promise, as they are ready to do, to “be good” hereafter.

The hills about Mahoba, with their many great rocks, furnish beautiful landscapes and—panther dens. These huge cats steal out at night and play great havoc with the flocks of goats, sheep and cattle of the villagers. They are most daring, and come right up to the villages. A friend of ours who is a railway official, Mr. Sharpe, killed three panthers in one township this spring. He always makes it possible for us to see his trophies and tells us the story of his successful hunts. He makes real preparation for his game There is a live kid for a lure and an ambush for himself and some native shakaris (hunters), and all is in readiness near a panther rendezvous. When the panther pounces on the poor kid, Mr. Sharpe shoots, and he has been very successful in his shots, generally wounding to the death at once. A wounded panther is almost surely deadly to meet. The village

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Over 50,000 former residents of the State of Kentucky have accepted the invitation of the Louisville Commercial Club to its home-coming celebration to be held in Louisville, June 13-17, 1906. It will be the greatest gathering ever held in the state of Kentucky and $60,000 has already been subscribed for an entertainment fund. Wednesday, June 13, will be Reception and Welcome Day; Thursday, June 14, “Foster Day,” in honor of Stephen Collins Foster, the author of “My Old Kentucky Home”; Friday, June 15th, Daniel Boone Day; Saturday, June 16, Greater Kentucky Day. For this event the

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people are grateful for the destruction of their enemy, and the government adds a bounty for the same. Mr Monroe is with us this week, and he and Mr. Gordon have occasionally taken their rifles with them to shoot deer or wild peafowl or some other edible game. They went a few evenings ago over to one of the hills where temples or shrines hide themselves among the rocks. A young priest lives over there who is weary of his useless temple service and is in search of a better hope, and Mr. Gordon expected to meet this young man also. He did meet him, and lingered a little way behind Mr. Monroe to talk with him. Mr. Monroe had seen a peafowl and went on after it up by the hills. While in this pursuit he looked up, and what did he see but a large panther lying at full length against one of the great rocks, as Mr. Monroe said "looking at me out of the corners of his eyes!" Quietly as possible he called, "Come along, Gordon, here is a panther!" Then without delay, before Mr. Gordon was there with the second gun, he dropped to his knees, took aim and fired! He heard something between a grunt and a groan, and saw the animal fall over as Mr. Gordon came running up. Although they believed the shot successful, even the most daring hunter would not go near a wounded panther till certain it was entirely dead, and not merely stunned or wounded. So they came on home, as it was getting dark. When one thinks of all the paraphernalia a hunter employs in hunting such dangerous game, it makes one's heart fairly stand still to think of a man's calmly sitting down and shooting a panther above him, as Mr. Monroe did as an incident of his evening walk! At least we have warningly teased our brother missionary, but his shot was so true and so prompt we do admire it wonderfully. Next morning the first sight I saw without was the huge, tawny form of a pantheress, which the two gentlemen had gone out to get very early in the morning. She had evidently died very soon after the shot, but not at once, for she had dragged herself along the rocky hillside till her claws were torn. The bullet had broken one rib, severed the spinal cord between two vertebrae, passed on and broken a rib on the other side!

The next day, Saturday, when I came out of my room, I found that Mrs. Sharpe and a young lady guest had just driven in with some more panther news. About a month ago Mr. Sharpe showed us a panther cage-trap he had made, a very ingenious affair, with a cage at one end for a kid bait and a big compartment for Mr. or Mrs. Panther to walk into and get caught. This he was to set out near a panther-tormented village, and Mrs. Sharpe had come to tell us that now, after about a month, the panther was actually caught. She said he had been imprisoned safely all night in the strong case, and none of us felt afraid to view him caged, but availed ourselves of the opportunity, excepting Miss Burgess and Dr. Gordon, who stayed with their Saturday's work. The caged panther was at our nearest village of Chandua. It was only a short drive, and we were soon there, where we found the whole village with Mr. Sharpe and a young Englishman from Jhansi, who was to be given the shooting of the panther. The cage had been placed right up against the wall of a house on the edge of the village toward the hills, this wall having no windows or doors in it. He had been a daring marauder, and now there was a certain pathos in the sight of the fierce enemy of the village so helpless in the face of its near public. It had beaten its head against the bars until it bled on either side. The little black kid was peacefully nibbling away in his compartment, quite undisturbed by his neighbor, whose growls we heard before we saw his mottled form. Miss Haight and I stood together in full view of the cage, but at a little distnace, when the young Englishman shot, and we were glad to turn away, for he had only wounded the animal. Again he shot, when Mr. Monroe shouted to us to get away! I wondered if the struggles of the wounded beast had broken a bar, or what, but I didn't stop to see, I assure you, but made for the village. We heard another shot, but it was all a mystery to us, what could have occurred that everybody was running, when Mr. Sharpe called out that danger was over. And this was what had happened: The young Englishman had hit a bar of the cage with his second bullet, and the bar bent and flew out, and the enraged, wounded animal squeezed out between the bars and was abroad, though disabled, amongst all that crowd, which, however, had fled in the same direction as we. Mr. Sharpe was right in the line of his flight, and he had only time to lift his rifle and take aim when the panther was about eight feet away. He shot and the ferocious, maimed animal deflected a few feet and fell dead! He had gone over the very spot where less than one minute before Miss Haight and I had stood! Even in that moment of excitement it was very clear to my mind that I belonged to a class of people whose generic name is spelled with four letters, the middle one being double "o," and I silently so designated myself, and later it came to me that Brother Power might use me as a telling illustration in one of his most famous lectures. I was one of the "Didn't know" kind! The whole thing occupied about an hour before breakfast. When we got back Doctor Gordon and Miss Burgess told us they had met "Smallpox" instead of "Panther," so we all had rather an unusual day. Our Orphanage girls who have smallpox seem to have it in a light form, and we hope there may be no serious cases nor a general epidemic.

ADELAIDE GAIL FROST.

*Mahoba, U. P., India.*

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* *

### Good List to Keep.

1. Keep a list of your friends; and let God be first on the list, however long it may be.

2. Keep a list of your enemies; and put down the "old man" and the "old serpent" first, and pray for all the rest.

3. Keep a list of your sins; and let the sin of unbelief be set down as the first, and worst of all.

4. Keep a list of your mercies; and let pardon and life stand at the head.

5. Keep a list of your sorrows; and let sorrow for sin be first.

6. Keep a list of your joys; and let the joy unspeakable and full of glory be the first.

7. Keep a list of the gifts you get; and let Christ, who is the unspeakable gift, be first.

8. Keep a list of your hopes; and let the hope of salvation be first.—*Exchange.*

* *

An empty storeroom has its windows usually covered with the devil's lithographs.

An empty lot is filled with tin cans and weeds.

An empty bucket rusts.

An empty wagon rattles.

An empty mind has and does all these.

* *

### Nearing Home.

BY MRS. L. S. MORSE.

Out on life's sea my shattered bark is drifting
With ragged sail. Awhile the storms are drear.
Yet, in the distance I see the lifeboat lifting
Her flashing signals of Christian hope and cheer,
And seem to hear the loving voice who said:
"Be of good cheer, 'tis I, be not afraid."

*Santa Ana, Cal.*

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There were but thirteen columns of advertising in last week's CHRISTIAN-EVANGELIST. We could have had fifty did we not exercise close censorship over them and exclude those of hazardous speculations and others of questionable propriety. THE CHRISTIAN-EVANGELIST is not a business proposition, but aspires to be the most helpful Christian journal in the land. Is it not worth your while to place this paper in a new home?

Recently we announced that for a new subscription and a renewal accompanied by the necessary $3 we would send a picture (11x12½ inches) of Editor J. H. Garrison. Already orders are coming to us and will be filled immediately. The name of no other man among us is such a household word in cottage and mansion, in city and country, in our mountain vales and on the plains, among our schoolmen and disciples unknown to fame. It is well to secure this picture while the edition lasts.

The tidal wave of new subscriptions lifting us up into larger opportunities for usefulness is still rising. Generally they come by one helped disciple inducing his neighbor to subscribe, but among the lists of three or more going to one address we note the following received last week: Eleven from Sullivan, Ill., J. C. McNutt, minister; 10 from Mattoon, Ill., D. N. Wetzell, minister; 10 from Paris, Ky., Cary E. Morgan, pastor; 8 from Denver, Colo., J. E. Picketts, minister; 4 from Palmyra, Ill., T. R. Hodkinson, minister; 3 from Plainville, Kan., N. Ferd Engle, minister; 9 from Eolia, Mo., W. H. Hobbs, minister; 3 from Chillicothe, Mo., J. N. Crutcher, minister; 4 from New Albany, Ind., A. J. Thompson, minister.

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### A True Pearl.

One day a little baby girl came into a home in China. "Oh," you say, "that was just lovely!" But the baby's mother did not think so. She didn't want a little girl. A girl can not go out and earn money with which to buy rice for the family. Neither can she furnish the paper money, furniture, clothes, etc., which must be burned at the graves of parents, and are supposed to be changed into the real articles for their use in the spirit world. A girl is of no use.

So there were no firecrackers to let the neighbors know that she had arrived, and no feast given in honor of the event, as there would have been had she been a boy. The baby was never even given a name, but just called Girl.

She was wrapped in some old rags, put in a basket and allowed to remain there all day if her mother were at home, or tied to her back if she went to the riverside to wash. She had no toys. The house in which she lived had mud walls and floor, the windows were of paper, and the roof was thatched with straw. Festoons of cobwebs hung from the rafters. Sometimes these, becoming heavy with smoke, would break away and fall right on the baby's face, and, after being mingled with her tears, would leave her even more grimy than before. Two black pigs and several hens and chickens lived in the house with her.

As she grew older she was made the drudge for the household, and was obliged to scrape the rice kettle for her food, after her father and brothers had eaten.

One day her mother brought home a pretty earring, and her eyes shone with delight, as she thought it was for her. But she was doomed to disappointment. It was for her little brother. The mother was going to hang it in the ear of her precious boy to deceive the wicked spirits. They would see the earring and think him a girl, and not steal him away. For not even wicked spirits would care to steal a girl.

When she was 5 years old her grandmother said it was time to make her "lily feet." So she doubled under all her toes but the big one, brought the ball of the foot and the heel together, and bound them tightly with a long bandage. Did it hurt? Yes, indeed. Girl cried and begged to have her feet unbound; but her mother scolded and whipped her for crying, and said she could never find a husband for her if she had large feet like a slave's.

Soon after this her mother died, and her father brought her to our school, saying he could no longer care for her. Her great black, sad eyes appealed to us, and we took her into our love and home. We unbound her poor little crippled feet, gave her a bath and dressed her in clean clothes When shoes and stockings were put on her feet and she was told that never again was she to have the cruel bandages, she was overjoyed.

At night, after repeating, "Now I lay me," she was tucked away in a little crib under a bright colored patchwork quilt, and she looked as though she had found a real fairyland. Then, of course, we must give her a name. One of the older girls suggested that we call her True Pearl. Although she came out of a dirty Chinese house, we think her far more precious than the pearls that are found in oyster shells. She is one of the little ones for whom Christ died.—*Christian Missionary Friend.*

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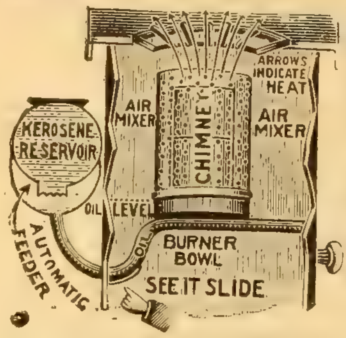

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# THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIII. No. 24.

ST. LOUIS, JUNE 14, 1906.

How sweet it is, when mother Fancy rocks
  The wayward brain, to saunter through a wood!
An old place, full of many a lovely brood,
  Tall trees, green arbours, and ground flowers in flocks,
And wild rose tiptoe upon hawthorn stocks.

WORDSWORTH.

**The Christian-Evangelist**

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER,
B. B. TYLER,
W. DURBAN, Staff Correspondents.

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## WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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# THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLIII. June 14, 1906 No. 24

## 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

In convention addresses, in many letters, and in conversations among the brethren THE CHRISTIAN-EVANGELIST is warmly commended for presenting to its readers the suggestive title of this page and for other efforts to inspire all disciples and congregations of Christians to work as in the light of our first Centennial.

Our plans contemplate giving to the brotherhood that inspiration from this page that comes from the record of Christian achievements worthy chronicling and appearing here each week. More encouraging and otherwise helpful than tabulated statistics from our secretaries' offices will be the individual triumphs constituting these aggregates, and these we wish to make known to the churches.

A letter from F. H. Symmonds, of Admire, Kan., informs us that a Protestant Methodist minister of that town says, "The Christian Church is doing more than all other churches put together." It is fair to presume he means we are converting more sinners, doing more to unify God's people, to overthrow intemperance, to have the Lord's day hallowed, and to enforce Christian principles and practical righteousness generally than all others. To create and sustain such a reputation as this among the denominationalists will in itself be a magnificent trophy to bear into our Centennial assembly and place at the Master's feet.

To contribute just such unsensational but essential factors as these to achievements that will yet be celebrated in song and in story is the appointed work of Bro. Geo. P. Clark, of Asherville, Kan., who is a fair type of our undistinguished, hardworking, results-producing preachers who are the real hope of our glorious future. Read his Centennial Dawn.

This Department welcomes communications from such men telling of debts paid, church homes dedicated, ingatherings, gifts to our benevolent, educational, and missionary interests, convention resolutions adopted enlarging the field of church operations and all things tending to the enlargement and glory of the Kingdom.

### The Centennial Dawn.

BY G. P. CLARK.

With many other Disciples of Christ I am anxiously looking forward to the dawn of the Centennial at Pittsburg. That will be a glad day for the Disciples of Christ when we shall meet together the mightiest organized body on earth, whose leader is Christ the Lord; whose rule of faith and practice is the Word of God; wearing no name but the Master's, and knowing no law but his Word. We are making rapid progress. We are marching into new fields and taking new territory for Christ. Statistical reports show that we are advancing faster than any other religious body. Men and women are reading the Bible for themselves. We are living in an advanced age of the world and from the denominations they are hurrying to the Church of Christ like tributaries flowing into a great river. But whence the secret of this marvelous growth? It is because of the Gospel which we preach and which Paul declared was "The power of God unto salvation to every one who believeth it." Again I call your attention to the final commission. "Go ye into all the world and preach the Gospel." The Church of Christ is the mightiest missionary society ever launched upon the sea of the centuries. The Foreign Mission propaganda has quickened as nothing else the lagging energies of the church at home. We are accustomed to say as goes the church in America so goes the world. We ought to reverse the proposition and say with Beecher, the quickest route to New York City or any other city is by way of India and China. A knowledge of missions stimulates the home church. Wherever you find a church studying missions, praying for missions, working for missions and giving for missions, there you find a church that Christ has entered to stay and his quickening Spirit gives light and life. But some are sleeping. They have not heeded the Macedonian cry, "Come over and help us." They have not been heard from with an offering to help spread the Gospel and enlarge the Church of Christ. Brethren, the night is far spent, the day is at hand. Is it not high time to awake out of sleep and "render unto Cesar that which is Cesar's, and unto the Lord that which is the Lord's?" Do not be like a sponge which absorbs all it can and then has to be squeezed for all you get out of it. Do not let a few bear the burden and receive the reward. The missionary church is the growing church. Then fall into line. At the first appearance of light the farmer rises and says it is time to go to work. Learn a lesson from the farmer. The Centennial is dawning upon us. Let us arise in all our strength and might. The harvest is great but the laborers are none too many. Now is the time for the harvest. Because we have fulfilled the conditions and because the "Holy Spirit" has been with us in an amazing manner and because it has always been God's way to give the harvest after the sowing of the seed. Peter sowed on the day of Pentecost and 3.000 golden sheaves were gathered. We have the same seed (the Gospel of Jesus Christ). We have been sowing it for almost a century and have reaped an abundant harvest, and yet the fields are whiter than ever before, and it is ours to carefully sow the seed, and by the time the Centennial shall have fully dawned upon us in 1909, we will have reaped a still greater harvest. I hope to be spared to see that day and that the Lord will use my feeble efforts in greater measure to enlarge his church. God speed the answer to our Savior's prayer when we shall all be one, when the existence of church divisions will be known only in history. "In union there is strength."

*Asherville, Kan.*

### Our Centennial Co-Laborers.

Each week I become more and more attached to THE CHRISTIAN-EVANGELIST.—Hugh Wayt, Barnesville, O.

I want to congratulate you on the fine paper you are giving us. You are on the only tenable ground. Stick to it.—W. H. Bagby, minister, Missoula, Mont.

I hope to be able to place a number of copies of THE CHRISTIAN-EVANGELIST in our homes, for I believe there are no better pastoral helpers than our good church papers.—David M. Wetzel, minister.

I would like 20 copies of last week's issue of THE CHRISTIAN-EVANGELIST. I shall be proud to put these into anybody's hands. Better and better with controversy cut out.—L. E. Murray, Indianapolis.

I have been recommending THE CHRISTIAN-EVANGELIST for a good many years. I like this spirit. I will be glad to do all that I can to increase its circulation.—Eva Lemert, pastor's assistant, Kansas City, Mo.

I have moved to my daughter's, but I can not live without THE CHRISTIAN-EVANGELIST. I miss the Editor's "Easy Chair" and get lonely when I can not read the paper. I am 81 years old.—Mrs. I. G. Veach, Albany, Mo.

Please discontinue THE CHRISTIAN-EVANGELIST. It is an advocate of foreign missions, and we soldiers have to go there and risk our lives to protect the missionaries. The paper is unpopular.—F. C. L.—Company C, Fort Mason, Cal.

Allow me to commend your course on the questions now before our brotherhood. May the "Christians only" be the Aquilas and Priscillas of Christian union. The articles, "History of Christian Union," the "Easy Chair" and "The Dome" always appeal to me. Yours for a high ideal.—Flora Pattison, DeLand, Fla.

I appreciate your kindness very much in continuing to send my CHRISTIAN-EVANGELIST beyond the subscription period. We have taken the paper twenty-five years. My mother is 81 years old to-day. She is an invalid and never gets to attend church. She greatly enjoys the paper as I read it to her.—Cynthia Longwood.

THE CHRISTIAN-EVANGELIST and other Christian literature is being urged upon the people at every meeting held by us. We believe that one of the mightiest forces now in operation for the salvation of the world is the religious page that enters the homes to enthuse and inspire thousands who for many reasons are deprived of regular church service and informs thousands of others who have no other way of learning THE CHRISTIAN-EVANGELIST development of their Master's cause.—Martin Family.

# Current Events

**The Neill Report.**

On Monday of last week the President, in pursuance of his promise (or was it a threat?) sent to Congress the text of the report of Messrs. Neill and Reynolds on the condition of the Chicago packing houses, accompanying it with a brief message summarizing the report and presenting his own recommendations, based on it. The substance of it is, as the President says, "That the packing houses are not kept even reasonably clean, and that the method of handling and preparing food products is uncleanly and dangerous to health." The present inspection is fairly adequate, so far as it goes, although the number of inspectors is insufficient, but it does not go far enough. The government inspection under the present law includes the inspection of animals before they are slaughtered, and of carcasses after they are slaughtered. Whether the carcasses condemned after slaughter are actually destroyed in all cases, or whether the packers give the inspectors the slip in some way, as Mr. Sinclair says, and work up the condemned meat in sausage and canned meat, seems rather an open question. The report neither repeats this charge nor denies it. The chief evil is in the handling of the meat from the time it goes into the cooling rooms until it issues from the packing house as a finished product ready for market. The report says: "We saw meat shoveled from filthy wooden floors, piled on tables rarely washed, pushed from room to room in rotten box carts, in all of which processes it was in the way of gathering dirt, splinters, floor filth and the expectoration of tuberculous and other diseased workers." Naturally, the worst abuses are in connection with canned meats and other prepared products. The government inspection, which aims to do no more than insure that the carcasses used in the packing house are free from disease, obviously gives no assurance that these products are prepared in a cleanly way or without admixture of filth and refuse. The only inspection which can give any assurance of safety is, to use the President's words, "inspection from the hoof to the can." The products put up under what Neill and Reynolds describe as filthy and unsanitary conditions, bear this label: "The contents of this package have been inspected according to the act of Congress of March 3, 1891. Quality guaranteed." The implication of this statement is false and misleading. The inspection is not of a sort to guarantee the quality any more than the inspection of a wheatfield would guarantee the quality of the bread made from the flour. Moreover, old cans of meat which have been in stock two years or more are freshened up by heating, relabeled with the certificate of inspection and sold as new goods. Quality still guaranteed, of course.

◆

**The Packers' Denial.**

Immediately after the publication of the Neill-Reynolds report, eight of the leading packers united in issuing a general denial of the charges made against them. They call attention to the fact that the report does not charge them with using diseased cattle, and that this is the most important question. They assert that the conditions and methods in their houses are as sanitary as it is possible to make them. It is impossible to keep a slaughter house in all respects as neat and attractive as a jeweler's or a milliner's shop. Where animals are killed there are sure to be blood and grease, and it is no job for dress suits or kid gloves. The President's investigators, the packers assert, have overlooked the important fact that grease and blood are not filth, though they may be an unappetizing spectacle to the unaccustomed visitor. They further cite a favorable report recently made by Profs. Burrill and Grindley, of the University of Illinois, who spent two weeks in a thorough examination of the packing houses, and issued a statement that the conditions were as cleanly and sanitary as could be expected. The report of Neill and Reynolds is, however, too detailed and explicit to be waived aside by any such general denials. They saw more than blood and grease. And when two competent witnesses testify to having seen certain things, it is no defense to bring on two other witnesses to testify that they have never seen them.

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**The New Senator from Kansas.**

Senator Burton, of Kansas, sent in his resignation at the last moment, after he had been informed by the committee on privileges and elections that he would be put out if he did not get out. Gov. Hoch has filled the vacancy by appointing A. W. Benson, of Ottawa. F. D. Coburn, who is at present, and has been for many years, secretary of the Kansas State Board of Agriculture, was offered the position, but declined because, among other reasons, he is averse to political strife. Mr. Coburn is an unusual type of man for a senator. One peculiarity is that he could have the office without asking for it or having any of his friends ask for it in his behalf. Mr. Coburn is an expert farmer and stock man. He was chief of the live stock department at the St. Louis Exposition and is a leading authority on all practical matters connected with animal husbandry. He is also president of the Kansas State Temperance Union. He has never been in politics and has never tried to get in. No wonder the politicians are surprised at the offer of the appointment, though Mr. Coburn's friends express themselves as not surprised at this or his declining it.

**Senator Gorman.**

Senator Arthur P. Gorman, who died on Monday, June 4, had been a notable figure in national politics for a quarter of a century. He went to Congress first in 1881, almost at once became a prominent figure, and remained in the Senate continuously until the time of his death, with the exception of a brief interval a few years ago. During much of that time he was the recognized Democratic leader in the Senate. He was a great politician rather than a great statesman. His quarrel with President Cleveland during the latter's second administration deprived him of the approval of a considerable element of the Democratic party, but his control of the party machine in Maryland was sufficient to send him back to the Senate after a brief vacation, and to disappoint the many (including ourselves) who had prematurely congratulated the country on his permanent political downfall. He was more than once a presidential possibility—or a presidential menace. For sheer political astuteness and consummate ability to organize, maintain and utilize a political machine, few men have equalled and still fewer excelled Senator Gorman. He was less successful in commanding the sympathy and support of the best element in his party and of independent citizens outside of his party.

◆

**King Alfonso.**

The attempt on the lives of King Alfonso and his new queen, as they were returning from the church to the palace immediately after their wedding, was a particularly atrocious bit of anarchism. A score of persons against whom the bomb-thrower had no grudge whatever were killed by the explosion. The king and queen were uninjured, though doubtless considerably disturbed by such an unhappy episode on their wedding day. Alfonso later remarked to Mr. Whitridge, the American envoy to the wedding, as cheerfully as possible under the circumstances, that though he escaped this time, the anarchists will doubtless get him sooner or later, be it next week, next month or next year. Evidently the gayety of the frivolous young monarch is tempered by serious thoughts at times. But why should any one want to kill Alfonso and his young Queen Victoria? Not because he is a tyrannical ruler, for he is not. He has often shown himself a foolish and petulant young man, but it is not of record that he has been unjust or oppressive in his official acts. But he is a king. It is his kinghood, and not his person or his overt acts, at which the bomb was aimed. The anarchist is not fighting for justice and good government, but for an abstract theory of government. In such a cause, a good king makes as fair a target as a bad one. As for Alfonso, we hope his gloomy forecast may fail of fulfillment. He means well and will doubtless do better, now that he is married.

## Christian Union: A Historical Study.

### IV. The Protestant Era: The Period of Reunion.

### *10. The Latest Step Toward Christian Union.*

In the amplification of these historical studies for publication, in permanent form, as it is our purpose to do, we shall hope to give a brief statement of the several irenic movements in the history of the Church since the Reformation of the sixteenth century; but for this series of newspaper articles it has seemed to us sufficient to deal at greater length with those movements which have had most to do in the way of practical results in the direction of Christian union. We come now to the consideration of the very latest of these efforts to give visible and tangible expression to the growing unity of the Church, for the double purpose of utilizing this unity in the service of our common Master, and of promoting a still closer unification of the religious forces of Christendom.

It is evident from what has already been said concerning the growing consciousness of unity and the growing sense of the evils of division, in our Protestant Christendom, that some further step must be taken. The feeling is general that, while all the previous interdenominational movements had served, and were serving, an excellent purpose in promoting a better understanding among Christians, they were nevertheless inadequate expressions of the unity of the Church itself, and that something better must be undertaken. This feeling had been manifesting itself for several years in various tentative co-operative movements, at first locally, and then growing wider in their scope until a national organization was effected. The name given to this form of co-operation among the different religious bodies was termed *Federation*, to distinguish it from former and less orderly and systematic methods of co-operation. The latter term had long been in use to indicate the working together of the local congregations of any one religious body. Now that a wider movement was to be attempted, involving the co-operation, under certain rules and conditions, and for certain purposes, of the different religious bodies, it was felt that a new term would be necessary to distinguish this new and wider movement from other forms of co-operation, and so the term *federation* was adopted. Perhaps something in the analogy of the movement with our Federal Union had something to do in suggesting the term. The several states are free and independent within the limitations of their constitutional rights, and yet all own allegiance to a supreme national constitution. The States stand on the basis of equality of rights, each recognizing the other as a state, and entitled to the same rights and liberties which itself enjoys. It was believed that Christian union sentiment had reached a degree of development which made it possible for such a union to be formed among the evangelical Protestant bodies. This very fact has been made an objection to federation by some, on the ground that it involves an indorsement of the errors, in faith and practice, of the religious bodies entering into the federation movement. But let it be noticed that in the Federal Union the States are not equal in wealth, in general intelligence, in their laws, in the enforcement of these laws, in their political sentiments, in population, and in their influence upon the national life. They stand on the plane of equality, however, as to their rights and privileges as free, autonomous States. No more does federation imply that the various co-operating bodies are equal in their intelligent understanding of the Scriptures, in their conformity to the New Testament ideal of the Church, or in their spiritual development. They may, and do, vary greatly in these respects; but since they are one in holding to Christ as their living Head, and in their earnest desire to do his will and promote his glory in the salvation of men, they can agree to recognize each other as Christians—not as *perfect* Christians; as Christian *bodies*, not as perfect Scriptural bodies, having equal rights under the law of the land and under the law of God, to be true to their convictions in the worship of God and in efforts to advance his kingdom.

In some of these tentative federation movements in the different States and cities some rules were adopted which were found to be impracticable, and some mistakes have been made, as will always be the case among fallible men even when they are seeking to carry out what they believe to be the will of God. These fragmentary movements, while of value in preparing the way for something better, were not satisfactory. It was believed that something better was practicable, and the great Inter-Church Conference in New York City in November, 1905, was called, in this conviction. It was believed that the time had come when the evangelical Protestant bodies of Christendom should, through representative men chosen for this purpose, deal with this problem of a closer co-operation. In such a gathering, composed of leading men out of the various religious bodies, it was felt there would be such a consensus of judgment as would be able to form a basis of co-operation that would be just to all, that would give perfect freedom to all, and would yet secure such a measure of co-operation as would give a far better expression to the unity which exists to-day than had yet been given by any existing organization or form of co-operation. The delegates in this conference represented, it is estimated, about eighteen million Christians, and its utterances could not fail to profoundly influence the religious thought and life of the times. The addresses delivered revealed a strength of sentiment in favor of Christian union and against the continuation of our extreme denominationalism that surpassed anything which the most ardent friends of Christian union had anticipated. The great theme of the conference was the fulfillment of Christ's prayer for the unity of his followers. This sentiment made itself felt in every speech, in every prayer, and in every song.

The critical point, however, as all felt from the beginning, was to form a basis of co-operation that would be acceptable to all the religious bodies represented. It was clear that some things would have to be avoided that had marred the usefulness of other plans of co-operation. In the first place, there must be no attempt to form a doctrinal creed which all would accept. It was evident that our union must be in Christ alone, and that no other creed but him should be suggested. Then, it was clearly self evident that each of the co-operating bodies must be allowed the fullest liberty to carry out what it believes to be its providential mission. Federation, in other words, must not be interpreted as an interference with the free life and development of the co-operating bodies. Any provision of that kind would have been rejected instantly as interfering with the rights of conscience and with the liberty which we have in Christ. Again, it was perfectly manifest that any Council formed under this basis of federation must have no authority, other than purely advisory influence, over the co-operating churches, and that, in the last analysis, each local church, or each religious body through its representatives, must decide whether any given measure recommended by the Council should be carried out. It was believed that if these points were carefully guarded and a simple plan devised for a representative gathering, quadrennially, to consider the interests of the Church universal, to give utterance to its convictions upon the great moral reforms of the day, and to provide for local federations to carry on the work in their respective communities, it would accomplish the end which all had in view. A committee of forty representing all the religious bodies named was appointed to prepare and submit such a basis, and the plan they submitted was adopted with the most remarkable unanimity and enthusiasm.

Some of the conditions which made this step a logical and necessary one, in the present state of religious thought, and indicate its adaption to present day needs, will be considered in later articles.

* *

## Limits of Religious Discussion.

Some recent history through which we have passed, and some things which come to our ears, lead us to raise the question, To what extent is it the liberty of an editor, or of any other brother, to oppose the views of another which he believes to be erroneous? This is certainly a very practical question, in view of the fact that these questions of difference are constantly arising, and must arise among a people trained to independence of thinking and to freedom in expressing their thoughts. No one will call in question the right of an editor or of any member of the church to oppose, in any legitimate way, views or doctrines which he believes to be wrong.

But what are the legitimate limitations upon this liberty?

One should, in the first place, state the position which he opposes fairly and ordinarily in the words of those holding it, and should then present, without bitterness, epithet or any purpose to excite prejudice against his brother, the reasons he has to give against the views he deems erroneous. When he has done this he has gone to the extent of his liberty under the law of Christ in opposing what he believes to be error. Anything more than this cometh of evil. Any other motive lying behind a discussion than the desire to promote truth and refute error is a wrong motive. This kind of discussion, conducted with the sole object of getting at the truth, is not objectionable and may prove very profitable. But it requires genuine Christian courtesy, a high sense of what is due to our Christian calling, and of what is fair and just to another, to conduct a discussion in that spirit. There is no truer test of the Christian character and culture of any religious people than the kind of discussions which they carry on among themselves, and with their religious neighbors.

It has come to us from more than one credible source that during the recent discussion of Church Federation a number of preachers have been intimidated into silence or into some expression of opposition to federation by letters threatening newspaper opposition to them on condition of their failure to "fall into line." This seems too incredible for acceptance on ordinary testimony, but the matter is of sufficient gravity to awaken serious reflection and inquiry. We pass no judgment on any preacher who may have yielded to such pressure in the belief that his further usefulness as a minister would be curtailed by the opposition threatened. But we do wish to go on record as expressing our strongest disapprobation of that species of religious persecution which would use one's position or power to coerce the opinions of another servant of Jesus Christ into conformity to his own. If that sort of "Reign of Terror" prevails to any extent among us our claim to be a free people in Christ Jesus would seem to be subject to important modification.

To what extent the evil above mentioned prevails, we are not prepared to say; but the number of personal and confidential letters we have received from brethren whose word we can not doubt, leads us to fear that it is far more prevalent than any of us have dreamed. We are sure of this, however, that a situation exists which calls for the most serious thought on the part of all those who value the liberty which we have in Christ, and who cherish the laudable desire to see the cause we advocate attain to that dignity and power which it is entitled to possess by virtue of its principles and its adaptation to the needs of our time. The "Freedom of the Press" used to be a favorite topic for discussion, and is yet, in some countries, but a far more pressing and practical question among us to-day is the *freedom of the ministry*.

## Notes and Comments.

Herbert Yeuell, who invited the ministers of Winston-Salem, N. C., to co-operate with him in a simultaneous campaign, but whose invitation was declined by the churches who preferred to run rival meetings, writes that his meeting was greatly profited by assuming this union attitude. He held the union meeting, and the good people in various churches co-operated with him, and the others were disarmed by his attitude, so that they could do but little injury. This is the attitude which our evangelists should take on entering a town to hold a meeting. If other churches do not wish to co-operate with them they need not do so, but the evangelist in that case will have the sympathy of the public and will hold a union meeting with such co-operation as he will be sure to secure by this irenic position.

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Death is striking just now at some of the writers of our best Christian literature. Cunningham Geikie recently passed away in England at an advanced age. He was the author of a well-known "Life of Christ," and his "Hours With the Bible," had an immense circulation. Dr. Geikie was a regular writer for "The Christian Commonwealth" during Bro. W. T. Moore's editorship. Two other famous Englishmen have just passed away, Dr. Bickersteth, a well-known writer, and Rev. S. Baring-Gould, preacher, novelist and antiquarian, who is best known as the writer of "Onward, Christian Soldiers."

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The President's speech, in which he referred to Bunyan's man with the "muck-rake," has given wide publicity to this symbol of the famous dreamer. The President's speech, however, has given a somewhat different turn to the interpretation which Bunyan intended his readers to give it. The man with the "muck-rake" which Bunyan saw in the House of the Interpreter was the man who devoted himself so exclusively to the pursuit of material things—its wealth, its honors, and its fleeting pleasures—that he had no time nor disposition to lift his thought to the contemplation of more important and enduring realities. He is so busy loading himself up with the world's perishable pelf, that he sees not the crown which is held above him, and which could be his by the effort to obtain it. He stands for a large class, even of professed Christians, who are so absorbed in their worldly pleasures as to be in great danger of losing the immortal crown.

A Baptist minister dropped into our office last week to secure a copy of The Christian-Evangelist containing the addresses of President Mullins and Brother Spencer, delivered at the late Indianapolis Congress. He expressed his surprise that the Baptist papers had not published these addresses. We do not know why this was so, but we do know that, although we printed a very large extra edition, the entire edition has been exhausted. We doubt if Baptist editors could have published anything more interesting to their readers than the discussion of this subject by two such able, representative men.

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It is really touching, the tender way in which the packing-houses are pleading for the protection of the poor farmers and stock owners against the exposures which the President has authorized to be published relative to packing-house methods. It is a well-known fact that for years these packers have dictated the prices to be paid for live stock; that they have published a high rate for such stock, but before the shippers could get it there, there would be a sudden fall in price, which, of course, the shippers were compelled to take. This sympathy for the farmer is a little belated, and is certain to be discounted in view of the facts just stated. The Government will be sure to find some way of punishing the guilty without doing great damage to the innocent.

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Edmund J. James, President of the University of Illinois, is urging the President to send an educational committee to China to "visit the imperial government and, with its consent, each of the provisional governments of the Empire, for the purpose of extending, through the authorities of these provinces, to the young Chinese who may desire to go abroad to study, a formal invitation on the part of our American institutions of learning to avail themselves of the facilities of such institutions." This is urged upon the ground that China is upon the verge of a revolution, and that the nation which educates its young men will do most to influence its future civilization, and will be in more intimate commercial relations with that country. The idea seems to us a good one. If we have any light to shed upon the problems which China has yet to solve, we ought to be willing to do it in the way suggested. All who are in a condition to judge, admit that China is awakening from her long slumber and is to follow Japan in availing herself of the benefits of what the western nations have to furnish. The best thing we can give China is the Gospel, and the next best thing would be to educate the young men who are to be her future leaders in our institutions of learning.

## Editor's Easy Chair.

The Easy Chair has been renewing its youth by attending a college commencement. Nothing else can quite so effectually bridge the growing gulf of years between our own graduation day and the present as the witnessing of the exercises of a college commencement. One feels that human life to-day is essentially the same as it was in the long ago. The girls, arrayed in spotless white, look just as sweet now as they did when you and I were in college—with just one exception which each of us would make for himself. The young men are just as handsome and bright as those whom we met in the class-room, in the society hall, and on the college platform, two score years ago. They, both girls and boys, are looking forward to life with the same high hopes and noble aspirations which animated our hearts when we stood on the commencement platform, spoke our pieces, and faced the unknown future. The world has disillusioned us in some things, as it will disillusion them, but the value of their college discipline and associations will increase with the passing years. Whatever regrets may come to them in the future they are never likely to regret their college course and its influence upon their lives and their life-callings. To catch the glowing, optimistic spirit of these college girls and boys, and feel one's self brought into fullest sympathy with them, is to know that, though the head may be gray, the heart is still young. This member of the class of '68 makes his profound bow to all graduating classes of 1906, with the warmest "God bless you!" May your lives measure up to the needs of your day far better than those we have lived whose faces are now turned toward the westering sun.

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By the kind invitation of Chancellor W. P. Aylsworth, the Editor of this paper attended the commencement exercises at Cotner University, and delivered the address to the graduating class, and by invitation of the ministerial students, over fifty in number, he also gave them a lecture on their chosen calling. We doubt if we could have found anywhere else a more enthusiastic body of students than we found at Cotner. This institution, as many of our readers know, has had its dark and cloudy days, but thanks to a few men of faith and courage, notably, Chancellor Aylsworth, this splendid building and campus were saved and freed from debt, public confidence restored, and a substantial beginning made toward an endowment. At present the institution has set its heart on a gymnasium, with heating plant, bath rooms, etc., to cost about ten thousand dollars, and the work is to begin as soon as $2,500 cash is in hand. An appeal was made to the students and friends on commencement day for subscriptions for the fund, and over $1,800 was subscribed, amid the college yells of the students and the greatest enthusiasm. Cotner students have no dearth of college spirit, but it finds expression not in lawlessness, but in helping on their alma mater. This was the seventeenth annual commencement of Cotner, and, by common consent, the most successful in its history. It was gratifying to us to find the institution ranking up with the other leading institutions of the state, both in its courses of study and in the character of its work. It is happily located at Bethany Heights, one of the most beautiful suburbs of Lincoln, and the splendid building commands a noble view of the surrounding country, and itself forms a notable object in the landscape for miles around. "Beautiful for situation!" must everyone exclaim, who stands upon the steps of this building and gazes out over the undulating fields which stretch away on every side—a picture of peacefulness and of plenty.

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We can not take leave of Cotner without expressing our appreciation of the high character of the work which is being done there. The graduating class receiving the degree of A. B. presented the book of Job as a drama in oriental costume, which was quite impressive and instructive. The most ambitious thing undertaken, however, was the rendition of Henry Vincent's oratorio, "The Prodigal Son," by a splendid quartette and a large chorus, with orchestral accompaniment, under the direction of Mrs. Sutton, the head of the musical department. Mrs. Sutton had adapted this oratorio, in some places, written some of the orchestral accompaniments, arranged others, and had evidently given a large amount of skilled work to the training of the chorus in order to secure the splendid results which delighted the large audience that heard it. As a musical production we have never heard its equal in connection with any of our colleges. If this is a fair specimen of the kind of work done in other departments of the institution, there is very solid ground for the increased prosperity that is coming to Cotner. Among the courses offered in the institution is that of "Pastoral Helpers," in which fifteen young ladies graduated. Two of the graduates in the classical course, Dr. Drummond and wife, sail for India, this fall, as missionaries, while another, we believe, is under appointment. There were six graduates also in the commercial course, and several in the medical school, which is located in the city. The alumni meeting on Wednesday evening listened to a helpful address by Brother Jordan, of Quincy, Ill., an alumnus of the institution. It was a great delight to us to spend a couple of days as a guest in the charming home of Chancellor Aylsworth, whose daughter was a member of the graduting class, and whose son, a former graduate, received along with others the degree of A. M. for studies completed. The meeting of many old friends and the forming of new acquaintances among the students and others, made a pleasant feature of a very pleasant visit.

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It was a delightful drive which Chancellor Aylsworth took us one evening after the heat of the day had passed, to the home of W. J. Bryan, perhaps the most distinguished unofficial citizen of the United States to-day. The road led us through a beautiful country, through growing crops, along by clover-scented fields, under a glowing western sky, to "Fairview," the country home of Mr. Bryan. It is located about two miles southeast of Lincoln, and on a knoll which commands a noble view of the surrounding country. The large brick house is said to have cost $40,000, and one of his political opponents has called it "the house that Gab built." Mr. Bryan's "gab," however, seems to suit the American people very well, and "Fairview" is likely to be visited by admiring friends long after his critic has been forgotten. The residence, together with the barn, orchard, windmill and other features of a country home, would attract the attention of any passer-by, as the home of a prosperous farmer. We confess to a great admiration for Nebraska's most distinguished citizen, not so much for his oratorical ability, nor even for his political views, some of which we have not been able to endorse, as for the grandeur of his moral manhood, his courage in standing for what he believes to be right, and the dignity with which he has borne himself in defeat. That kind of man is too much in demand just now for Mr. Bryan to be permitted to enjoy, very long, the quiet of his elegant country home. Chancellor Aylsworth spoke of him as a kind neighbor, with whom he was on friendly terms, and said that were he at home he would give us a hearty welcome. This visit of the Easy Chair to the home of Mr. Bryan was its tribute to his moral greatness and without any pretensions to the gift of prophecy, we venture the prediction that he is yet to fill a large place in American public life and in American history.

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By the time this issue of The Christian-Evangelist reaches its readers the hosts of our Missouri Christian workers will be gathering at Hannibal in annual convention. The Easy Chair looks forward with eagerness to these gatherings, as the opportunity for the renewal of fellowship and acquaintanceship with friends old and new. Our Missouri state conventions have, perhaps, been excelled by none in the warmth of their fellowship and in the high enthusiasm which often marks their sessions. It will be a noble company that will gather in Hannibal this week, drawn thither by the bonds of brotherly love, by a deep interest in the cause we plead, and by the desire to promote the kingdom of God in our great state. Let us gather in the spirit of prayer, looking to God for the guidance of his Spirit, and for his direction in all the deliberations of the convention. Let us make it a time for cementing anew the bonds of unity, of reconsecrating ourselves to the great work to which God has called us, and a season of refreshing from the presence of the Lord. The Editor hopes to greet many friends, new and old, in that convention.

# To Promote Christian Union

### By W. Bayard Craig

**One of the themes discussed at the Congress of the Disciples was "Practical Measures for the Disciples in the Promotion of Christian Union To-Day." Two papers were read; we conclude herewith one of them, by W. Bayard Craig, pastor of the Central Christian Church, Denver, Colo., the first part of which was published last week.**

Phariseeism made Calvinism a sectarian barrier and poisoned with its selfishness the very springs of redemption; it makes a particular form of church government a sectarian wall, destroying the unity of the Church for which Christ prayed; it makes the Lord's supper a monument of sectarian narrowness and a wall of separation; it makes baptism in water, a mere outward symbol of the baptism of the Spirit, the only satisfactory sign of a Christian life and any unintentional inperfection in the rite an invincible barrier to Christian fellowship. Well might the Master say, "Beware of the leaven of the Pharisees." Phariseeism is the arch enemy of spiritual religion through all the ages. It is the chief cause of divisions in the Church. It is the chief enemy in the road to Christian union. It is all that keeps the Baptists and Disciples apart. Any measure that will remedy formalism and Phariseeism in the churches will render the greatest possible aid in the promotion of Christian union.

3. Get rid of arrogance. A lack of humility and teachableness; too much satisfaction with self; arrogance; these are Pharisaic traits of character. We have so much in our plea and in our history to make us exultant, that we are in danger of sinning in the matter of pride and self righteousness. Not often in a convention is a voice raised in criticism of our position or our spirit. Suffer a few words in the way of depreciation. If true, we can not too promptly consider how we may strengthen the weak places; if not true, the proper punishment will no doubt reach the offender.

Take as an instance of our imperfection the matter of church government. We boast of our religious liberty under a New Testament form of government. No bishops for us, yet somehow we have missed an advantage enjoyed by the early Church in having a superintendency exercised by their best qualified men. Doubtless a superintendency of able men in any organization is based on natural law. Nature's laws can not be evaded without penalty. They are God's laws. The demands of the law among us have been answered in an irregular way, by the development of the newspaper bishop, self-appointed, with usurped power and possibly nothing more than a commercial interest in the great paper whose policy he controls; conceivably not a church member at all, and so without conscience as to the methods employed to win the support of the ignorant and unspiritual, the newspaper bishop may, nevertheless, while his power lasts, by the tremendous power of the press in our day, direct and control the life and development of our movement.

Is this ideal? Is this God's plan? Have we no need of study or conference concerning forms of church government? Can we without hesitation invite the vast hosts of Christendom to unite with us on the platform of church government we have constructed? More than twenty years ago Isaac Errett, of glorious memory, said in a conversation concerning Christian union, always so dear to him, "I would yield in the matter of church government for the sake of Christian union."

Much of our best missionary work is carried on not by the church in any formal way, but by volunteer societies. Is that normal? Is that truly Scriptural?

I know a congregation that recently expelled a number of prominent members, not for any immorality. They were simply in opposition to the majority and were driven out. The outcasts had no court of appeal to review the case and save them from possible injustice. Has the ideal church government no machinery by which the rights of the individual can be protected?

Are our prayer-meetings so much better than the meetings of our religious neighbors that we have ground for pride? In the matter of fidelity to Christian duty, generous giving to Christian activities, blamelessness of life, fidelity to Christian ideals, are we so much better than our religious neighbors that we can afford to assume the self complacent, altitudinous, "better-than-thou" air that marks much of our preaching and writing? Is our scholarship so pre-eminent, our place in the national literature so prominent, our influence in the religious thought so paramount, that in the face of the vast and vital interests involved in Christian union we are justified in standing aloof? Are we justified in assuming that we have nothing to learn, nothing to concede, nothing for conference in the presence of this world-wide question of Christian union? Surely only rank ignorance and provincialism could assume that position. We have good cause to glory in our plea and our people, but we are not perfect. We must still maintain the teachable disposition. It is a practical measure that will do much to promote Christian union if we can somehow manage to abate our arrogance or if that is too strong a term, let us say, manage to develop a genuine Christian humility.

No army can hope to wage a victorious campaign that fails to bestow much care on preliminary training and equipment; for that reason we have emphasized, in this paper as a practical measure of prime importance, the education of our own people in the appreciation of spiritual values and in the dangers of formalism, Phariseeism and arrogance. A part of our large army is already trained and equipped. They are ready to move to the front to advance the cause of Christian union. We have talked union. It is the time now for deeds, for demonstration. Let those who are ready move forward.

Church federation is not Christian union, but is a step in the right direction. Calvinism is practically eliminated as a bar to Christian fellowship. Theories of the atonement, theories of conversion, forms of government are all abandoned as tests of Christian character. Denominational names and symbols are lightly held. All banners are lowered in the presence of the royal standard of our great King. There is throughout Protestant Christendom a cry from the deeps of spiritual life, "O, Lord, what wouldst thou have me to do?"

Federation is a reasonable, logical, next step forward. Union meetings, interdenominational courtesy, interdenominational co-operation we have long enjoyed in the work of the Young Men's Christian Association and in the Young People's Society of Christian Endeavor. The proposed scheme of federation simply seeks to express the comity already existing in some formal way. The scheme as outlined is tentative and subject to change as experience may suggest. It aims to secure to each federated religious body its own distinct individuality, its own creed, government and worship, with every power, jurisdiction, and right previously possessed. It simply provides for a formal conference of delegates from the federated bodies, that they may consult and advise in matters of common interest. One object in view is to prevent avoidable waste of money and men in missionary and evangelistic work. This is the point that has excited opposition in our ranks. The trouble is imaginary and, if real, would benefit us from a selfish point of view more than it would injure, because we are so strong and well established in the country towns and in the growing west. It implies fraternal courtesy in dealing with religious brethren, but as Christians we are already under obligation to do that. Others will discuss the details of the scheme. This paper has room only for a general view of the situation. A religious body composed of independent congregations, with no representative convention having dictatorial ecclesiastical authority, can not pronounce for or against federation. It can not compel congregations to go into the federation who are not ready for it or hinder those that are.

A Disciple of Christ is baptized into fellowship with the Father, Son and Holy Spirit and assumes obligation of fellowship with all other Christians throughout the wide world. To confine his fellowship within one particular religious body is sectarianism. To recognize the universal fellowship is Christian.

As we have already done in the Endeavor movement, individual congregations will decide as they please, for or against the proposed federation. No one except the non-accountable editor-bishop and his clacquers will attempt to interfere with

(Continued on page 752.)

# Some of My Likings---1. Why I Like America

## By William Durban

Being once more in this country it may be well in place for me to indicate some of the reasons for my attachment to it, and for the pleasure I experience in visiting it whenever the opportunity recurs. In my next communication I will state, on the other hand, why I like England, my native land. And I will speak impartially, though both these articles are to be written purely from a Britisher's point of view.

### The Land of Independence.

I have made a curious discovery. For I have found that independence is altogether different from liberty. I was perplexed when a noted and very able American, staying a long time in England, said to me, "There is far more of real liberty in England than in America." But on my first visit to America I soon came to understand what he had meant. I will explain as to this distinction when writing the next article. For the moment I will dwell on my admiration for the real quality of independence which peculiarly characterizes the American character. I have everywhere in this land found the people unshackled from the dead past, excepting in one curious direction, which I will specify presently. All the populations of the Old World are heavily fettered by archaic prejudices, by paralyzing anachronisms, and by the heritage of rusty superstitions. From these hereditary burdens the American is free. I was at first, when I came across some years since, startled at the many differences that at once forced themselves on me. In Europe we go on through succeeding generations using the same species of appliances in all the arts of common life which were employed by our ancestors. The bolts, locks, keys, fastenings of windows, types of buildings, and countless other things remain stereotyped. But in America the past counts for nothing in respect to the conveniences of practical life. Britons, Frenchmen, Germans, Italians, Spaniards, Greeks, Turks and Russians are all alike thus crystallized in antiquated feudalisms. The American is the world's iconoclast civilizer. That is one reason why I like America. It is true that in traveling in all parts of Europe I have found myself in each old country fascinated by the differentiations of history all alive before my eyes. The past springs up in its wonderful reproductions in the various persistently sustained customs of the many nationalities. We see what went on a thousand years ago, for it goes on much the same style to-day in many European lands. In America all is fresh, newly contrived, just suited to the exigence of the moment, without any slavish reference to what our grandmothers cared about. False reverence is gone, and there is all the more room for reverence of truth as it presents itself to the open mind.

### The Exception.

It is singular indeed that just only in reference to religion is the exception conspicuous. I find that in America there is an extraordinary tenacity of doctrinal feeling such as can scarcely be matched in my own old country, notwithstanding our foolish clinging over there to an effete erastianism, in shape of the Established Church. You Americans wisely disestablished the State Church early in the history of the great republic. But the proceeding was not unique, for all our British colonies have done so in turn, and the State Church amounts to very little in Wales and Scotland, and in my own early time it vanished from Ireland. Leaving out of sight the slavery of the Church to the secular power, and bearing in mind the wonderful vigor and vitality of the great free churches of nonconformity, I am inclined to think that there is less of theological freedom of opinion in the United States than in the United Kingdom. But I consider that there is even here something to be said in favor of America. The fact I am adducing proves that a wise and steady conservatism is not wanting in the new country. It proves that the Americans are not random destructionists. I have thought sometimes that in England we compensate too much for ecclesiastical bondage to an establishment by extreme theological license even within the establishment. There is very little respect paid by the Angelican clergy to their ordination vows.

### Elimination of Caste.

In all old civilizations the servility of social class distinctions is incorrigible and incurable. America is as free from this curse as human nature will allow a nation to become. Cliques and sections there must be. Fashion, wealth, pride, power have their inevitable effect even in a new commonwealth. As Dr. Lyman Abbott said to me, "Here in America we are witnessing the rise of an industrial aristocracy in a political democracy." But you can never be afflicted with the incubus of any permanent plutocracy or aristocracy of any kind, to spurn and despise the proletariat, for a very simple and very excellent reason. You have no feudal law of primogeniture, piling wealth and property on the eldest son in each successive generation, with lordly titles. If your daughters wish to become duchesses they must buy a foreign ducal coronet. I like America because it recognizes no artificial hereditary nobility, but confers honor on the individual worthy of it, and because the affluence of its millionaires is quickly distributed instead of being congested amongst a small and pampered caste.

### The Country of Constructiveness

This is the land of colossal materialization. It is the land beyond all others of the architect, the engineer, the builder, the practical geometer, and the inventor. Therefore, it is the proper sphere for young people of ability and ambition. You appear to kill off your wastrels (mainly imported, I know) with extraordinary expedition, for the climate and the infernal intoxicants do not rid a roue' in emulating Methuselah. But I do rejoice in the scope given in this vast republic to the aspiring youngster. The constructive genius of this people is refreshing to notice. Some people, however, imagine that America is in peril through a tendency to excessive materialism. That is, I have marked, the criticism of some of the Americans themselves. I do not think so. For it is surely self-evident that the gigantic material advance is the result of close and profound thought. A nation capable of magnificent achievements in the way of invention must first be capable of formulating intricate theories in all directions. Often have I been amazed at the evidence of deep research and intense thought necessary to produce some wonderful triumph of novel invention in this country. I like America because it is the home of the most thoughtful as well as the most practical people on earth.

### The Laboratory of Reform.

The American people are justified in their claim that they are the greatest sociological reformers the world has ever seen. Of course I am not blind to the developments that seem to point in the wrong direction. But with these I am little concerned as a critical student, because they are surely but the mere passing excrescences that might be expected, having their analogies in all great communities. The almost miraculous progress of the temperance reformation is to my mind the chief glory of this people. I like America because, however many even of her own people may scoff at this, she has proved that prohibition, the most diabolical of all national curses, is a possibility. I am sorry that many thoughtless people on this side decline to give their own great country the honor due to her in this respect. I would glorify Columbia all the more. This is a land of the noblest ideals ever set up in the history of the world. The blemishes on the escutcheon are easily to be erased, and they are hardly perceptible in the blaze of this record. The drawbacks and defects in American conditions are largely due to foreign contributions to the life of the great republic. Much is written in the American papers of the colossal corruption in public life. That seems to disturb many thoughtful minds. It does not surprise a thoughtful and studious Englishman. In the days of Queen Anne and the Georges, the days of Walpole and Pitt, of Bolingbroke and Marlborough, England was an appalling sink of political and municipal corruption. Immortality in high places and atheism amongst all classes would have destroyed the nation but for the mercy in Providence which raised up Wesley, Whitefield, Toplady and Rowland Hill, to save the land. Parliament was made up largely of members representing "rotten boroughs" and "pocket boroughs," who made the constitution a farce. America is a young country, passing through the critical period of conformation. It is the land of the morning dawn of a new and transfiguring civilization. Hail Columbia!

# As Seen From the Dome

By F. D. Power

What interesting pages these are of the Fifth Gospel! How beautifully has the great Teacher woven the details and peculiarities of the varied landscape into the texture of his parables! How we may read page after page, torn and soiled it may be, but legible, of this great story, and how the land bears testimony to the truth of the Book! We turned from the sea, sleeping quietly there in the sunlight 682 feet below the Mediterranean, its blue waters, and little bays of exquisite beauty and beaches with their myriads of minute shells, its lights and shadows ever-varying on its surface and surrounding hills, and its one great memory lingering over all. We passed the Horns of Hattin, crossed the long plain, lingering a little while in Cana and Nazareth, and then, along the plain of Esdraelon and around the foot of Carmel, found our way back to the good ship. A few hours, and on the morning of the Lord's day, March 11, we landed at Joppa. Here is a city of 35,000, noted for its oranges, of which it ships 8,000,000 yearly. This is the most interesting landing we have seen, and in stormy weather is attended by great danger. Here Hiram, King of Tyre, brought the cedars of Leanon for the Temple, and Jonah took ship which resulted in "the first ocean male carrier and the first free delivery." It is the City of Dorcas, and of Simon the tanner, whose memories linger here—the tomb of the good woman and the house where Peter caught the great vision being shown us. Dean Stanley and other authorities think there is little doubt of the identity of the house of Simon. It is said that often Jews and Russian pilgrims when they land here fall on their knees and kiss the earth. We saw bands of these Russians. Over 15,000 pilgrims from all nations land here every year. The market place and principal streets show a polyglot and polychromatic aggregation. It was good to get away from the crowd and find the shores of the Mediterranean and gather its beautiful shells, thousands of which may be seen on the beach. In the evening we attended an English service. About eight persons were present besides our little party. There was no sermon. The clergyman prayed for Edward VII, the German Emperor, the President of the United States, and the Sultan, and at the close passed out without a word of greeting to the little group of American pilgrims who were homesick for even so much as a handshake. We wouldn't do that.

The journey from Jaffa, or Joppa, to Jerusalem, is over the plain of Sharon and through the hill country of Judea known as desert. First the train stops at Lydda, mentioned in Chronicles and Ezra and Nehemiah, and in the New Testament as the place where Peter healed Aeneas. The plain is not so fertile as Esdraelon, but it abounds in gardens, meadows, grain fields and groves set with olives, oranges, pomegranates and figs, and lavishly decorated with flowers. Ramleh, the Arimathea of New Testament times, is passed, then Ekron on the northern border of Philistia, Gezer, Bethshemish, Zorah, birthplace of Samson, and farther on Samson's cavern is shown among the rocks. Bittir is the last stopping place and is among the wild rough desert country, and near by they point out the spot where Philip baptized the Eunuch. "How do you know?" I asked. "Because he was going south toward Gaza, and that is the only water on the way." I recalled a story Garfield used to tell about one of our literalists in the early times who used to say: "This was a *certain water*, brethren. Luke calls it a certain water. It was no uncertain water."

After fifty-four miles' ride, which requires four hours, the Holy City is called, and we enter by the Jaffa gate, and rest in sight of the Mount of Olives and the Mosque of Omar and Church of the Holy Sepulchre, and my first vision of the holy places is under the soft radiance of the moon as I stand on the balcony of the hotel near enough to the Pool of Hezekiah to toss a stone into it, and look toward the Temple.

How much it means to be in the city of the great King! Long, long ago Abraham met Melchizedek, king of Salem, who ruled here. Then in the times of the judges we hear of Jebus from which no doubt we get the present name. It was David's capital and Solomon's, then destroyed by Nebuchadnezzar, rebuilt by Nehemiah, brought under Rome, laid waste by Titus, subjected to sixteen different sieges that have destroyed it until the Jerusalem of today is the eighth city, built on the ruins of seven predecessors. For more than fifty years after the siege of Titus it was a barren waste, without a single inhabitant, and then it became under Rome a heathen city, with a Temple to Jupiter where stood the temple of Herod. Constantine restored the city. In 637 it passed under Moslem dominion, and except during the time of the Crusader occupation, about a century, it has remained as we see it, Mahometan, though of its population there are but 7,000 Moslems, while 41,000 are Jews and 13,000 Christians.

The city has eleven gates, though five are closed. David and Damascus streets, crossing at right angles, mark the various quarters. Entering at the Jaffa gate on the west, where I have my home here, with the ancient tower of David on the right, used for a Turkish barrack, one walks straight east on on David street to the Temple area. To the right is the Armenian quarter, and the left the Christian; the Mahometan is to the northwest, and the Jewish south. Many new buildings we see outside the wall and a great deal of new work going forward. Mt. Zion and Mt. Moriah are the hills on which the city is built, 2,500 and 2,600 feet above sea level. This morning on the backs of sure-footed little donkeys we made the circuit of the walls. Starting from the Jaffa gate at which Nehemiah went forth to behold the destruction of the walls, and going southward along the Bethlehem road, then for two and a half miles back to our starting place. The city is wonderfully picturesque, not the Jerusalem of our dreams, but an intensely interesting city nevertheless. Within it has all the unsightly features of an Oriental town, narrow streets in which there is no distinction of roadway for beasts of burden and human beings, but men and women are jostled and crowded by asses and camels, and everywhere is the vision of dirt and squalor and wretchedness. Some feel they do not care for the Jerusalem of to-day, so different is it from their ideal. Mr. Spurgeon could never visit the Holy Land, and a distinguished minister of Washington said to

### BUILDING FOOD

#### To Bring the Babies Around.

When a little human machine (or a large one) goes wrong, nothing is so important as the selection of food to bring it around again.

"My little baby boy fifteen months old had pneumonia, then came brain fever, and no sooner had he got over these than he began to cut teeth and, being so weak, he was frequently thrown into convulsions," says a Colorado mother.

"I decided a change might help, so took him to Kansas City for a visit. When we got there he was so very weak when he would cry he would sink away and seemed like he would die.

"When I reached my sister's home she said immediately that we must feed him Grape-Nuts and, although I had never used the food, we got some and for a few days gave him just the juice of Grape-Nuts and milk. He got stronger so quickly we were soon feeding him the Grape-Nuts itself and in a wonderfully short time he fattened right up and became strong and well.

"That showed me something worth knowing and, when later on my girl came, I raised her on Grape-Nuts and she is a strong healthy baby and has been. You will see from the little photograph I send you what a strong, chubby youngster the boy is now, but he didn't look anything like that before we found this nourishing food. Grape-Nuts nourished him back to strength when he was so weak he couldn't keep any other food on his stomach." Name given by Postum Co., Battle Creek, Mich.

All children can be built to a more sturdy and healthy condition upon Grape-Nuts and cream. The food contains the elements nature demands, from which to make the soft gray filling in the nerve centres and brain. A well fed brain and strong, sturdy nerves absolutely insure a healthy body.

Look in pkgs. for the famous little book, "The Road to Wellville."

me: "I would rather spend the time on my farm." I do not feel so. This is the spot. These are the hills. These are the ways trod by the Lord's feet. "Jerusalem is builded as a city that is compact together." At the time of Christ its walls were over four miles in extent, now they are two miles and a half. "Walk about Zion and go 'round about her," was the exhortation. One can not help recalling, as he contemplates the city of to-day, and contrasts it with Jerusalem the golden, the words: "How doth the city sit solitary that was full of people! How is she become as a widow! She that was great among the nations!" But even in her ruins Jerusalem is a city of mighty memories, a city which touches the hearts and imaginations of men, a city which has vast power over the nations. It is a city of many races and religions, a city which speaks forty languages, yet, while a city of 60,000, is without a book store or a newspaper. A city full of religious institutions, charities and hospitals, yet with little of the spirit of pure religion, with filth and poverty unspeakable, and with quarrelsome sects and senseless superstitions, and lying and dishonesty reduced to fine arts. The English have missions here, but there is no American society operating. American Quakers have a work at Ramleh, near by. There are Greek, Roman and Armenian priests at every corner, but they seem, as a rule, lazy fellows. No doubt the Moslem government has much to do with the social and religious conditions. Here even where the Temple of Solomon stood rests the Mosque of Omar and it is but a little time since no Christian could enter the Temple area save at the risk of his life. When Dean Stanley visited the city he could only view this situation from the Mount of Olives.

Our first walk was to the Mosque of Omar. We were guarded all through by a Turkish soldier. Here is the famous rock covered by the dome of the Mosque, which has so puzzled antiquarians, whether it is the rock on which Abraham bound Isaac for sacrifice, or the threshing floor of Ornan where the plague was stayed. No one doubts the identity of the Temple area. No one doubts it was substantially in the days of Christ as it is now. All this ground was familiar to the eyes and to the feet of our divine Lord. Here he stood and cried: "If any man thirst, let him come unto me and drink." Here was the spot on the night when the army of Titus burst into the city, that a soldier threw a torch into the Temple, and captured city and encircling hills and the sky itself were illumined by the mighty conflagration.

The Mosque, or "Dome of the Rock," is said to be the finest building in Asia, and by some is declared to be the most beautiful structure in existence. It is octagonal, each side 66½ feet wide, and glitters with richly colored marbles and tiles, while its dome is the very perfection of proportion. It was in part the work of the Moslems before the Crusades and enlarged by the Crusaders, but put in its present form by Sulieman, the Magnificent, in 1561. The marble mosaics, magnificent rugs, stained glass windows and general-architectural effects make it a masterpiece of beauty. That exquisitely graceful and beautiful dome, 115 feet high, is the chief landmark of Jerusalem. The main feature is the rock under the dome which marks the site of the great altar of burnt offering. The rock measures 57 by 43 feet. Traces of conduits which carried off the blood are plainly seen. Moslems guard it and allow no one to touch it. They believe Mahomet made his last prayer on this rock, and when he went up to heaven the rock started to follow and was kept back by Gabriel, whose finger marks are shown? They say the rock is still suspended in the air, and Mahomet drove certain nails into it, which gradually work through the stone and fall into a cavern below. When all the nails work through then the end of the world shall come. Only two and a half they showed us as left. People who throw backsheesh on these go to heaven; others elsewhere. I threw on them some copper coin, which they said was "no good!"

*Jerusalem.*

# The Elderburg Association

## CHAPTER V.

"Sometimes," said Brother Lawyer, when he came to review Brother Schoolmaster, "in the creation of a florid, freckled man the createe is endowed with a sense of humor; but sometimes, as in the case of the brother who has just spoken, the endowment is wanting. We, in our poor, weak judgments, seeing things as through a glass, darkly, are sometimes tempted to deplore the omission; but we can not supply it. Where a man has been thus strangely dealt with, he is thrice fortunate if he have the wisdom to go on from experiment to experiment until he finds a niche in life where he can rest secure, taking himself as seriously as he thinks the facts in his case will warrant. For such a man the office of schoolmaster must be a blessed haven, a shelter in a time of storm, second only, in point of comfort and security, to the office of drill-sergeant in the regular army.

"To me it has been given to solve one of the great mysteries of time: I know why there have been so few great reformers in the world. You may count on your fingers the really great, epoch-making men who have been seen on the earth since the death of Paul. The fact is not to be regarded as accidental. Since every great reformer must of necessity be a great martyr, we perceive a deliberate mercy in the scarcity of such men from age to age.

"The great reformer is necessarily an abnormal man—a man abnormally developed in certain qualities, and, therefore, by nature's great law of compensation, abnormally deficient in other qualities. Unusual ability to discern truth and falsehood; remarkable capacity for indignation; courage, moral and physical, that is almost superhuman: and correlated with these, certain defects, as lack of discretion, or what we call sound judgment.

"Had Luther been what we call a discreet man—a smooth, politic man, is it conceivable that he would have stirred up that mediaeval nest of black-bodied hornets then hanging on the European bough—observing how many there were of them and how few there seemed to be of him?

"If Knox, Wesley, Campbell, had been what we call discreet men—diplomatic men; if each of them had not been above the normal in discernment, courage, zeal, and below the normal in practical, worldly wisdom, should we know anything about them now?

"Each of these great men suffered martyrdom in his day. Not the martyrdom of fire and faggot, rack and thumbscrew, certainly, but of that crucifixion of the soul which only they can suffer, who, able to discern great truths and great falsehoods, can not find rest in their souls until they have exalted the one and cast down the other. Theirs is the torture of the high motive maligned, and of the high purpose thwarted, by the cowardly, the ignorant, and the self-seeking. I am persuaded that the infrequency of great reform movements is due to the unwillingness of the Master to call men to martyrdom until conditions arise when there is no other remedy.

"Yet there is good reason to believe that in every age there are always, ready to hand, men available, on short notice, for the very highest purposes of reform. Such men have the needful vision for the discernment of great truths and errors, together with the necessary poverty of common sense (or the necessary riches of uncommon sense) that must go to the equipment of moral leaders. They are a sort of moral militia, the Lord's reserves, liable to be called out in great emergencies. Brother Schoolmaster is perhaps one of them. Unfortunately, their souls within them grow nervous from long waiting, so that, while listening for the large, rich trumpet of the great occasion, they are too apt to respond to the thin, tin fife of the small occasion. Place one of them before a mighty evil, front to front, and you have a hero and reformer; confront him with, say, the small, petty, irritating faults, such as we find in the average congregation, and you have a 'nagger' and a common scold. In the one case you may look for a martyrdom; in the other you may expect a case of nervous prostration. In the first case the man may become a center of a moral whirlwind which, perhaps, he can ride and control; in the second, he is a center of a tempest-in-a-teapot which will perhaps blow him into another bishopric five hundred miles away.

"This witness had discernment to perceive that many things were out of joint in the places where he preached. I think we may accept the statement that things were wrong at Somnolency Gap, as regards the song service. Also some improvement might have been made in the communion service at Quietude. None of us can doubt for one moment that the dog nuisance at Peaceful Ridge should have been abated. But think of Brother Schoolmaster's frantic, ill-timed, and ill-judged assaults on those people. Dragging all their poor, antiquated, threadbare customs out into the light, and publicly airing them before sinners and visitors from other congregations! What a pity! Pity that a man in this practical age should be as a babe in the adjustment of means to ends. That a man should be a descendant of Kentucky pioneers and yet unable to perceive that the nature of the game should determine the choice of ammunition! It may have occurred to David's friends that the pebbles he chose for his sling were rather light ammunition for hunting giants; but for the procuring of snow-birds for a pot-pie they would have been altogether too large. King Arthur's brand, Excalibur, was undoubtedly the right medicine for heathen Danes and Saxons; but for ridding the Queen's bower of mice, a mouse trap had been the better weapon.

"I am inclined to believe that Brother Schoolmaster belongs to the Lord's reserves, subject to sudden call on some great day when hero-martyrs are needed. Meanwhile, until the hour of destiny strikes, let him find congenial and useful work where he is now employed."

## To Promote Christian Union.

(Continued from page 748.)

this liberty. If our general convention would attempt to do so we would have crossed the line that separates Christian liberty from religious sectarianism and there would be a revolt on the part of those who remained true to our ideals.

The spiritually minded have the liberty to do as our ministers in Kansas City have already done, pronounce for the wider Christian fellowship. This independent action will go on until we have a large and influential part of our forces in active and helpful relationship to Christian union efforts. As in the past so will it be in the future, as the matter is more fully understood, as the timid become assured that federation and kindred movements mean not an abandonment of a single iota of truth in our plea, but the more effective proclamation of its principles; not a loosening of allegiance to Christ, but a more profound devotion to his teachings, they will follow on until we will be so largely represented that we can creditably do the work implied by our plea and our opportunity. Let those who are ready go to the front.

The spiritually minded owe it to themselves and to the brotherhood to take an active and influential part in the movement toward Christian union. Certain conditions must be secured. We must have full and unrestricted freedom to preach the Gospel as we understand it. We can not permit anything to interfere with the training and maintenance of a good conscience. We must have liberty to preach all the truth concerning baptism as well as faith and repentance. All these conditions we can secure and then push forward our work in an atmosphere of mutual respect and esteem better than in an atmosphere of suspicion and distrust. We need influential men in the federation councils to see that our liberties are preserved. We can have great influence within the federation councils, we could expect nothing but misunderstanding, misrepresentation and contempt if we refuse to enter and antagonize the divine purpose in view. Let us demonstrate that we are Christian union to the core by seizing every opportunity in convention, in union meetings, by press, by pulpit, by unfailing fraternal courtesy on the right hand and on the left, to bring about an effective, fraternal, co-operation among all who love the Lord Jesus Christ in sincerity and truth.

The Disciple, who loves all who love the Lord, whether his feelings of good fellowship is returned or not; who yearns for the practical union of all Christians in the work of salvation; who has caught the contagion of Christ's love for humanity; who bases Christian fellowship in Christian character rather than in ritualistic conformity, may bring upon himself the scorn of the formalist, but he will have for his comforting support both the spirit and the letter of the New Testament, the consciousness that he is in line with the progress of events in the unfolding life of Christianity, that he is in harmony with the loving purpose of our Lord. That ought to be enough to satisfy the heart of any mortal. In the joyous consciousness of a divine mission such a man will pray for Christian union, will work by teaching and education to make his brethren ready for Christian union, and will so far as in him lies demonstrate to-day the feasibility of church federaton as a preparatory measure.

## Weak Churches.

### By J. G. Waggoner.

Churches which consider themselves weak are usually so, from three conditions, viz: poor leadership, fewness of numbers, or poverty. The first difficulty is by far the most frequent and serious. Self-seeking, partisan spirit, glory rather than service, and other types of inefficiency are among the many causes. Christ is our leader, to please him and serve him well, is the true purpose of every child of God. If this spirit could rule a child could lead them. A leader is often that, or nothing. A man who has tried to lead and has not succeeded to the satisfaction of his brethren is in best position to show the rest of the church how to be a good follower and helper. If the church has elders they should plan the leading and select leaders. A man appointed to lead a service ought to know it at least a week beforehand, so that by prayer and steady and planning he might have an edifying program. The Disciples meet on the first day of the week to break bread. To do this is motive enough. But accompanying this there used to be singing, prayers, exhortations and preaching. This ought to be planned for. When no one is able to preach a sermon some one, a good reader, man, boy, woman or girl, could be selected to read a sermon, not on the spur of the moment in a bungling way, but by a week's study and private reading be ready on the Lord's day to read the sermon intelligently. The services should not be too long. I believe any congregation can have such a service as this greatly to the edifying and strength of the little church. If the congregation has no elders a committee on services should be appointed, and sometimes it would be a good thing where there are elders. The Sunday-school should carefully train and bring up the children and teach all who will come the Word of the Lord. This brings us naturally to consider the second condition, the fewness of numbers. Would not such a service as is indicated above finally attract friends? Then the Sunday-schools would raise up accessible material. But no church is doing its duty that does not in a still more direct way preach the Gospel. It is the power of God unto salvation. So a regular preacher must be arranged for or an evangelist, at least, to hold a meeting and gather in the new material that will add scope and variety to the program after he is gone. Until the church is large enough to have regular preaching, its life and growth can in this way be maintained. This leads to

(Continued on page 757.)

DOCTOR EXPLAINS

His Article in the Medical Magazine About Coffee.

One of the most famous medical publications in the United States is the "Alkaloidal Clinic," in a recent number of which an entertaining article on coffee by a progressive physician and surgeon was published. In explaining his position in the matter this physician recently said:

"In the article in question I really touched but lightly upon the merits of Postum Food Coffee. I have had several cases of heart trouble, indigestion and nervousness where a permanent cure was effected by merely using Postum in place of coffee without any other treatment.

"In my own family I have used Postum for three years and my children actually cry for it and will not be satisfied with any other beverage. Indeed, they refuse to eat until they have had the customary cup of Postum and as it is a rebuilder and does nothing but good I am only too glad to let them have it.

"To get the best results we boil th Postum at least 20 minutes and it is then settled by adding a little cold water, then the addition of fresh cream makes a beverage I now prefer to the very best coffee." Name given by Postum Co., Battle Creek, Mich.

Authorities are agreed that Postum is a wonderfully quick and sure rebuilder. Ten days' trial in place of coffee proves it.

Look in pkgs. for the famous little book, "The Road to Wellville."

# Our Budget

—This is our last call for the Missouri State Convention at Hannibal, June 15-20. Let us have an old-fashioned Missouri convention, full of good fellowship and religious enthusiasm. Come early and stay late. Let us plan for larger things in Missouri. Let every church in every part of the state be represented. The object of the convention is to dominate "Imperial Missouri" with the primitive Gospel. Go up to Hannibal in that faith. Help Brother Abbott to complete his permanent fund with that end in view.

—Remember this is a union convention in which every one of our interests are represented.

—If you can not take in the entire convention plan to be present at a few of its sessions, at least.

—If the Bible schools, generally, do as well in their Children's Day offerings as the few from which we have heard, a great offering for foreign missions will appear when all the returns are in. Send to F. M. Rains, Secretary, Box 884, Cincinnati, O.

—J. H. Mohorter preached at the Union Avenue Christian Church Sunday morning last, while the pastor, Dr. J. H. Philputt, was delivering the baccalaureate sermon at Eureka College. Brother Mohorter's children have arrived in St. Louis.

—The Texas brethren are in convention this week at Waxahachie, and The Christian-Evangelist is represented there by our superintendent, George L. Snively.

—F. E. Day reports happiness and prosperity in his new work at Nelson, Neb., where he has been just one month.

—C. B. Titus and wife will sail in a few days for China. They have been at home on furlough for about a year.

—John Lord, of Wolfville, N. S., has been appointed to go to the Philippines. He will serve there as an evangelist.

—R. Ray Eldred and family, of Africa, are at home on furlough. He has visited a number of churches and has spoken at the Indiana State Convention.

—N. M. Walker, of St. Elmo, Ill., desires to give all his time to evangelistic work, and is willing to go to out of the way and needy places in which to do it.

—F. Douglas Wharton and wife have been at work at Watonga, Oklahoma, one month. They are seeking to pave the way for a revival meeting to be held at no distant date.

**LEVI MARSHALL,**

*Pastor of the Christian Church, Hannibal, Mo., which will entertain the State Convention.*

—L. L. Carpenter, of Wabash, Ind., will dedicate a new church at Elmira, N. Y., on June 24. He will remain during the week following the dedication to attend a missionary convention.

—Mis Ella Ewing, of Eureka, Ill., has been appointed a missionary to Africa. She will work among the women and children at Bolengi. Miss Ewing is a graduate of Eureka College.

—B. F. Taylor, Devine, Texas, desires to leave the south and come to one of the northern states for work. Brethren, both in the north and south, commend him as a man of good ability and character.

—The regular attendance at our services in Missoula, Mont., since W. H. Bagby entered upon the pastorate, is said to be 50 per cent better than ever before in the history of the church.

—Isaac Elder, Hamburg, Iowa, is looking for a good evangelist to hold a meeting in that town immediately following a union meeting which will begin about Oct. 15. Write him concerning the matter.

—The church in Scranton, Pa., vacated some months ago by Robert L. Clymer, is still without a minister. Scranton is a city of 125,000 inhabitants and is growing rapidly. The field is a difficult one and requires a strong man.

—Designs have been prepared for a new church building at Burlington, Ia., where F. D. Eisenhart is pastor. The congregation has voted to commence the erection at once. The building is to be of pressed brick with stone trimmings.

—A note from Lowell C. McPherson, Havana, Cuba, says: "We have had twenty-seven confessions during the past two weeks, and our work was never more hopeful. We have had thirty-six actual accessions thus far in this missionary year."

—The brethren at Lebo, Kan., appear to be in a prosperous condition. The membership has been more than doubled in the five months that Wallace M. Stuckey has had charge as pastor. The church building has just been re-decorated.

—J. D. Dabney, of Pittsburg, Pa., has been on a visit to Ohio, and at Kent gave a lecture under the auspices of the Woman's Relief Corps on the subject of his tour in Bible lands, which, we hear, was most interesting and exceedingly instructive.

—J. E. Lynn, of Warren, Ohio, who is widely known in our brotherhood as a Christian gentleman, a scholar, a successful pastor and an able evangelist, will be available for one meeting next year. It will be a fortunate church which secures his services.

—C. Manley Rice, of Wheeling, W. Va., has engaged for a week of lectures at Bethany Assembly this summer. The Island Church is making large preparations for a simultaneous revival next October, when W. H. Pinkerton is to be the evangelist.

—A. C. Smither is preaching during this month on the following announced topics: "The Unaccountable Man—The Christ; The Unaccountable Book—The Bible; The Unaccountable Kingdom—The Church; The Most Unaccountable Thing of All."

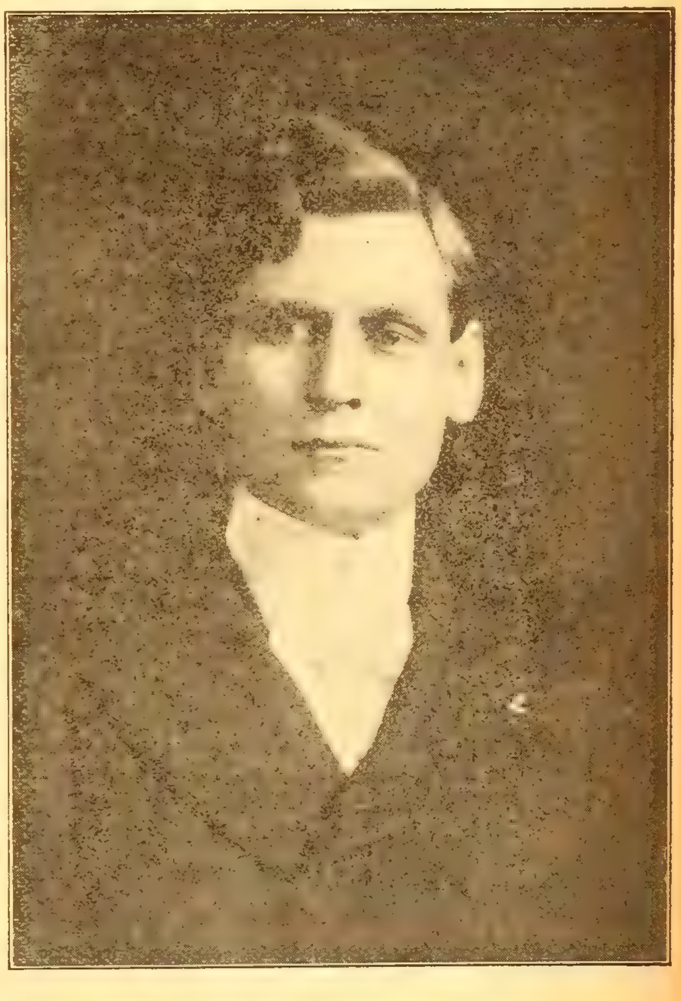
—Frank Allen, our pastor at Odessa, Mo., is visting his brother-in-law, A. W. Kokendoffer, Mexico, Mo., where he preached on the Lord's day. Brother Allen has just been married at Lexington, Mo., to Anna Mary Meek, who has been teacher of music at Central Methodist College of that place. The bridal couple will visit Brother Allen's mother and sister at Poplar Bluff before returning to Odessa.

**JOSEPH REILLY**
ATTORNEY-AT-LAW
Is prepared to give all legal matters skillful attention. Correspondence solicited.
Office, 222 Market St., St. Louis.

—C. F. Trimble, of Blackwell, Okla., who for a number of years has done splendid work in that state, desires a change of location, preferring work in some section of Colorado or a state of about the same climate. He is a successful evangelist and is well commended by Bro. J. M. Monroe and other persons of character.

—Milo Atkinson has been with the Tabernacle Church at Marion, Ind., for four months, during which period there were twenty additions and the church indebtedness reduced almost one-half by the raising of $750 toward wiping out the incumbrance.

—A. E. Cory is visiting churches and conventions. His address is Augusta, Ill. Any churches wishing his services can address him there. One of our preachers who heard the missionary said that he is the livest wire he has met for some time. He has a great message.



**O. D. MAPLE,**

*Who has resigned at Marion, Ohio, after a successful meeting by Bruce Brown, and the dedication of a $15,000 church building.*

—J. H. Rogers, a colored evangelist, who recently went to Ocala, Fla., to get together the scattered Disciples among the negro race, has during the past week been preaching in a school house at West Tampa, which has a population of nearly 10,000 colored people.

—If any of our young men are contemplating entering Harvard University and desire to engage in ministerial work they may be put into communication with a fine mission opening in one of Boston's suburbs by addressing Joseph A. Serena, 22 Linden avenue, Somerville, Massachusetts.

—W. W. Winbigler, of Converse, Ind., a graduate of Bethany College, with some fourteen years' experience in the ministry, desires to change his location. Brother Winbigler is a good man and capable of leading a church into larger Christian life, as well as building it up substantially every year in membership. He ought to receive calls immediately.

—"Every step of the way since January 1 has been a step in advance. We are now looking toward a great evangelistic campaign, a new church building and a living link missionary." This is the glowing report from E. P. Wise, pastor of the church at East Liverpool, Ohio.

—A note from A. E. Dubber, pastor at Fort Worth, Tex., says that June 3 was a great day with the Tabernacle Church. The property was cleared of a six thousand dollar debt that had hung over it for years, and there were two additions also to the membership. We rejoice with the brethren at Fort Worth.

—The Foreign Society needs a male physician for South Tung Chow, China. D. E. Dannenberg and John Johnson and their families are in South Tung Chow. They are a long distance from any physician. There are at this station and about it hundreds of thousands of people in need of medical help.

—Frank Beach paid a visit to The Christian-Evangelist office when on his way to Cincinnati for a conference with the Board of the Foreign Christian Missionary Society. Brother Beach has recently finished a post-graduate course in Texas Christian University, and has, with his wife, volunteered for the foreign field.

—With less than thirty Disciples within reach, and no pastor, we can agree with E. Everett Hollingworth that the church at Conyers, Ga., for which he has been preaching the fourth Lord's day each month, is doing very well. Its March offering amounted to $16.50, and it has just given another $21.25 for foreign missions. If all our churches in Georgia did half as much, proportionately, we would be out of the rut in that state.

—Another gift on the annuity plan makes the amount placed at the disposal of the Benevolent Association by Brother and Sister Humphreys, of Eureka Springs, Ark., $400. Sister P. D. Hawkkins, of Canton, Mo., has just given $500 to this ministry. Sister Hawkins has been a friend of the Lord's poor for many years. Any one wishing to help in this work address J. H. Mohorter, 903 Aubert avenue, St. Louis, Mo.

—We are delighted to know that the work of the Magnolia Avenue Church, Los Angeles, Cal., has so increased by its own growth and by that of its rapidly developing mission that it has been found necessary to call an assistant pastor, and C. C. Bentley, recently pastor of the church at Hanford, who has had success in the ministry, has been secured for this purpose and entered upon the work June 1. Jesse P. McKnight is the pastor.

—Evangelist Herbert Yeuell, before the close of his meeting at Winston-Salem, N. C., was called to conduct a union meeting at Madison in the same state, and began his work in that city June 10 for a ten days' meeting. This is the kind of work we have desired to see our evangelists engaged in, and we shall watch with interest the results of Brother Yeuell's labors at Madison. He begins his work at Manchester, N. H., July 1.

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**Young People of Small Means**

will be helped in securing an education at "Iowa Christian College." Board and tuition $30 per term. Correspondence courses also. Write Pres. Chas. J. Burton, Oskaloosa, Iowa. Free catalogue.

—The twenty-one counties comprising the first missionary district of Northeast Arkansas, whose purpose is to evangelize the district, help weak churches, and help the work of the Master in any way in harmony with his word, will hold its second convention at Stuttgart, July 10-12. James H. Brooks, of Blytheville, is the corresponding secretary.

—We have just received the gratifying intelligence from Dean Lhamon, of the Missouri Bible College, that the curators of the state university, by unanimous vote, will grant credits hereafter for studies pursued in the Bible College by their students. This privilege, of course, applies to courses of study given by any religious body whose work meets with the approval of the university authorities. This is a great step forward in the interest of Bible instruction in connection with state universities.

—F. E. Udell, one of the elders of the Union Avenue Christian Church, of this city, who, with his wife, has been spending a part of the winter and spring in traveling in the Orient, delivered a very interesting lecture in one of the parlors of the Union Avenue Church on Monday evening of this week, on "Egypt; Its History, Its People, Its Religion, Its Tombs and Temples, Methods of Agriculture, the Nile," etc., which was much enjoyed. He presides over the Missouri Missionary Convention at Hannibal this week.

—Mark A. Collins, minister in Waynesboro, Pa., a church started but two years ago, desires an evangelist for a meeting in September or October. Waynesboro is a growing town of about 6,000 inhabitants, in which our people have a good house of worship in the very best location in the town. The people of the town in the main are descendants of the old Pennsylvania Dutch stock, and are not easily moved. None but an able preacher with almost infinite patience would be equal to the task. Who is the man?

—W. H. Kindred, Atlanta, Ill., has for a couple of years been working in the most difficult fields in the state of Michigan. His meetings have almost uniformly been successful in building up the congregations and in every way strengthening the work. He is willing to go into hard fields and accept the free will offerings for his compensation. He is available for special work through June, July and August, as well as a portion of the autumn. He ought to be called to work at once.

—Geo. Moody, musical director and choir master, Madison, Wis., is just closing a season of very successful evangelistic work. Brother Moody is one of the most experienced and ablest men in this work in the United States. He has worked with some of the great evangelists, he has been director of choruses for Chautauqua Assemblies, and has been prominent in many musical events of various kinds. Those who are hunting an able leader, a soloist and personal worker will find in Brother Moody a man after their own heart. You will be delighted with his character and his ability.

—The church at Uniontown, Pa., is in the midst of enlargement of its building which, when completed, will have a seating capacity of 1,500, with ample room and modern equipment for a Bible school of from 500 to 600 pupils, and kindergarten room, and other conveniences. It will be one of the completest soul-saving plants in Western Pennsylvania. Since last report there have been fourteen additions, and the Bible school averages about 300 now. The home mission offering was $300, and the church thus becomes a living link in the Home Society, in addition to occupying the same rank in the Foreign Society.

***San Francisco***

***Immediate Gifts of money are needed to inaugurate the work of re-establishing our cause in the stricken city. Buildings are destroyed or greatly injured, congregations are depleted and well-nigh beggared. The task of the hour is enormous. Help, to be effective, must be prompt and generous.***

***Send checks, drafts or money orders payable to***

**The American Christian Missionary Society,**
**Y. M. C. A. Building,**
**Cincinnati, Ohio.**

—Referring to his meeting at Winston-Salem, Herbert Yeuell writes to the Editor of this paper, saying: "Too much praise can not be given to Brother J. A. Hopkins for his work here, and his coming here six months ago has saved this church. He planned large things for this meeting." Brother Yeuell is to dedicate the new church at Petersburg, Va., the latter part of August, this church having grown out of the tabernacle meeting which he held less than a year ago. He also writes that he has just learned that the Park Theater at Manchester, N. H., can be secured July 1, instead of July 8, and everything is being put in readiness for that meeting, for the success of which we invite the prayers of the brotherhood.

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**CUTICURA OINTMENT,**

**The World's Greatest Skin Cure and Purest and Sweetest of Emollients.**

Cuticura Ointment is beyond question the most successful curative for torturing, disfiguring humors of the skin and scalp, including loss of hair, ever compounded, in proof of which a single anointing with it, preceded by a hot bath with Cuticura Soap, is often sufficient to afford immediate relief in the most distressing forms of itching, burning, and scaly humors, eczemas, irritations, and inflammations, permit rest and sleep, and point to a speedy cure.

WASHINGTON CHRISTIAN COLLEGE

WASHINGTON, D. C.

Does strong educational work. As excellent general educational and cultural advantages as the nation affords. For catalogue, write to the president **DANIEL E. MOTLEY.**

—"In a recent paragraph entitled, "Help the Pacific Christian," we asked contributions from the brethren to help the publishers of that paper to pay their indebtedness and get on their feet again. This seems to us about the most important service we can render to our brethren on the Pacific coast. The Christian Publishing Company hereby pledges $250 for this purpose, and asks its readers, who can do so, to join with us in helping these brave, self-sacrificing brethren to continue the publication of their paper. Address "Pacific Christian," San Francisco, Cal., or Portland, Ore.

—J. J. Handsaker is compelled by the failing health of his wife to give up his work in Jamaica and return to America. Some of the features of his successful ministry in Kingston, Jamaica, where he was engaged in the work of the C. W. B. M., were the large increase in attendance at the regular services and at Sunday-school (the latter having doubled), the greatest increase in the membership of the church since its founding, the organization of children's and young men's Bible classes, and a high moral uplift of the people. The church presented Brother Handsaker with an address and a purse on the eve of his departure, and in his brief speech he urged the members to heartily support the new pastor who should come to them, and dealt lovingly, but courageously, with some of the conditions which are a handicap to the work in the island.

—**The Board of** Church Extension could use seventy-five thousand dollars of annuity money at the present time, applications being on hand since March 1 for that amount. The treasury was never so low as at present, although the fund now amounts to over $558,000. On June 1 there was only a little over five thousand dollars in the general fund, and this must be used very shortly in closing up loans. No others are likely to be granted until after the September offering. The board recently received a bequest of $2,850 from the estate of Harrison La Due, of Weedsport, N. Y. Annuities aggregating $1,050 have also been received, $350 of this amount coming from friends in Nebraska, $100 from a friend in Oklahoma, $500 from a friend in Washington, Pa., and $100 from friends in Troy, N. Y. This last was the one hundred and sixty-fourth gift to the annuity fund. All this money goes at once into the work of building mission churches. Concerning this plan, inquire of G. W. Muckley, 600 Waterworks Bldg., Kansas City, Mo.

—We are in receipt of a letter from James E. Hawes, minister, Ada, O., saying that he has just come from the bedside of J. V. Updike, our beloved evangelist, who is entirely helpless with nervous prostration. Brother Hawes writes that Brother Updike has been ill since early in March; that he is slightly improved at present, and that his physician speaks quite hopefully of his recovery. He is at his rural residence near Celina, O. Brother Hawes also writes: "To add to the seriousness of the situation, Sister Updike fell and broke her arm about two months ago. She is slowly recovering." We are sure our readers will join with us in sincere sympathy with Brother Updike and his wife in their affliction, and in the prayer, also, for their safe recovery. Brother Updike is widely known and loved, and has given himself too unsparingly, perhaps, to the work of evangelization. He is not able to reply to the many letters that come to him, but his numerous friends may know that he appreciates their love and sympathy.

For Over 60 Years

*Mrs. Winslow's*
*Soothing Syrup*
has been used for over FIFTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. **25 Cents a Bottle.**

An Old and Well-tried Remedy

—From notes from George W. Perrin, the superintendent, and Brother Tyler we learn that the Sunday-school of the Central Christian Church, Denver, contributed $638 for missions on children's day. There were 369 present, 131 in one class. It was this class, presumably, that gave $210. One class gave six dollars per capita. This is probably the largest contrbution to foreign missions ever made by a Bible school in Denver. The school fixed as its goal $400. Brother Tyler writes: "Bayard Craig is doing the best work of his life in the Central. The anniversary of his coming to Denver, first, twenty-five years ago, will be duly celebrated in a few months. J. B. Haston began his pastorate at the East Side Christian Church yesterday." Brother Haston, we note from the report of his sermon published in "The Republican," thinks that Denver is the destined center of America and believes that one dollar given this year to make Denver Christian will count more than twenty dollars in fifteen years from to-day.

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### The Home Missionary Society.

The American Christian Missionary Society is in receipt of a draft for $100 from "A Friend in Pomona, California."

This leads us to call attention once again to our rapidly growing annuity fund and the perfect satisfaction of all our annuitants who receive their interest twice annually on the very day it is due, and without even the trouble of clipping of coupons and sending them to us. If you have money to spare let us have it on this plan.

American Christian Missionary Society,
*Y. M. C. A. Bldg. Cincinnati, O.*

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### Call for Six Good Ministers.

There is a demand for a half dozen good ministers in the first missionary district of northeast Arkansas. Only good men, and good preachers, men who can say, "Neither count I my life dear unto myself," will be considered. They may be either single or married. The places are desirable as to location, two of them being college towns, and some of them noted in the state as health resorts. We have church buildings in some of these towns and in the others good lots paid for, and with prospect of church buildings. The opportunities for the right kind of workers are good. Address me, sending your credentials, and enclosing a stamp for reply.

James H. Brooks, Cor. Secy.
*Blytheville, Ark.*

### Program Iowa State Convention.

IOWA CITY, JUNE 25-27.

Monday Evening—Address, H. D. Williams.

Tuesday Forenoon—Opening service, Arthur Long; remarks by the president of assembly and announcement of committees, T. J. Dow; reports of tract committee, Bible school superintendent, corresponding secretary I. C. C., treasurer I. C. C., auditor I. C. C.; address, Stephen J. Corey. Tuesday Afternoon—Opening service, M. H. H. Lee; Bible school period; Y. P. S. C. E. period. Tuesday Evening—Christian Endeavor praise service, W. B. Clemmer; convention address, G. B. Van Arsdall.

Wednesday Forenoon—Opening service, B. W. Pettitt; business session (all committees report at this time); Drake University period; address, W. J. Wright, "1907, Iowa State-wide Simultaneous Evangelistic Campaign." Wednesday Afternoon—Opening service, S. M. Perkins; "Fellowship with Christ"; "Every Minister Bearing His Message," H. E. Vanhorn; "Every Christian Filled with His Spirit," R. W. Lilly; "Every Church Aflame with His Passion," H. O. Breeden; "Our I. C. C. Field Workers," B. S. Denny; "Visions of Service," led by F. L. Moffett. Wednesday Evening—Praise service, T. J. O'Connor; address, W. J. Wright.—B. S. Denny, Cor. Sec., Des Moines, Ia.

SEABOARD
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The short line to the West Coast including Tampa, Sarasota and the beautiful Manatee Country.

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## SUBSCRIBERS' WANTS.

Advertisements will be inserted under this head at the rate of two cents a word, each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisement must be accompanied by remittance, to save bookkeeping.

ARCHITECTS—Chapman and Chapman, Church Architects, Caxton Bldg., Cleveland, Ohio. Correspondence solicited.

SEND $1.00 to J. A. Cunningham, Tupelo, Miss., for his twelve sermons pronounced "Masterpieces" and his "Blue and Gray."

PIPE ORGANS and Reed Organs. Superior quality. Moderate prices. Your inquiry solicited. Hinners Organ Co., Pekin, Illinois.

STOCK General Merchandise, in splendid community. Invoice $5,000. Doing $14,000 per year. Health failing. Must sell soon. Merchant, Christian-Evangelist.

WANTED—Position, where there is a Church of Christ, as Bookkeeper, Stenographer, General Office work or Clerk. Experience. Reference. Address, Miss B. Miller, Epiphany, So. Dak.

**CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo.**

WANTED—Tailor, member of Christian Church, to locate in Herington, Kan. Population, 3,500. R. R. division point; pay roll from 45 to 90 thousand per month. Good sewing machine, tables, &c., for sale. Splendid opening for good man. Come at once or address Chas. F. Heston, Herington, Kan.

FOR SALE—A beautiful residence property, embracing a fine ten room house, splendid barn and outbuildings, with about an acre of ground, nicely located in the city of Eureka, Ill. The home of the Christian College. Price only $3,750 Address "Advertiser," care of Christian-Evangelist.

SUMMER COTTAGE FOR SALE.—The Editor of this paper, having located his summer home at Pentwater, Mich., will sell his beautiful summer cottage "Edgewood on-the-Lake," ideally located at Macatawa Park, Mich., furnished and ready for occupancy, at a bargain. Address Editor, Christian-Evangelist, 2712 Pine St., St. Louis.

### A Good Example.

Last year at Marshall, Mrs. Sarah McCoy Crank, then minister of the church at Liberal, Mo., pledged that church for $100 to this fund. Everybody nearly knows the history of that town and congregation, for the town was organized on infidel lines, and that only through much tribulation was the church planted there. It has been persecuted, maligned, ofttimes nearly destroyed, but the coming of Sister Crank proved to be a wonderful uplift and the church has gone right on. In the winter, however, Sister Crank's health failed, she with her husband moved to Paragould, Ark., but she sent me a letter not to fear, that that $100 would be paid. I have just had a letter from her telling me that the $100 was in hand.

There are 200 churches in Missouri that are more able to pay this $100 than the little church at Liberal, and I thought the writing of this as a last word would help some that are slow to make the pledge.

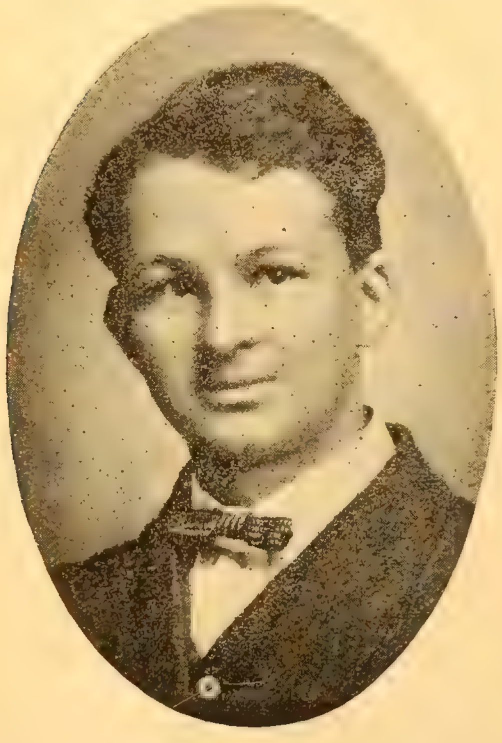
It is not too late. If you are not coming to Hannibal send the pledge there for any amount. We need $3,237 more. Failure would be shame, but that is not coming. Success is in sight. Help us attain it.

Yours in his name, T. A. Abbott.
*311 Century Building, Kansas City, Mo.*

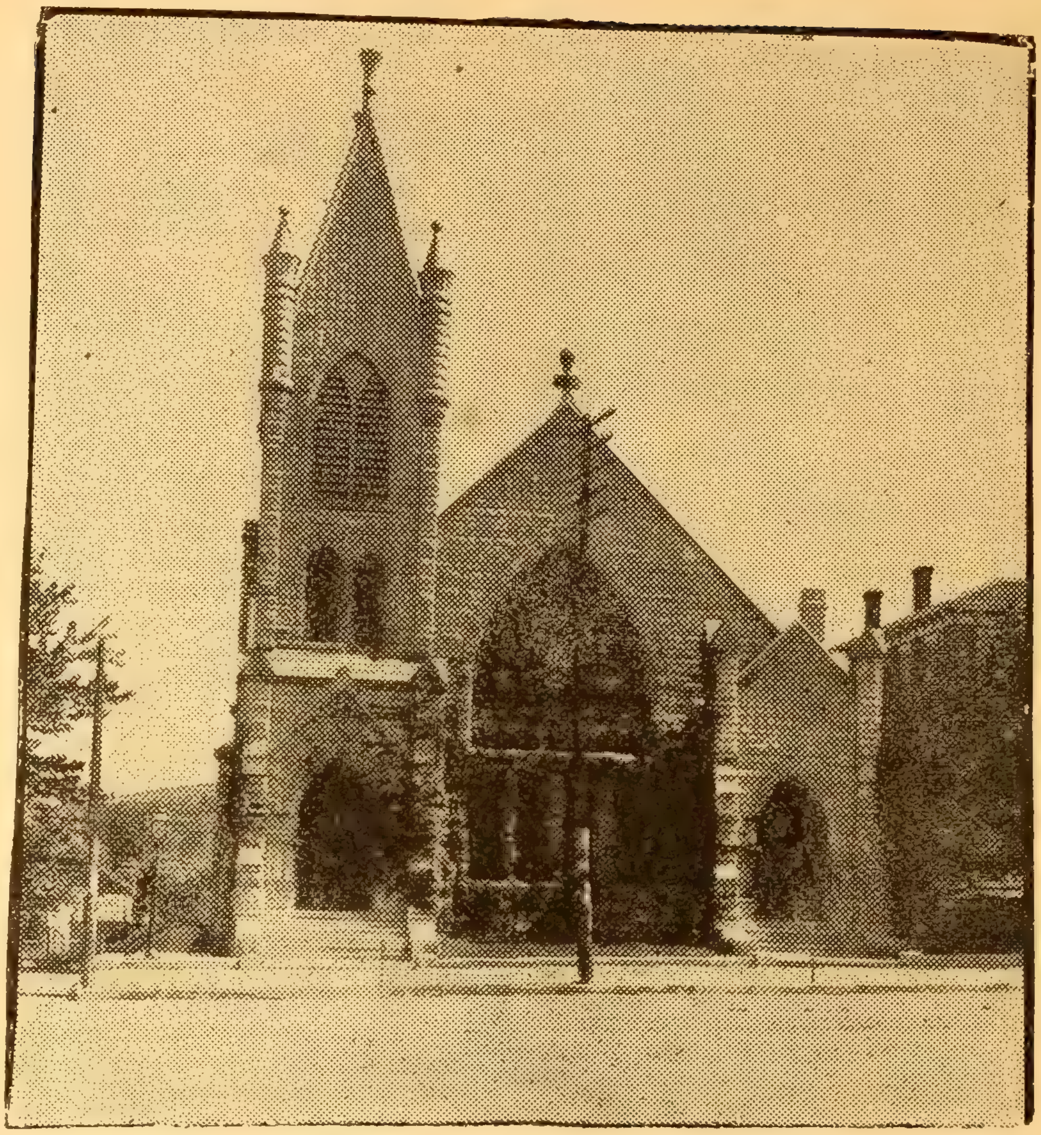
* *

### Advancing the Cause in Montana.

F. H. Groom, one of our Missouri boys, is now state evangelist for Montana, and has just been making his first trip through the state. The work outlined by the missionary board for the first three months was that of visiting every church in the state, presenting the needs of the field, and taking pledges for Montana missions. Since March 1 almost all the churches have been visited, and the sum of $816 has been raised for the state work. All things considered this is a good testimonial of the loyalty and liberality of the Montana brethren, who will have to be educated, as well as brethren in other states, to the importance of putting down enough money to make a cause succeed without its dragging along through the years because of insufficiency of means when great opportunities are presented. Although Montana is the third largest state in the union our brotherhood is but scantily represented. In the hurried visit of Brother Groom over the state there were sixteen added, eight by baptism. This month he expects to take up the evangelistic work proper, and hopes to go into the promising towns, in many of which our plea is practically unknown. The increased mining activities, the reclamation of arid lands, and the opening of the Flathead and Crow Indian reservations will turn thousands of people toward Montana during the next few years, and it is imperative that we seize the opoprtunity for the presentation of our plea for the union of God's people throughout that promising state.



F. H. GROOM,
*The new State Evangelist for Montana.*



Hannibal Christian Church, where the Missouri Convention meets, June 15-20.

Brother Groom was born at Linn Creek, Mo., graduated from the state normal at Warrensburg, spent some time at Drake University, and part of one summer preached for the Fourth Christian Church, St. Louis, but lately has been in Indian Territory doing successful pastoral and evangelistic work.

We note that the brethren in Montana have just put out a little state paper which ought to serve well the cause there.

* *

### Missouri State Bible School Work.

The institute at Columbia touched the Bible school, Christian College, the Bible College, and the Normal Institute, thus widening the scope of its influence.——At Centralia, both in the institute work with the teachers, and by public address on Sunday night, we enjoyed the opportunity of guiding the minds of workers and people to greater and better things.——At Budd Park an institute of great value was conducted. A teacher training class was formed of some 18 members. This school has now so outgrown its quarters that several of the classes have to meet outside the house under a canvass "fly." A bigger and better house is, as the physicians phrase it, strongly "indicated" at Budd Park. The Marionville Convention was State Convention No. 1. If it was not a state convention in fact, it certainly was in numbers and spirit. At Clarksburg, the recently purchased and repaired house of worship was dedicated amid much rejoicing and note-burning accompaniment, followed by a big Moniteau county dinner in the grove and Sunday-school mass meeting in the afternoon.——Pastor Corwine is seeing the fruits of his labors. It was a delight to give the California workers a message the same Sunday night of the dedication.——The Maryville Institute was all too short, especially as on the first night we had to speak "to beat the band" just waiting in front of the church to start a band concert at the stroke of nine. The teacher training will be taken up by Pastor Denton and his superintendent and teachers. Mr. and Mrs. Deerwester, of the New Normal School, will prove valuable acquisitions to the Maryville work. Bros. G. W. Terrell, of Stanberry; T. A. Williams, of Albany, and O. G. Null, of Pickering, came to attend the institute.——H. G. Bennett has recently been engaged in institutes at LaPlata, Lucerne, Newtown, Garden Prairie and Chillicothe.——Horace Siberell has been at work at Sikeston, Greenville, Shiloh, Asherville, and has aided in the district convention and perfected the organization of one congregation and one Sunday-school.——R. B. Havener visited ten places, held one meeting, and organized four schools during April.

Every church and Bible school ought to be represented at Hannibal, June 15-20.

J. H. Hardin, State Supt.
*Kansas City, Mo.*

* *

CHURCH FEDERATION READY.

The Inter-Church Conference on Federation, 700 pages, prepaid.....$2 00

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CHICAGO, ST. LOUIS.
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### A Proposed Comprehensive History of the Disciples of Christ.

Nearly forty years ago I began to accumulate material for writing a comprehensive history of our religious movement. Owing to other pressing engagements, as well as various circumstances over which I had no control, the work from time to time has been delayed, but never entirely abandoned. Recently I have been urged by several eminent men in our ranks, in whose judgment I have great confidence, to continue this work to completion, and I have about made up my mind to give earnest attention to this important matter, so that the work may be ready before our Centennial meeting at Pittsburg in 1909.

Now I want the aid of my brethren, for without this the work can not be made all that it should be. We have already a few very valuable histories, when looked at from the proper point of view, but it will be readily conceded by even the authors of these books that they do not treat our religious movement in such a comprehensive way as to meet all the conditions of the case. Mine will comprehend the whole movement in its genesis, character, development and influence. It will deal with the principal men and women who have been the chief actors in the movement, and will aim to weave around these the great events and facts connected with the growth of the movement. In short, it will aim to produce an exhaustive treatment of the principles and aims, the facts and circumstances, the failures and triumphs, as well as the present position of the Disciples as they are related to the world and to other religious bodies which now make up the sum total of what is called Protestant Christendom.

Will my brethren everywhere help me with this great work? I have practically given up many of my engagements and literary labors, and will devote myself almost exclusively to the accomplishment of this great and responsible task. If I have the help that I desire, and am spared for this labor, I hope, by the blessing of God, not to disappoint the reasonable expectations of my brethren. Help can be given me in the following ways:

1. By sending me brief anecdotes and incidents connected with the lives of men and women who have been prominently connected with our religious movement. These need not be men or women of national reputation. Often it has happened that whole neighborhoods have been influenced by men scarcely known outside of these neighborhoods, and yet the aggregation of these influences is what has helped on our religious progress. In all cases where the matter sent me is used as written, due credit will be given, and where simply reference is made, the source of my information will be acknowledged.

2. Books and papers in any way connected with our movement will be gratefully received, and after I have finished with them, they will be returned to those furnishing them, if this is desired. I would be glad to have files of our religious papers, or even single papers or magazines, especially down to the year 1890, though any since that time will be very acceptable. Send also photos and portraits of distinguished actors.

3. Any suggestions with respect to the scope and character of the work will also be gratefully received.

All communications should be addressed to me as follows: W. T. Moore,
*Columbia, Mo.*

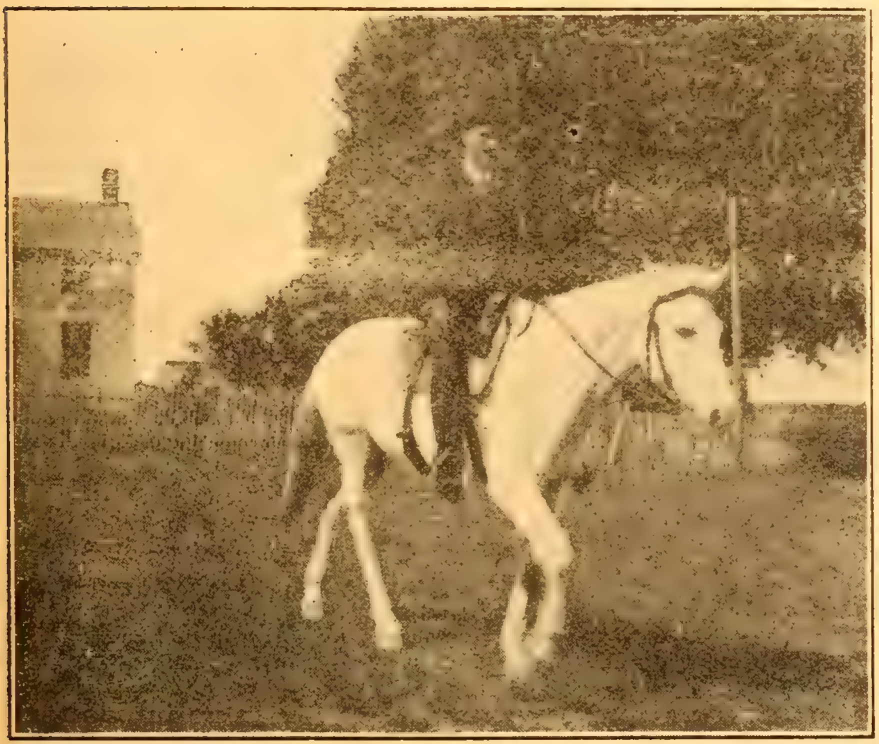
* *

### Weak Churches.

(Continued from Page 752.)

the remedy for the third condition, poverty. Let every one lay by in store as the Lord has prospered him. If you deem a 10 per cent a fair proportion to belong to God, let that be carefully, conscientiously laid by for his service. You say that will not be enough, give more if you will, but know this that God will bless the offerings of his people. The usual way is a shame to any people, which is to put the Lord's money down in our own pockets and spend it for our personal pleasure and then grumble that we are too poor to do anything for the Lord's work. "Will a man rob God?" Take heed lest this be true of us. With every one turning into the treasurer something every week it is only a question of time when something will be done. We are scarce of preachers. Churches must learn more to help themselves. Preachers should train them to do this. No church is really weak that does its duty. It may have poor leaders and only a few poor members, but if it serves God to its best ability, regularly, constantly, with mind, heart and money in God's sight, it is strong and it will be represented among the "blood-washed throng." No one need be wanting in courage who has the Lord and his promises for daily cheer and is journeying towards the "Eternal City."

## TWO PREACHERS IN THE OZARKS



J. D. Babb "riding his circuit."

Harold Bell Wright in camp.

The Assistant Editor, while on a few days' fishing jaunt recently in the Ozark Mountains of southwest Missouri, unexpectedly happened upon two of our ministers located in that region, and promptly "shot" them with his camera. J. D. Babb is one of our big-hearted Missouri preachers who travels to his appointments on horseback or in buggy, as the state of the roads and personal predilection may determine. He supports a large family by combining farming with his preaching appointments, which are at Weaubleau, Walnut Grove and Aldrich, which is a mission point now preparing to build a church. Brother Babb's home is near Buffalo, Mo., where our church is the principle one of the town. It is doing good service under the ministrations of J. Q. Biggs. We had the pleasure of worshiping with the brethren on Lord's day. The congregation at night was particularly good. The bulk of the young people of the town attend the Christian church.

"There is a Christian minister over there who wants to see you." The Assitant Editor's tent was being pitched some one hundred yards from a camp already established, and that was the message that came to him. When he visited that camp he found it an ideal one, for Harold Bell Wright is an experienced camper. Forced from a city pastorate by the threat of consumption, he took charge of the church at Lebanon, Mo., and when possible goes out into the woods, for he is a lover of nature and this kind of life helps him to keep fit for the duties to which he has devoted himself. We found Brother Wright revising the manuscript of a new story between the times that he was catching trout and searching out the mysteries of nature. His last story, "That Printer of Udell's" has had a greater success than any book, perhaps, published in our brotherhood for the time that it has been on the market. We were most cordially invited to share Brother Wright's tent. We enjoyed greatly the fellowship with these southwest Missouri preachers.

## Conventions.

### Arkansas Convention.

The annual convention of Disciples of Christ in Arkansas was held with the church at Russellville, May 23-27. The program was a strong one, and, although we were disappointed that several names on the program had to be passed on account of absence, those relied upon were generally there and filled their places well.

The new men in the state who attended were J. C. Creel, J. W. Ellis, J. M. Berry, A. G. Lucas, T. A. Williams, J. R. Crank. Letters of regret that they were unable to attend were received from G. B. Weaver, Little Rock; M. L. Anthony, Rogers; C. D. Purlee, Siloam Springs; J. A. Deatherage, Harrison; J. C. Wright, in a meeting at Paris; J. H. Brooks, Blytheville; J. A. McCarty, Stuttgart, and others.

The results, in part, are as follows: About six years' work, 400 baptisms, 207 otherwise; money raised for all purposes through co-operative work about $8,000; five churches organized; several houses built and planned. E. C. BROWNING.

*Little Rock, Ark.*

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### Ontario Missionary Meeting.

The last convention of the Disciples of Christ in Ontario was held May 31 to June 4, at Owen Sound. From the opening devotional on Thursday afternoon to the close on Monday morning it was an interesting and well attended session. Considerably over a hundred delegates were present, besides the Owen Sound church and many of its friendly neighbors in that delightful and hospitable little city.

President Higgins was unanimously reelected, and the changes which were made in the board were on account of the infirmities of age and inability to attend its meetings. A loving tribute was paid to that grand old brother, J. Lediard, upon his retirement, and his daughter, who has been chosen for the Japanese mission, was given an ovation.

The principal speeches of the convention were, Federation, by J. M. Van Horn, of Toronto; Foreign Missions, by A. McLean; The Business Men's Association of the Christian Church, by J. W. Henry, of St. Louis; The Disciple and the Word of God, by John Williams, of Collingwood; Our Relation to Christian Union, by W. J. Cadman, of Bowmanville; Missionary Sermon, by J. P. McLeod, of Glencairn; the West and Our Duty to It, by John Munro, of Grand Valley; Miss Rioch, returned missionary, talked interestingly on Japan; Miss Lediard, on Missionary Studies; Miss Kilgour, on Mission Work in Thibet. The Sunday-school session, led by F. E. Lumley, of St. Thomas, contained some splendid short addresses by Lumley, Wallace, Buckingham and Stephens. The young people's session was full of good things and was led by J. L. Leary, O. W. Hern, I. Konkle, T. Mason, H. S. Calkins and others, participating.

Evangelist Stevenson's address on "Ontario's Needs," was a rousing call for larger things and greater liberality.

W. C. McDougall, of St. Thomas, made a splendid talk on his recent appointment by the Foreign Society to Calcutta, and bespoke the hearty support of the brotherhood for the St. Thomas College under its new management. The St. Thomas College rally on Lord's day morning and the quartette of Gospel workers and singers was a most enjoyable feature.

All the Protestant churches threw open their doors to the convention sessions and also to our visiting preachers on Lord's day, and all the city came to hear them. The beautiful communion service was conducted on Sunday afternoon by Elder C. Sinclair, of St. Thomas, after a great sermon by Brother Cadman.

Dr. Somerville, of the Presbyterian Church, was especially gracious to us, and not only tendered the use of his fine roomy church, but attended several sessions and spoke words of cheer and brotherly love. The meeting at Owen Sound will long be remembered with delight by all who participated. The weather was ideal and all Christian people, regardless of affiliation, threw open the doors of their homes and made us welcome.

The Christian Publishing Company was represented by Bro. O. D. Fornier, of Miarton, and many of their recent publications were carried away by the visiting ministers.

Bro. H. S. Calkins and his splendid little congregation deserve the thanks and congratulations of all.

The 1907 convention will be at Guelph, next June.

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### Oregon—Northeast District.

The second annual convention of the northeast district of the O. C. M. C. met at Milton. There was a good attendance for a work so new. A well-arranged program was almost completely carried out. Mr. H. B. Smith, resident minister of Milton, gave the address of welcome. J. Perry Conder, state Sunday-school evangelist, offered many timely and helpful suggestions in regard to Sunday-school work, and in an enthusiastic way told of the many needy and inviting fields. The session of the C. W. B. M. was one of much interest, Mrs. Humber, of Eugene, being the chief mission speaker. A report of good work being done in the Chinese mission in Portland was given, and a very touching story of a girl-widow from India was related. An unusually deep interest was made for mission work. The evening sessions were devoted to preaching, Victor W. Dorris, recently from Georgetown, Ky., doing the preaching. Most important of all was the report of the district evangelist, N. H. Brooks, who has been working under the board for the past four months, with Brother and Sister Webb as singers. For such a brief time of work a good report was given, four meetings having been held, with over 150 additions, ministers located at each place and something like $5,000 raised for their support; besides the evangelist and singers raised means for their support on the field. It was but natural then that the committee on future work should recommend that Brother Brooks, of Pendleton, be continued as our district evangelist, with the understanding that all the churches of the district pledge themselves to the support of the work, and that a regular day for such offering be established. The committee further expressed the sentiment that the northeast district is in full sympathy with the Oregon Christian Missionary Convention and desires to work in connection with it; and further that this convention of Eastern Oregon should have and would ask that we have a representative upon the state board. Needy fields were discussed, and it was decided that the evangelist should next go to Grass Valley, at which place work has already begun.

The committee on time and place recommend May 5, 6, 7, 1907, for the time of next convention, the place to be left for later decision. The following were chosen as officers for the coming year: Mr. Hogue, Pendleton, president; L. J. Foss, Athena, vice president; Chas. A. Musselman, Heppner, secretary; H. B. Smith, Milton, treasurer. Such success in so short a time and with such limited means, bespeaks for the work a very bright future. With such a good evangelistic man in the field, and with the hearty co-operation and prayer of all the churches, large results must follow.

CHAS. A. MUSSELMAN, Secty.

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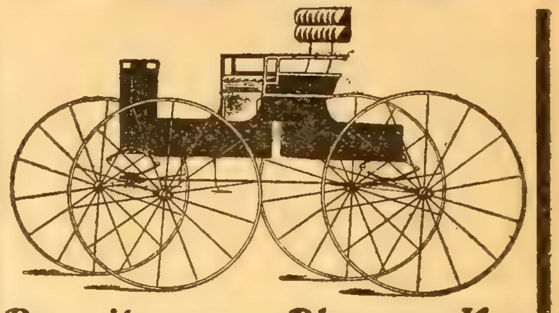

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# NEWS FROM MANY FIELDS

### West Kentucky.

The new $25,000 building for the Mayfield congregation, to be erected at once, will be of light-colored pressed brick and classic in design.——The work of Bernard Bass, of Paducah, is in a most prosperous condition. With the aid of W. J. Hudspeth he recently held a meeting, with sixty-six additions to his congregation. After completing his meeting at Tenth Street Church with Brother Bass, Brother Hudspeth held a meeting at Mechanicsburg, a suburb of Paducah, and organized a new congregation with thirty-three members. These two Paducah meetings of about one month's duration thus aggregated ninety-nine additions.——The congregation at Fulton is in excellent condition, under the able management of J. C. Reed. They contemplate the erection at an early date of a new house of worship. This is an era of church building in West Kentucky.—G. L. Lewellen, Mayfield, Ky.

* *

### Hancock County (Ill.) Notes.

The church at Hamilton, under the enthusiastic leadership of H. G. Waggoner, is prospering splendidly, and the membership is rapidly increasing ——C. M. McKim, of Dallas, reports the work there as being in excellent condition.——Brother Shiplett has moved to Burnside, where he has preached for some time. This adds another to the list of resident preachers. He is highly spoken of both as a man and a preacher.——The church at Denver is in the best condition in all its history, and it has always been an active, working church. Brother Cleaver, of Canton, Mo., preaches for them half time; he is scholarly, a fluent speaker, and one of the most cordial and congenial of men. ——The church at Bowen is also in good condition. Brother Lessig, of Canton, has done a good work there and is held in high esteem.——Mt. Pleasant, too, is active and wide awake. Brother Sears, of Canton, preaches for them half time. We have some splendid people in this congregation. This is one of our oldest churches.——T. J. Thompson, of Carthage, preaches for the church at Lomax. He is a strong man, and is a great help to us at Carthage.——Miss Lura V. Thompson has been spending a few days at home after an arduous campaign throughout the state in the interest of the C. W. B. M.——The "Willing Workers" of the Carthage church are spending several hundreds of dollars on a kitchen, which can also be used for Sunday-school purposes.——Prof. R. E. Henry, of Augusta, was ordained to the ministry by the writer at West Point. He is a Hancock county boy, one of our fine fellows socially, intellectually and every other way. He has already gone to Moline as the regular minister of our new mission church; he is supported by the Rock Island and Carthage churches. We expect to hear of good things from our living link preacher.——The church at Carthage has taken up the Alton work as their living link work in the Home Missionary Society, and the Home Board, through W. J. Wright, is now looking for some good, strong man. Alton is one of the most important points in the state, as is also Moline; this gives the Carthage church two of the finest missionary fields in the state.

Judge C. J. Scofield, of Carthage, not only conducts successfully an immense law practice, but has more calls for special addresses and officiates at more weddings and funerals than any preacher in Hancock county. The churches of this county owe more to the steadfast devotion and fine ability of Brother Scofield than to any other human agency.——The church at La Harpe is preparing for a great evangelistic effort, under the leadership of W. F. Shearer, of Angola, Ind., whom we wish we could retain for a winter's campaign in Hancock county. L. G. Huff has made a magnificent record at La Harpe, in the face of many serious obstacles.——The church at West Point is another of our fine congregations. They have recently paid off the last of the debt against their splendid house of worship. S. W. Elam, of Canton, Mo., preaches for them half time and the membership is growing, both spiritually and numerically.——We hear good reports from the church at Augusta, where N. E. Cory is the capable leader of the forces.——The church at Plymouth recently burned the mortgage against their fine church, and are anxious to locate some good man as regular minister. This is really a fine field. They have a good house free from debt. ——Bertie Taylor preaches for the Stillwell Church half time and the work is moving forward in fine shape. Brother Taylor is one of the best of our Hancock county men, and no man is loved more than he. The church at Stillwell is young, but full of faith and good works.——The church at Ferris has a new minister, but the writer has not learned his name. This is one of our hustling churches.——The church at Adrain wants a preacher for part time. We have some fine folks there and a good house of worship; a fine field for some good, strong man.——The congregation at Oak Grove have had no preaching for a long time. They have a good building and keep up a Sunday-school. They are capable of doing better things than they are now doing.—J. M. Elam, Carthage, Illinois.

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### Southwest Missouri Convention.

The convention of the Southwest Missouri district met at Marionville and was by far the greatest convention ever held in this district. It was great in attendance, great in its spirit and fellowship. The program was of a high order. C. M. Sharpe, of Columbia, delivered three splendid addresses. J. H. Hardin, our state Bible school superintendent, was at his best, and made a strong impression for better Bible schools and better teachers. Ben Abbott presented state missions and over $1,000 was raised for the permanent fund. The following officers were elected: W. J. Turner, of Joplin, president; J. R. Blunt, of Richland, vice president; Joseph Gaylor, Springfield, corresponding secretary; Simpson Ely, Joplin, recording secretary, and Newel L. Sims, treasurer.

The C. W. B. M. session was one of the most interesting. No other department of the work shows more evidence of growth in the district than C. W. B. M. work, under the leadership of Mrs. Nell Glenn, of Webb City. The Endeavor session, under the leadership of R. H. Waggoner, reached a high pitch of enthusiasm. In fact, every speaker was at his best. The people of Marionville did themselves great credit by the splendid manner in which they entertained the convention.—Joseph Gaylor.

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### Pettis County, Mo.

The churches of Pettis county met in La Monte. It had been six years since we had a convention. A call was made by W. W. Herold, of Sedalia; a few persons met in his office and elected some officers, who called a committee to make a program, which was well carried out at the convention—the best ever held in the county. The house was filled at each session, the churches were well represented and those on the program did their parts well. The convention was opened with a sermon by B. F. Hill, of California. The next session was centered upon the discussion of the ordinances of the church, especially the communion. This was introduced by a sermon by Brother Elmore, of Sweet Springs, then a talk by T. A. Abbott was followed by a general discussion. It was the most impressive and far-reaching morning's work I ever witnessed. W. F. Hamann, of Sedalia, preached the afternoon sermon, and J. M. Rudy gave a splendid talk on good citizenship in the evening. This being only a preliminary meeting we may expect many good things in August, when we meet at Green Ridge in full force.

There have been four added at Lamonte by baptism recently. We are in search of an evangelistic team for a month in the fall some time. We would like to have our meeting about October if we could. Lamonte has held her own meetings for about eight years now. Our work at Walnut Branch Chapel in the country is doing well. We will go there for a time on second Sundays at 3 p. m. and at 8 p. m. The church takes this plan of widening its missionary efforts.—I. H. Fuller.

### Ohio.

One of our Ohio preachers has gone to his reward. S. C. Humphreys, of Akron, died the last week of May. He was a good man and served well in the kingdom.——T. L. Fowler will leave Minerva to return to Canada, July 1. Minerva has just had a splendid meeting, with eighty additions.——S. H. Bartlett was chief man at the corner-stone laying at Springfield, May 27. They are building a $7,000 auditorium at Springfield. Brother Harp was recently quite seriously hurt in moving a piano, but is able to carry on his work. ——Harry Minnick has returned to his first love, New England. He goes June 1 from Van Wert to Worcester, Mass.——The Euclid Avenue Church, of Cleveland, is not only building a new $100,000 house, but at the same time launching a new work in the eastern part of Cleveland. A Sunday-school and prayer-meeting is maintained and doing well. This mission will be another good thriving church in a year or two.——The church at Chardon recently held a general rally. The official board sent out a neatly printed program to all the members. It was a great success.——C. A. Freer has resigned at Painesville, after a brief ministry of only fifteen months. He will enter the evangelistic field September 1.——Ohio Disciples were never so many or so rich as now. There is no excuse, therefore, why they should not take hold with a heroic hand and wipe out all our state debt this year. This can easily be done if there is a united and determined effort.——The Ohio state Christian Endeavor convention will be held at Tiffin the last week in June. "Our folks" have arranged for a "denominational rally."—If you will promise not to write this scribe about them, we will tell you of the following Ohio churches that want good preachers: Bellaire, Mt. Vernon, Niles, Alliance, Painesville, New Vienna, Dayton West Side, Minerva and Franklin Circle, Cleveland.——Why not plan to take that vacation at the time of the national convention at Buffalo? You can go half-fare and see Niagara Falls and attend a convention that will be more inspiring than all the summer resorts in the country. Go to Buffalo October 12-18.—C. A. Freer, Painesville, Ohio.

Robert Gordon

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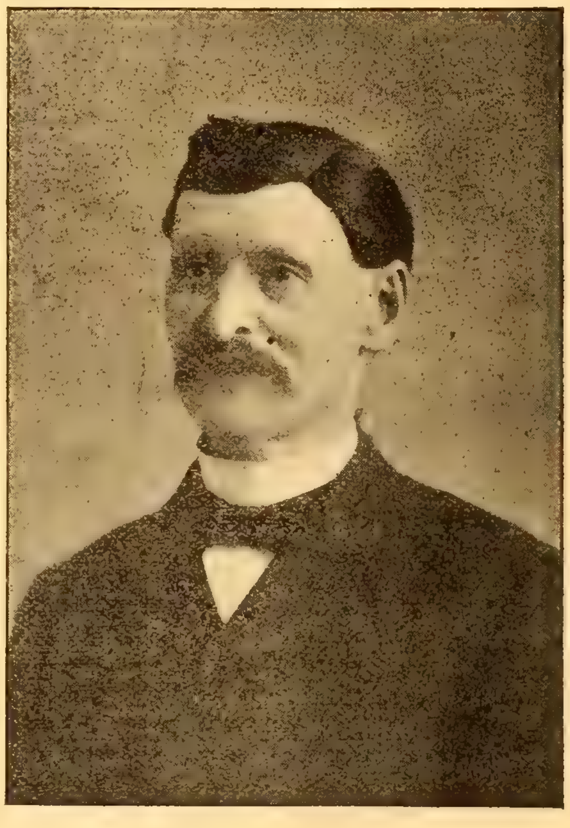
### Wisconsin.

By the kind invitation of the minister of the church at Grand Rapids, I was with the church on its first anniversary, May 24. Their records show a growth of more than fifty per cent. They have a C. W. B. M., and a large Bible school, and they are well organized and alive in all departments of church activity. They are also thoroughly missionary in spirit, responding to the calls from all the boards. The congregation has been meeting in the G. A. R. hall, but they are tired of renting and are talking of building.——Chas. W. Dean has been the minister since November, and it is under his care that they have made the increase. The Disciples and Congregationalists of Ladysmith united in getting Brother Dean to give his "Studies in the Life of Jesus." It will pay any church to use him.



Julius Stone.

On my way home from Grand Rapids I visited Julius Stone, our Scandinavian evangelist, and found him and his good wife preparing to entertain the third "Unity Conference" of independent Scandinavian ministers and laymen, a meeting to discuss plans for uniting their scattered forces. There are thousands of these people in Wisconsin, Minnesota and Iowa, and Brother Stone is doing all he can to lead them and get them to organize themselves into congregations, for they stand practically with us. The little church at Chippewa Falls will entertain this conference, which will, no doubt, be quite well attended. Brother Stone is planning to keep twelve delegates in his little home, and his family sleep in the barn. A Norwegian brother recently gave him a young horse to help him in his traveling through the country. I wish one hundred of our brethren might come to our rescue now in this work, for I think it is the most neglected of all our home fields. Ten dollars each would place it on a substantial footing. Brother Stone is also leading a congregation of Norwegian Disciples of 36 members in Chippewa Falls, with 50 or 60 more worshiping with them, and the number increasing. Besides, he is preaching occasionally to several hundred immersed believers in this and adjoining counties. The church at Angola, Ind., is assisting this work to the amount of $200 per year. Brethren, help us out. Seven baptisms recently at Rib Lake and two at Ladysmith.—H. F. Barstow, Cor. Sec., Ladysmith, Wis.

### Kentucky Bible Schools.

The last South Kentucky convention, already reported in THE CHRISTIAN-EVANGELIST, was in many respects the best convention ever held in South Kentucky. The Bible school sessions were at the close of the convention. One of the most interesting features was an account by R. H. Crossfield of the plans in use at the well organized school in Owensboro. J. W. Ligon gave a timely address on "The Need for Organized Bible School Work." D. F. Stafford, Louisville, was the fraternal delegate from the state convention. George O. McBroom, J. K. Bondurant and Mrs. E. S. Sargent gave short addresses on "The Best Features in My Bible School." The report of the evangelist was read on Wednesday morning, and the suggestions made regarding the better organizing of the work were enthusiasticaly adopted. The apportionment plan for the raising of funds from the schools, the districting of South Kentucky for the holding of conventions and the electing of officers to preside over the Bible school sessions of the conventions were the chief items. The letters apportioning the schools will be sent out soon. J. K. Bondurant, Paducah, was elected president; E. E. Owsley, Owensboro, vice president, and J. W. Hopper, Bardwell, recording secretary.

### Cincinnati, O.

The work of the Disciples in Cincinnati was never in a more prosperous condition than it is now. Sunday-school work especially is flourishing; the offering for home missions as a whole was good indeed. In addition to the regular offering many of the churches made a special offering to the San Francisco work.——The church at Dayton, Ky., has called R. T. Nooe, of Beard, and he will enter upon his new work early in June. This is an important field and Brother Nooe seems to be the right man for the place.——The Richmond Street Church has paid off all its indebtedness since Brother Thompson took up his work and is now planning to paint the church both inside and out. There are additions at almost every service.——The church at Columbia had a meeting recently in which there were twenty-five additions and the young church much strengthened financially. The writer assisted the pastor, H. C. Bowen.——The church at Lockland became self-sustaining May 1. I took charge of the work five years ago, and as we enter upon the sixth year the experiences and successes of the past give much encouragement for the future. S. H. Bartlett, our state secretary, was with us on May 6 and preached for us. This was a happy day for us all.——The Evangelical Alliance is arranging to have Mr. Chapman and his workers for a campaign in the spring of 1907. Our own churches are expecting to co-operate in this effort, and are also planning to have a great union meeting, conducted by Charles Reign Scoville, next year—W. G. Loucks, Station R.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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# Commencements.

## Christian College.

Christian College, of Columbia, Mo., has celebrated its fifty-fifth Commencement with as great success as any in its long and useful history. The interest of the occasion was intensified by the announcement that Mr. Carnegie thought well enough of the institution to offer it twenty-five thousand dollars for the erection of a new Academic Hall, provided the friends of the college would raise twenty-five thousand dollars for an endowment fund. The college already has the most modern plant of any of our institutions, with the exception of its Academic Hall, to replace which with a new and thoroughly up-to-date building has been the wish of the management ever since the recent erection of the splendid modern dormitories and auditorium. The college has been growing at such a rapid rate that the new building has become a necessity, and it is to be hoped that it will soon stand on the campus.

Last year has been a most successful one in every way, as was evidenced both by the attendance and enthusiasm, and actual results presented during the commencement week. This began with the art reception, when the studio was thrown open by the art students for the public to examine their work. The orchestra concert followed, and the development along this line has been remarkable. The elocution students showed their powers in the presentation of a little drama, and some of the graduating students in music and elocution rendered special programs. The baccalaureate sermon, by L. J. Marshall, of Independence, Mo., was a fine deliverance enjoyed by an audience that completely filled every part of the building. The ensemble concert was a very delightful feature. The real Commencement ceremonies began with the Class Day exercises, which were begun in the auditorium, but completed on the college campus when the Ivy oration was delivered. The Commencement address, by George H. Combs, of Kansas City, was an eloquent plea for the right education of young women. Along with the great visions, Mr. Combs emphasized the ability to cook as being one of the qualifications of the real twentieth century woman. He was very much surprised and very much delighted when Mrs. W. T. Moore, president of the college, in distributing medals won by different young ladies, gave out one to a girl who had shown her special ability over her sister students in the domestic science department. Some dozen gold medals were awarded. Miss Mae Wonsettler was valedictorian, and Miss Emma McKennon the salutatorian. C. H. Winders, president of the Board of Trustees, presented diplomas to eighteen academic students and six in special departments.

## Southern Christian Institute.

Another school year at the Southern Christian Institute, Edwards, Miss., has just closed. It has been, perhaps, the best year in the history of the school. The exercises of the week began with the baccalaureate sermon, by President Lehman. His subject was "Moses and His Rod." Tuesday evening occurred the alumni program; Wednesday forenoon the workers' conference. W. H. Alphin, of Waco, Tex., was elected chairman and Brother Bostick, of Arkansas, secretary. Brother Parsons, of Jefferson City, Mo., delivered the principal address. At the conclusion of the conference a permanent organization was effected. Wednesday afternoon the farmers' meeting and industrial exhibit was held. Supt. Prout delivered a very thoughtful and helpful address. It was a great pleasure to the teachers, students and friends to have the following well-known gentlemen on the program: Col. Hooker, who represented this district in Congress for more than twenty years; Col. Montgomery, who was a candidate for the nomination of governor of this state. It was a matter of more than usual note that Mr. Hume, who used to be overseer on this plantation before the war, was present and appeared upon the platform. All these men bore testimony to the efficiency of the great work that is being done here for the uplifting of the negro race. In the industrial display all the departments were represented, but those of the culinary, sewing, laundry, shop, farm and printing office attracted the largest number of people.

Thursday morning was the school exhibition. This consisted of recitations, essays, music and drills, given by under-graduates. Thursday afternoon the graduating exercises took place. Chapel hall was packed to the doors and a large number could not get in. After the exercises were through the people out upon the campus looked more like a Fourth of July crowd than anything else, and yet a more orderly set your writer has never seen. There is a dawn of a new era in negro education. At the educational conference the negro leaders themselves said, "Education is our only hope." Bro. C. C. Smith is doing a splendid service on the field, President Lehman is managing wisely at the school, the C. W. B. M. is nobly standing by the work and the negroes are beginning to arouse themselves to the greatness of their opportunities.—T. M. Burgess.

## West Kentucky College.

The Commencement of West Kentucky College, just closed, was the most successful in the history of the college. Sixteen young men and women graduated, and the prospects for the school are brighter than ever before. The address of J. J. Castleberry, of Union City, Tenn., before the graduating class, was one of the ablest and most appropriate the writer has ever heard, and showed him to be one of the strongest young men in our ministry.

The college has just secured $9,000 in gifts and pledges, and a vigorous campaign for funds is being organized. It is proposed to double our equipment and facilities for work in the next two years. The contribution of the school to our centennial movement is to be the doubling of its power for good. A new dormitory for boys will be the first new building erected.

Two scholarships for young Bible students have been endowed. These scholarships carry with them board and tuition, and will be given to the most worthy applicants.—G. A. Lewellen.

## William Woods College.

The sixteenth annual commencement of this institution was a complete success in every respect. Beginning with the usual musical recitals through the various exercises to the awarding of medals the interest and the size of the audiences increased. The baccalaureate address, by J. M. Philputt, was a model in simplicity and directness. The address to under-graduates, by M. A. Hart, was well received. The essays and papers were all of a high order. The department of cooking was voted a success, after the directors and their wives had eaten dinner prepared by the students. The art department received many encomiums by those who saw the display. The programs, disclosing training and thorough preparation of the pupils in expression, piano and voice culture, worked special praise from the press.

Many visitors were in attendance, among them Dr. Woods, Mr. and Mrs. J N. Ruby and daughter, his son-in-law and grand-daughter. All regretted the absence of Mrs. Woods, on account of sickness. During the past year Dr. Woods' generosity has abundantly supplied the needs of the school. The visions of the past are becoming glorious realities. William Woods College has conquered the obstacles that stood in its path. It looks out hopefully into an enlarging future. The enrollment of the past year is the largest in its history. The capacity of the buildings were taxed, but when the auditorium is completed and other contemplated improvements crown the close of 1906, ample space will be found for the full equipment of the school. Standing as it does for helpfulness to dependent young women, this institution has the right to rejoice in the fact that more than fifty girls have been helped in their education this year.

This educational plant, sustained by the liberality of Dr. Woods, other friends and the generous support of the churches and their preachers, upon whom it must rely, is destined to grow into greater usefulness as the years go by. The motto for the year closing May 24 was, "Be ye also enlarged." Forty graduates received diplomas from the various departments. Twenty-two in the literary department and the remainder were from the schools of piano, voice, expression and shorthand and typewriting. The management was delighted with the year's work. The address to the graduates was made by D. H. Harris, a resident attorney, and it was replete with wisdom happily expressed and graciously received.—J. B. Jones.

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## Hamilton College.

The thirty-seventh session of Hamilton College came to a close with a brilliant Commencement program the night of May 24. This splendid institution for the education of young women began its career (then Hocker College) under the able leadership of the revered Robert Graham, and has maintained, from the first, its position as a leading school in the Southwest.

The baccalaureate sermon, by Rev. Hugh McLellan, of Richmond, Kentucky, was one of the finest pulpit addresses ever heard in Lexington. His subject was "Mountain and Plain in Scriptural History," and in the logic of thought, and in purity and beauty of expression the sermon was compared to the efforts of Dr. Henry Van Dyke on baccalaureate occasions. The processional by the college choir, the solo and quartette singing were of high excellence. The large art class made a fine annual exhibit, and proved the splendid equipment of the instructor, Miss Mary Wynn Shackleford. The School of Music has done notably good work, and the annual concert was appreciated by one of the largest audiences during the week. The graduating recital of Misses Dryden and Ashbrook and the presentation at the opera house of Edmond Rostand's charming classic, "The Romancers," by the Marlowe Club, were expressions of the splendid work done in the School of Oratory.

The Class day program was replete with wit, raillery and sentiment, from the singing of the class song to the planting of the ivy, followed by a Senior dinner in the college dining-room.

The high-water mark of interest was reached in the Commencement exercises, held in Morrison Chapel Thursday night, May 24, the historic old building being crowded to the doors. The processional of twenty academic graduates, the president of Hamilton, Mrs. Luella W. St. Clair, Bro. Homer Wilson, the speaker of the evening, Prof. A. R. Milligan, of Kentucky University, Bro. T. W. Grafton, of Indiana, who offered the invocation, and the entire body of the Board of Trustees, occupied seats on the platform. The vocal and piano music was all furnished by college talent, the quartette and chorus being especially applauded. The address was entitled "The Power of the 'I Will,'" and was strong, forcible and earnest. The program closed with a talk by Mrs. St. Clair, who awarded ten handsome gold medals in the different departments, and presented certificates to two graduates in the School of Oratory, and diplomas to twenty academic graduates.

The growth of the college under the administration of Mrs. St. Clair has been most gratifying, the enrollment during the past year having been two hundred and fifty, from eighteen states and one foreign country. Year by year this institution under her supervision is growing in public favor, and taking higher rank in the mental and moral accomplishment of its students. The splendid characteristics of this good and wise woman are being impressed upon the minds and hearts of the young women who are placed in her care. Knowing, as the writer does, the internal discipline of the school, he can most cordially recommend Hamilton College to all who desire the inculcation of thorough instruction and high ideals in their children or wards.—John S. Shouse.

## Dedications.

### Groveland, Kan.

We have dedicated the first church in the village of Groveland. The writer, pastor at McPherson, has been for two years preaching at the school house each alternate Sunday afternoon, and I organized a congregation March 22. At once the brethren set to work to move a building owned by a congregation that used to worship three miles west, but which has disbanded several years ago. The project was successfully carried out, $300 spent on the building, and now there is a neat little chapel in the village which is the pride of the entire neighborhood. I had charge of the dedication. The house was far too small for those desiring to attend. All bills are paid and $25 left in the treasury. A full board of officers will be duly installed. I preached also Sunday evening and the following three evenings, and we had three additions. Two were added at McPherson Sunday morning.—W. A. Morrison.

❖

### Okmulgee, I. T.

One of the best buildings in the territory has been dedicated. I was assisted by other ministers of the town, and Bro. George H. Farley, of Muskogee, also graced the morning service by his presence. The building is as nearly complete in its furnishings as can be, everything to give beauty, neatness and convenience having been provided. Besides auditorium, there is a study, kindergarten room, baptistry, robing rooms and vestibule, and accommodation for 350 people. All the cost was provided for, so that the church is in splendid condition for work. There is perfect peace and harmony.—F. L. VanVoorhis.

❖

### Dewy, Kan.

L. L. Carpenter recently dedicated the new church at Dewy, near Smith Center, Kan. It was announced in the morning that we would have to raise $1,300 and at the close of the afternoon service the gifts amounted to $1,525, so that the building was formally set apart to the service of God. This was Brother Carpenter's 668th dedication. He says he does not know why he is in the work of church dedication, for he does not like it, and it is the hardest work that a man can do. We suggested to him that it was because he knew how to do it, and the brethren have found this out. May he be spared to us many years! The Dewy Church is the direct result of the missionary labors of the ministers of the Smith Center Church, namely, Brethren Drummond, Menzies, Harding and myself, who have been with them only about six months. The church departments are full of life. The Smith Center Church contributed $165 up to May 17 for missions.—F. E. Blanchard.

❖

### Los Angeles, Cal.

The Boyle Heights brethren dedicated their new tabernacle May 20; C. C. Chapman, who was master of ceremonies, succeeded in raising $2,400, which practically clears the property of all debt. Brother Chapman is becoming quite a church dedicator in California, and has proved a great success. The building and its furnishing cost nearly $3,000, and the whole property is now valued at about $6,000. The Tabernacle is meant for a temporary building, and will, in time, give place to a permanent structure. It will seat about 400 and serves the purpose of the brethren very nicely for the present. The church is only a little over two years old and has a membership of 150. We are now in a meeting, with H. E. Wilhite preaching. Sumner T. Martin was with us the first week. Ten have been added to date, and the prospects are good.—Walter L. Martin, Minister.

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## Children's Day Offerings.

### Arkansas.

Big Flat.—Apportioned, $5; sent, $13.50.

### Colorado.

Denver.—Central Sunday-school more than raised its apportionment of $125.

Monte Vista.—More than doubled apportionment.

Eastonville.—More than doubled our apportionment.

Longmount.—Apportionment, $30; raised, $65.—D. B. Titus.

### Georgia.

College Park.—Apportionment doubled.

### Illinois.

Hillsboro.—Apportionment exceeded.

Joliet.—First Church doubled its apportionment.—Benjamin N. Mitchell.

Palmyra.—Splendid Children's day and an excellent offering, exceeding apportionment.

### Indiana.

Indianapolis.—Fourth Sunday-school, $147.

Maria Creek—Raised $72.80.

Lizton.—The Sunday-school more than doubled its apportionment. They will support a native evangelist.

Wabash.—Collected $46.24.

### Kansas.

Nickerson.—Apportioned, $5; raised $16.91.

Neodesha.—Offering three times our apportionment. Since I began here we have raised about $75 for missions.—R. H. Tanksley.

Zeandale.—School organized only about three months. The church has but 58 members. Offering, $15.05.—Nelson Gardner.

### Kentucky.

Owensboro.—Attendance, 601; offering, $132.—R. H. Crossfield, Pastor.

Latonia.—Raised $17.—H. C. Runyan.

Boston.—More than apportionment.

Louisville.—Parkland Sunday-school, $40.

### Missouri.

Farmington.—More than raised apportionment.

Smyrna.—The Sunday-school near Matkins, was apportioned $5; raised, $19.

### Michigan.

Ann Arbor.—Collected $35.

### Nebraska.

Arnold.—Apportionment, $5; raised, $17.25.

Nelson.—Crowded house; total offering, $27.50.—F. E. Day.

### Ohio.

Collinwood.—Apportioned, $65; raised, $74.31.

Youngstown.—Central, $250, exceeding their apportionment.

Gifford.—Apportioned, $10; sent, $26.

Glenmont.—Exceeded apportionment.

East Liverpool.—Apportionment, $55; offering, $115.89.—E. P. Wise.

### Pennsylvania.

Pittsburg.—East End Sunday-school, $250.

Washington.—Offering, $300; First and Second churches remain living link.—E. A. Cole.

### Tennessee.

Mountain View.—Apportioned, $5; raised, $42.53. This is a splendid record.

### Washington.

North Yakima.—Raised $100.

### West Virginia.

Cameron.—W. E. Pierce reports $170—$60 more than last year.

# *Evangelistic*

*We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special to THE CHRISTIAN-EVANGELIST.

Long Beach, Cal., June 10.—Twenty-three added to-day; 123 in eleven days. E. W. Thornton is a loyal, whole-souled co-worker.—Charles Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Jefferson City, Mo., June 11.—Meeting one week old; fifty additions; thirty-eight one day; 150 in chorus; the tabernacle seating 1,500 was packed and hundreds stood in the street. Widger is the pastor.—Wilson and Lint.

Special to THE CHRISTIAN-EVANGELIST.

Nashville, Tenn., June 11.—Tent meeting continues with great interest and large audiences; ninety added in three weeks. One thousand heard the sermon on "Christian Union" last night. Howard Patterson and R. Lin Cave are co-operating; we are continuing but go to Madisonville, Ky., in July.—Small and St. John, evangelists.

## Arkansas.

Fayetteville, June 7.—Six added this week—3 by confession, 3 by letter.—N. M. Ragland.

Prairie Grove.—The most successful series of evangelistic meetings ever held in this town has just been concluded by W. S. Buchanan, assisted by B. H. Gardner, as singer. Extending over four weeks there were 71 conversions, all but three of these uniting with our congregation. In September, 1904, the church consisted of but 25 members, who called a preacher who was aided by the state board. They grew in numbers until some 125 additions were made, but the number was constantly reduced by removals until the congregation numbered about 70. We rented a tent and hauled it across the mountains. The evangelists led the campaign in such a way as to inspire the whole membership with a desire to win souls. They have added to the membership and edified the people.—H. S. Mobley, Minister.

## California.

San Bernardino.—Brother Scoville being delayed, H. E. Wilhite, the pastor, assisted by P. H. Kendall and his wife, began a meeting here on Easter Sunday and had added 57 when the evangelist arrived, May 11. In two weeks and four days, under Brother Scoville's marvelous leadership, the total additions reached 179, about 130 being confessions. Considering the local conditions the result is marvelous. The pastor resigned just before Brother Scoville reached the city, and in the midst of the meeting he left to begin his work as evangelist in a meeting in the Boyle Heights Church, Los Angeles. I came in as temporary supply toward the close of the meeting. Had we been able to continue results must have been much greater, for more than 40 came forward the last two days. But Brother Scoville had engaged for a meeting at Long Beach, where he has had 66 additions in the first five days. He and the Kendalls came back here last night to attend a reception to the new members, when 11 more adults joined the Lord's host, and the new members enlisted nobly for work, and pledged liberally toward the financial support of the church. Brother Scoville is to return next week.—Sumner T. Martin.

## Idaho.

Meridian, May 31.—Twenty-two added to date; will organize June 6, but continue meeting until June 17.—George C. Ritchey, State Evangelist.

Roseberry, May 27.—Our work is doing nicely; 1 baptism recently.—H. C. Varner.

## Illinois.

Green Pond, June 4.—Ten confessions yesterday.—Thomas H. Popplewell.

Fairbury, June 4.—There have been 16 additions during the past few weeks.—L. B. Pickerill.

Greenville, June 6.—Two additions since last report from other religious bodies.—Tallie Defrees.

## Indiana.

Noblesville, Jun e4.—I closed a meeting at Seymour, with 34 added. The Bible school attendance was doubled, all expenses met, and a class organized for Bible study. The church is in excellent condition. Harley Jackson is the pastor.—E. B. Barnes.

New Albany, June 6.—Sixteen added since last report—7 by confession, 9 by letter and statement.—B. F. Cato.

Radcliffe's Grove, June 9.—Four added by confession in a short meeting.—A. W. Crabb, Brazil, Indiana.

## Indian Territory.

Roff, June 4.—Three additions since last report—2 by letter. Evangelists Fife and Saunders are to begin a meeting July 8.—E. A. Allhands.

## Iowa.

Burlington, June 3.—Fourteen additions recently.—F. D. Eisenhart.

Marshalltown, June 4.—Six additions recently—4 by baptism, 2 by letter.—E. W. Bowers.

## Kansas.

Howard, June 4.—Our work is moving along nicely; 2 added recently—1 by baptism, 1 from another religious body.—J. M. Plummer.

Lebo, June 2.—I have 12 to baptize to morrow.—Wallace M. Stuckey.

## Kentucky.

Owensboro, June 6.—One addition recently.—R. H. Crossfield.

## Louisiana.

Shreveport, June 2.—Our tent and tabernacle meetings closed with 110 added. Evangelists Spicer and Douthit and my brother, Arthur W. Jones, and Prof. Talmage Stanley, were the two teams which led in the work. It was a glorious victory.—Claude L. Jones.

## Michigan.

Saginaw, June 4.—There were 10 additions yesterday—9 by confession and 1 by letter.—J. Murray Taylor.

## Missouri.

Brunswick, June 4.—Two added yesterday by letter.—E. H. Williamson.

Flat River, June 7.—Six added since last report—5 by confession and 1 by statement.—C. E. Dunkleberger.

Paris, June 8.—Our meeting, conducted by the Brooks brothers, closed with 84 additions—62 by confession. Nearly every member of two Sunday-school classes united with the church. The splendid work of our Junior Endeavor and Bible school was evident throughout. The services are reverential, cultivate a desire for a holy life and are helpful to the church.—J. H. Wright,

Windsor, June 8.—Closed a meeting of two and a half weeks with 23 additions, 16 by confession and baptism. The meeting was conducted by home forces, with the exception of the capable assistance of Bro. L. D. Sprague, of California, Mo., who had charge of the singing. Windsor Church joins the honor roll of the Missouri churches by giving $100 to the permanent state fund. Our work here is in excellent condition.—W. A. Fite.

## Nebraska.

Clay Center, June 5.—Two additions recently. We are planning for a campaign this fall, with Melvin Putnam as evangelist.—A. G. Smith.

Valparaiso, June 4.—Three additions by confession recently.—J. E. Chase.

Red Cloud, June 6.—Four added by baptism during May. Honeywell and Bilhorn began a meeting June 1.—E. C. Davis.

Omaha, June 7.—Seven added at the First Church last Sunday—4 confessions.—S. D. Dutcher.

Nelson.—Four additions and two more to come by letter next Lord's day.—F. E. Day.

## New Mexico.

Las Vegas, June 2.—Meeting five weeks old. In spite of all difficulties we have a membership of about 60 at present. We expect to effect a permanent organization, and hope within a few weeks to have a minister on the ground. We will continue several nights and then go to Silver City, N. M., to organize a church. We will want a good man to take the work at Silver City about July 1. Arthur Wake, my soloist, is a great help to me.—John T. Stivers.

## Ohio.

Collinwood, June 4.—Two confessions yesterday.—M. L. Buckley.

## Oklahoma.

Enid, June 4.—Twelve added recently—5 by confession.—Scott Anderson.

Gage, June 5.—I have been here two months trying to build up the church; 12 have been added—7 since last report. The church is weak financially.—N. B. McGhee.

Watonga.—Four additions during May.—F. D. Wharton.

## Ontario.

St. Thomas, June 5.—One added by statement last Lord's day.—James Egbert.

## Texas.

Abilene, May 28.—The interest in our meeting is increasing. H. A. Northcutt is the evangelist, assisted by John S. Zeran and wife, singers.—Granville Snell.

Beaumont, June 4.—Closed meeting last night with 50 added. J. B. Holmes is a splendid pastor. I leave for Southern Colorado, June 6. Mrs. Martin (of Seattle) will meet me at the Grand Canon of the Colorado, and together we shall visit some places of interest for a little rest and recreation.—S. M. Martin.

Beaumont, June 7.—The meeting conducted by Bro. S. M. Martin has closed. I never had the privilege of listening to a more wholesome and full presentation of the Gospel than is given by Brother Martin. We have been greatly helped. Beaumont is suffering somewhat from a reaction in financial matters and the church feels this most. However, over $1,600 was raised to apply on our church debt. There were exactly 50 additions during the meeting, nearly all of whom have already been baptized.—J. B. Holmes.

## Virginia.

Falls Mills.—Our two weeks' meeting closed with 44 confessions and the brethren greatly encouraged. A new church building will probably be erected. J. T. Adams, of Bluefield, W. Va., was the evangelist.—Stephen Davis, Tazewell, Va.

## Washington.

Davenport, June 4.—One confession yesterday. Interest increasing.—O. M. Thomason.

## West Virginia.

Wheeling.—Fifteen additions at regular services since our meeting closed in February—7 by baptism, 5 by statement, 3 by letter.—C. Manley Rice.

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## *Midweek Prayer-Meeting*

*June 20, 1906.*

### THE SEASIDE PARABLES.—Mark 4:1-32.

"Sow in the morn thy seed,
  At even hold not thy hand;
To doubt and fear give thou no heed,
  Broadcast it o'er the land.

"And duly shall appear,
  In verdure, beauty, strength,
The tender blade, the stalk, the ear,
  And the full corn at length."

If Jesus has dawned upon our souls we should be lamps and doing a lamp's part in the dispelling of the night settling down upon the race. We who have seen Jesus are at fault if we do not lend a ray to lighten another's pathway. Neither do lamps impair their light by lighting other lamps. It should be part of our mission to enkindle other luminaries all along our pathway through the years and leave an ever lengthening trail of light behind us.

Church statistics grow as the mustard seed. One room would have held the disciples of Jesus while Joseph's tomb held him. But by the end of the first century there were 500,000 Christians, 50,000,000 at the close of the tenth, 100,000,000 at the end of the fifteenth, there were 200,000,000 at the passing of the eighteenth, and now in the morning of the twentieth there are 350,000,000 who have coronated Jesus as Lord of all and the real growth of the kingdom seems only beginning.

Familiarity with "short cuts" to wealth, education and social prominence has made many impatient with the orderly development of spiritual culture. They want the peace of the Gospel before repentance, they expect its joy before faith, and are disappointed because divine approval does not precede sacrifice. They anticipate the fruits of the Gospel without doing the preliminary works. But the great law Jesus taught beside the sea still obtains—there is first the blade, then the corn, then the full corn in the ear.

It is the law. "For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath." The successful mariner seeks not to change the gale but trims his sails to the breeze, and inventors who lift burdens from men's shoulders to unfeeling machines recognize and honor the great laws of nature. Neither should we consume time and energy in vainly protesting against this spiritual law, but seek to augment our spiritual acquisitions under the inspiration of this law that guarantees to us that the more we get the more easily shall we procure still greater spiritual riches.

The prayer-meeting is a time for personal heart searching. Our hearts are fields in which have been sown the seeds of the Gospel. Did those seeds fall among thorns where cares of the world choked them? Did fleeting secular excitements come like birds and pluck them out before they grew? Did they fall into shallow hearts, where uncovered by appreciation and meditation, under the glare of worldly ambitions they were burned out ere we felt their precious weight of gold? Or are we conscious that in heaven our hearts are accounted good ground and the Master rejoicing as he sees them bearing a harvest of thirty, sixty or a hundred fold for the blessing of man? Scientific culture of soils has done much to make desert places bloom like the rose, but greater transformations may be effected in these spiritual fields. Let us supply fallow ground for the development of this Gospel sowing.

There is no censure expressed for the sower because some seeds fell in other than the best soil. And as we go forth sowing the seeds of the kingdom we, too, must sow wherever we go. There is no need of parsimony in sowing, for the seed basket is miraculously replenished as was the widow's measure of meal. There will be a constant temptation to guard against "scattering pearls before swine," and to reserve all our efforts against the time we may sow when prospects are good for returns of thirty and sixty and a hundred fold. But there is that in sowing and good tillage that improves the soil and at least prepares it for future sowers. The stony places will only become gardens and wheat billows roll over the thorn wastes through the activities of venturesome husbandmen. Let us sow amidst thorns and stones rather than not sow, improve our fields as best we may, and in the harvest home of time from some fields we'll find the angels have harvested for us an eternal inheritance.

## *Sunday-School*

*June 24, 1906.*

### SECOND QUARTERLY REVIEW.

Memory verse, Heb. 2:1.

Golden Text.—Never man spake like this man.—John 7:46.

The period covered by the lessons of the past quarter coincides almost exactly with what is known as the second and third periods of the Galilean ministry. This extends from the calling of the twelve apostles and the Sermon on the Mount until the first retirement into the north, and from that northern journey until the final departure from Galilee for Jerusalem. The first period of the Galilean ministry was in a sense preparatory to the larger work. The Perean ministry, which immediately follows, is the beginning of the end. The ground covered by this quarter's lessons is, therefore, the very heart and center of the ministry of Jesus.

The opening event is the calling of the twelve. Hitherto his following had been somewhat irregular and uncertain. Some of John's disciples had attached themselves to Jesus, and twice he had called a little group of men to follow him. But these had only been probationary invitations. Now the twelve are chosen for intimate and constant fellowship. They are to be first disciples, then apostles; first to learn, then to be sent forth.

In the Sermon on the Mount Jesus laid down the fundamental principles of his new kingdom of righteousness and love. The precepts of that wonderful discourse have, therefore, a larger value than that of mere isolated maxims for the conduct of life. Many of its sentences are as crisp and pithy as proverbs, but it is no mere proverbial philosophy that is here presented. It is a coherent and consistent system of principles, by the inculcation and application of which he proposes to revolutionize the world by establishing a new relation between God and man.

The incidents of the second lesson belong properly before the Sermon on the Mount. They illustrate the low esteem in which Jesus held the mere formal observance of traditional religious usages, and the very high estimate which he placed upon man and all that made for his welfare.

A preaching tour through Galilee gave opportunity for several works of mercy and healing, among which the healing of the centurian's servant and the raising of the son of the widow at Nain are recorded. The homage of the sinful woman who anointed the feet of Jesus as he sat at the table of Simon the Pharisee, showed Jesus' tolerance for penitent sinners, however unrespectable they might be, and his disapproval of self-righteousness and self-sufficiency, however respectable it might be.

The group of parables spoken by the Sea of Galilee embody in concrete form the teaching of Jesus about the kingdom of God. They should be read in connection with the Sermon on the Mount. The latter states the principles of the kingdom; the former illustrates its relation to the life of man and the method of its operation.

The healing of the Gadarene demoniac is the most striking and remarkable case of the overcoming of the disorder of mind and body which was described as demoniacal possession.

The death of John the Baptist was perhaps a warning to Jesus of his impending fate. It closed the career of the great prophet who appreciated the mission of Jesus but seemed unable to cooperate fully with him in the fulfillment of it. Perhaps if he had lived to see the end of Jesus' ministry he would have become a more active ally. As it was, his work was the negative one of clearing the ground and preparing the way.

The feeding of the five thousand is one of the relatively small but highly important group of miracles, showing control over inanimate nature. It brought the popularity of Jesus to its highest point—too high a point, in fact, for immediately afterward he found it necessary deliberately to offend the friends who followed him for reasons alien to the real purpose of his ministry. The crisis at Capernaum decimated his following but multiplied his strength.

The incident of the Syrophoenician woman's daughter, during the northern journey, gives a faint foreshadowing of the universality of the Gospel. Peter's confession explicitly states and clinches what had been accomplished thus far in the education of the twelve—the acceptance of the fact that Jesus was the Messiah. They had already shown their personal allegiance to him by remaining faithful when others were going away. Peter's reply (John 6:68) to the question, "Will ye also go away?" was in reality a part of his great confession. It was the assurance of personal discipleship which is as essential as the confession of the Messiahship of Jesus.

The transfiguration was a justification and verification of the Messiahship which Peter had confessed, and an encouragement to the faith of the disciples, in view of the strain which was so soon to be put upon it by the suffering and death of Jesus and the apparent end of his mission.

Shortly after this, following the discourse about humility (given in the next lesson), and perhaps a brief journey to Jerusalem to the feast of Tabernacles, Jesus left Galilee for the last time and began the circuitous journey through Perea, east of Jordan, which finally brought him to Jerusalem for the Passover and his own death.

* *

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## Christian Endeavor

By GEO. L. SNIVELY

*June 24, 1906.*

### JOHN ELIOT AND MISSIONS AMONG THE INDIANS.—2 Tim. 2:1-13.

DAILY READINGS.

| | | |
|---|---|---|
| M. | Zeal for Sinners. | Ps. 67:1-7. |
| T. | "For Zion's Sake." | Isa. 62:1-5. |
| W. | Christ Among the Villages. | Hab. 3:13-19. |
| T. | Under Orders. | Acts 11:1-14. |
| F. | The Spirit as a Missionary. | Acts 10:44-48. |
| S. | Saving a Soul. | Jas. 5:19,20. |
| S. | Topic. | |

"He was so generous that the parish treasurer, paying him his salary, tied it in a handkerchief with as many knots as possible to prevent his giving it away before he reached home. Meeting a case of poverty, and trying in vain to undo the knots, he said, 'Here, my friend, take it; I believe heaven designs it all for you.'"

We are apt to think of one working with such deadly earnestness as he as becoming severe, ungracious and difficult to approach, but it is related of him that he was greatly beloved because of his pure life and gentle manners in village homes and Indian huts. He died in Roxbury, where he had labored for 60 years. His death was lamented throughout New England as a public calamity.

Think of John Eliot's doing missionary work four miles from Boston! Electric cars flash along his lonely paths and towers and spires rise higher than those primeval forests, but higher still are many he redeemed and swifter their flight amidst the glories of heaven. Nearer than four miles from our city halls are as great conquests awaiting our making as ever enlisted the consecrated powers of this great colonial. Lord, give us willingness!

John Eliot was born in England in 1604, and graduated from Cambridge University in 1623. He was ordained to the ministry and entered upon it—not as a career, but as a life. Doing good as he found it, led him into lonely forests and the squalor of Indian camps—paths apparently leading to certain obscurity. If he ever longed for fame, does not his biography illustrate the truth of the dictum, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you?"

The biography of John Eliot, "the apostle to the American Indians," constitutes an important chapter in the history of modern missions—"the new Acts of Apostles." For sixty years he endured hardness as a good soldier of Jesus Christ, of many a Pequot he made a bronze image of the true "great Father," and in many a dusky bosom he implanted hope of life and immortality. He died at the age of 86, working for the betterment of the Indians till the very last. Seeing death coming he exclaimed, "Welcome!" Realizing its significance, he shouted "Joy!"

Paul writes Timothy: "The husbandman that laboreth must be first partaker of the fruits." For how much then must one of these missionary heroes be thankful who has foretasted the joys of salvation that have thrilled the hearts of all who have put on Christ under his direct ministry, as well as all those who have come into the knowledge of Christ through influences he has set in motion! Life to them is a glorious sowing time and full of great expectations. No wonder they wish to live to the last day possible, even while preparing others for their dying.

The literary achievements alone of John Eliot entitle him to a place in our hall of fame. He translated into the Indian dialect the ten commandments, the Lord's' prayer, and many other texts of Scripture. He published an Indian catechism, and a tract containing a statement of the belief and experience of his converts. He translated for the Indians the New Testament in 1661 and the Old in 1663. His Indian Grammar Begun, printed in 1666, was reprinted in 1822. A copy of his Indian Primer (1669) is still preserved in the University of Edinburgh. He published also Indian Dialogues and many treatises in English. At the conclusion of his Indian Grammar he writes, "Prayers and pains through faith in Jesus Christ will do anything."

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## OBITUARIES.

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### BOULTON.

Roberta Davis Boulton, daughter of Mr. and Mrs. W. E. Boulton, residing near Caldwell, Idaho, of whooping cough. Her last days were a benediction to those who attended by her side, so dear and patient was she. B. W. Rice.

### BROWN.

On May 17, 1906, near Kensington, Kan., Joseph Brown. The Bible and the church were his joy. He loved God and his fellowmen. The world is better for his life. Melvin R. Hobbs.

### BROWN.

Martha Jane Jared was born in Warren county, Ill., August 26, 1835. She moved to Mabaska county, Ia., in 1844, and was married to Hamilton Brown, April 19, 1855. Of this union three children were born. She became a Christian in July, 1857, under the preaching of Eleazer Snodgrass, one of the pioneer Disciple preachers of the state. She remained through life a member of the same congregation—the Indianapolis Church. She was a devoted wife and mother, and a faithful friend. She died at the old home place where her father entered the land, May 17, aged 70 years, 8 months and 22 days. Her husband, three children, eight grand-children and one great-grandchild mourn her departure. Hers is the first death in the family circle. The funeral services were held from the Wymore Church, on Saturday, May 19. The sermon was preached by Elder B. W. Pettitt, his subject being "A Christian Warfare." Her son Bruce, who is now pastor of one of our strong churches in Mansfield, Ohio, was present to mingle his tears with those of the father and two other sons, Reed and Jaired. Mother Brown was always devoted to her home; her strength was largely spent in beautifying and happifying it. She was uncommonly tender, yet strong in her attachments for her husband and children. She was loyal to what she believed was right and, therefore, like Paul, she had fought a good fight and was not afraid to die. She gave to the world one strong Gospel preacher and two splendid schoolteachers in the gift of her three sons. Blessings on her memory.

### CANFIELD.

Mrs. Eliza Josephine Bower Canfield was born in Clark county, Ind., June 27., 1837, and departed this life April 30, 1906, on the forty-third anniversary of her marriage to J. N. Canfield. Three of their four children survive. At the age of 14 she united with the church in a meeting held by her grandfather, Adam Hostettler, and Peter Hon. In 1870 Brother Canfield and family moved to Indianapolis, where they have since resided. Here he has done a great work in planting churches and evangelizing. In all his labors he has had the helpful sympathy and support of his wife. She loved the cause of the Master with a great love. Her life was simple, her faith was strong. She was a noble type of the faithful, far-sighted and patient wife and mother, without hypocrisy and without guile. Her last illness was protracted, and her suffering intense, but she bore her affliction with fortitude and without complaint. Allan B. Philputt.

*Indianapolis.*

### CHAFFEE.

Newton Minace Chaffee, born at Attica, N. Y., March 10, 1846, died at his home in Cheney, Wash., April 15, 1906. He became a member of the Christian Church at Eldora, Ia., in the early '70s, and was baptized by J. C. Hay. He lived a consistent Christian life, and leaves, besides his wife, three sisters, one brother and many friends to mourn. I conducted the funeral services from the home, assisted by the local lodge of the I. O. O. F. W. S. Lemmon,

Pastor Central Christian Church, Spokane, Wash.

### CUNNINGHAM.

William J. Cunningham, born at Columbus, O., June 28, 1830, died at his home in Bentonville, Ark., April 2, 1906. He became a Christian in 1852, married Mary A. Dickinson, of Illinois, in 1851, and through faithful service was held in the highest esteem by all good citizens and sadly missed from the church. He loved his Bible. He was a strength to the church, devoted to righteousness and the truth. A great throng attended the funeral services, which I conducted.

*Bentonville, Ark.* J. W. Ellis.

### HAYWARD.

One of the saddest and most largely attended funerals ever held in Atlantic, Ia., was that of Mitchell Hayward, who was killed suddenly, May 10, by a railroad train. His funeral was held in the Christian Church. He leaves a wife, four children, an aged mother, six brothers and two sisters. A host of friends mourn with the grief-stricken family. W. D. Crewdson.

### HOLMS.

Elizabeth Holms died at Howard, Kan., at the age of 88 years. Baptized by William Rogers, she had been a faithful member in the Christian Church for sixty-five years. When the weather would permit she walked four blocks to church. J. M. Plummer.

### INMAN.

The funeral of Colby Banton Inman, son of Mr. and Mrs. S. G. Inman, was conducted by Rev. D. H. Hotchkiss, of the Methodist Episcopal mission, assisted by William G. Ireland. The burial was in Carmen Cemetery, Monterey, Mex. Many friends will sympathize with the parents in the loss of their first born. Jasper T. Moses.

### MARSHALL.

"Uncle Than," as Natnaniel Marshall was always called, passed away May 9, 1906, at the age of 78 years and 8 months. He was one of God's noblemen, caring more for nature than for money. He loved his church and supported it liberally, and everybody loved him. He will be greatly missed in Augusta township, Ohio, where I was called to officiate at the funeral. The church was filled by those who came to pay their last respects to the dead. His wife preceded him April 5, 1888, and his son William died in his babyhood.

*Coshocton, Ohio.* J. N. Johnston.

### M'DOUGALL.

Rosella L. McDougall, who resided with her daughter, Mrs. E. R. Rice, of Medina, Ohio, entered into rest May 31, at the age of 87 years and 10 months. She was the widow of Dougall McDougall, who was prominently identified with the work of the Disciples on the Western Reserve. Mrs. McDougall had been a member of the Disciples' Church for nearly seventy years, and had lived a patient, unassuming life of devotion and trust. She was the mother of six children—Elliott McDougall, of Medina, Ohio.; Mrs. E. R. Rice, of the same place; Mrs. Mary Harris, of Sheridan, Okla.; Mrs. Lucia Richard, of Chatham, Ohio, now deceased, and Mrs. Ella Woodruff, of Des Moines, Ia. For the past twelve years Mrs. McDougall has made her home with Mrs. Rice. She has been very feeble for many years and sixteen weeks before her death she accidentally fell, dislocating her hip. Her suffering from that time until her death was intense, but borne with that fortitude and patience which the discipline of years had developed. She was a noble, consecrated Christian woman, and had well earned the rest into which she has at last entered. The funeral services were conducted by the venerable Lathrop Cooley. P. J. Rice.

### M'KIM.

Mrs. Thomas McKim, one of the oldest Disciples of Brooks county, W. Pa., has been called home. She united with the church very early in life, under the preaching of old Brother Teagarten. She leaves a husband and two daughters to mourn, but they sorrow not as those who have no hope. L. N. D. Wells.

*Williamsburg, Pa.*

### PARKER.

J. F. M. Parker was born September 16, 1838, in Knox county, Ohio. He died March 13, 1906, at Galesburg, Ill., and was buried beside his wife, who had preceded him there ten years, in the cemetery at Putnam, Ill., amid the deep sorrow of the community whose hurts he had helped to heal through many years of patient, gentle ministry. Brother Parker was married to Mary Amy Wherry, daughter of Elder John Wherry, May 6, 1863, and of the family of ten children six are now living, with residence at Galesburg, Ill., and were with their father when he departed. The family life of the deceased was one of strong attachments, and very happy. The rich, pure faith of Brother Parker made him a man who loved his Lord, his home, his children and his country. Expressive of both his faith in God and of the pleasure he took in his family, he once said to me: "Brother Brown, God has been good to me. I haven't a bad boy or a bad girl—they are all Christians, with no evil habits; and two of my boys are preaching the Gospel of Christ." The active ministry of Brother Parker began in 1857, when he was but 19 years of age, and extended over a period of about forty-five years. He was instrumental in organizing and building up the church at Putnam, and preached extensively in Central and Northern Illinois. Among his pastorates were Milo, Whitefield, New Bedford, Toluca and Palestine. For several years he served as state evangelist in Minnesota where his heroic ministry was fruitful of results that remain to this day. The Parker home was never without the church papers and many vigorous articles have appeared in their columns from the pen of the deceased. He read extensively, and pondered much the great themes of the faith of which he loved to talk. Brother Parker's education was procured in the public schools of Beardstown, Ill., supplemented with work at Berean Christian College at Jacksonville, Ill. The foundation of his ministry and effective pulpit work was in a private and independent study of the New Testament with which he filled his mind, his heart, and which accounts for his noble life. He knew from personal experience that his Redeemer lives and the holy communion he had with him was, to his mind, the ultimate witness of God that man has a Savior. This aspect of his religious life is well illustrated by an utterance of his under the burden of the greatest sorrow of his life. Within eleven months Brother Parker lost a son, a daughter, his farm and his wife, yet as he stood beside the casket of his deceased wife, whose life had been one with his own, crushed as it might seem by the weight of this crowning affliction, he looked into the face of his dead and in the presence of his weeping children, said: "I know him whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." This was like "learning obedience from the things which he suffered." It was a beautiful faith, and his neighbors believed in his life—there was nothing else to do. A family of children need no other legacy of a father.

*Galesburg, Ill.* Nelson G. Brown.

### PARKS.

Miss Muriel, daughter of our Brother Parks, died at her home, May 14, 1906, aged 13 years. She was an amiable child, loved by all. She is now united with her mother, who died two years ago. J. W. Ellis.

*Bentonville, Ark.*

### POWELL.

James L. and Rebecca J. Powell, husband and wife, died within one week, near Peck, Idaho. Both were faithful members of the church. James L. Powell died March 25, 1906, aged 87 years, 8 months and 20 days. He spent the greater part of his life in Davis county, Mo. Rebecca J. Powell died of consumption six days before, aged 43 years, 9 months and 5 days. Mrs. L. O. Routh.

*Spokane, Wash.*

### WITHINGTON.

E. T. Withington, one of the faithful officers of the church at Charleston, S. C., has passed away. He was greatly loved by all who knew him.

Charles E. Smith.

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# The Home Department

## SONG FOR THE TOILERS.

BY CHARLES BLANCHARD.

Who thinks of the bird or the blossom in November?
Only those who toil does the old world care to remember,
And that not long.
The world does not care much for the Singer
Or his song!

Yet is my song for the toilers, though the Singer die unknown:
I bid you go toil in triumph, while I suffer here alone—
It is not long!
And what if at last the world shall remember the Singer
For his Song?

## The Bronze Vase.

BY J. BRECKENRIDGE ELLIS.

### PART II.

### CHAPTER IX.

Nelsie Loraine had grown so used to marvels, that she no longer wondered, when they tramped on and on in the attic of the Hands' House. The hallway they entered after leaving the Conundrum Chamber seemed to have no end. Its sides changed from pink to blue and then to white. The fact is, it was so artfully arranged, that by moving various flaps which seemed as solid as the rest of the walls of cloth, Raymund led them over a great deal of the same space they had already traversed. At last, however, he said, "We have now come to the Music palace."

"I am glad of that," said Mrs. De Fer, "for I seemed to have walked two miles!" A curtain was moved aside and they entered the Palace. Its properties that associated it with other palaces were entirely vested in its name. Here, however, was a homemade bench upon which Raymund, Nelsie Loraine and Mrs. De Fer seated themselves. Jack sat down upon the muslin carpet opposite them and took up a guitar which lay ready. "You will now," Jack Bellfield announced, "hear one of the wittiest songs of the day, as rendered by a singer of great renown, and some reputation." He evidently meant himself, for he began strumming upon the strings. Raymund set his lantern upon the floor in such a way that its light showed Nelsie Loraine to charming effect, as well as the singer. Jack sang:

"Once upon a time there was a man
And he had no hair on his head,
So he took the smallpox to make it break out
And now that man is dead."

"Encore! encore!" cried Mrs. De Fer, clapping. "Ah, ravishing, indeed!" Jack thus encouraged, continued:

"Once upon a time there was a chicken,
But it didn't have a single feather;
So it never would come out of its egg
For fear 'twould be exposed to the weather."

"Poor chicken!" murmured Nelsie Loraine. "I wonder what ever became of it?"

"It never became anything," said Jack. "That isn't all.

"Once upon a time there was a broom,
But now it's a shattered thing;
It was broken on the man who lives in the house,
And now his wife is king."

"It looks like the song is very disconnected," said Jack, laying down the guitar, "but you see everything is bound together by 'Once upon a time.' Now, that is all." Jack rose and all clapped.

"We will next," said Raymund, "visit the Chained Lion and the Distortion Room and get that part over as soon as possible, so we can take our refreshments in the dining-room-in-the-air. Jack can't sing any more because there isn't time. He could keep that up all night." Raymund was as proud of Jack's gifts as if they were his own.

The Den of the Chained Lion brought forth exclamations of surprise. In the middle of the room was a lake at least three feet by five, with grassy sides; the grass effectually hid the rusty edges of the tin tank. "It's sure enough water," said Raymund, throwing in a pebble to show that it could splash. Near the margin of the lake was anchored a little shingle-boat. A little back was a cave of black cambric, and at the mouth of the cave lay Houndpup, chained to the very rock that had proved so inefficient in the case of Prometheus. He was thoroughly subdued, no doubt as a result of being hoisted up to the attic, and with tail curled under him and eyes dumbly beseeching, he whined plaintively to be delivered from his part of the drama. "Houndpup doesn't act much better than Tom," Jack commented. "But, say! wasn't the Vulture great!" He began to laugh, which so encouraged the lion that he leaped up and started forward. His forepaws splashed into the lake and there was such a precipitate retreat that the walls were almost wrecked. The Distortion Room proved to be a small rounded chamber in which hung two mirrors, one elongating whoever looked into it, and the other widening the spectator in the most ridiculous manner.

"Everything is now over," said Raymund, when they had laughed till they were tired, "except the Dining-room-in-the-air. Come!" They entered the longest passageway yet, which opened into all the others, but dodged all the rooms at convenient corners, before any one could suspect they were going over old ground. At last, they came to a wall of white cotton cloth which Raymund triumphantly drew to one side. They saw before them a circular apartment, with flooring only laid about the sides; the middle of the floor was unfinished. They could look right down into the room below; it was the same from which they had been pulled up. Resting on the edges of the upper room were four chairs and a little table, to all of which heavy ropes were fastened. Raymund blew upon a whistle and then pushed the chairs off the floor so that they hung in space.

"Be seated, everybody," he said, setting the example by carefully getting into one of the chairs. "There isn't the least danger; you can't tip over, and Tom and Fred won't let go of us. There are no stair-steps in this house, as the attic is never used, so this is the only way down."

A chair swung over an edge of each side of the room. Jack seated himself opposite Raymund, and dangled his legs. "Come on," he said, "this is the best thing of all!"

Nelsie Loraine was quite ready to get into her chair, but Mrs. De Fer did not like the Dining-room-in-the-air. After all she had gone through with, however, she was determined not to spoil the sport of the others, so she gingerly picked her way to one side, sat upon the floor, squirmed her body over into the chair, and clutched the rope with both hands. Raymund then blew a second time upon his whistle. The chairs began slowly to descend, and Mrs. De Fer watched the nearing floor with eager eyes. But when they were half way between floor and ceiling the chairs stopped. They swung slightly to and fro, Raymund facing Jack, and Nelsie Loraine, between the boys, facing Mrs. De Fer.

"Oh, what is the matter?" cried Mrs. De Fer.

"It is all right," said Raymund. "Tom and Fred are tying the ropes. We couldn't slip. We will hang here until we have partaken of our refreshments."

"Couldn't I go on down?" asked Mrs. De Fer timidly. "I do not care to eat anything."

"No," said Raymund, "this is part of the party."

Nelsie Loraine peered down at the cedar hangings with their paper figures of various colors. "It is fine!" she cried, "and it is all so new. But where are the refreshments?"

"They are coming to us through the air," said Jack. Sure enough, the little table was slowly moving upward. The rope was fastened to the upper part of each leg, and ran over a pully nailed in the vortex of the roof. When it was lifted clear of the edge of flooring, the table began to descend, coming down in the center of the square formed by the four chairs. When it was on a level with their elbows Raymund blew his whistle. The table stopped and swayed a little back and forth, just as the occupants of the chairs swayed. On the table was a pitcher, four glasses, four boxes and a little pile of napkins. The table was neatly spread. One box was much larger than the others. Raymund reached slowly forward, opened it and took out four wax candles, blue, red, green and yellow, which

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he lit and stuck upon the table with the others' help. There were then taken out bright tin pans which were passed about with the napkins. "We didn't have plates," said Raymund, "because we wanted everything unusual. Besides if the table *did* break—"

"Ah!" cried Mrs. De Fer, nervously. The boxes were opened and candies and nuts and cakes were passed about. From the pitcher was poured lemonade. It was the care of each one to sit as still as possible, for if any one moved, that moved the table and the lemonade threatened to spill from the glasses. The candles made cheerful lights, the gentle rocking motion produced a soothing effect (except to Mrs. De Fer) and the novelty of the Dining-room-in-the-air proved enchanting. They drank the lemonade while each told how good it was. They cracked nuts, they enjoyed the candy. It was a success.

"I never laughed so much in my life," said Nelsie Loraine, "as at this party. I thought I would die when I saw Baby sitting flat on the floor making the thunder; and when Prometheus moved the rock, it nearly killed me. But the Distortion Room was worse. I am aching yet from the way I had to laugh!"

Raymund glowed with pride. "I am so glad," was all he could say. He felt repaid for all his labor.

"Nelsie Loraine," said Jack, "you are not eating at all. Try some of that green and yellow candy. It's lots better than it looks."

"I believe I will!" said Nelsie Loraine. The box containing the sweetened paint thus pointed out, had been pushed over into the middle of the table-in-the-air. Nelsie Loraine daintily reached over with her plump white arm in quest of the confectionery, but just as her fingers were about to select one of the poisonous morsels, the table, without an instant's warning, disappeared from the Dining-room-in-the-air, and struck the floor below with a thud, followed by the writhing, whistling rope which had broken loose from the pulley. The four were left facing each other with blank faces, while far beneath their feet was a crushed mass of candles, candies, nuts, broken glass and rattling tin pans, the whole mass saturated with streaming lemonade. Mrs. De Fer in despair, supposing herself about to go down in the general wreck, had a mad impulse to leap to the floor; but it was soon found that the four chairs were unaffected by the loss of their table-companion. Tom and Fred rushed to the scene of chaos from their mysterious fairyland, and Nelsie Loraine, finding herself safe, began to laugh convulsively. The others imitated her example. The remembrance of how she had been just on the eve of taking her coveted morsel, when the table and all its contents vanished, overwhelmed even the timid French lady. They laughed till the attic, for all its labyrinth, rang with the echo, while Baby from a distance joined in through a mouth gorged with sweets, and Houndpup bayed aloft. Raymund afterward told Jack that he considered the falling of the table the crowning triumph of his birthday party.

(To be Continued.)

* *

### Picture of War Engine "General."

A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the NASHVILLE, CHATTANOOGA & ST. LOUIS RY.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. Danley, Gen'l Pass. Agent, Nashville, Tenn.

### For the Sake of Others.

"Once upon a time" there was a little girl with bright blue eyes and sunlight hair, and when people saw her on the street they said, "What a pretty child!" She lived in an elegant mansion, and had all the beautiful toys and costly dresses and bright jewelry her heart could wish, but she was not always happy, for she did not make others about her happy, as she was selfish.

In the same city there was another little girl, who had a wealth of black hair and brown eyes and rosy lips and cheeks. She lived in a good, comfortable home, and had nice clothes and all the jewelry and toys that her parents thought best for her to enjoy and yet be unselfish and thoughtful of others.

There was still another little girl in that city. Her home was tumble-down and neglected; her face was pale, and her eyes often had a sad, longing look. She did not have nice dresses, nor dolls that could go to sleep, and sometimes she went to sleep hungry and cold, for her family was very poor. One day this little girl, whose name was Sallie Wrench, went home from school, and said: "Mamma, I just hate that Gladys Cowen, for she is always showing off her fine dresses and her jewelry. She wears a fine watch to school, and a diamond ring, and tries to make us poor girls who don't have such things feel bad because we can't look as fine as she does. Oh, I do wish papa would stop drinking whiskey and beer, so I could have nice things, too!"

"But, mamma," said Sallie, drying her tears, "I do think Nellie Martin is just lovely. She lives in a nice house, and has such neat dresses, and her hair looks so smooth and nice, and I saw her at the park once with the loveliest locket, with her initials on it, and she had a pretty ring; but she don't wear those things to school and show them off to make us feel bad; and she is just as kind to poor girls as to rich ones, and I do love her so!"

That night when Tom Wrench came home he was sober, and he took his little girl in his arms and said: "My dear child, you shall have good dresses and a comfortable home. Wife, I heard this evening, when Sallie said she wished papa would not drink. I was just starting to the saloon, but those words pierced me so I could not go in, so as I passed the Christian mission in that part of the city I went in, and I heard a good missionary tell how my Savior suffering on the cross for me, said, 'I thirst,' and I thought, if he could endure such awful thirst for my sake, for his sake I will endure this thirst that is consuming me. I went forward and confessed my sin and prayed for pardon. The good people prayed for me and the missionary said I could be sure I was forgiven, for God's blessed word says, 'If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' I praise him that I am now forgiven and restored to the fellowship of his people."

Next day Tom Wrench went to work a new man. Little Sallie was one happy girl, and when Mrs. Wrench, who could not contain her joy, called over a neighbor's phone to Mrs. Martin, and told her how Sallie loved Nellie because she was kind to the poor, and thoughtful of their

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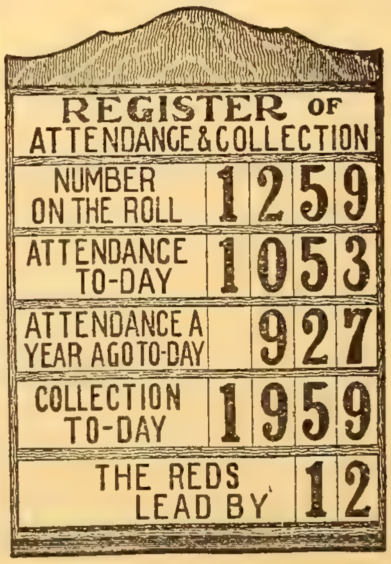

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feelings, and when Nellie came home from school her mamma told her what joy she had given a poor, unfortunate child by being unselfish, then there were two happy girls, and Nellie said: "Oh, mamma, I'm so glad I yielded to your wish when I wanted to wear my new locket to school, for I'd rather make some other little girl happy than to please myself, for we learned at the mission band last week, 'For Christ also pleased not himself.'"

When Gladys Cowen reads this story she will stop her vulgar display of her fineries, and then there will be three happy little girls in the same city.

A FRIEND OF THE CHILDREN.

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* *

## Gleanings From Magazines.

### The Effects of School Life Upon the Health of Children.

"The Effects of School Life Upon the Health of Children" is the very important topic discussed in the "North American Review" by Dr. G. Woodruff Johnston. Investigations in this subject in the United States have been few, superficial and fruitless, but examinations made in Europe throw considerable light upon it. All the European investigations which Dr. Johnston makes the basis of his inquiry disclosed an astonishing amount of ill health among school children, the morbidity in school boys ranging from 20 per cent in Great Britain to 37 per cent in Sweden, and among school girls from 16 per cent in Great Britain to 62 per cent in Sweden. Dr. Johnson enumerates the chronic conditions of which this sum total of ill health was made up, and points out that the amount and degree of ill health increased, not with age in years, but rather in direct proportion to the number of work hours and to the increased burden of studies, as progress was made upward from grade to grade. Dr. Johnston expresses the opinion that the results obtained from European investigations must indicate the conditions which obtain in this country. Many observers have remarked that the overworked scholar, notably in our high school grades, is of a weaker fibre and has a less well-balanced nervous system than other members of the same family, of approximately the same age, who stay at home. Dr. Johnston says:

"The rapidity with which fatigue shows itself is well illustrated by the experiments of Buergerstein, who gave to a number of school children, in the first hour of the first day's work in a week, a series of equally simple mathematical problems, and who found that the period required for and the difficulties attending their solution (the latter as evidenced by the number of errors undetected by the scholar, or discovered and rectified by him) increased *pari passu* with the flight of time, and reached their maximum in the third quarter of the hour of the experiment.

"Conversely, the readiness with which fatigue yields to proper rest or diversion, and the increase in capacity resulting therefrom, are well shown by the fact that up to a certain point the shorter the period of study, and the more frequent and prolonged the interval of rest, the greater the quantity and the better the quality of work done. In many cities where limited schoolhouse capacity has made half-day sessions necessary, teachers have been astonished to discover that twice as much work was accomplished as under the old plan, and with far less weariness and worry."

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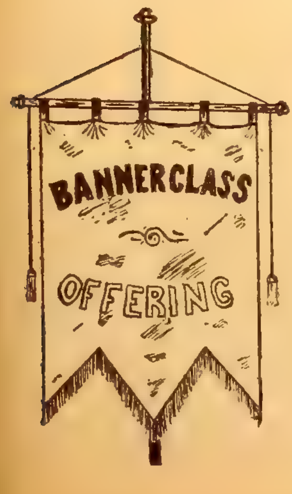

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### His Mood.

A member of the faculty of the University of Wisconsin tells of some amusing replies made by a pupil undergoing an examination in English. The candidate had been instructed to write out examples of the indicative, the subjunctive, the potential and the exclamatory moods. His effort resulted as follows:

"I am endeavoring to pass an English examination. If I answer twenty questions I shall pass. If I answer twelve questions I may pass. God help me!"—*Harper's Weekly.*

*

### A New San Francisco Finer Than the Old.

The city, from the point of view of site and geographical location, is far more beautiful and impressive than before the fire. The old architecture was mostly bad—heinously bad, as everybody knows. The earthquake tried the works of men and found much of the construction also bad. Men will not veneer any more wooden buildings with thin skins of brick. Honest wooden structures in the one hand, and steel-cage and re-enforced concrete on the other have come off triumphant. Terre-cotta has been disappointing. The new building laws will probably limit the height of buildings to one and a half the width of their streets. This will make fair division of the light of the sun, insure a reasonable uniformity of sky line, and lend property owners a natural motive for relinquishing land to widen streets. The pan-handle of the park will now undoubtedly be extended eastward to Van Ness avenue. The new San Francisco will be far stancher and nobler than the old, but we shall always miss the old nooks and localisms and bohemianisms, and the variegated flavors of many nationalities mingled with glimpses and odors of Cathay which blended in Old California's solvent grace of freedom and love of elbowroom to make the dear old town so inhaustible a spring of human interest.—*Benjamin Ide Wheeler, in "American Monthly Review of Reviews."*

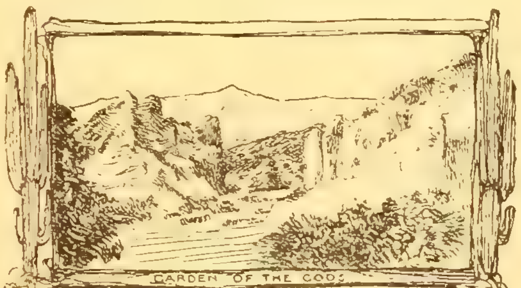
*

### Solving the Vacation Problem.

A college professor, writing in "The World To-Day," says:

"In these busy days when the vacation has become a necessity of modern life, sooner or later the practical question presents itself to the family head: How can my family enjoy a vacation without extravagant outlay and with real profit? To the man of moderate income distant resorts are prohibited by the expense of travel. The fashionable summer boarding house or the farmhouse hostelry are likewise undesirable for this and other reasons that need not be mentioned.

"Some years ago the writer was confronted by this problem and after various



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experiments, all more or less unsatisfactory, he determined to carry out a plan which had been maturing in his mind for some years. He would take his family into the wilderness and try the role cf Swiss Family Robinson. Eighteen miles from the railroad, sixteen miles from the last farm, and beyond, the limitless wilderness, there was solitude primeval, so grateful to jaded mind or shattered nerves. We had found, moreover, a bit of woodland that afforded about a quarter of a mile of lake front with an ideal beach for bathing and an ideal point for our building site. The material for our house also—for a log-house we must have—lay within easy reach, hemlock for the walls, tall firs for the rafters and boulder stones in profusion for fireplace and chimney. And all to be had for a song! Six hundred dollars would cover all!—land, house and furnishing."

### The Curse of Child Slavery.

If the curse of child labor were but weariness, and the sacrifice of the joy of childhood, the case would be bad enough. But there is cruelty as well. I will not speak from hearsay, but tell what I know.

In the north as well as in the south men are employed for the express purpose of waking children who fall asleep by throwing cold water over them, or by prodding them with sticks. I have seen little boys and girls cower with unspeakable fear beneath the torrents of foul oaths hurled at them by brutal foremen. We shall see enough instances of this cruelty before we are through with this fight. But even worse than the voluntary cruelty of the taskmaster is the inexorable cruelty of the disease-breeding, life-destroying existence these children must lead.

Come, stand with me outside a big cotton mill as the children pour out, a weary, pallid-faced, halting throng. See, their clothes are covered with fine, white dust, and little flakes of lint, like feathers, making them look like so many millers. If you could see into their lungs, you would be able to see that poisonous dust, saturated and clogged with blood; they inhale it all day long. The local doctor will tell you—unless he is a "company doctor," in which case he may know that his bread and butter require that he be discreet and parry your question—that many of these children suffer from a horrible form of dropsy, and that ten per cent of those who go to work in the mills before they are twelve years of age contract consumption in the first five years.

Not only in cotton millls, but in many other factories the same thing occurs. Though the dust may be different in kind, the result is the same. Small particles of glass in the glass factories, fine sawdust in the factories where cheap furniture is made, poisonous fumes in a score of other occupations are as fatal.—*Woman's Home Companion.*

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## REGIMENTAL REUNIONS AND FORTY-THIRD ANNIVERSARY BATTLE CHICKAMAUGA,

### CHATTANOOGA, SEPTEMBER 18-20, 1906.

On September 18, 1906, will occur the forty-third anniversary of the Battle of Chickamauga. It is proposed to celebrate this memorable event with a reunion of the various regiments that participated in this memorable battle and the various battles fought around Chattanooga. This reunion will be held at Chickamauga National Park, September 18, 19 and 20, and the present indications are that it will be the largest and most notabe gathering ever held in the South. On the above dates, the remnants from the armies of twelve states, comprising the following: Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Missouri, Kansas and Kentucky, will assemble, many for the first and last time since they marched from its blood-stained fields, forty-three years ago.

Here is one of the great opportunities for the education of the youth. Don't fail to take your children and show them historic Chattanooga, with all its historical connections. It is the opportunity of a lifetime. Go and see the old war generals and other officers point out the places of interest on the battlefield; let them show you and explain, in person, the markers erected on the battlefield showing the positions of the opposing armies at the time of battle. It will not be long until none will be left to do this noble work.

It will be many years, if ever again, that such an opportunity will present itself. See that your tickets read via the Louisville & Nashville R. R., the Battlefield Route. Call on your nearest railroad agent for rates and advertising matter pertaining to the reunion, or write nearest representative of the Louisville & Nashville R. R.

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### "Where Was Bill?"

Bill Jones is a country storekeeper down in Louisiana, and last spring he went to New Orleans to purchase a stock of goods. The goods were shipped immediately, and reached home before he did. When the boxes of goods were delivered at his store by the drayman, his wife happened to look at the largest; she uttered a loud cry and called for a hammer. A neighbor, hearing the screams, rushed to her assistance, and asked what was the matter. The wife, pale and faint, pointed to an inscription on the box which read as follows: "Bill inside."

* *

A gentleman went into a restaurant and ordered a plate of soup. After a long wait the waiter brought it in and placed it before the diner. After examining it, he said to the waiter, "What do you call this stuff?" "Bean soup, sir," replied the waiter. "Yes, I know it's been soup, but what is it now?" —*Titbits.*

* *

A recent article on homesickness, in "The Companion," recalls the reply made by a young Swedish maid to her mistress. It expresses clearly, though in imperfect English, what every sufferer from homesickness feels:

"You ought to be contented, and not fret for your old home, Ina," said the lady, as she looked at the dim eyes of the girl. "You are earning good wages, your work is light, every one is kind to you, and you have plenty of friends here."

"Yas'm," said the girl, "but it is not the place where I do be that makes me vera homesick; it is the place where I do n't be."

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### Little Bright Eyes.

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Come to my arms, Little Bright Eyes,
  Just leave for awhile your play,
Cuddle your head on my shoulder;
  I need you so much to-day.

You are so innocent, sweet one,
  In my arms you nestling lay;
Oh, comfort me with your love, dear,
  I need you so much to-day.

You've fallen asleep, my Bright Eyes,
  Forgotten your baby play.
I'll lay you here in your nest, dear,
  You have helped me much to-day.

Jacksonville, Ill.

## Advance Society Letters.

A few days ago I wrote to the matron of the St. Louis Orphan Home where Charlie stays, asking if Charlie could come to pay me a little visit—say ten days; and if so when; and if he could stop on his way here, to visit his little sister. His sister Bessie has been adopted by a family, and they live in a town between here and St. Louis; so in coming he would pass right through the place. The matron is Mrs. B. R. Brown, and this is what she answered: "As to Charlie's vacation, it will be in July that he can come. Mrs. Ayars will arrange to get him a half-fare ticket. I will write to the people who have Charlie's sister, and let you know if it will be convenient for them to have him stop to see her. Charlie has been having chills, and was in bed when your letter came, but when I told him of having received the letter, and of its contents, he was soon up, and trying to play. I don't know how I am to manage with Charlie away, he is so much help to me." (We are going to have a Chautauqua Assembly here in July, so Charlie will have something to go to every day. And there is one thing about Bentonville that goes ahead of anything I know of, as an ideal town for Charlie to be in. Now, having only one leg, people are sometimes inclined to look upon our orphan as different from the rest of the world, and their exceedingly close attention becomes annoying. You can imagine how it would be if everybody were staring at *you* because you happened to have two legs. Legs are not anything to be taken public notice of, and yet people have such little tact and taste, that no part of a person seems safe from observation and the newspapers. But, as I was saying, Bentonville is the city for Charlie. There is a man here—he is in business, too—who goes about upon his knees. There is another with only one arm, a good many who can't walk at all, and an order is being sent for three tricycles worked by hand; and there is already one such here in use, to say nothing of several ladies with ear-trumpets, and a deaf mute, and two or three who are opposed to the missionary societies. Why! if Charlie comes along Main street on his crutches and one leg, and those four hand-power tricycles dash into sight at the same time, and the deaf mute comes to the office door to spell on his fingers into an ear trumpet, nobody will see whether my visitor has a leg or not!)

Othenia Roberts, Sparta, Mo.: "As we have organized an Av. S. here, I have made up my mind to write and tell you about it. We have three members, one old member, Ruth Day, and two new ones, Daisy Armstrong and Othenia Roberts. We have a regular program every time we meet, which we carry out the best we can. We like your 'Bronze Vase' very much. How is Felix?" (He is in fine spirits, and is raising an extra crop of hair for Charlie's coming.) "We have made our badges and wear them to meeting. We meet every Thursday afternoon at 2:30. I am president and Ruth is secretary and treasurer. Have you ever read 'Three Years in Arkansaw,' or 'Through Missouri on a Mule?' I think they ought to be favorites to you, as you have lived in both states." (I have not read the works to which you refer. Do you know "Spartacus?" It ought to be your favorite recitation.) Ruth Day, Sparta, Mo.: "I will not bother you with so long a letter as I wrote before." (Who was bothered?) "Our Advance Society has decided to take a few steps forward and we hope all members will take the same steps. First, we have decided on a society flower; it is the pansy." (That, by the way, is my Chautauqua flower, in honor of "Pansy," the author.) "Second, we have decided on a motto:

Count that day lost whose low descending sun
Views from thy hand no worthy action done.

"We think it would be better to change 'worthy' to 'worthier.' Let us hear from the members about the flower and the motto."

Grace Everest, Oklahoma City: "I am almost too tired to write, for I have been up late at night—I have been 'taking in' the commencement exercises, and tonight I am going to listen to their orations." (*Their* orations, or their friends' and kinsmen's orations?) "I want to observe all their dignified ways, for in TWO years I'll be in their position. I have been asking girls to join the Advance Society, but they don't seem interested. Surely, they do not realize how much good it will do them. I have never missed reading a Bible verse each day since I began the work, January 6, 1905, a year and a half, although twice I forgot till after I had gone to bed. I have just finished another quarter's work—which is it, the fifth or sixth? I have forgotten." (The sixth, I think.) Elizabeth M. Rothwell, Moberly, Mo.: "I am taking advantage of your offer to forward to Drusie Malott such books and papers as 'We Advance Society' will send. I can not think of any greater privation our missionary can endure than to miss the joy of a book. So I am sending you by express a few volumes that I hope may give her some pleasant hours and remind her of the dear homeland. I regret that I do not know her taste in literature, for I would like to gratify her. Of course, she may have read them, but these sent may be re-read with profit. Some of them are my dear friends. I inclose money for postage, and if anything is left over, let Charlie have the pleasure and benefit of it when he takes his summer outing. I hope he will be well and happy and have the time of his life. Theoretically, I live alone; practically, I am the old woman who lived in a shoe. But my shoe is spacious and beautiful and I keep it full from heel to toe with my dear little comrades. May Raymund and Rhoda come some day? They will see Paul Dombey and Little Nell, and Little Dorrit, and Little Boy Blue, and all the invisible choir of angelic childhood; and I will make them so happy they will never think of the Hands' House or the Orphan Home, again. And now, like dear Mr. Aggency, I am going to run off. Perhaps in my rambles I may find the 'Bronze Vase.'" (I have sent the books, all beautiful and most of them quite new, to Drusie. There were twelve or more delightful cloth-bound books of poems and fiction. It gave me such pleasure when I thought how glad Drusie would be, that I almost felt I was doing it myself! I am sure that was my mother's feeling, too, as she tied them up in parcels for the mail. I feel assured the sender is quite willing to divide her joy with us. I have not written her a word to tell her the books reached me, and that I have sent them on their way, and that I have $4.26 left over for Charlie's benefit. You see, I have trusted her friendship to rise to the sublime height of not waiting for an answer!) J. H. Mohorter, 903 Aubert avenue, St. Louis: "I wish to acknowledge receipt of yours, inclosing renewal subscription, 25 cents for 'The Philanthropist,' and also thank you for your kind words concerning it." ('The Philanthropist' is the paper that tells about the Orphan's Home, where Charlie stays. I wish you would all take it.) Ruth A. Sampsel, Warrensburg, Mo.: "I have just finished my fourteenth quarterly Advance Society report. The 13th of May was my birthday. I am 14 now. I drove the pony and went to church. I am sending you a poem I wrote several days ago. Perhaps you will like it. Do you keep the Advance Society rules, or are you too busy writing stories for our entertainment" (or answering letters from people who send no stamps)? "Our school is out this week. Now I will be wishing for September to roll around again. I went to a children's day and basket dinner exercise last Sunday and had a good time" (and, I trust, a good dinner). "I hear my little chickens crying for supper, so I must stop my scribbling." (I, too, hear some little chickens almost piping their heads off; but they are not *my* chickens; why do they come into *my* yard? I believe I will slip to the hydrant and put on the hose and take a squirt at them! I have done so before. If they can *ever* get the idea that it rains often in my yard, they may keep out, and not eat up my poor little plants. The poem sent by Ruth Sampsel is entitled "The Death Angel." I have room for only the beginning:

There is a black ghost who gives us a groan,
He has an old horse, I shall call it a roan.
I saw the black ghost astride of his roan,
He rode far away, and he started alone.

I wish he would take out after these little chickens. I imagine if they saw that

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Three dollars for either two new subscriptions to The Christian-Evangelist or for one renewal and one new subscription will secure you an excellent 11x12½ picture of our Editor. This picture should be hung in thousands of living rooms, pastors' studies, and church libraries as an inspiration to Bible study, zeal for the restoration of primitive Christianity, and the grace of brotherly love.

Now that summer is come and outdoor work is preferable to that in stuffy shop or office, scores of good canvassers can find pleasant, profitable employment representing the various publications of this House. Their present day popularity makes it easy to sell them. Write us at once for terms and territory. Commend this work to some deserving friend who has the swing of success.

Naturally, in times like these the brotherhood waits on the words of W. T. Moore, the sage of Columbia, that old veteran who never ages. It is well to remember while our editors are happy to give his views on current questions, we have his best thoughts in permanent form—Man Preparing for Other Worlds, $2.00; Fundamental Error of Christendom (a fine presentment of baptism), $1.00; Views of Life, $1.00; The Living Pulpit of the Christian Church, $3.00. Fifty cents will be deducted from any of these books if ordered in conjunction with The Christian-Evangelist at $1.50.

We would rather have 1,000 new subscribers from as many towns than to have them all from one, and that is the way they are largely coming. But we welcome clubs also. Since last week's report we note 19 from Winston-Salem, N. C., J. A. Hopkins, minister; 7 from Bentonville, Ark., J. W. Ellis, minister; 3 from Roseberry, Id., H. C. Varner, minister; 3 from Kansas City, Kan., E. L. Ely, minister; 18, Charleston, Ill., Geo. H. Brown, minister; 11, Shelbyville, Ill., L. H. Otto, pastor; 8, Blue Mound, Ill., W. H. Harding, minister; 8, Moweaqua, Ill., A. R. Spicer, minister; 14, Lincoln, Ill., W. H. Cannon, pastor; 11, Virden, Ill., H. J. Hostetler, pastor; 23, Paris, Ill., Finis Idleman, minister.

black roan coming they would almost run their stubby legs off, getting back to my neighbor's yard, where they belong.)

Drusie R. Malott, North China: "Just a few lines of greeting. Did I tell you that I enjoyed the Woodneys very much? The characters seemed just like real people. The story must have been taken from real life. The chapters always ended just when the reader was curious to know 'what happens next.' The 'Bronze Vase' bids fair to be as interesting. I have been in Chinese homes a number of times. The first time, little Blanche Grimes, aged 12, and I went visiting, all alone. We did not intend to make a call, but were walking in a quiet green corner of the city, when a woman very cordially insisted on our coming in. She brought out a little bench, and we sat outside the door, for the little one-room home was not very inviting on a hot day. She showed her back yard, pleasantly covered with grass and shaded by several trees. As usual, a large crowd of the neighbors soon filled the compound and stood around looking, asking questions and making remarks about us. It is considered the best manners to ask a person's age." (Well, some people get into our compound here who know no better than that!) "As we left we invited them to the chapel. Not so pleasant were the other homes, bare of grass and trees. Mud walls, a bare floor, only straw mats spread over the clay bricks or earth; this constitutes a home. Usually there is no fire for heating the room; the poorer people build a fire outdoors to cook their kettle of mush for noodles, which is the usual food. Our own bill of fare is not so different from that at home as might be expected, for we have our own farm and raise vegetables, fruit and grain. Our cook bakes excellent bread, and we have goat milk. This is red-fruit season (March 5); persimmon season has closed. They are juicy persimmons, the size of large tomatoes, which they resemble. English walnuts and peanuts are plentiful. Rice is too expensive for the mass of the people to eat. Sweet potatoes are very plentiful. You see, I try to tell you what you think will interest your readers. God bless the Advance Society and measure back to it a hundredfold the sunshine its good cheer spreads over this world."

*Bentonville, Ark.*

⁂

## Not So Funny Then.

"'F I should die 'fore I wake," said Donny, kneeling at grandmother's knee, "'F I should die 'fore I wake——"

"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with rebuke concerning the interruption.

"But I did think what I was sayin' grandmother; that 's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear 'round in the morning. But 'f—I should die 'fore I wake, why—I didn't want him to find them that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin,' but you don't want 'em that way if you should die 'fore you wake."—*Baptist Commonwealth.*

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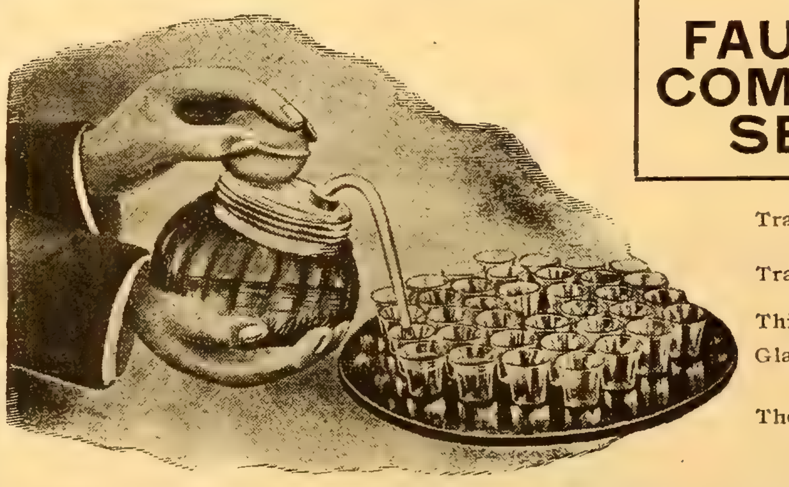

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# THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIII. No. 25.

ST. LOUIS, JUNE 21, 1906.

I CAN conceive no more wholesome discipline for the energetic man or woman than this deliberate encounter with the spirit of solitude. Mark off some hour, or some half-hour, of each busy day as your own, dedicated solely to the private occasions of the spirit. For that brief period hold the world at bay; go to your room as to a shrine; take no book with you, no humblest task—simply sit still, or kneel down, and explore your own heart. Celebrate the sacrament of silence; it will bring with it on the hands of viewless priests a meat that the world knows not of, and it will make audible to you the still, small voice of God that speaks to us only when we are very still. One such hour, rightly used, will teach you more of God and truth and duty than all the sages can. It will remain with you as a consecration and an impulse when you take up again the vexing tasks of life. You will be stronger for it, more composed in mind, more certain in aim, sweeter and more patient in temper, and as you walk the thronged roads of life once more, you will bring perfume and purification in your very presence. Let your household, and your children, and your friends know that you keep a Lonely Hour for God in every day, when no interruption is permitted; when even Love must stand without the door and wait; for that hour is sacred to a higher Love, and devoted to a more enduring vision. "I saw a Door opened into heaven," said the Apocalyptic Dreamer; be sure of it that Door of Things Unseen is only opened when the doors of earth are shut.

—[From "The Forgotten Secret," by W. J. Dawson.

**The Christian-Evangelist**

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } Staff Correspondents.

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## WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
CHRISTIAN-EVANGELIST
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Vol. XLIII. June 21, 1906 No. 25

# 1809 CENTENNIAL PROPAGANDA CHURCHES OF CHRIST 1909

: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

We believe a scriptural admonition of reat significance to a successful centennial s "Let brotherly love continue."

The Bible suggestions to think no evil, peak no evil, do no evil against the rethren merit earnest consideration. There s extant an unlovely disposition to speak isparagingly of brethren entitled to great espect. Recently a man referred to "old McGarvey" and made similarly disrespectul allusions to other brethren from whom e differed in opinions theological. We rotest not only against the personal disrepect shown disciples who should be greaty revered, but also against the positive njury done the cause of primitive Chrisianity by this discrediting of our leaders n Christian thought and life.

We have used Brother McGarvey's ame to illustrate our thought because he vill suffer less injury thereby than one vhose Christian integrity is less invulnerble. We protest against this tendency to mpugn the motives and seriously question he honesty of men whose purposes are not ully comprehended by us. Brethren of ood repute should no longer tremble at he thought of having their names up for liscussion by groups of ministers lest unind words be spoken. We personally now men represented as being ambitious nd mercenary but whom we have found n visiting their local congregations to be eloved by their people and regarded as he personification of Christian hospitality nd benevolence.

We must all protest against a leveling rocess within the church, consisting of owering the high to the exclusion of lifting ower levels. "Behold how these Chrisians love one another!" should be specially rue of our ministry. Let us eliminate all nvy from our ranks and usher in such an ra of brotherly love and helpfulness as will timulate every man to do his best between his and 1909, by making him more zealous, raver-hearted, and successful. Our editors vithout exception are true men of God; ur secretaries are workmen of whom no eligious body should be ashamed; our ministers are shepherds of the sheep par xcellence; the personnel of our membership is of the highest standard. The world knowledges this. Let us rejoice in it nd promote a higher and more helpful *sprit de corps*. Let us mark well and rerovingly any preacher dealing in innuenloes and insinuations reflecting on a brother minister or detracting from the credit due im for worthy achievements, and let us naugurate a dispensation of brotherly love and helpfulness. Assured there will be no nmity or conspiracies beside us or behind us, let us all with renewed zeal and courage press on toward the mark of our high calling for 1909.

* * *

### Work Between Us and the Centennial.

BY O. M. THOMASON.

The work before us is a great one. The end to be reached is an important one, and much work will be required to reach it. The church is reaching such ponderous proportions now that it can make a great showing if properly directed. The work is more of construction than destruction. True there are things to be destroyed, but the truth will destroy them by supplanting them, if it is pushed ahead. People are not going to give up what they have, even though it be error, until they learn better. The truth is better and will take the place of many errors held by many people if we can get them to see the truth. The injunction, "Preach the Word," is mandatory as well as qualifying. It tells what to preach, and limits it to the Word; but much stress is also laid upon the command, "preach." Not many will question that the Word is the thing to be preached, but some seem to think it is not absolutely necessary that we preach it; but in the event that we do preach, why, of course preach the Word. One of the functions of the church is to preach; not to herself, but to the world; and a church that fails on this point to the utmost of her ability, will die. The fact that a church preaches to the world a little may prolong the death struggle, but will not save the church. The marching orders are, "Go unto ALL the world; preach the Gospel to every creature; go teach all nations; be my witnesses unto the uttermost parts of the earth." Paul handed this commission on down to the evangelist when he said, "Preach the Word," and instructed him to lay the responsibility at our feet when he said, "The same commit thou to faithful men, who shall be able to teach others also." If we are faithful men this applies to us. We should not be content with securing our own souls. We may think we have secured them when, because of our selfishness with the truth, we may forfeit our birthright. Only about one-third of the population of the earth are Christians, if we include all shades of opinions. If we narrow it down to those who are Christians only, the number will not exceed one and a half millions. This gives us a fair conception of the immensity of the work before us. Are we equal to the task? We are growing fast, and our capacity for accomplishing more increases as we grow. Do we widen and expand as we become capable? As our arms become longer and stronger, do we reach them out? The work before us is not to make people good, but to preach the gospel to them. Then they alone will be responsible for how they live. It is not a question of will the people be good? but will we do good? Our Master went about doing good.

The people must call on the name of the Lord if they are saved. But how can they call on him in whom they do not believe? and how can they believe in him of whom they have not heard? and how can they hear without a preacher? and how can they preach except they be sent? Now, who is to send them? The church, being the pillar and support of the truth, must co-operate with the preacher and send him. The church must utilize every means that material evolution and progress develops by which the work of sending may be facilitated. It must exercise sanity and judgment, and adopt means and methods by which we can the most successfuly manage and direct this ponderous piece of machinery in its extensive and wondrous work. The work of raising money for and directing and keeping the people in touch with four or five hundred missionaries in every clime under the sun is no small task. And it can not be done in a slip-shod, half-hearted manner. There must be business tact and wise generalship.

Doors are swinging open to the gospel, and the creeds of men are becoming less popular. The walls of Babylon are crumbling, and the foundations of sectarianism are decaying. This Restoration is in the vigor of youth. It can not afford to cultivate an objective disposition. It must not contract, neither must it become so broad that it can not enter the strait gate or traverse the narrow way. But it must become as broad and sympathetic as Christ. It must not be selfish, but must have a burning passion for the evangelization of the world. That is the work before us. Belt the earth with one message. Let love cement the rents and divisions and spread the mantle of charity over our brothers, and relegate our opinions to the rear and forget them in the brotherly love that will make all believers in Christ one, as he and his Father are one, and thus fulfill his earnest prayer. This gospel must be proclaimed to all the world. That is the work before us. The Church can do it. But there must be co-operation. All the organs must perform their functions. All the members and joints must work freely. There must be peace, harmony and unanimity. Let us not be content with good churches that can pay us good salaries. These are only means to the great end. The end is to evangelize the world. We are going to that goal. How dare any man stand in our way! Our God is back of us, and he will prosper us, but those who have no heart in the work will stand by and oppose. Let us construct Christianity, and not try to destroy what some others do, even though it be wrong. Give the world the truth and error will flee away like a shadow.

*Davis, I. T.*

# Current Events

**Statehood.**

The Hamilton-Beveridge statehood bill, with the Foraker amendment, has been passed by the Senate and the House and signed by the President. The bill admits Oklahoma and Indian Territory as the state of Oklahoma, fixing the capital at Guthrie until 1913, and offers joint statehood to Arizona and New Mexico conditioned on the acceptance of it by both territories voting separately. As an inducement to the acceptance of joint statehood, the new state of Arizona will receive $5,000,000 for a school fund and a very large amount of public land for the same purpose. The offering of this "bribe," as Senator Morgan calls it, increases the probability of acceptance. Arizona has professed to be unalterably opposed to union with New Mexico, and that for three reasons: First, that Arizona's size, resources and prospective wealth and population entitle her to separate statehood; second, that the proposed consolidated state would be unwieldy in size and therefore unduly expensive in administration (for example, the railroad fare from Phoenix to Santa Fe is greater than the fare from New York to Omaha); third, that the Mexican majority in New Mexico would outweigh and outvote the American population of the whole state, and would consequently put the control of the state in the hands of an alien and unprogressive element. New Mexico grants the first two propositions and claims that New Mexico also is worthy of separate statehood, but naturally resents the suggestion that her population is unprogressive and that she would be a drag upon the development of Arizona. On the whole, New Mexico is inclined to accept joint statehood. There is abroad in New Mexico also a secretly cherished idea that if the proposition as offered by Congress is rejected by Arizona and accepted by New Mexico, the result will be the admission of New Mexico separately at an early date, while Arizona will be allowed to wait indefinitely. The joint statehood proposition will be voted on at the November election. If accepted, the constitutional convention will meet on December 3, and the election for state offices will be held sixty days later.

* * *

**Smoot.**

Smoot stock has gone down in the Senate. The majority report of the committee on privileges and elections recommends unseating him, but the precise way in which it is to be done is still a question. To declare that he was never a properly qualified and elected senator requires only a majority vote. Some of those who approve the majority report of the committee believe that the only constitutional method of procedure is to admit the validity of his election and expel him, which requires a two-thirds vote of the Senate. The report of the committee gives the following reasons for disqualifying Mr. Smoot:

> "That Mr. Smoot is one of a self-perpetuating body of men known as the first presidency and twelve apostles of the church of Jesus Christ of Latter-Day Saints, commonly known as the Mormon Church; that these men claim divine authority to control the members of said church in all things temporal, as well as spiritual; that this authority is, and has been, for several years past, so exercised by the said first presidency and twelve apostles as to encourage the practice of polygamy in the state of Utah and elsewhere, contrary to the constitution and laws of the state of Utah, and the law of the land; that the said first presidency and twelve apostles do now control and for a long time past have controlled, the political affairs of the state of Utah, and have thus brought about in said state a union of church and state, contrary to the constitution of said state of Utah and to the constitution of the United States, and the said Reed Smoot comes here, not as the accredited representative of the state of Utah in the Senate of the United States, but of the chief hierarchy which controls the church, and has usurped the functions of the state in said state of Utah." (Then follows a list of prominent Mormon leaders, including President Smith, who have been living in polygamy since the manifesto of 1890.) "These facts abundantly justify the assertion made in the protest that 'the supreme authorities in the church, of whom Senator-elect Reed Smoot is one, not only connive at violations of, but protect and honor the violators of the laws against polygamy and polygamous cohabitation.' " (On this ground the committee finds Mr. Smoot as unworthy of membership in the Senate, as though he were personally practicing polygamy. After a survey of the "oath of vengeance," the report continues): "It is difficult to conceive how one could discharge the obligation which rests on every senator so to perform his official duties as to promote the welfare of the people of the United States, and at the same time be calling down the vengeance of heaven on this nation because of the killing of the founders of the Mormon church sixty years ago."

* * *

**Chancellor Day.**

A college president has ample opportunities for making conspicuous mistakes, and Chancellor Day, of Syracuse University, has been making large use of his advantages in this direction. As between the President on the one hand and the beef trust and the Standard Oil Company on the other, Chancellor Day is with the trusts. A couple of weeks ago Dr. Day came to the defense of Standard Oil, which is now undergoing a rather disquieting investigation, and asserted that Roosevelt, who is instigating these investigations which have a tendency to bear the stocks of this and other great corporations, is a worse anarchist than Hearst. As to the elements of the case which strike most of us as pre-eminently important, he has not much to say. Whether the packing houses are making dirty dollars out of dirty meat, and whether the oil trust's methods have been either legal or honest, are questions which do not seem to him of much consequence. The main issue is that investigations cause financial loss to the corporations. Therefore it is anarchy to investigate. He makes a bad matter worse by trying to base his solicitude for the corporations on the fact that thousands of persons of small means have invested their savings in the stock of these companies. As a separate proposition, this may be true, but it is also true that Standard Oil is not a widows' and orphans' benefit association. The widows-and-orphans argument is an ancient one. It is more frequently applied to keep meddling hands off of public service corporations, such as street railways. The mode of procedure in such cases, according to Collier's, is: first, get a franchise for less than it is worth; second, water the stock; third, unload it on the public; finally, howl about widows and orphans. Dr. Day is entitled to credit for his originality in turning this classic argument to account for the defense of Standard Oil which, whatever may have been its other faults, has never been specially guilty of "unloading on the public." In his baccalaureate sermon last Sunday, Chancellor Day took further occasion to attack the President as a "muck-raker," and to decry the tendency of this "scandal-mongering epoch" to investigate everything, regardless of the loss which may be caused. The recent investigations of the packing houses and railroads "has cost us tens of millions of money and the respect of mankind." Still no word as to whether the conditions which have been investigated were really bad. No word of censure for those who have made the rottenness, but only for those who have disclosed it so that it might be cured. This is bad doctrine for a baccalaureate sermon to a graduating class. It is, in effect, that the disclosure of evil is worse than the commission of it, and that the best way to cure an abuse is to hide it. Chancellor Day, whose college has received a million of Standard Oil money and expects more, gives great aid and comfort to those who cry out against the acceptance of "tainted money" by institutions of learning. Neither President Harper nor any other official of the University of Chicago, which has received ten times as much Standard Oil money, ever laid himself as wide open to criticism as Chancellor Day has.

* * *

**Hearst vs. Taggart.**

The feud between Mr. Hearst and Mr. Taggart is assuming interesting proportions. Mr. Taggart was Democratic national chairman in the last campaign and is ambitious to continue his leadership. Mr. Hearst was a candidate for the nomination, and is doubtless anxious to repeat his candidacy. Mr. Taggart was made chairman of the national committee on the theory that he would be able to carry the doubtful state of Indiana, his own state. But as it turned out there were no doubtful states, and it would be wholly unfair to make him bear the burden of blame for Democratic defeat. Still, there is a very large element of the party which feels that, for a dignified campaign, with a dignified candidate, it would be easy to find a more suitable leader than Taggart. Hearst, among others, thinks so. His fight on Taggart has now taken the form of an exposure of the conditions at the resorts owned and operated by Taggart. The hotel at French Lick Springs is the property of Mr. Taggart. It is a notorious gambling resort, probably one of the greatest in the country, now that Mr. Canfield has retired from business. It was therefore not mere yellow journalism when Mr. Hearst's New York and Chicago papers published lurid stories last Sunday under these headlines: "Tom Taggart Conducts the Greatest Gambling Hell in America. Men, Women and Children Play for High Stakes, Night and Day, at French Lick Springs Hotel Casino. Law Defied and not even Feared at French Lick, Indiana." The stories were well worked up, with plenty of circumstance and detail. One of them was written by a Presbyterian preacher in Chicago who had been commissioned to make an examination. While Mr. Hearst's motives in making these disclosures through his papers may not be unmixed, it is none the less a good service to the public and the party. For the Democratic party, after a Republican administration marked by exceptional efforts in the direction of reform, to enter upon a presidential campaign under the leadership of a man who is conducting a lawless business of this sort, would be a most grievous folly. Mr. Bryan says that the silver question is dead and that the only issue now is the trusts. That means a campaign in which the dominant note will be reform. And it will be difficult to connect the words Taggart and reform in a single sentence unless one of the words is accompanied by a negative.

## Christian Union: A Historical Study.

### IV. THE PROTESTANT ERA—THE PERIOD OF REUNION.

*11. Federation the Next Logical Step.*

It is very instructive to study the evolution of Christian union sentiment. There was a time when the different religious bodies seemed to think they were doing God service in waging warfare against each other, and in strengthening their own denominational position at the expense of another. In this state of mutual warfare no respect was paid to each other in planning for the extension of God's kingdom on earth. It was a step forward when religious comity took the place of open warfare, and when the different churches were able to say to each other, as Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee. * * * If thou wilt take the left hand, then I will go to the right; or if you will take the right hand, then I will go to the left." That is, they agreed to let each other alone, and not trespass upon each other's territory.

This soon gave place to something still better. The religious bodies holding Christ as their common Head, came to feel that they did not wish to let each other alone; that they had too much in common, and that they should meet together on stated occasions and manifest their brotherliness of spirit. This was the period of platform unity. Representatives of different ecclesiastical bodies met and exchanged courtesies, and compliments, and showed that they really did recognize each other as brethren. Occasionally they held union meetings, or united in some crusade against certain public evils that were a menace to the moral welfare of the community; but these efforts were irregular and spasmodic, and passed away with the exigency which called them forth. But all this was a preparatory step to something better. It was during this period that most all our great interdenominational movements had their origin, furnishing an opportunity for brotherly intermingling and co-operation. But the time came—inevitably came—when leaders in the various religious bodies began to feel that something better than occasional platform meetings, and occasional union meetings, was required to meet the demand of our Lord's prayer for the unity of his followers, and what they finally decided upon as an advance step toward this consummation was Church Federation—an agreement to co-operate together on the simple basis of the acceptance of Christ as Savior and Lord, in all things which represented common aims and which could be better accomplished by united than by separate action. The inevitable sequence of this movement, as following those which had gone before, and its essential relation to the realization of the age-long desire for unity, may be seen in the light of the following facts:

1. There has been marked progress within the past quarter of a century in the *spirit* of unity among the churches of this country. Not only so, but there is a much greater unity of *belief* and of *teaching* and *practice,* than there was a half or a quarter of a century ago. We have passed out of what has been called the centrifugal period of the church, when religious bodies were flying off from the center, into the centripetal period, in which the religious bodies are being drawn closer towards the center, which is Christ.

2. Nevertheless, each of these religious bodies believes, conscientiously, that it stands for certain vital, or at least important, truths, and that it is its duty to give continuous emphasis to these truths. Let us take our own religious movement for example: We believe that we stand for certain great and important truths which need emphasis in our day, and we would not agree to any union that involved the surrender of any of these vital truths or principles. We must allow that other religious bodies are just as conscientious as we are, and hold with as great tenacity to certain principles in policy or doctrine, which they regard as important, if not vital, to the welfare of the church.

3. We have never advocated a union that involved the sacrifice of any man's conscience, for no sort of union would be worth anything to a man if he has purchased it at the expense of his conscience. Conscience is not something that can be modified on demand; it requires a process of education and enlightenment in which truth is seen in different proportion and in proper relation to effect a change in conscience.

4. This means that we cannot *immediately* have Christian union on what *we* believe to be the New Testament basis, since some of the beliefs and practices conscientiously adhered to by many we believe to be at variance with New Testament teaching and practice. We can not ask others to do what we ourselves refuse to do, namely, surrender honest convictions of truth for the sake of unity. When we have made due allowance for liberty in matters of doctrine and polity which do not affect Christian faith or character there still remain obstacles to an immediate union of the ideal type taught in the New Testament.

5. Meanwhile, in spite of their imperfections, God has blessed, and is blessing, these various religious bodies just in proportion as they have been, and are, faithful to him, and give themselves to the advancement of his kingdom. To deny that these churches have the marks of divine favor upon them, would be to shut our eyes to the most patent facts. The truth forces itself upon us that God has no perfect instrumentalities in this world, and that he is using the best instruments he has for the accomplishment of his purposes.

6. Since the period of most rapid growth in Christian union sentiment has been the period of the greatest interdenominational co-operation it is clear that it is not by the policy of *isolation,* but by that of *closer co-operation,* that this process of unification is to be carried on toward perfection. Not to see this is to be blind to the present-day movements of God among his people.

What conclusion follows from these premises?

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## A Transition Period.

Do any of us remember the time when we were not in a transition period? We have heard of it from our boyhood. It has been said that our age is one of transition; and when has our own religious movement not been passing through a transition period? And this has always been true. Every religious movement that *moves* is bound to be always in a transition period; that is, it must always be passing from one stage of development to another. This does not mean, of course, that the fundamental things of Christianity are changing, for Jesus Christ is the same yesterday, to-day and forever, and all the great truths relating to him are equally unchanging. But our *conceptions* of these fundamental realities change with our enlarging view and our increasing knowledge. How could it be otherwise?

This fact alarms some people, but we ought rather to be alarmed if this were not true in our case, for it would prove that we had ceased to make any progress, and that our religion and our theology were becoming stereotyped. Whatever lives grows, and whatever grows changes, and these changes are brought about under the unchanging laws of life. There is a principle of life embodied in every seed which determines the lines and limitations of its growth. So there is a life-principle incarnate in every religious movement which determines its development. Extraneous causes may modify this outward growth, but the unfolding life within continues to assert itself and in the end will prevail. "We can do nothing against truth."

The fundamental principle embodied in the religious movement of the Disciples of Christ is that of Christian unity proceeding from, and developing under, the supremacy and centrality of Christ in the Christian religion. That is to say, the life that is in him is the life of love, and is essentially unifying in its nature. Just in proportion as this life of Christ dominates the lives of his followers will they be one in him. This life-principle has been hindered by various causes, chiefly growing out of the flesh, and of our partial knowledge of truth, but it continues to assert itself with ever-increasing power, and must ever continue so to do until Christ's prayer has its fulfillment in a united Church. The Church must continue to be in a transition state until it passes from under the dominancy of the flesh to that of the Spirit, from the supremacy of dogma to the supremacy of Christ, from the partialness or imperfection of knowledge to the regnancy of love, and hence from a fragmentary and divided state into one of unity and co-operation. It is this growing ascendancy of love, subordinating everything else to its imperious demands, restoring the true proportion of emphasis and preparing the way for union, that is responsible for those changes which make the present time pre-eminently a transition period.

## Notes and Comments.

The Rev. John Roach Straton, of the Second Baptist Church, Chicago, has fired his blunderbuss against Christian unity. He thinks that those who are loudest in their advocacy of Christian union are those "whose anchors are dragging, and who are drifting they know not where." This statement reveals a very narrow and limited outlook on the Christian world to-day. A man who has not yet learned that the most profoundly spiritual and the most effective preachers in the religious world to-day are sounding the note of unity needs to take down his denominational blinds, and look out to see what is going on in the world. He admits that "if unity could be effected without any compromise of principles or any sacrifice of truth it would be a desirable thing. It would enable the Protestant churches to better reach the unsaved, and it would greatly simplify many of the problems of foreign missions." Nobody, so far as we know, is in favor of union on any other condition But, after the above deliverance, the speaker goes on to apologize for our divisions. He finally winds up by saying, however, that "the true source of authority, and the only ground for the union of the Christian world that will really be helpful is Jesus Christ as he is revealed in the Old and New Testament Scriptures." Very well and truly said. Why not, then, plead for union on that basis, instead of apologizing for our divisions?

* * *

"I hear it from several," writes a correspondent, "that you are too timid; too much under the limit of some tether. It seems so to me." Yes, we have no doubt it seems so to our brother, and to the few who have spoken to him, but, on the other hand, it seems to a far larger number that we have been too advanced and progressive in our views. This is pretty good evidence that we have kept fairly well in the middle of the road, and have avoided dangerous extremes. This is exactly what The Christian-Evangelist has always aimed to do—not for policy's sake, but because that is the course our judgment dictates as the true one. Our editorial policy has always been criticized on opposite sides, both by the radically progressive, and the radically conservative, classes. The future of this movement, however, does not lie with either of these extremes, though each one may have its part to perform, but with the great conservatively-progressive body of Disciples, who believe in a progress that *conserves* truth, and in a conservatism that *progresses* out of error.

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W. G. Walker, state evangelist, North Carolina, writing to "The Christian Weekly" from Durham, in that state, says:

> I really believe if Bro. Garrison could have a little taste of what we have had in the way of federation in Durham, he would not be quite so pronounced in his statements concerning the door of opportunity afforded in federation. I wish I had time to write a paper for him on "Federation in Durham." Federation might "sorter" do where we are strong (I mean from a practical viewpoint), but from my knowledge of the sects where we are weak, and especially in the South, our plea would be doomed to failure.

Is the manifestation of a brotherly spirit and the willingness to co-operate as far as truth will permit, subject to geographical limitations? Is it really true that "our plea would be doomed to failure" in the South if its advocates were to be willing to practice Christian union as far as they could—that is, as far as the other religious bodies would permit? Must we be kind and brotherly, then, only to those who will reciprocate our kindness? We can not compel people to federate with us, except by the compulsion of love; but if there is any place where we specially need to manifest the spirit of wider brotherhood, it is where we are weakest and least known, and where the denominations are narrowest and most bitter. This ought to be self-evident.

* * *

The Christian-Evangelist has not lessened one whit in its advocacy of every "cause" among the Disciples of Christ, because of its advocacy of federation. One of the home missionary secretaries, in complaining of some of our periodicals, ought to have made distinctions. But as The Christian-Evangelist has given *without charge to the societies*, which can not be said of all our papers, ten times as much space to our missionary societies as the paper in which his article appeared, we can understand why exception was not made of The Christian-Evangelist, and we do not believe that most of our papers have allowed the federation discussion to "sidetrack" any missionary interest. In the columns of most of them there has been no discussion at all. As for The Christian-Evangelist we have printed just as many articles advocating missions and just as much missionary news as we have in any previous year and as we would have done had there been no federation discussion. We do not hold ourselves responsible for the "threats" against the missionary societies that have appeared in one of our contemporaries, which did no more than it was compelled to for the cause of home missions last year, when federation was not being discussed.

* * *

> If our federationist brethren, who are holding forts in the older cities of the country, would get out on the firing-line, and come in contact with the spirit of sectarianism as it exists in the leaders of religious thought in large sections of the country, they would perhaps become disillusioned in reference to the disposition and temper of those who oppose our great Scriptural plea.—*J. B. Briney, in The Christian Weekly.*

Here is a confession of what we have contended for all the while, namely, that sectarianism is the only foe to federation, and if it should fail it would be because of sectarianism. We are under no illusion about the spirit of sectarianism. We know too well its prevalence. One does not need to go to the "firing line"—wherever that is—to find its baneful influence. It lifts its serpent head in every Eden, and foments strife and hatred, and opposes union and co-operation among Christians in every community, and in every religious body. Oh, that we were large enough, and Christly enough, to oppose it with brotherly love, with kindness, with catholicity, with zeal for the wide kingdom of God, "overcoming evil with good!" Do we really believe in it?

* * *

As our readers know, Z. T. Sweeney filled the pulpit of the Vermont Avenue Christian Church during part of the absence of Brother Power. Brother Sweeney preached a powerful sermon, citing facts and figures to prove that the number of heathen is increasing out of all proportion to the number who are being saved through Christianity. Brother Sweeney might have made the same argument in reference to the home field. He referred to the failure of the philosophy of the Greeks and the wisdom of the Jewish nation to conquer the world as lessons to the present Protestantism to put aside the little petty differences of denominationalism and unite in the effort to Christianize the world.

"This sectarianized, denominationalized, petty, jangling Christendom has shown its inability to cope with the question," he said, "and I want to go on record as saying that if this condition continues the rescue of the world from heathen control is all an idle dream. The sectarian Christianity does not present to the heathen that which will conquer him. The man who attempts to cover up these facts is an enemy of Jesus Christ. The private secretary of the Sultan of Turkey once said to me: 'If you want to make Christians of us you had better preach something you can agree upon among yourselves.'

"He was right. What would you think of a political party that would start out to win a campaign by splitting into fifty or sixty small parties, each fighting the others? The marvel to me is that Christianity has accomplished so much. We must cast aside the little, nonsensical differences between us—the differences between tweedledum and tweedledee—and preach the Gospel of Christ as a personal Savior, the Gospel that Peter preached at Jerusalem and Paul preached at Corinth, or we never will be able to convert the world."

How great the need for us to present a united front on the things wherein we *are* agreed!

* * *

Reports from our state conventions are registering lower attendance than usual, and confining it more exclusively to our ministers. The encouraging statistics of church homes being dedicated, mortgages burned, souls saved, and increased missionary offerings might indicate to a cynic that the *workers* were busy while the preachers were holding these gala days, but there is reason to fear lack of proper interest in our state conventions. Improved transportation facilities and increased prosperity are making our country smaller than formerly and bringing our national conventions very close to our people, and there is a growing tendency to leave the smaller for the larger conventions. While it is desirable that every one possible attend these great gatherings of the Disciples let it be remembered that individual attendance is more needed at our county, district and state conventions; let all who can, come up to Buffalo, but let us develop a "convention conscience" that will take us to the more elemental conventions.

## Editor's Easy Chair.

The "Easy Chair" seems to catch a vision of growing distinctness rising in the north. It is a fair picture to look upon from this latitude. As we gaze upon it, in its splendid outlines, we see a vast stretch of water, with the waves breaking on the sandy beach, above which rises a series of wooded hills, with deep and shady ravines, here and there, and lofty ridges from which two lakes and the surrounding country for miles, with fields, and orchards, and farmhouses are visible, and overarching all the blue sky of heaven. We see the swaying pines nodding to the breeze, and mark the checkered sunshine as it sifts down through the branches and lies in golden bars upon the earth. We can almost catch the music of the breaking waves, and of the singing pines, and feel the breath of cool air that sweeps over the lake. Nestling in a grove of pines and hemlocks, on the shore of this larger lake, is a little cottage which seems to hold out its welcoming hands and to bid us come and inhabit. The wrens are singing about its eaves, the squirrels are scampering and chattering over its roof, the wild flowers are blooming on the hillside, and all these join in the invitation. We are sure our readers will not be surprised to learn that before many weeks this alluring picture of quiet and restfulness will have drawn us away from the tumult and noise of the city and the grinding routine of office duty. Other scenes and duties, however, for the present, intervene, but when these are out of the way the invitation from Pentwater, and the heights of Garrison Park, will receive our favorable consideration.

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One of the intervening objects which prevents immediate surrender to the inviting vision in the north is the Missouri Christian Missionary Convention. It meets this year at Hannibal, and already the "Easy Chair" is on the scene. The journey hither this forenoon, after the rains of the past few days, which have washed the face of Nature and refreshed all growing things, was a constant delight to the eye. There are no richer lands than those lying along the Missouri and Mississippi River bottoms. During most of the way the great Mississippi, now at full-tide, flowed majestically on one side, while waving wheat and corn fields were on the other, with the hills beyond. The golden wheat, now ripening to harvest, made a pleasing contrast with the dark green corn and the leaf-green of the foliage. Of the two rivers, one of which we crossed and the other of which we ascended along its western shore to Hannibal, one bisects the state and the other washes its eastern shore. What magnificent domains they drain! How much romantic and thrilling history clusters around these two great waterways, which, having their origin in widely separated regions, follow their converging courses until their waters meet and mingle in one lordly stream, and henceforth flow on irresistibly to the Gulf! What a list of tributaries flows into this mighty stream—"the Father of Waters"—from its source to its mouth! What brings these varied streams together to form one mighty river large enough to bear the commerce of a continent? God's law of gravitation. It is God's law of moral gravitation—which we call love—that is drawing the once widely separated churches into unity and co-operation. As well try to turn back the streams that flow into the mighty Mississippi and make it the nation's artery as to attempt to prevent, by theological or ecclesiastical quirks and quibbles the coming together of God's people into one United Church—the agent of God's grace to a perishing world.

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As we sit here on the portico of a friend's house, who is extending to us Christian hospitality, we see the clans gathering from different sections of "Imperial Missouri" to attend this state convention. They are drawn hither by the same law that holds the universe together—the law of attraction. We do not know the names of all these people that we see thronging to the Christian Church from each incoming train, but we feel safe in saying that they represent the cream of Missouri Disciplehood. Did you ever stop to think how much the ongoing of our cause in the several states, and in the world, depends upon the convention-goers? If all the members in the state were to decide, any given year, as many do, that it is not convenient to attend the convention, and that their private interests require their presence at home, what would become of the cause of state missions? And what would become of all our co-operative interests in the state? It would not be long, under this sort of neglect, until they would all perish, and the churches, living only for selfish ends, would soon die of dry rot. That we have grown from a mere handful in the state of Missouri, to be the leading religious body in the state, is due, under God, to the kind of people now gathering yonder in groups, with their hand-baggage, having left their farms, their shops, their offices, their domestic duties, to come together and spend a few days in considering the interests of the Lord's work. Some of these people have the convention habit. You could not hire them to miss one of the great convocations of the brotherhood. These conventions are Mount Pisgahs from which they catch glimpses of the Promised Land. God bless our convention-goers!

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The "Easy Chair" heard a voice a few days ago calling out, "Stop, thief!" But we paid no attention to it, knowing that we had stolen nothing and that the voice could not be intended for us. There is nothing like the testimony of a good conscience when such cries are being raised. We do not doubt that the officer pursuing this thief had just cause for complaint, but may we suggest that he called the thief by the wrong name? The name he gave to the thief was "Federation Discussion," and he was charged with stealing money from the missionary treasuries and from other public interests. We are bold to say that we do not believe this is the name of the guilty party. It is time to call things and parties by their right names. Discussion is honorable and right. No question is more worthy of discussion than federation—a form of Christian union. No people ought to be so much interested in that subject as the Disciples of Christ. We would have had no missionary treasuries to rob had it not been for Christian union. When we come to the point that we can't discuss it without robbing our missionary treasuries, those who do the robbing ought to take down their signs and go out of business. What is the *real* name of the thief that ought not only to be "stopped," but put in solitary confinement? There are several names that properly enough designate him. Call him "Hate," "Envy," "Strife," "Unbrotherliness," "Narrowness," "Bigotry" and "Misrepresentation," for his name is legion. These are the thieves which have made Federation discussion the *occasion* of plying their unholy business. The brotherhod should recognize this fact and let the responsibility rest where it belongs if we are to profit by the unhappy experiences through which we have recently passed, or are passing.

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Questions for discussion come up among thinking people with the inevitableness of the tides. Nothing can keep them back but mental stagnation. They are born out of the intellectual and spiritual travail of the times. Such a question is the closer unification of the religious bodies of Christendom. It has come in the fullness of time. It is folly to quarrel at its coming, especially when we have hastened its coming. The manner, the spirit, the temper with which we meet these great questions as they arise—*that* is what tests a religious people. If we have been found wanting in the essential qualities for dealing with this great question that has come to *try* the religious world, and have engaged in petty wrangling and ill-natured epithets instead of measuring up to the great opportunity, as leaders in a cosmic movement toward unity, let us not blame the *issue* but the unworthy *manner* in which we have met it.

## Helping Others.

By Mary Cary Blackburn.

**If I can help another I shall not live in vain.**
**If I can help another ought I to flee from pain?**
**What matter if my pillow with bitter tears be wet,**
**If on the Rock of Ages another's feet are set?**
**If I could help another I'd scorn to ease my pain,**
**Doing my sweet pleasure, while another's hopes were slain.**

Jacksonville, Ill.

# The Last Home of Our First Missionary

## By Anna R. Bourne

On May 12, as the eastward falling shadows lengthened over the little valley, a distinguished traveler was driven into the village of Bethany on his way to the Campbell homestead just beyond. Here he rested under the stately old trees, amidst soft perfume of blossoming flowers, and the evening and morning chorus of the birds, that make this home their special delight. But he heard not the song of birds, nor scented the breath of the fresh morning flowers. He was sleeping—sleeping through the day and night, close to the home and hearts that loved him. This stranger coming again to old Bethany, was none other than Dr. James T. Barclay, the first missionary sent by the Christian church to a foreign land. For thirty-two years he had been resting in a quiet little garden in the south—a tiny "Campo-Santo" in the state of Alabama. During a recent tour in the south, his son Dr. J. Judson Barclay, in obedience to a long cherished desire to have his father near him, brought his remains to lay them to rest among the illustrious dead in the Campbell Cemetery. Appropriate it is, indeed, that he who went as our first foreign missionary should spread his couch in death beside the honored father and son who proclaimed the restoration of apostolic Christianity and opened anew the Bible to a new world.

Dr. Barclay was born at Hanover Courthouse, Va., May 22, 1807. In 1830 he married Miss Julia Ann Sowers, of Staunton, Va. Two years after their marriage they purchased the estate of "Monticello," and became the first successors of Thomas Jefferson in this grand old Southern mansion, where they kept up the stately traditions of the Old Dominion life until 1835. Being of a deeply religious temperament, Dr. Barclay and his cultured wife saw life from the viewpoint of duty and responsibility and from the stately seclusion and retirement of life at Monticello their thoughts turned with a burning desire to the missionary field—to China. Mrs. Barclay, whose zeal easily matched that of her husband, sent her jewels to Dr. Converse, of Richmond, Va., to be sold for the missionary cause. They were at this time members of the Presbyterian Church, and would have gone under the direction of the Presbyterian board had not Dr. Barclay's mother bitterly opposed making the sacrifice of her only son on this mission field. For this reason they temporarily abandoned the thought of realizing their cherished desire. Soon after, these two consecrated lives coming under the influence of the restoration movement, as led by the Campbells, they became members of the Christian Church. When, in a few years, his mother died, Providence, it seemed, opened the way for Dr. Barclay to go forward, and he was not disobedient to the call. He and his wife had by this time abandoned the idea of going to China, and were seized with a yearning to preach the Gospel of Christ in old Jerusalem, where the first clarion call had rung out to the world. Accordingly, in 1850, when the American Christian Missionary Society (which had just sprung into existence) began to look about for a man to send afar into the heathen world, Dr. Barclay and his consecrated wife stepped out in answer to the call, became our first foreign missionaries, and started for the "City of the Great King," now the home of the mosque and the crescent.

Dr. James T. Barclay.

The journey of a missionary to the land of his labors was in those days a very different thing from that of a missionary of to-day, with the floating palaces that ply to all ports of the world. In a copy of the "Millennial Harbinger" of January, 1851, this stalwart old hero of the cross writes from London: "The good hand of the Lord being upon us, we reached this city on November 4, after an unusually short passage of twenty-one days. Though the voyage was so rough as to cause us much seasickness, and deprive me of the privilege of preaching more than once, it was yet, through the kindness of Capt. Hovey, a very pleasant one." He then tells how he applied to the Oriental and Peninsular Steamship Company for passage to a Mediterranean port, but finding their charges so exorbitantly high he was compelled to decline to take passage. He then continues: "I therefore took the cheapest lodgings that could be found of a respectable character and determined to wait awhile; nor was it long before I had the pleasure of finding a vessel advertised to sail direct to Jaffa in about a month. Judge, then, of our disappointment a day or two ago, on learning that the merchant who had chartered the vessel had decided to send his son, and would permit no others to go." He then tells how he engaged passage on the Hebe, of Glasgow, a little brig of 108 tons burden. "On this," he says, "we hope to reach Alexandria by the close of the year, stopping two weeks at Malta." The arrangements for traveling are interesting, as told in this letter. The passage and fare on board the Scotch brig, he says, is £75 (about $375) "or £37.10 if we do our own victualing, the captain supplying fuel and water." They accepted the latter, because it was cheaper, and, the writer adds, "you must not for a moment suppose that any of us deem this adventure a hardship."

Dr. Barclay's next letter is written from Malta, January 13, 1851. The interval between these dates (November, 1850, and January, 1851,) was spent on board the tiny brig, which was caught in a violent storm, and for sixty days was driven to and fro, lashed by furious breakers, and almost overwhelmed in the Bay of Biscay. From Malta the journey was continued in a small steamer to Beirut, where they arrived in the course of seven days. The last stage of their journey was now before them. They found they would have either to wait for some weeks at a heavy expense for the next steamer, or go on horseback to Jerusalem. They decided to go by the latter method, and notwithstanding heavy rains, and bad roads, the necessity of swimming the rivers, at the end of nine days they made their entry into old Jerusalem—the father, mother, two sons, and one little daughter—and thus it was, that our first missionary made this perilous journey to preach the Gospel to those who knew it not.

He spent four years in his chosen field—four years of eager and earnest work for his Master, came home on a furlough for three years, and then returned to his joyous life of service once more. This time he remained until the breaking out of the civil war in 1861, when he gave up the work at Jerusalem, saying "he did not wish to be a tax upon the brotherhood, or ask the church to support a missionary abroad during the troublous times at home."

During the period of his labors in Jerusalem, Dr. Barclay found time to write his well known book, "The City of the Great King," which is considered a work of able research and standard authority by scholars both in this country and England. Much of the information contained in this volume was obtained at great risk. At one time the author, in order to make some interesting measurements, had to enter forbidden enclosures, and crawl through on his hands and knees the old sewer which in ancient times conveyed the blood of sacrifices from the temple to the valley of Hinnom. He also discovered the ancient quarry underneath the city, from which the stones were hewn for Solomon's temple. On his return to this country, in 1865, Dr.

Barclay filled the chair of natural science in Bethany College for two years, and after resigning this position he went south to make his home with his children, where he spent the remaining years of his life, preaching and doing good. He died in 1874, and was buried in a little family cemetery, on his son, Robert's, plantation, in Alabama. Strangely enough, the old missionary who had traveled in many strange lands, and passed several times over strange and perilous seas, was destined to made one more journey before reaching his final resting place, and so on May 7 a little group, headed by his son and wife, Decima Campbell Barclay, and a widowed daughter-in-law, Mrs. Robert C. Barclay, gathered about his grave in the garden, where the *same* old colored man and others much attached to him, who had dug his grave, and helped to bury him thirty-two years ago, turned back the sod, and raised the casket to the light of day once more. Every thing was found intact, the casket in perfect condition, and the sleeper still lying at rest, as when first laid beneath the mound more than a score and a half of years gone by! Through the glass of the casket could be seen his beard, his black cravat, and black cloth coat, over which his arms were crossed as when laid to rest. A grayish white film obscured the face and features, otherwise he seemed to be sleeping as at first.

Thus the brave old knight of the cross, our first dear missionary, attended by his only son and daughter-in-law, made his last journey, to lie down with his loved ones in this little corner of the world, in old Bethany cemetery, so dear to Disciples of Christ all over the world. A more ideal day could not have been chosen for laying away the sacred dead, in the hope of a joyous resurrection—May 16—and the spot, too, where we laid him was ideal. On the slope of a green hillside, near the village of Bethany, overlooking the clear little stream, bending in graceful curves far below, lies a small plat of ground, just one acre—"God's acre"—enclosed by a massive stone wall. White shafts of marble and granite, bearing inscriptions sacred to those who sleep beneath, tell how an illustrious band have here "pitched in heaven's smile their camp of death."

A light of laughing flowers rested that day on the delicious green sward, the cheery dandelion spread here and there its golden mat, the white narcissus swayed in the soft air, tossing hints of delicate perfume around. Tall pines overhead held out their dark branches like mystic harps, to catch the music that lurks in every passing breeze. The hills that swept round, green with May, showed here and there snow-white tufts of "dog-wood," mingling with the soft flushes of "pinkbud," and over all bent the far blue of a mid-May sky and, circling below the base of the hills, the Buffalo gathered its noisy waters to rest here and there in still deep pools that reflected the azure above and the tender greening of spring along its margin. It was May time, nature's month of resurrection. The procession of life was moving in triumph along the hills of old Bethany. Those tall larches and pines are gathered protectingly around the old Campbell homestead, now the home of Dr. J. Judson and Mrs. Barclay, and there sits to-day a sweet faced, white haired, old woman of 93 winters; the weight of years is heavy upon her; she is too feeble to follow, this time, her loved one to the brink of an open grave, but ere long she, too, will climb the hill, to rest by his side. Thirty-two years ago she clasped hands with the still sleeper, and they parted; though he came back to join her there was no message on his lips; the stillness of years was unbroken. While the solemn scene went on in the hillside cemetery just above, she sat calmly, hopefully, by her open window and looked toward the west. The afternoon sun stretched a golden bar across the room to light her snowy hair and soft white cap, prophetic of a light so soon to break from other skies. Tears stole softly down her wrinkled cheeks, for she was thinking—"thinking of the days that are no more." Soon a gentle rustle will stir the border of time, the scenes will lightly shift, and "Grandma Barclay," who still loves to talk of the joys of the Master's service with her loved one, in the old Jerusalem, will join him in the immortal youthtime of the new Jerusalem, and to old Bethany's hillside cemetery will be added the sanctity of another missionary's grave.

At the quiet vesper hour on Tuesday evening, May 29, we held our final meeting of the "Mission study class" of Bethany College, beside the new-made grave. Short talks were made, missionary songs were sung, and prayers were offered, and from his letters there read the old missionary spoke to us again, of the perils by the way, and the joys of a deep, full life of service. And those who watched and prayed for him, and waited eagerly for the message of his long journey spoke to us also. They were around us here. W. K. Pendleton, who announced in "The Millennial Harbinger" the joyous news of Dr. Barclay's safe arrival in Jerusalem, was here in the still evening with us; that tall grey shaft of granite marks his place of rest; but he spoke, and we listened. Close by lies the great Alexander Campbell, whose heart burned within him as he cheered on the work from time to time, and we heard him urging the brethren to rally round the missionary, while his white shaft gleamed bright in the last rays of the setting sun. Truly we were all one living company in that quiet evening fall, and though some of us sat on the green banks, and spoke with lips of flesh, and caught the echo of our voices from the hills around, while others slumbered beneath, we were all an unbroken band; our joys and sorrows, our hopes and fears, joined hands across the dust of years. And the dead "came forth with singing, and gazing on us with soft eyes of newly comprehended sympathy, they stretched their white arms to us across the grave, in the solemn gladness of everlasting brotherhood."

*Bethany, W. Va.*

## Evening Prayer.

By Walter Scott Whitacre.

Dear Father, we do come to thee to-night
With hearts of thankfulness for all thy care,
And all the blessings that we now enjoy.
We thank thee for another day of life—
The day that but a few short hours ago
Was bright with sunshine's opportunities,
But now has sped to westward, while the night
Has dropped her curtains from the starry sky.

Not only for this day—for all the past,
Dear Father, do we render thee our thanks—
For all the days and years that we have lived
On earth. We thank thee for the blessed light
Of each succeeding day, resplendent all
With that superior light of truth revealed,
Which shines upon our heads and warms our hearts,
And lights the pathway to our heavenly home.

Dear Lord, we thank thee for thy loving care
Which, like a benediction, precious, sweet,
Has followed us from day to day throughout
The journey of our lives; and now we ask
Thy condescending grace to rest upon,
Be round about us and abide with us,
That we may dwell securely while we press
Toward the prize awaiting us in heaven.

And now, dear Father, while the shades of night
Are drawn about us, and we seek repose,
Be thou our soul's sweet guardian while we sleep;
And may our rest to-night renew our strength
For more of life and more of labor, more
Of consecrated service in thy cause.
These favors we invoke for Jesus' sake,
Who gave his precious life for ours. Amen.

Mount Vernon, Ill.

## Plea for Ideals.

The treasures of the ideal which are in the souls of others may be transmitted to our own. Let the world with its ugliness, its trials, and its pains experience the contact of the human soul, which, impregnated with the memory of heaven, is the creator of the ideal and of light. Some of our fathers who have passed before us along the ways, sometimes so hard, where we in our turn pass, have thrown their lights even up to the very portal of the tomb. They have put strength into weakness; have experienced that in poverty itself the springs of riches rise. In realizing the mystery which operated every day of their lives—that is to say, the transformation of outside incidents by means of the inward energies of the soul—they truthfully might have said, "We are poor, but with our energies we have enriched others."—*Charles Wagner.*

# Ministerial Dignity[*] By Louis S. Cupp

The minister's first duty is to be a man; a clean, honorable, magnificent man. His second duty is to influence other men for good. All his acts should be in harmony with this two fold purpose of his life—his being the best and doing the noblest. Whatever compromises either his personal character or his personal influence is undignified and unbecoming.

True dignity is not an accessory of dress, not an accident of office or position, not eccentricity in look or demeanor. It does not originate in anything outward. Like the Kingdom of God it must begin within and gradually work itself outward until it permeates all that a man is and does. True dignity consists in a manly, Christlike character which irresistibly shines out, like an arc light, through the whole man. We might deduce this principle: The minister should do nothing that will compromise his character, his office or his influence.

This principle could be applied in detail to the various spheres of the preacher's activity, but I shall here discuss only two. I pass by the important theme of ministerial dignity in the pulpit, to say a few things about the dignity of the minister in his business and social relations.

### I. The Minister in His Business Relation.

1. Shall the minister be a grafter? It has never seemed to me quite consistent with the dignity of the minister to ask or to receive the customary 10 per cent discount on his purchases. It cheapens the minister's office to ask it, and lessens his influence to receive it. It is therefore contrary to the law of dignity mentioned above, and should be abandoned. The world calls it a graft, and in these days of spiritual and political awakening, the term is unsavory. I am glad that many of our leading merchants and best preachers have discontinued this humiliating custom, and lift my voice in favor of its complete abolition.

2. Shall the minister be dishonest? It is a splendid business policy for the preacher to form early the habit of paying as he goes. Such a reputation will add to the dignity of his office and accelerate his influence for good in any community. It will become a means of spiritual grace for him and his church. Ministers are nearly always in debt, for the obvious reason that the churches are almost always in debt to the ministers. Ministers, as a rule, pay their debts—when the churches pay them. The minister usually lives within his salary when he can collect it, and without it when he can not.

Having said this much in defence of the preachers as a whole, a word might be added concerning the exceptional cases. The minister, in his endless itinerary from one pastorate to another, will learn, here and there, of some former "wearer of the cloth" who held the parish for a time and then left it with a number of unsettled accounts against him, and not even a verbal arrangement with his creditors for a future settlement. The world calls this dishonesty, and is it any the less censurable because practiced by a preacher? Perhaps it was mere carelessness, or forgetfulness, on the part of the preacher in the midst of the distractions of his departure. But strange no sober afterthought ever reminded him of his oversight, when calmly settled in his new field. Or it may be that his ecclesiastical highness habitually manifested a sublime indifference to such sublunary affairs as debits and credits, and he felt he could not afford to rasp his heavily weighted mind with systematic attention to such unholy things. But be the cause what it may, this I know, that his lax business methods have done much in many communities to lessen respect for ministers, and they cause many a business man to regard with some uneasiness a growing ministerial account on his ledger.

By way of suggestion, it might not be unwise for every pastor, on entering a new field, to make to his congregation some such speech as follows: "Brethren, I am a preacher but not a pauper, and I do not intend to submit to any pauperizing practices while in this community. I shall neither ask nor expect the customary discount of 10 per cent on my purchases from your merchants. I desire to stand on an equal business footing with the other members of this church. I expect to pay cash for every purchase, and not owe any man anything except love. I shall, therefore, expect you to pay me a living salary, and arrange to pay it promptly every week." I believe such a policy will commend itself to the best people in any church, and that its adoption will add to the minister's dignity and influence in the community.

### II. The Minister in His Social Relations.

1. In this sphere the minister must be neither pompous nor silly. Both are dangerous extremes. There is no occasion for the minister to "put on airs" just because he is a minister. He is not a "lord of all creation," he is not even a master; he is a servant—a servant of the Most High God and of the people. The days when the minister must be always "white cravatted and stove-pipe hatted" and walk with a strut and a cane, are past, and it may, in justice to the people, be said that such ministerial pomposity no longer inspires the holy awe it once occasioned.

And the preacher should not be silly. Gravity and dignity should characterize his association with men and women. His speech should always be pure. No stories should ever be told to men which the minister would feel a hesitancy in repeating to a company of women. If the minister is the noble man, through and through, which I have tried to describe at the beginning, he will be able in his social relations to avoid the extremes of pomposity and silliness without danger of being regarded as a "Sissy."

2. In maintaining his dignity the minister must learn the delicate and difficult art of friendliness without familiarity. A sad feature of the minister's life is, that while he has many friends, he can have few associates. He lives mostly alone, does his work alone, faces his difficulties alone. He can have no real confidants outside his own family without danger. His burdened soul he must pour out in secret to his wife and his God. A minister would do well to recognize this stern fact and manfully accommodate himself to it.

In strenuous efforts to be "one of the boys" the minister is in danger of com-

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[*] Speech made in response to the toast, "Ministerial Dignity," at the eighth annual luncheon of the Christian ministers of Kansas City and vicinity, held at the Independence Boulevard Christian Church, June 1, 1906. Brother Cupp is pastor at the Hyde Park Church.

THEY LAUGHED

At the Arguments on the Packages.

The husband of an Ohio woman brought home some packages of Grape-Nuts one evening, and there was much discussion, but let her tell the story.

"Two years ago I was thin and sickly and suffered so from indigestion, was very nervous, and could not sleep at night, I was not able physically or mentally to perform my duties and was constantly under the care of our physician. I had tried plain living and all the different remedies recommended by friends but got no better.

"One day my husband brought home two yellow boxes and said, 'The grocer wants us to try this food and report how we like it, he thinks it will help you.' I read all it said on the boxes about Grape-Nuts and I remember how I laughed at it, for I thought it foolish to think food could help me. But the next meal we all ate some with cream. We liked and enjoyed the deliciously crisp and new flavor so we kept on using Grape-Nuts, not because we thought it would cure me but because we liked it.

"At that time we had no idea what the results would be but now I am anxious to have the world know that to-day I am a well and strong woman physically and mentally. I gained over 30 pounds, do not suffer from any of the old ails and I know that it is to Grape-Nuts alone that I owe my restored health. They call me 'Grape-Nuts' here in the home and all of my friends have asked me the cause of it all. I have persuaded several of them to use Grape-Nuts and every one of them who has done so has been benefited and I wish it were in my power to induce every one who is sick to give this wonderful food a trial. We still have Grape-Nuts three times a day and never tire of it." Name given by Postum Co., Battle Creek, Mich.

Ten days on this nourishing and completely digestible food will show any one who is run down from improper feeding a great change, sometimes worth more than a gold mine because it may mean the joy and spring of perfect health in place of the old ails. Trial proves. "There's a reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

# As Seen From the Dome

## By F. D. Power

I am not settling the exact location of any disputed point in the Holy City. Whether Gordon's Calvary, or the Calvary of the Holy Sepulchre may be the true Calvary, I am not deeply concerned. Both places have their interest to me, and perhaps their claims. Gordon's Calvary, I confess, is a little too English and too modern for my notions. It is a hill just outside the gate to the north of the city, and is said to meet all requirements. To the Jews it has been known for all time as the "place of stoning." It is outside the present wall, and not far from the Damascus gate, and the contour of the hill is not unlike the form of a skull. The Jews still spit toward this hill. It bears the name of Gordon's Calvary because General "Chinese Gordon" expressed his belief in it. Moody, Talmage and others have preached on the crest, and the Sunday-school convention of 1904 held a notable service there. It is said by the evangelists, "the sepulchre was nigh at hand," and recent excavations have shown a tomb on the side of the hill which is supposed by many to be the tomb of Joseph in which the body of our Lord was laid. This new Calvary may be the right one, but in my judgment the proof is by no means convincing.

For 1,600 years the spot covered by the Church of the Holy Sepulchre has been taken as the place of the crucifixion. The Romans had a temple to Venus here, erected 125 A. D., and the argument is made that Hadrian knew this spot was venerated by Christians and meant to desecrate it. The first church built here was dedicated in 336. The present structure dates back to 1810 and cost $3,000,000. Turkish guards hold the keys and are always about because of the constant disturbances among the Christian sects; Latin, Greek, Armenian, Syrian, Copt and Abyssinian churches, all having their particular shrines within the enclosure, and each regarding the others as intruders. The building is really a great religious museum, a series of connected chapels and shrines, thirty in number. One of these pretends to be the exact spot whence came the dust out of which Adam was created, and another, the grave of our common ancestor. Here Mark Twain wept over his departed relative—a distant relative, it is true, but a revered one. Here is the stone of unction where our Lord's body was anointed, and devout pilgrims are seen, Russians especially, covering it with kisses and measuring it that they may make their winding sheets of the same size. Then the place of the Parted Raiment, of the Crowning with Thorns, of the Scourging, with the pillar to which he was bound, the place where they nailed him to the cross, of the cleft rock, where the Virgin Mother received the body, and where Jesus appeared to Mary after his resurrection. These and the whole story of Helena's vision which fixed the location seem absurd to us. In the center of the rotunda is the most impressive thing in the church, the chapel of the sepulchre, the spot regarded for sixteen centuries by pilgrims as the most sacred spot on earth. They enter by a low door and prostrate themselves in tears, and kiss the marble slab under which they believe our Lord was buried. One thing is true, every one who thus shows his devotion shows the common faith, the world over, that Jesus died for our sins according to the Scriptures, that he was buried, and that he rose again the third day according to the Scriptures.

Whatever one may think of the disputes as to the location of Calvary, or of the superstitions connected with many things that are claimed here, he feels under this dome: "This is the holiest shrine in the Christian world." They say this could not have been the place of the crucifixion if it was always as now in the heart of the city, for Jesus went forth bearing his cross and suffered without the gate. But the walls have changed since then several times. Many authorities are positive that the site is genuine; and for sixteen centuries the spot has been held as the exact one by the whole Christian world, great wars have been waged for the possession of it, the great Crusades were undertaken to recover it, and a sanctuary like this must be one of the historical buildings of the world and can not be regarded without a feeling of veneration. Whether it be the spot of the entombment or not, that belief invests it with a tender interest. It is sacred. It has been consecrated by the faith and hope, the tears and prayers of generations. No one can enter it without a feeling of devotion. No one can stand within its portals without uncovered head and prayerful heart. No one can look upon the hosts of reverent worshipers, kneeling before God, and not rebuke himself for any indifference. Doubtless the multiplication of sacred places under this one roof leads to much of our incredulity, and throws the air of suspicion over all, as if it were all monkish fable and superstition; but this *may be* the spot; and after all, it is not a vital thing to know the exact place, nor does it in any way weaken our faith to be in doubt concerning this matter. "I know *whom* I have believed." It is the living Christ, and not the dead one, who is the way, the truth, and the life to men.

The place of crucifixion, like the place of burial, is included within the Church of the Holy Sepulchre. It is at the opposite end of the church in a recess or chapel by itself. As Golgotha was a rocky mound which looked down on the garden at its foot, in which was the new sepulchre, the chapel of the crucifixion is at an elevation above the pavement in a gallery reached by a stair. One ascends the steps of stone and sees at once an altar covered with votive offerings of gold and silver, which glisten in the light of lamps suspended over it. It is sombre enough. A kind of sepulchral gloom which the lights can not dispel is about you as if the darkness still lingered where the Lord expired. Calvary is the center which attracts all worshipers. It is an impressive place. One revolts against all the glitter and tinsel, yet, the thought of the cross and of the Sinless Sufferer fills him with reverence and awe. What are all our ambitions, triumphs, successes; all our trials and sufferings; our pilgrimages up and down the earth; our petty animosities and differences and rivalries; our race distinctions and sect distinctions—what are they in the presence of the cross?

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THE OLD PLEA

He "Didn't Know it was Loaded."

The coffeedrinker seldom realizes that coffee contains the drug Caffein, a serious poison to the heart and nerves causing many other forms of disease noticeably dyspepsia.

"I was a lover of coffee and used it for many years and did not realize the bad effects I was suffering from its use.

"At first I was troubled with indigestion but did not attribute the trouble to the use of coffee but thought it arose from other causes. With these attacks I had sick headache, nausea and vomiting. Finally my stomach was in such a condition I could scarcely retain any food.

"I consulted a physician; was told all my troubles came from indigestion, but was not informed what caused the indigestion, so I kept on with the coffee and kept on with the troubles, too, and my case continued to grow worse from year to year until it developed into chronic diarrhea, nausea and severe attacks of vomiting so I could keep nothing on my stomach and became a mere shadow reduced from 159 to 128 pounds.

"A specialist informed me I had a very severe case of catarrh of the stomach which had got so bad he could do nothing for me and I became convinced my days were numbered.

"Then I chanced to see an article setting forth the good qualities of Postum and explaining how coffee injures people so I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea and vomiting only came on at long intervals and I was soon a changed man, feeling much better.

"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it, I did this three times before I had sense enough to quit coffee for good and keep on with the Postum; the result is I am now a well man with no more headaches, sick stomach or vomiting and have already gained back to 147 pounds." Name given by Postum Co., Battle Creek, Mich.

Look in pkgs. for the famous little book, "The Road to Wellville."

# Bolengi's First Out-Station

## By Mrs. Royal J. Dye

Across on the opposite bank of the Congo and down the river from Bolengi, a full day's hard paddling, is a small section of country called Bokonji, composed of a few scattered villages. Being on the way to Bobangi, where the evangelists were stationed until that work was transferred to the Baptist Missionary Society, they always stayed over a night or two in these villages, both coming and going, preaching to the people. From these occasional visits several became interested and came home with the evangelists to see if it were really true that this new story changed people's lives. They saw and believed, and begged for a teacher to come and stay with them at Bonkombo, the farthest of the Bokonji villages. They said: "If you do not come and we die without being saved, we will tell God it is your fault." When teachers were sent to them they said: "Now it is in our own hands to choose or to refuse."

While God was kindling a fire of longing in their hearts he was also preparing some one to satisfy it. July 31, 1904, there were several baptisms, among them being a man, Ekakula, and his wife, Biluke ("there are many"). These were among the most earnest and intelligent of any yet admitted to the church. Their history is interesting. Biluke, when a small child, lost her mother and went to live with a relative who was very unkind to her, beating her and refusing her food because she brought no income. When about 12 years of age her father, who hitherto had shown no care for her, married her to a mere boy, receiving in return a marriage fee of twenty slaves, one woman and nineteen men, who were then valued at 1,500 brass rods each, making the total sum equal to about $300. This child-marriage continued several years, a babe was born and died, and finally the husband died, leaving her as an inheritance to a native chief, Ibuka, the worst polygamist in the country, his harem numbering even now some 200 wives. This man Biluke hated, and ran away on a state steamer with her brother. This steamer was bound for Stanley Falls, and during the trip a young lead's man admired her and went to her brother, asking for her. The brother interceded for him, but she had determined never again to go to a man having other wives, and only after being satisfied that he had none and desired but her did she relent. One day he offered her 100 brass rods to buy food, and she accepted, which was an acknowledgement of her willingness to become his wife. On their return to Stanley Pool, where he was in the employ of the Congo State, they were legally married, and there remained until his contract was finished. At this place there is also a station of the Congo Balolo Mission and, hearing the bell ring every evening, Ekakula wondered at the meaning of it and went several nights, always standing outside, listening to the singing, and as soon as it was over, running as fast as ever he could to get away without being caught, for he thought outsiders were forbidden. He heard that near his own home on the upper river the same teaching was being taught, so they determined to find out the meaning when they went home. He had been in his own village but a week when he was seized by a sentry and put into chains with a number of others, for state tax of fish being short. When released they went to Lulanga, another C. B. M. station, seventy miles above us, and there they attended services for some time, but it was so far from their home that they finally came here and remained until after their baptism.

Mrs. R. J. Dye, Bolengi, Africa.

Having accepted Christ as their Savior, they were both anxious to fit themselves to teach others, so he attended the evangelists' class, and in October they departed for Bonkombo, to remain two months. Their first two months over, they returned to Bolengi enthusiastic over the work and desiring to go back another two months. They were on their fourth term of two months when we had opportunity to visit this new work. Two young missionaries of a sister society were staying with us while waiting for the governor-general's permission for their marriage by Congo law. They had come some 500 miles by canoe and had waited already a month, so we made our plans to go with their canoe, it being much larger than any here. This canoe was about 30 feet long by 3 feet wide, and was rather more crowded than most picnic excursions, containing twenty-three paddlers, a drummer boy, an orphanage girl, and us four white people, with all our outfit for a week's absence. We left Bolengi early in the morning, the paddlers were fresh and the canoe, though heavily laden, cut quickly through the water. We crossed the river and reached the first of the Bokonji villages at 10:30 a. m. The land there is much higher, and to reach the village, which is on top of a bank rising straight out of the water, crude rope ladders are provided. We stopped there to leave two Christian men to preach and teach until our return. This we did at each village, having plenty of volunteers, as the entire crew were Christians. Early in the afternoon we reached our destination, having made unusually good time with the big crew of paddlers. We received a warm welcome, and were escorted to our abiding place and spread our lunch immediately, with crowds of interested spectators. Ekakula and Biluke were as pleased to see us as though we had been their own parents. They helped us put up our beds under an open building of the old chief, Bokatula. At sunset a little bell was rung and the people gathered in large numbers to the open air service. We were joyfully surprised to see so many. An ideal meeting in God's own great auditorium, lighted with the moon and myriads of stars. After the service all seemed reluctant to break up and go home. We were glad for our night's rest, and were but little disturbed by the unusual sounds of wild animals near at hand. Next morning there was a sunrise prayer-meeting, then after our breakfast we went through the village, visiting the people. Whole sections have been made desolate by the ravages of sleeping sickness. We took pains to visit one section from which Biluke said the women would never attend the services. The paddlers had gone off into the forests near by hunting, and when at noon we had taken refuge from the heat down by the riverside, they returned with a gorilla and babe, killed not far away. About 1 o'clock all those who had signified their desire to become Christians came for a conference with us. At 4 p. m. we gathered all the women together, going personally to escort those who had never come before, until forty were present. It is seldom our privilege to tell the old yet new story of the Savior to such a hungry, eager audience. It was of untold blessing to us, as well as to them, for there were no listless, indifferent hearers among them all. At sundown the general service was held at which several older Christians spoke, encouraging those just beginning, and urging the others not to delay. Dr. Dye closed it with a few words of commendation and exhortation as our farewell message to them.

During the day we went to see the site selected by the evangelist for the little church and their own home, for they had decided to settle there and live to teach those people, thus becoming home missionaries. Next morning we bade them farewell, packed ourselves once more into the canoe and pulled away from the shore, as they were singing, "There's a Land That is Fairer Than Day," in their own language. We were more heavily laden than before, because of certain tubs of monkey and gorilla meat stowed away between the rows of paddlers. We had numerous gifts of ducks and chickens tied to the canoe as well, so the motion did not conduce to tranquility. The return journey up stream against the swift current is necessarily about twice as long, so at 2 p. m. we anchored at Mpombo in a driving rain and remained there over night. Our quarters here were more commodious, as the young chief took us to a very large house built by his father but never finished, as he was killed by a leopard and buried inside his new house, where glass bottles, old dishes and an old gun decorated the grave. Just in front of the grave, in the middle of the room, were two carved pillars which we admired until we were informed that they were stocks where the chief's wives and slaves were tied to be whipped. No native will ever live in this house again, as it is the tomb of the old chief. There is but little real interest in the Gospel there, but we had good services and personal talks with the people. Early the following morning we left there for home. At noon we stopped for dinner under the shade of a gigantic tree whose roots reached far out into the river. The shore all along has many such trees, looking like huge landmarks. When within a short distance from Bolengi, where we had to cross the river, a terrible tropical tornado came up, and before we could get to shore it seemed as though we should surely be swamped. The river was black and boiling down upon us, as though having burst its bounds. The blackness of the water was reflected in the sky, the whole being lighted up by the blinding flashes of lightning. Soon big drops of rain fell and the wind and waves became quieter, so we continued our journey home, and arrived about 4 p. m., having suffered nothing worse than a severe drenching. Home is home the world over, and we were thankful to be there once more, and we heartily enjoyed the good, hot dinner awaiting us.

**Dr. Royal J. Dye, our Medical Missionary at Bolengi, Haut Congo, Africa.**

One month later five young people were baptized from Bonkombo, having come home with Ekakula for that purpose. When he returned they went with him, and since then they together have built a little chapel and school house, where regular services and day school are daily held, and are increasing in interest and attendance. At Christmas time, when all the evangelists and teachers and Christians return to Bolengi for a yearly reunion, several more will be baptized from over there.

Surely there is some one who will like to become associated with this work now in its beginning, so as to share in its triumphs later on. Perhaps some one who does not care to contribute to foreign missions will gladly help in this home mission work for Africa. The country which sheltered Christ from the wrath of Herod must be indeed a home mission field to him. It would cost but $40 a year to support this evangelist and his wife. Who will do it?

*Bolengi, Africa.*

* *

## As Seen From the Dome.

(Continued from Page 783.)

At the foot of the cross all things sink into nothingness.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of ancient story
Gather round its head sublime."

We are not much concerned about the site of Calvary; we are concerned about the Crucified One. Christ and Him Crucified is the hope of the race. "Why seek ye the living among the dead? He is not here, he is risen."

Another place of profound interest here is Gethsemane; but here the competitive claims of Greek and Roman churches intrude themselves. There are two Gethsemanes. One thing we are satisfied about, the original Garden was there and doubtless included both, and there are very old olive trees there, which are held sacred, and in the calm and quiet of evening it seems indeed a holy place. I did not tire of it. Another spot which we know and which tells a sweet and sacred story, is the Mount of Olives. It is the most sacred of all mountains. In Old Testament times it was associated with the worship of Jehovah, and here David found refuge from the enmity of Absalom. With our Lord, however, it was a favorite retreat, where whole nights were spent in prayer, and as the place of his ascension it has a thrilling significance to his disciples. Around the world one will not find a more beautiful prospect than from this holy hill. To the west, beautiful for situation, Jerusalem and its panorama of hills and valleys; to the east, the Dead Sea nearly 4,000 feet below, and the whole Jordan valley, stretching along the shores of that sacred stream, and beyond, the towering mountains of Moab with Nebo and Pisgah; north, the mountains of Benjamin, and south the wilderness of Judea. The beautiful mount is disfigured greatly by chapels, shrines and towers; one, a Paternoster chapel, with the Lord's prayer inscribed on large panels in thirty-two languages. The mount is a place where one would wish to be alone with Christ.

"'Tis midnight, and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight, in the garden now
The suffering Savior prays alone."

Apart from these places of interest and instruction Jerusalem abounds in scenes and memorials that fascinate the visitor. Time fails me to tell of the gates and walls, of the Wall of Wailing, where on Fridays the poor Jews gather to bewail the desolation of Jerusalem and to pray for the restoration of its glory, reading the mournful chapters of Lamentations, and putting nails in the cracks to represent distant Jews, of the pools of Siloam, Bethesda and Hezekiah, of the Via Dolorosa, and the Tower of David, and Solomon's Quarries, and the Tombs of the Kings; of churches and institutions. "Palestine," one has said, "is a stringed instrument, every touch upon which brings forth some sweet and musical sound." Jerusalem, the city of the Great King, is the center of all this history and memory and promise.

*Jerusalem.*

* *

## Ministerial Dignity.

(Continued from Page 782.)

promising the very influence he hopes to strengthen. The end is defeated by the means employed. Many people, and they are usually the most undesirable sort, are disposed to take advantage of such a show of friendliness to become distastefully familiar. Speaking of familiarity recalls the saying of Fred Emerson Brooks, who says that some people have this bump so abnormally developed that if they should meet the Great Desert of Sahara in the middle of the road they would slap her familiarly on the back and call her "Sally."

*Kansas City, Mo.*

* *

FOUR things a man must learn to do
If you would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—*Henry Van Dyke.*

* *

NO CLOUD can overshadow a true Christian but his faith will discern a rainbow in it.—*Bishop Horne.*

* *

THEREFORE, when we can not understand a matter, faith will remember the divine art of hiding; it will not so there is no God, He does not care; it will not say the thing is meaningless; but it will bow the head in this mysterious universe, and say it is the glory of God to conceal a thing. So do we learn to be reverent and humble, and to await bravely the breaking of the dawn, for then, when the long shadows are departed, we shall know even as we are known.—*G. H. Morrison.*

## Current Literature

Religion of Mission Fields as Viewed by Protestant Missionaries. Student Volunteer Movement for Foreign Missions, 1905. New York. Price, cloth, 50 cents; paper, 35 cents.

This work has been prepared to supplement two others of similar character upon non-Christian religions for use in the classes of the Student Volunteer Movement for foreign missions. These chapters, devoted to the religions of the different mission fields as described by missionaries on the field are vivid, life-like, and we have no doubt, true to fact. While of general interest to all who have an intelligent knowledge of the various mission fields, and the conditions with which our missionaries have to cope, the book is of special interest to mission classes that are engaged in studying the different mission fields. Such works as this, it seems to us, are quite essential to intelligent work in the mission fields. This work is the product of ten prominent missionaries, most of whom have had experience ranging from twenty to forty years in various mission fields that enables them to speak authoritatively upon religions with which they have been in daily contact and to which they have given years of study. It is arranged conveniently for consultation and each chapter contains a bibliography that would be very helpful to those who wish to pursue these studies further.

◆

Spiritual Sanity, and Other Sermons, by Rev. Samuel H. Virgin, D.D., LL.D., pastor *emeritus* of the Pilgrim Church of New York. American Tract Society, 150 Nassau street, New York. Price, $1.50. Pages, 286.

When one has completed reading this volume of sermons he will feel that the whole volume has not been unfitly named after the title of the first sermon—Spiritual Sanity. The themes are well chosen and the various sermons show quite a high order of sermonic ability, characterized by a healthful spiritual sentiment and they will be found stimulating both intellectually and spiritually to any preacher or lover of good sermons.

◆

On Holy Ground: Bible Stories with Pictures of Bible Lands. By William L. Worcester. Philadelphia and London. J. B. Lippincott Co., 1904.

One of the best ways of teaching the Bible to children is by telling or reading them its stories. The Bible stories in this beautiful volume are told in language adapted to children, and the illustrations are very fine. The stories run through both the Old and New Testaments, and the child who becomes familiar with them knows most of the great characters and great events of Bible history. It will prove a valuable aid to Bible study in any home where there are children, and even older persons will read these stories with both interest and profit.

◆

The Bible, Its Origin and Nature: Seven Lectures Delivered Before Lake Forest College On the Foundation of the late William Bross, by the Rev. Marcus Dods, D.D., Professor of Exegetical Theology in New College, Edinburgh. Charles Scribner's Sons, New York. Price, $1 net.

This volume contains the Bross lectures for 1904. Dr. Dods needs no introduction to American readers. He is known to most readers of religious and theological books as one of the clearest writers and most profound thinkers of the men now living. His volume on the Bible will add to his reputation. The lucidity of his style as well as his irenic spirit at once gives the reader a touch of the quality which makes him a general favorite with those who read theological and religious books. Dr. Dods uses the results of modern criticism as far as he thinks well to do so, but he does not break with traditional views except where the facts are overwhelmingly against these views. He is one of the few men who write on the subject, who keep an open mind but subject everything to a careful judicial examination. His present book is of special value at this particular time when the Bible is being subjected to all kinds of critical investigation.

◆

History Unveiling Prophecy, or Time as an Interpreter. By H. Grattan Guinness, D.D., Fellow of the Royal Astronomical Society. Fleming H. Revell Company, New York. Price, $2 net.

This is a handsome volume from the printer's point of view, and it is packed full of information on the subject of which it treats. Prophecy has always had considerable interest for Christians. It has been regarded as one of the strong bulwarks of the Christian faith, and while recently there has been a disposition to consider this kind of testimony as of less value than other sources of evidence, it may be seriously questioned whether this tendency to surrender to some extent this side of apologetics is not after all very poor tactics. But, however this may be, it is unquestionably true that Dr. Guinness has made it abundantly evident that prophecy, rightly interpreted, is of immense importance in establishing the claims of Christian religion. It is difficult to examine the array of facts which he produces without reaching the conclusion that the Christ of history is none other than the Christ of prophecy, and that the events described in prophecy have had their exact fulfillment in the history which followed.

Of course, much nonsense has been written on prophecy, and this fact has had a strong tendency to make even devout expositors of the Bible go to another extreme, and regard prophecy as of no very great value in proving the Christian religion. But the abuse of anything is not conclusive evidence against its use. No doubt the prophetic side of the Bible has been greatly abused,, but so has nearly every other side of the Bible, though perhaps no other side has furnished such an opportunity for the display of idiocy as has the prophecies of the Bible. Dr. Guinness adopts the historic method, and in this respect he places himself in company with the ablest expositors of both ancient and modern times. It is no longer doubtful, in the minds of those who weigh carefully facts, that the historic method of treating prophecy is the only one that yields satisfactory results. In the volume before us we have the most mature reflections of a very able man, who has made the study of prophecy a specialty for many years. He is, indeed, an authority on the subject, and his present book will help to emphasize the authoritative character of his writings.

◆

Great Pedagogical Essays. By Prof. F. V. Painter, Roanoke College. The American Book Company, New York. Price, $1.25 net.

This recent addition to pedagogical literature consists of selections from the principal writings of those from Plato to Spencer, about whom educational history is centered. The volume contains over 400 pages. The scope of the selections is seen by a glance at the very complete index where under each author's name the successive topics treated and the pages are given. Another feature that adds to the merit of the book is that the selections from each author are preceded by a brief biographical sketch which lends light to the selections.

◆

Self-Control, Its Kingship and Majesty, is the title of a volume by Wm. George Jordan. These essays in an artistic volume are published by Fleming H. Revell Company, New York. Price, $1 net.

It is now in the third edition. There are in all thirteen vigorous and practical essays which, in various forms have been read by thousands. In their new and attractive form they should be read by many thousands more.

◆

The Church and the Times. By Robert Francis Coyle, D.D. A. C. Armstrong & Son, New York. Price, $1.50 net.

This is a book containing fifteen practical and inspiring sermons, all of which bear upon the needs, the attitude, the tendencies and function of the modern church.

◆

Life and Travels of Elder George W. Lee, a Converted Sailor. Biography of his life as a printer, sailor and preacher. Embree Printing Company, Belton, Texas.

The simple narrative of any human life is interesting, but the story of one who has been around all over the world as a sailor, who has had experience in the great cities, alone, as printer, and who has come out of these experiences to be a preacher, first among the Methodists and later among those known as Christians, or Disciples of Christ, is of unusual interest, and readers will find in this little volume of one hundred pages, besides much interesting narrative, a good deal of information about the countries and peoples visited.

◆

Deerfoot in the Mountains. By Edward S. Ellis. 363 pages. Price, $1. The John C. Winston Company.

This is the third and last volume of the Deerfoot series. The adventures of the young boys and their Indian friend in the long journey overland are full of perilous situations, such as to keep the young boy's mind fully interested, while the tone of the book is always good.

◆

Thoughts That Inspire. By George H. Knox. Personal Help Publishing Company. Des Moines, Ia. In two volumes. Price, $1.75 each, net.

The compiler of these two volumes of the best things in prose and poetry, from ancient and modern authors, duly classified and arranged alphabetically by subjects, and indexed by authors, has conferred a boon upon all who wish to have in convenient form the most quotable things which have been said upon various subjects. Such a book, in a busy age like this, is invaluable, presenting in short space what one would have to search libraries to find. The compiler has shown good taste both in the selection and arrangement of the matter, and the volumes are handsomely printed and bound, making a handsome as well as useful addition to a working library.

◆

Yet Another Day. A Prayer for Every Day of the Year. By the Rev. J. H. Jowett, M. A. Fleming H. Revell Company, Chicago, New York, Toronto. Price 35 cents.

The little book is daintily and prettily printed and bound, and the prayers are brief, pointed and appropriate. It will aid any one in cultivating the devotional spirit.

# The Truth about the Mutual Life

THIS is a matter of great interest to the public, and of still greater interest to thousands of individuals. People with the fairest minds—and that means most people—have been disturbed and unsettled by the developments and denunciations of the past few months. What these people want is the truth—the plain unvarnished truth. To give them this truth is the object of this announcement.

The Mutual Life Insurance Company was organized in 1843, the first of its kind in America. In 24 years it had become the largest in the world. For 39 years, in spite of the keenest competition, it has held the lead, passing unharmed through panics, failures, strikes and wars; meeting with promptness its every obligation and having 460 millions of assets to-day.

The recent Insurance agitation was unique. The investigation certainly was thorough. As every one knows the Mutual Life was on the firing line. The smoke has now cleared away. What do we find?

In the first place we find that the Mutual Life is still the largest and staunchest Life Insurance Company in the world. Without defending or the least belittling the abuses and extravagances recently brought to light, everybody should keep in mind the fact that the solvency of this Company has not for a moment been affected thereby. Concerning the work of the finance committee which has been attacked in the press, this Company's auditing committee consisting of Messrs. Truesdale, Auchincloss, Fish and Dixon stated on February 15th, 1906:

> "*The Committee certify that the investments of the Company are of the highest order and well selected,*" and "*have found the valuation given safe and conservative, in many instances less than the market value and in none in excess of such value.*"

In the next place, extravagance has been stopped, and those responsible for it have gone; a new management has been installed, and retrenchments have been effected that have already saved vast sums of money and will save much more as time goes on. Legislative reforms have likewise been anticipated, and the Company is now as sound at the circumference as it always has been at the core.

In the next place, the ending of the first quarter presents an excellent opportunity for comparing this year with last.

> *The amount paid policy holders is $9,608,436.50, an increase of $1,070,835.26. The receipts for premiums were $15,082,484.57, a decrease of $857,995.29 for the period. This is a shrinkage of less than 5½ per cent. The amount paid for expenses was $2,935,552.44, a reduction of $1,547,279.36.*

This remarkable showing is a good thing to be kept in mind by everybody—those now insured in the Mutual Life, and those who should be. It cannot be accounted for by the smaller amount of new business written. Of the saving for the quarter, the sum of $390,961.52 is in items not connected with the obtaining of new business.

In the next place we find that this Company is doing business—more business than any other company in the world with one exception. Far from being paralyzed or demoralized it is forging right ahead. Policies by the hundred are being written each day; honest trustees, keenly alert, are directing its affairs; faithful and experienced men are doing its intricate work; loyal agents are explaining its advantages and discriminating people are obtaining its protection.

In the next place we find that there need be no question as to the future. A policy in the Mutual Life is just as good as gold. No obligation could possibly be better. A bond of the United States Government is no safer. It will, therefore, be a misfortune if any one is misled by the writer who prints for revenue or for notoriety, or by the attorney who is out for his clients, or the competitor who is out for himself, or even by the gentlemen who have organized themselves into committees under an honest misapprehension of the facts. Such incidents may tend to hinder business, but need deter no one who needs insurance.

With economy, which means rapid improvement in regard to earning of surplus for dividends, everywhere at work in the Mutual Life; with its immense size as the basis for moderate general expenses; with smaller liability for renewal commissions to agents than any other company; with the cost of new business limited by law for all Companies, how can any one possibly better provide for the uncertainties of the future than through a policy in the first Insurance Company in America, and the strongest in the world.

**The Mutual Life Insurance Company of New York**
**New York**

*The Mutual Life has devised and placed on the market at a notably low rate, a policy which provides protection more far-reaching than an ordinary contract. Send your address and let us inform you as to the particulars.*

# Our Budget

—A report of the Missouri convention next week.

—We are indebted to Bro. G. L. Bush and Bro. A. L. Clinkenbeard for their promptness in sending in their report of the Texas convention. THE CHRISTIAN-EVANGELIST does not care for padded news columns, but it wants the *real* news of our churches and this it nearly always publishes from a week to six months ahead of its contemporaries.

—We count ourselves fortunate in the publication this week of two articles by women workers. That by Sister Dye tells graphically of the work in the Dark Continent. And when has there appeared in any of our papers such a charming article as that by Mrs. A. R. Bourne? This practically conceived description of "our first missionary" and the removal of his body to Bethany will be read with moistened eyes.

—J. B. Briney has been debating at Hunter, Okla.

—S. M. Perkins has left Valisca, Ia., to take the work at Albia.

—G. G. Borsot, of Louisville, Ky., who has been sick, is again able to be about the house.

—A. T. Fitts has relinquished the work at Gravity, Ia., in order to study at Drake University.

—D. R. Dungan was nominated for secretary of state by the Prohibition convention of Iowa.

—Marcellus Ely inspected THE CHRISTIAN-EVANGELIST plant on his way to enter upon the pastorate at Charleston, S. C.

—Miss Mattie Pounds paid a brief visit to Monterey, Mexico, before going to the Texas state convention.

—E. H. Rayner has removed from Worcester, Mass., and will take work in the Bible College, Lexington, Ky.

—R. L. Prewitt, who was for ten years a missionary in Japan, has returned to Tennessee where he expects to remain.

—A new church has just been organized at Meridian, Idaho. That makes the eighth church in the southern part of the state.

—S. J. Vance recently held a meeting at Westville, I. T., in which much good was accomplished. The Methodist Episcopal church was used.

—H. H. Peters, of Rossville, Ill., has accepted a call from the church at Dixon, and will begin his service with that congregation August 1.

—C. E. Chambers had about one hundred additions in his last year at Mystic, Ia. He is now in charge of the Davis Street Church at Ottumwa.

—The annual camp meeting of the Inland Missionary Society is being held at Cheney, Wash. We shall hope to receive a report of the proceedings.

—W. L. Harris recently organized a new church at Allendale, Mo., after a special meeting in which twenty were added. The meeting was held in the Baptist church.

—The work at Rockwood City and Jolly, Ia., is taking on a hopeful aspect under H. Brown's ministrations, the congregations and interest increasing with every meeting.

—THE CHRISTIAN-EVANGELIST staff recently had a pleasant visit from Lew D. Hill and wife, who have been engaged in evangelistic work in southern Illinois. It is Brother Hill's desire to locate with some good church at no distant date. He may be addressed at Eureka, Ill.

—George L. Snively, of THE CHRISTIAN-EVANGELIST, will dedicate the new church edifice at Lansdowne, Ill., the first Lord's day in July. The brethren from surrounding communities are invited. C. O. Reynard is the successful pastor of this congregation.

—The church at Rushsylvania, O., where S. L. Lyon is pastor, is about ready to begin work on a new cement block building, and 75 per cent of the estimated cost is already pledged.

—The convention of the northeast Arkansas missionary district will be held at Stuttgart July 10-12. There will be free entertainment for all, and names should be sent to J. F. Whaley.

—Prof. Walter Stairs has been asked to take charge of the ministerial training school which the brethren of Australia have decided to establish in connection with one of the universities there.

Special to THE CHRISTIAN-EVANGELIST.

Hannibal, Mo., June 18.—Greatest convention for many years, not in numbers alone but in enthusiasm and results. Not less than 800 delegates present. The churches have been filled to-day with visiting ministers. Hannibal covering herself with glory in her unstinted hospitality. C. W. B. M. has closed the most successful convention in its history, surpassing its aim on every count. They aimed to increase the membership to 4,600, and raised it to 4,954. They aimed to increase the number of Tidings in the state to 2,000, and raised the number to 2,730. They placed their mark in money at $12,000, and raised $13,900. They unanimously re-elected old officers. Mrs. H. A. Denton makes a splendid presiding officer. Mrs. Moses and Mrs. Atwater were present and added greatly to the enthusiasm of the convention. Great union communion service at Christian church Sunday afternoon, E. J. Lampton preaching and S. B. Moore presiding. An overflowing Model Endeavor meeting conducted at 7 o'clock. Hundreds of people crowded out, also out of preaching service at 8 p. m. The Christian Endeavorers had a great rally Saturday night. Bible school and missionary conventions yet to be heard from. Missouri is aroused and means to go forward.

J. H. GARRISON.

—The debt on the parsonage at Martel, Ia., a small village in Jones county, has just been cleared off by a visit of B. S. Denny. O. M. Johnson has been in charge as pastor for a few months.

—The brethren at Fulton, Ky., hope to increase the capacity of their building before the year has gone. J. C. Read has been in charge there since January 1, and has put some new life into the work.

—Brethren Dinger and Gardner have been engaged for a campaign at Hartford City, Ind. They recently gave a week of sermons in song at Marion, Ind., which seem to have been highly appreciated.

—G. W. Ford, of West Salem, Ill., writes that this congregation is enjoying great prosperity. He believes that very soon a new house of worship will be one of the manifestations of this prosperity.

—B. F. Cato writes that in one year the building fund at New Albany, Ind., has gained $8,298 in actual cash. As soon as the brethren are able to purchase a location they will enter actively upon the new building enterprise.

—D. S. Domer, after a long spell of sickness and several operations, seems to have entirely recovered his strength, and wishes to enter the field again. Any church wishing to hold meetings may address him at Beaver City, Neb.

—B. H. Morris has just celebrated the first anniversary of his pastorate at Water Valley, Miss. During the year there were forty-one additions, and $1,300 raised for all purposes. E. S. Baker and Leonard Daugherty have just begun a meeting.

—Nearly all the members of our little church at Saminas, Mexico, are tithers, three of them giving for missions during one month $34.25. Each month their offerings have increased until now they are more than double what they were at first.

—W. M. Taylor is temporarily supplying the pulpit of the Soniat Avenue Church, New Orleans. He writes in highest praise of the work accomplished there by Bro. Marcellus Ely. Prospects are bright for this becoming one of our strongest southern churches.

—Bro. E. F. Harris reports that D. B. Titus has been ordained to the ministry and installed as pastor of the church at Longmont, Colo., Wm. Bayard Craig, of Denver, having charge of the service and S. M. Bernard, pastor at Boulder, delivering the address to the church.

—"We have just ordered seventy-five copies of Gloria in Excelsis, and are highly pleased with them. This book fills a much needed place in our worship. Brethren, do away with your cheap music and use books that give dignity and interest to the services."—R. S. Robertson, pastor.

Professor Dean, of Hiram College, sails on June 19 on the steamship Caronia for England, where he will spend the summer. His daughter, Miss Allie M. Dean, is studying art in Italy and will return with him in time to take up the art class again at the opening of the college in the fall.

—F. P. Arthur, of Grand Rapids, Mich., writes us that, as a labor of love, he is preparing a life of Dr. Robert Richardson, who wrote the "Memoirs of Campbell," and requests that any one who may have letters or memories of him or his work will send them to him at 148 Grand avenue, Grand Rapids.

—The Vine Street Church, Nashville, one of the strongest, if not the strongest Christian Church in Tennessee, is still without a minister. Our other two churches, the Woodland Street, under R. Lin Cave, and the Seventeenth Street, under H. L. Patterson, are making good progress.

—John D. Zimmerman ministers to the church at Horton, Kan. The brethren are determined to pay off this year, entirely, an old debt which has been running for fifteen years. One-third of the obligation has just been met. All departments of the church are making steady gains and the outlook is encouraging.

—The churches in southern California are beginning already to plan for a great revival campaign next April. It is proposed to divide the efforts: first, the churches in Los Angeles county will be engaged, and later those outside of the county. A dozen or fifteen of the best evangelists in the brotherhood wil take part.

—Sumner T. Martin, recently of Pasadena, Cal., has accepted the position of

**JOSEPH REILLY**
**ATTORNEY-AT-LAW**
Is prepared to give all legal matters skillful attention. Correspondence solicited.
Office, Room 320 Granite Bldg., St. Louis.

city evangelist, under the direction of the Chicago City Missionary Board. His address will be 407 Association Building, Chicago. Brother Martin is well adapted to this work, and we confidently expect great results from his labors.

—We regret very much to chronicle the death of Mrs. Raymond Scott, of this city, during a visit to her childhood home at Atlanta, Ga. She is another of the faithful ones who has entered before us into the better land.

—Our brethren at Valley Falls, Kan., want to add strength to the cause by securing some additions who are established in the faith. S. M. Strawn will give particulars as to the church facilities and the opportunities for any members of our church who may wish to consider moving to Valley Falls, Jefferson county, Kan.

—A Bible school contest is waging between the churches of Jacksonville and Paris (Illinois). The average attendance of the former for thirteen weeks has been 689, and the average offering over $50. There are thirty-five organized classes. Clarence L. Depew has been the efficient superintendent for ten years.

—The second annual assembly of the Dexter (Mo.) Chautauqua is to be held August 1-10, 1906. The one held last year was successful enough to warrant the continuation of the assembly. .Several notable speakers have been engaged. It is held under the management of Charles E. Stokes, 1123 East Twelfth street, Kansas City, Mo.

—Bro. John Luttenberger preached his farewell sermon at Bonne Terre, Mo., last Lord's day. During his two years' ministry there the house has been greatly improved and the membership more than doubled. There were three additions at the last service. Brother Luttenberger is entering upon the active practice of medicine.

—Ernest J. Bradley, of Smithville, Tex., has resigned as state evangelist under the Texas Christian Missionary Society, and is open for work as an independent evangelist or as pastor. Brother Bradley served the church at Smithville for three years and a half, closing his work the first of January. He is a graduate of Texas Christian University.

—We regret to learn that the eldest daughter of Brother and Sister P. G. Cross has been taken from them. Bro. J. N. Jessup, of Little Rock, in conducting the funeral services, brought a message of comfort and uplift. The work at Hope, Ark., has advanced so rapidly under the ministrations of Brother Cross that the present building will have to be enlarged.

—The brethren at Star City, Ind., recently celebrated the thirty-ninth anniversary of their congregation which is an outgrowth of a Bible school started some forty years ago. Three of the seventeen charter members are still living and were present on this occasion. The church is now out of debt and has a good, up-to-date building. J. E. W. Luckey is the pastor.

—Bro. Charles Reign Scoville is to begin a union revival meeting in Monroe, Wis., August 1, to continue one month. The Monroe Ministerial Association has secured the use of the armory, the largest auditorium in the city, for the meeting. Bro. J. H. Berkey, the pastor of the Union Church of that place, asks the prayers of the brethren for the success of this meeting.

—A new church of thirty-five members, a Bible school and Christian Endeavor society has been organized at Meridian, Idaho, by George C. Ritchey, state evangelist, and a pastor called and lots decided upon. Boise and Nampa churches sent representatives on the night of the organization. Brother Ritchey had to preach in an upstairs room, but had a good audience. His next meeting is at Nampa.

—C. W. Culbertson writes us that the Central Church at Shelbyville, Ind., having recently purchased a beautiful lot in a desirable part of the city for the purpose of starting a new work, is making preparation for the meeting to be held by W. E. Harlow. H. H. Harmon has been supplying during the absence of the pastor, H. O. Pritchard, who is taking a special course at Yale University.

—Educational week at Galesburg, Ill., will conclude to-morrow. It began with speeches by F. D. Thompson and Nelson G. Brown on "Our Own Colleges," and the "Heroism of Education." Others taking part were Marion Stevenson, B. J. Radford, Dr. Thomas McClelland, of Knox College; Dr. L. B. Fisher, of Lombard College, Rev. Albert Schwartz, Mrs. S. J. Crawford and Mrs. Maud M. Conklin.

—As an appreciation of faithful service during the building of the splendid new church house at Jacksonville, Ill., the pastor, Russell F. Thrapp, has been voted an eight weeks' vacation by the congregation and presented with a check for $500. Brother Thrapp will make a tour of the West with his family, visiting Yellowstone Park, Portland, Los Angeles and other interesting points.

—A minister in another religious body writes, inquiring the subscription rate of The Christian-Evangelist, saying, "I have read several of the letters of Mr. Durban, of London, and feel that I can keep in touch with the religious world of England better through these letters than any other source available to me." Our valued London correspondent is in this country at present, but will soon return to his native land.

—A. O. Swartwood, pastor of our church at Miller, S. D., and president of the State Missionary Society, has been doing a good work. He has been with his present congregation over three years, during which time the building has been remodeled, the property improved by the laying of cement sidewalks, the installation of electric lights, and a new organ. Great credit is due to the business men of the church for they have heartily supported Brother Swartwood not only in the work at Miller, but in his evangelistic efforts at other places.

—"The Berean Helper," of Temple, Texas, still makes its appearance, printed in better form and on better paper. It is devoted to the promotion of Bible study. The following is its Berean pledge:

By the help of the Lord, I will................ read through the New Testament at least one time within one year from now.
Name ..........................................
Address ......................................
................................................
Date ..........................................

We trust a large host of readers will join with Brother Easterwood, the editor, in carrying out this pledge.

—J. E. Lynn has just observed his second anniversary as pastor of our congregation at Warren, O., where during his two years' service 292 have been added to the congregation, 150 of them by baptism. The present membership is 1,170. Plans looking toward the establishment of a second congregation are well under way. The total amount of money raised during his pastorate was $15,777, of which $4,628 were for missions. On a roll call on children's day of the boys and girls who were members of the church some seventy-five responded.

—W. H. Waggoner has prepared a map in the interest of the C. W. B. M. work, and an atlas helpful to an understanding of mission points of the Disciples of Christ all over the world. Brother Waggoner has made a special study of our wide field and his services in the way of institute work and lectures have been helpful to the cause and enlightening to many churches all over the country.

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—Bruce Brown has just moved into his own home, being tired of renting. He evidently feels that he has still a work to do at Mansfield, O., and we understand that he is doing the best work of his life. The church has big opportunities. Among the recent subjects of sermons by Brother Brown we note, "If I Were a Woman;" "If a Man Goes to Hell From Mansfield Who Cares—Whose Fault is It?" "The Coming Woman and the Going Man;" "The Coming Man and the Going Woman." These, of course, are special messages to the family circle.

—A copy of the local church paper of the First Christian Church, Cedar Rapids, Ia., June 10, gives encouraging reports of the progress of the church in all departments, showing a very healthy condition. The children's day offering was $300. Bro. G. B. Van Arsdall is delighted with the work there, and speaks of the church as a "most noble company of people." The church has adopted the individual communion service during the year, and has organized a men's club which has held three banquets. We can testify to the splendid personnel of this church.

—C. M. Sala writes very glowingly of the meeting held by E. E. Violett at Minerva, O., which was closed owing to the breaking out of a malignant form of diphtheria. There were eighty-one confessions and people were frequently being turned away from the house by reason of its 600 seats not being able to accommodate all who wanted to attend. "Mr. Violett, during his short stay here, endeared himself to every member of the church. His presence was inspiring. * * * The board met last evening and decided, under his leadership, to take the work up again September 1."

—Plans have been drawn for a new building of the Third Christian Church at Youngstown, O. It will stand on the site of the present building, which will be removed, having become entirely inadequate. The new structure will be of stone and brick. The congregation was planted by the Welch Missionary Society of Mahoning and Trumball counties. Allenson Wilcox was chosen as evangelist. The present building was erected in 1900. The work is now in charge of F. D. Draper, who had fifty-three additions in eleven months, and to whom much credit is due for the present activity of the church.

—The missionary convention of the sixth district, Illinois, will be held at Farmer City, June 26-28. One of the features of the program is a symposium on district work by counties. Harold E. Monser is to preach the convention sermon. F. W. Burnham speaks on Education, S. E. Fisher on Christian Endeavor, J. H. Gilliland on Illinois Missions, and Marion Stevenson will make an address and also conduct a conference on Bible school work. The C. W. B. M. will have an interesting session. A. I. Zeller, minister of the church at Farmer City, writes that entertainment will be furnished to all who notify him at once. The officers are: L. H. Otto, president; J. H. Smart, vice president; H. H. Peters, of Rossville, secretary.

—Christian church circles in this city were greatly shocked Monday, the 11th inst., to learn of the sudden death, by a street car accident, of Mrs. Mildred D. Reavis. Sister Reavis was the daughter of Peter Donan, one of our pioneer preachers, widely known through his intellectual ability and great achievements in the cause of primitive Christianity. Her body was buried beside her parents at Palmyra, Mo. She leaves two sons, Holland S., of Beaumont, Texas, and Donan, of Los Angeles, beside a multitude of friends, to mourn the untimely, tragic departure of this truly consecrated Christian mother and friend. Funeral services were conducted in this city by the Editor of this paper, who has been one of her trusted friends for many years.

—Perry J. Rice has preached his farewell sermon at South Bend, Ind. During a little over six years since he took up the work there more than $30,000 has been raised for all purposes, about $10,000 of that being for mission work outside, or within the city. Brother Rice's ministry has been abundantly successful and happy at South Bend. Speaking about the liberty given to him in the matter of teaching, he said: "I prize nothing that you have given me higher than this. If the ministry is to discharge its function, it must be free; a preacher must speak the things which he has seen and felt, which he has received; or his message will be as sounding brass or clanging cymbal. Twice during the past year I have declined calls to large churches, one of which offered me a larger salary than I shall get in Minneapolis, and in both instances I declined them because I feared that I could not have liberty; indeed, both churches asked me to declare myself doctrinally. I regard such interference with the preacher's message such curtailment of his liberty as a serious blunder on the part of the churches. Better far that he should present erroneous teaching than that he should be compelled to mouth over the convictions of others under the hypocritical pretense that they are his own convictions. But a preacher must be wise with such liberty, not abusing it and not running after every wind of doctrine that blows, and when he is wise he will usually be accorded the liberty that he deserves."

* * *

## News from the Home Missionary Office.

Since May 1 we have received offerings from 1,170 churches. Of this number 431 gave more than last year. Thus far 333 have fallen below their record of last year. Perhaps *your* church is among them.

This year thus far 372 congregations, which sent no offering last year, have remembered the evangelization of America and have sent offerings. Think of the more than 8,000 congregations which have not taken the offering.

We have made some gains over last year. The Sunday-schools are $1,780.88 ahead of the record at this time a year ago. The offerings from churches for our regular fund is $823 short of those from the same source for the same period last year, but to these must be added $2,000, which we have received for the care of our preachers in California. Our total receipts are $2,065.85 in excess of those for the same portion of last year.

What do the appeals of 600 places which we are unable to help mean to you? A thousand more churches should send in generous offerings. Wm. J. Wright,
For the American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, O.

## The Twenty-fifth Anniversary of Drake University

From June 5 to June 14 the commencement exercises of Drake University have been in progress. These exercises have marked the first quater century of progress of this institution. The occasion is memorable on account of our distinguished visitors. Among these were D. R. Lucas and wife, of Indianapolis; Chancellor Craig and wife, of Denver; President B. O. Aylesworth, of Fort Collins, Col.; Rev. W. F. Richardson, of Kansas City; Mrs. George D. Carpenger, of Chicago, and Hon. Theodore P. Shonts, of the Panama Canal commission. Dr. Lucas gave us a great address on Founders' day. Chancellor Craig was in his happiest mood while responding to a toast at the great banquet which closed the exercises. He was also a chief speaker on Wednesday evening in the anniversary program. President B. O. Aylesworth also took part in the anniversary program, giving a very happy resume of twenty-five years of Drake University history. His addresses are an admirable weaving together of poetry, philosophy and eloquence. At the banquet the chief speaker was Hon. Theodore P. Shonts, who spoke concerning the problems confronting the nation in the construction of the Panama canal. He also delivered the address on commencement day.

Baccalaureate Sunday was a high day. The procession from the college buildings to the University Place church was imposing. The sermon was delivered by Chaplain Charles S. Medbury, and certainly did credit, not only to the speaker, but to the great institution which was represented by its faculty and graduates. At the evening hour, Dr. D. R. Dungan delivered the annual address to the graduates and students of the college of the Bible. It was practical, helpful and orthodox. Those who know Dr. Dungan can better imagine the force and grasp of his theme than we can describe it in a few words. At the close of this Leslie Wolf, George Maxwell, Ralph Calloway and Alexander N. Simpson were ordained to the ministry.

On Monday afternoon Frank W. Richardson, of Kansas City, delivered the dedicatory address for the new Bible building, known as Memorial Hall. During the ten days no address was more appropriate to the occasion, or more highly appreciated than this.

The expense of the building, which cost nearly $30,000, has been covered, but more money is needed to pay for its furnishing. No call was made for pledges on this occasion, but a donation was announced from Dr. D. C. Bice and wife.

Wednesday afternoon and evening were devoted especially to the founders of the institution and the anniversary program. Our pioneer preacher, Allen Hickey, presented a carefully prepared historical sketch of our educational history in Iowa. He clearly demonstrated to all that just fifty years ago this June the first definite steps were taken to establish an educational institution; so that, while this is the twenty-fifth anniversary of Drake University, it is the fiftieth in our educational history. Dr. Bruce E. Shepperd gave an interesting history of the prime movers in the founding of Drake University.

At the evening hour Dr. B. O. Aylesworth spoke of "Drake University, Her Struggles and Triumphs." Dr. William Bayard Craig spoke upon "Drake University, Her Contribution to Church and State." Dr. H. O. Breeden had for his theme, "Drake University, Twenty-five Years of History." Probably the most interesting feature of the whole evening consisted of greetings from many other educational institutions.

The greatest day of all the ten was commencement day. From the various departments and colleges there were 215 graduates. Space forbids making a complete classification of these. From the College of the Bible three young men, Hiram L. Denton, William D. Endres and William S. Lockhart, took the B. D. degree. From the School of Christian Workers, Mrs. W. S. Lockhart received a diploma. Of the forty-two receiving degrees from the College of Liberal Arts eleven had also done extensive work in the College of the Bible. Five of these received honorable mention by reason of the large number of credits in the College of the Bible. Alexander N. Simpson was one of the five honor graduates in the College of Liberal Arts.

Upon President H. D. McAneney, of Berkeley, Cal., and Hon. Theodore P. Shonts were conferred the degree of Doctor of Laws.

The closing banquet at the Savoy Hotel was the crowning function of all these days. Two hundred guests were seated at the tables. Prof. Wilbert L. Carr, of the University of Chicago, was toastmaster. Aside from the toasts already mentioned, others were responded to by Miss Susie Keating Glaspell, of Davenport, Ia.; Hon. Cassius C. Dowell, of Des Moines; George A. Jewett, and President Hill M. Bell. Those who know, pronounced this occasion one of the most thrilling and brilliant in all the history of Drake University.

The four men who, for twenty-five years, have sat at the head of Drake University are Chancellor George T. Carpenter, deceased; President B. O. Aylesworth, Chancellor William Bayard Craig, and President Hill M. Bell. The last three participated in the anniversary exercises. It would have been difficult for an onlooker to determine who of these three men enjoyed the occasion most. Each vied with the others in giving credit for bringing the University to its present success. President Aylesworth took charge of the school, brought it successfully through financial distress some twelve or fourteen years ago, and largely increased its attendance. Chancellor Craig gave it a place in the hearts of Des Moines people, starting the building era, and still further enlarged its attendance. President Bell has completed the organization begun by Chancellor Craig, has proved himself the greatest of builders, and has brought the attendance up to nearly 1,700. During the administration of President Bell all of my efforts have been to secure a new building for the College of the Bible. I wish here to testify that without his constant advice and help this enterprise never could have been brought to a successful issue. It was to him that Governor Drake announced his intention of giving $10,000 toward this enterprise. He secured other pledges also. In all Iowa the Bible College and all for which it stands has no warmer friend than President Hill M. Bell.

Without the constant help of Dean Frederick Howard, of the Conservatory of Music, and his faithful assistants, this anniversary occasion would have lost more than half its charm. If I mistake not, every function depended upon him for music numbers.

Professor Walter Stairs, of the College of the Bible, has resigned his position and taken work in Texas Christian University at Waco, Texas. He has been with us for five years and we would have gladly retained him longer.

A word must be said concerning Prof. Charles O. Denny and the secretary, Mary A. Carpenter, of the committee on arrangements. To these should be given unmeasured praise for the perfect and splendid outcome of the whole ten days' program.

A. M. Haggard.

# The Twentieth Annual Texas Convention

The twentieth annual convention of the Christian churches of Texas met with the Main Street Christian Church, Waxahachie, June 11-15. This congregation has been fortunate in the ministry of Chalmers McPherson for nearly twenty years. He was one of the originators of our state mission work and has been a member of the executive committee most of this time. This congregation has always been a loyal supporter of every aggressive movement among the Texas churches. It was therefore a matter of congratulation that we could be entertained by this historic church. All but the first evening session were held at the Chautauqua grounds, near the city, one of the best places for such a gathering in any of the states.

Our Texas women are noted for doing things and there was not a dull moment from start to finish of their excellent program. Additional interest was given to this year's convention by the presence of Miss Mattie Pounds, of Indianapolis, Ind., who delivered two inspiring addresses. She gave a needed emphasis to the work of the church among the young people. Her visit will surely stimulate Texas auxiliaries in seriously grappling with this problem before the church. Mrs. C. A. Chasteen, of Garland, Junior Superintendent, reported 63 societies with 1,118 members and 834 Junior builders taken. The amount raised for all purposes was $665.53. Temple enjoys the distinction of being the largest society, with 118 members, while Amarillo is a close second, with 103 members. Ladonia made the largest per cent of increase. Oak Cliff, Bonham, Hillsboro and Garland were close competitors for the state banner, with Garland the winner. Miss Mason, corresponding secretary, reported 86 auxiliaries, with 26 of these on the honor roll. The six auxiliaries contributing the largest amounts were: McKinney, $343.60; First, Ft. Worth, $300.72; East Dallas, $169.55; Sherman, $162.10; Bonham, $159.15; Dallas Central, $157.90. The financial showing was as follows: C. W. B. M. day, $403.09; Easter offering, $121.65; Special offerings, $1,405.69; Texas Bible Chair Fund, $2,067.49; interest on Bible chair loan, $540; gifts for Bible chair, $1,527.40; for Jasper T. Moses, $402.94; general fund offering, $3,556.26. Total receipts, $5,486.69.

The report of the Bible chair at Austin was most encouraging and its success has exceeded the most sanguine hopes of its warmest advocates. F. L. Jewett has proven to be the right man for this responsible position. As a small testimonial to his faithfulness Baby Jewett was made a life member by the convention.

The old officers were unanimously and enthusiastically re-elected. No state has more capable or conscientious officers than Mrs. Ida V. Jarvis and Miss Bertha Mason.

Miss Clara L. Case, one of our missionaries in Mexico, was a welcome visitor, and gave quite a pleasing account of the work being done in that country. Texas people are deeply interested in the Mexican mission, because of the proximity of the country and our common interests. Texas women are awake and growing.

The Texas Christian Missionary Convention was welcomed to Waxahachie by Judge M. B. Templeton, one of her most distinguished citizens. J. W. Holsapple, the president of the convention, responded in a few fitting words and then delivered an admirable convention address upon the timely topic of "Worship." J. A. Lord, editor of "The Christian Standard," gave us a great address on "Liberty in Service," which met with most hearty approval.

All day Wednesday was devoted exclusively to Texas missions. Two hours were given to Corresponding Secretary J. C. Mason and the men on the firing line. A summary for the year shows: Men, 34; days, 7,755; sermons, 3,825; baptisms, 910; by letters and reclaimed, 690; denominations, 220; net gain, 1,130. Total, 1,820. Cash by and for missionaries, $17,660; cash by our missionaries for all purposes, $30,932.31; pledges, $15,396. Total, $46,528.31. These reports were followed by an able, heart-searching address by M. M. Davis, on "The Self-Propelling Power of the Gospel."

In the afternoon there was a symposium on "The Needs of Texas." W. O. Stephens responded for east Texas, E. J. Bradley for southeastern Texas, R. L. Courtney for southwestern Texas and A. C. Parker for the Panhandle country. Each speaker opened our eyes to golden opportunities and made us feel that theirs was the most needy field.

The following officers were elected for the ensuing year: President, A. E. Ewell, Bonham; first vice president, R. C. Horn, Vineland; second vice president, J. F. Anderson, North Waco; secretaries, Graham McMurray and W. F. Reynolds; treasurer, J. C. Mason, Dallas.

The board of managers elected J. C. Mason for corresponding secretary. The announcement of this action to the convention was received with uproarious applause and the giving of the Chautauqua salute to our veteran secretary.

Judge Anson Rainey, of Dallas, chief justice of the civil court of appeals, and chairman of the board of managers of the "T. C. M. C.," delivered the annual Texas missionary address. It was a strong presentation of the imperative duty of Texas disciples. Colby D. Hall, the secretary of education for our Texas churches, followed with a thoughtful address on "The Second Chapter of Church History." Brother Mason made a brief statement of the plans of the board for a great summer evangelistic crusade and the need of $1,500 to prosecute it, and over $1,200 was pledged in a few minutes. Several strong men have been secured for this campaign. Altogether it was the greatest day in the history of Texas missions.

Thursday witnessed some great speeches by the representatives of our affiliated interests. Foreign missions was worthily represented by Stephen J. Corey. Some of us missed the wit and humor of Rains, and the consuming zeal of McLean, but all were delighted with Corey. Kansas has won undying fame among plain Christians by producing two such apostles of church extension as Rains and C. A. Finch, of Topeka. He won a warm place in our hearts and will always be welcome when Muckley can not come. George B. Ranshaw fairly surpassed himself in his great plea for home missions. Texans claim Ranshaw and always give him the glad hand when he comes home. W. P. Jennings spoke on "Christian Literature," and made a strong plea for our papers, books, etc. Judge W. K. Homan spoke most eloquently on "Temperance." G. H. Morrison reported for our "Christian Endeavor Societies." H. R. Ford for our "Bible Schools." T. E. Shirley for "T. C. U.," and our affiliated schools. A. A. Everts, of Dallas, spoke on "What is the Lord's Part?" G. Lyle Smith delivered the "Memorial Address." This was a most touching and tender service. In the evening the gifted and eloquent L. D. Anderson, of Palestine, gave a very fine address on "The Victory of Faith." This was followed by a reception to the delegates and visitors at the Sims Public Library.

G. L. BUSH.

### Convention Notes.

The big-hearted McPherson was an ideal host.

Most of the delegates had a *convention conscience.*

Collin county is the best organized county in the state.

A. E. Ewell, of Bonham, was elected president for next year.

Mrs. Pittman, of Dallas, sang two beautiful solos, which she had composed.

Brother Mason said every section of the state considers itself the neglected portion.

Texans are proud of C. W. B. M. ladies; several could grace a national gathering with credit.

The 600,000 negroes within the borders of the state are in urgent need. What will our brotherhood do?

The Christian Publishing Company was the only one of our Houses represented. It was generously patronized.

The business men accepted their special invitation and attended in gratifying numbers. Some came hundreds of miles.

It seems strange not to see the familiar faces of McLean, Rains, Smith or Muckley, but the various interests were ably represented.

The large number and high Christian character of the preachers who have come into the state during the past year was encouraging.

Dr. Clinton Lockhart, recently elected dean of the Bible college, and acting president of Texas Christian University, was cordially and enthusiastically received.

J. A. Lord's address on "Liberty" was a splendid effort. The next day Brother Mason remarked, "If Brother Lord would just talk like that in 'The Christian Standard' we would all read it."

Dr. H. G. Flemming, formerly dean of the Bible department of the loyal brethren's college at Denton, but dismissed on account of his pacific speech at the lectureship last fall, was introduced and given an ovation.

L. D. Anderson, of Palestine, who two years ago delivered a great address before the state convention, was uanimously honored by being invited to deliver another night address, and the people want him again next year.

Not every singer possesses the soul power of Mrs. Edith Steinbrook, recently from Iowa. The first evening she sang, instead of the usual applause a hearty chorus of *amens* passed through the hall, for her song was an inspiring prayer.

The Chautauqua grounds proved a delightful place for the gathering and the hospitality of Waxahachie's homes is unsurpassed. The Ladies' Aid Societies of the various Waxahachie churches vied with one another on their alternate days for serving dinner and supper on the grounds.

A. L. CLINKENBEARD.

# NEWS FROM MANY FIELDS

## Illinois Notes.

How delightful is that noble and rare grace of hospitality. It costs something; it's troublesome; it means more work. But to the exile from home it is an oasis, restful, refreshing, reassuring of the mutual helpfulness in the blessed and happy family of our common Father; strangers, yet of the household of faith. Many homes and churches I shall never forget, because of this holy welcome and joyful sharing in homes of the household of faith.

Bro. W. D. Baker is concluding his first year's work at Cameron. The church is in fine condition. The Sunday-school, under the management of W. C. Whitman for some eight years, is one of the best organized and best working schools in the state. C. W. B. M., the two Endeavor Societies and Ladies' Aid are full of life and usefulness. The Endeavorers have a splendid missionary library and support an orphan in India. We hope that Brother Baker and the church may have many long years of usefulness together.——The church at Gerlaw which enjoyed long and fruitful ministries of A. M. Hale and L. F. Davis is now without a regular preacher. The house is being repaired and soon all will be ready for forward, aggressive work. This was the home of R. D. McCoy, now a missionary with F. E. Hagin in Tokio, Japan. Bro. Frank Flagg, who teaches in Gerlaw, also preaches for the church occasionally. He is a capable young man and should devote himself entirely to the ministry.——The little church at Alexis is preparing for a meeting in June by Buchannon and Gardner. If the church will devote itself to the Lord's work a bright future is before it. Brother Zerby visits them every two weeks.——Knoxville has one of the most beautiful houses for the cost in the state. J. T. Stivers was minister during its erection. The church was organized by Bro. J. H. Garrison, February 27, 1871, with thirteen members. Guess there is not much in the saying "the unlucky 13," for both the church and its organizer have moved forward with grateful prosperity. Two of the charter members are living. The present membership is about 170, with a splendid Sunday-school. The church has enjoyed the regular ministry of such men as J. H. Garrison, S. K. Hallam, J. B. Royal, Oliver W. Stewart, G. L. Snively, L. B. Myers and others, with Albert Schwartz the present pastor. In his eighteen months' service he has welcomed about seventy-five to the fellowship of the church. The church has sent out as preachers H. J. Reynolds, of Camp Point, Ray Lessig and F. C. Buck.——At London Mills L. G. Parker preaches half time. The Sunday-school and various departments prosper. They have a good house, with recent improvements; a fine field for splendid work.——R. L. Beshers has resigned at El Paso, but doubtless will soon be at work in a new field, as he is a valuable man. The church is in good order and has enjoyed uniform prosperity since I preached for it when a student; hope a good man will soon be settled at El Paso.——Fairbury has a good house and a good membership, but has suffered seriously by removals of some of its leading families. The gap ought not long remain broken, for there are plenty left to do splendid service for the Master if they will work faithfully. L. B. Pickerill preaches for them half time and could devote the other half to some other church in reach. Address him at DeLand, Ill.——The young church at Forrest is growing under the part time ministry of J. D. Reynolds, who lives at Saunemin, and also preaches for that church. Both places have good, new houses, with debts provided for, and the work prospers. Brother Reynolds is a Virginian, educated at Hiram, and an Illinoisan by adoption. He seems to assimilate to the new surroundings and to the enterprises of his adopted state with unusual readiness. Often when a preacher changes states the church to which he comes looses a year, and often more, in its co-operation in state missions and Christian education. Brother Reynolds is a happy exception. Saunemin has one of the best C. W. B. M.'s in the state, considering the size. It is the home of Miss Mary Monehan, for some time teacher in S. C. I. at Edwards, Miss., and is now secretary of the Fourth district in Illinois. Forrest was the home of Brother Hoyt, a liberal contributor to all our public enterprises, whose widow, lonely and frail, still takes deep interest in the growth of the kingdom of God.——Colfax is laying plans for a $10,000 brick church, which is greatly needed and which the church can build with but small sacrifice, if every one will do his part. N. H. Robertson is leading the forces and feeding the people with the bread of life. A bright day is before the church if it is faithful to the King.——Paxton has one of our old congregations which has had a varied life, but always doing business. M. L. Pontius is the present minister upon whose preaching perhaps there is the largest attendance the church has ever enjoyed. Additions are frequent.——The Saybrook Church numbers 150 members, with 100 or more enrolled in the Sunday-school, an Endeavor of thirty and an auxiliary of seventeen to the C. W. B. M. The church is comparatively new. This was the childhood home of L. H. Stine, now minister of Tipton, Ind. His father and brothers still live here. L. P. Fisher, a promising young minister, was trained by this congregation, as have been several preacher's wives. It is a great church and produces great men. Bro. J. N. Thomas, the minister, is one of our most consecrated men.——Arrowsmith is still in debt for its splendid new house, but arrangements are ample for the balance. C. A. Lockhart has been their minister for nearly two years, and is an excellent speaker. The church numbers 200 members, a Sunday-school of sixty-five, Junior Christian Endeavor of thirty-five and Christian Endeavor of twenty-five. This is a great field for aggressive work.——Eureka College has just closed its fifty-first session; one of the best in its history.—J. G. Waggoner, Eureka, Illinois.

**Drake's Palmetto Wine.**

A trial bottle is sent prepaid, free of charge, to every reader of this paper who has chronic Stomach Trouble, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys, or Inflammation of Bladder. One dose a day relieves immediately, cures absolutely, builds up the nervous system and promotes a larger, purer and richer blood supply. 75 cents at drug stores for usual $1.00 size bottle. For a free test bottle write Drake Co., Wheeling, W. Va.

## Colorado

I have been here at Craig, Colo., fifteen months. Craig is situated on the Bear River, in the heart of the great Routt county coal fields, and is also surrounded by fine farming country. The scenery, climate and water are unsurpassed—the healthiest place I have ever lived. The resources are so great as to be most past belief, but have not been developed for lack of a railroad; but the new Moffitt railroad now being built will be here within a year, and then we will have great prosperity, for the hills are full of all kinds of valuable mineral besides the coal. Routt county is 150 miles long and 100 broad. Yampa, Steamboat Springs, Hayden, Craig and Maybell are the principal towns. The Craig Christian Church is the only body of Disciples in this great county. We have a $2,500 building and an excellent membership, numbering eighty. Our Ladies' Mite Society is notorious for its work, and the sweetness of spirit with which the work is done. We have no church debt. Our men are the most regular in church attendance and support of the work of any I know.

I have been preaching on Snake River, in Wyoming, one-fourth of my time, for eleven months; at Slater on Tuesday night, Savoy Wednesday, Dixon Thursday and Boggs Friday, Saturday and Sunday nights and Sunday morning. There was no regular work of our people here on Snake River when I began the work, but there were a few members at Boggs. We have had nine additions at Boggs and five at Savoy and seven at Craig. In all I have preached 201 sermons in the past fifteen months. I leave for school in August. Snake River has almost enough pledged already for a pastor's salary for full time the coming year. So we will need two good men in August, one for Craig and one for Snake River. The salaries will be about $800. If you know of the right men put us in touch with them at once. The fields are ripe and the people anxious for our message. Men who are good and will hustle can do much for Christ here.—W. L. Cline.

## Western Pennsylvania.

P. P. Hasselvander has accepted a call from the Ridgway and Johnsonburg congregations each for half time. These are both new points lately started by J. A. Joyce, evangelist for the American Christian Missionary Society for Western Pennsylvania under the special T. W. Phillips fund. Brother Hasselvander began his work June 10.——Wallace Tharp, minister of the First Church, Allegheny, gave the address at the first anniversary of the Ridgway congregation in the court house, and a crowded house heard him with much pleasure and a great benefit to the new work in this important field.——Walter S. Rounds, minister at Crafton and secretary of the Western Pennsylvania Christian Ministerial Association, has been undergoing a siege of typhoid fever, but is convalescing, and hopes to be ready for work again soon.——F. M. Pittman has taken up the work at Dravosburg, Pa.——W. H. Oldham has gone from Ebensburg to East Liverpool, Ohio, and A. T. Welty, who graduates at Bethany this month, takes the work at Ebensburg.——The convention of W. P. C. M. S. at Connellsville decided to recommend by resolution these points for special emphasis as part of the centennial enlargement: 1. Every one win one. 2. Every member in the Bible school and as many more. 3. At least one-tenth of our income for the Lord's work. Many of the churches are considering these movements and adopting them.——Natrona Church, W. H. Wersheit, minister, is in a meeting with home forces.——F. F. Schultz, after a very successful ministry at Ellwood City, has resigned.—J. A. Joyce, Cor. Sec.

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### Effingham County, Ill.

The churches of Effingham county have effected an organization for co-operative work along the lines of evangelization and the selection of ministers. A two-days' county meeting will be held with the church at Elliottstown on the last Saturday and Sunday in July.——The church at Effingham has employed Bro. Wilford Field for the remainder of the year. His work starts well. There were three accessions June 3—two by letter and one by obedience and four confessions June 10 and two by statement.——The writer delivered the memorial sermon at Mason and spoke also in the evening. The church at Mason is alive and doing things. Prof. Diets is the efficient superintendent and Brother Hopper, of Cowden, their minister.——E. B. Schooley, one of the elders in the Effingham Church and county superintendent of union Sunday-school work, was on the program at the Kankakee convention and was also made a member of the committee on home department work.—D. B. Bebout.

* *

### Caught at Cotner.

A. J. Hollinsworth reports two additions from the Baptists at Filley; Bible school growing. Children's day offering of $10 for foreign missions.——Charles Cobbey has had over twenty additions at Wymore since taking work there, more than half of which have been by baptism; $20 raised for home missions; all departments having encouraging growth.——E. L. Keckley, who preaches for the Table Rock Church, is in a campaign of repairing the church building inside and out, to the value of more than $150.——Ole Neilson preached his initial sermon at the Harris school house (Cotner mission), June 3.——The Nemaha Church (Dawson) raised $3 for foreign missions; prospects improving. Frank A. Woten, the preacher, will probably take other one-half time work with the White Cloud (Kan.) congregation which he visited, June 3.——Ford Ellis will be with the Arnold Church during vacation. He recently baptized five, had one other confession and one reclaimed. On account of new railroad passing through the church site the building will be moved and remodeled this summer.——John A. Alber reports three baptisms at Liberty and two by letter at Pleasant Hill; $6 for home missions at Liberty.——Claire Armstrong reports $13.65 raised for benevolences at Odell.——H. M. Johnstone ('06) has had three baptisms and four by letter at Brock and one baptism, two by letter and statement at Talmage.——Two baptisms at Bauer by C. W. Cooper, June 3.——He recently held a short meeting at Cimarron, Kan., which he was forced to close on account of sickness.——Matt Davis, who has been supplying at North Bend for two months, reports seven added by letter or statement and one confession. Bible school and audiences growing. He is now available for summer meetings anywhere in Oklahoma, Indian Territory or Arkansas. Address him at Bethany, Neb.——B. F. Lively had a baptism at Elkcreek recently. Children's day offering of $23.——At Liberty Ridge the church raised $3 for home missions and $30 to aid the new congregation at Gilead.——E. R. Child reports $15 for home missions at Burnham (Lincoln mission).——Roy J. Lucas ('06) has closed his work at Waterloo and is available for a pastorate. Write him at Bethany, Neb.——D. M. Sayles reports apportionment for home missions raised at Beaver Crossing. They are preparing for a meeting with Austin and McVey in September.——Ray Hunt had a baptism at Salem since last report.——J. G. Olmsted supplied for Cleveland Kleihauer at Virginia recently. He is open for engagement as singer and assistant.——The Y. M. C. A. delegates to the Geneva conference are C. W. Longman, Claire Armstrong, E. L. Kechley and E. E. Smith. The four named were all students at Cotner during the year just closed. Total enrollment in the Bible department sixty-one, of which fifteen are student volunteers. Forty-three of the preachers and teachers had charge of churches——The Ministerial Association elected officers for coming year as follows: President, Ed Clutter; vice president, C. A. Robbins; secretary and treasurer, Charles Cobbey.——Hugh Lomax ('05), of Highland, Kan., was a commencement visitor and reports a recent baptism, and home mission apportionment doubled; also $500 worth of improvements to church building.——S. J. Epler ('05), Brooklyn, Iowa, was also a visitor. Has had two additions from the brethren and one by letter recently. All missionary interest growing.——O. A. Adams, Litchfield, Neb., reports one by baptism and two letters since their recent dedication of a new building. He can hold a summer meeting.——J. W. Hilton has had three baptisms and one by letter since the meeting held by J. A. Lord.——The writer has had eight additions at Craig in the last two months, of which four were by baptism, three by statement and one reclaimed. Home missions offering of $7.——Cotner has had the best year in its 17 years of history, with largest enrollment (340).—O. L. Adams, Bethany, Neb.

* *

### Empire State Items.

The New York state convention is to be held at Elmira, June 26-29. We hope for the largest and most inspiring meeting ever held in the state. Bro. L. C. McPherson, just returned on furlough from Havana, Cuba, is to be present; also Sister Mary Graybiel, from India. All of the national missionary boards will be represented on the program. We are always glad to welcome our national secretaries, for we believe in an all-round missionary education of the people, and we do not consider it detrimental that our offerings for the foreign, home and church extension interests exceed our offerings for state work three or four fold. But we ourselves are just coming to realize what an immense field is before us right here in more than 100 populous cities and towns that have no congregation of our people. One city of 58,000 has increased 84 per cent in five years, and another of 61,000 has increased 28 per cent in the same time. We have no church in either. In one of these is a new residence section more than one mile square, and containing from 5,000 to 10,000 people, without a church of any kind except one mission on its border. This field ought to be entered at once, but we lack the funds necessary to do it. Our 10,000 members in the state are assisting at ten mission points, three of which expect to become self-supporting this year. But there are five open doors to every one that we can enter. The year now closing will be unique in that two-thirds of all of our active churches have held evangelistic meetings, with an ingathering of 800 in the thirty meetings. New York City alone has increased her membership more than 20 per cent. Who can say that the East is not responsive? Bro. D. C. Tremaine has done excellent work as state evangelist.

Brethren of the state, let us have a large convention so as to plan for a larger work. We meet in the new building in Elmira, where Bro. C. C. Crawford has labored so faithfully for nine years. He needs our encouragement. Railroad rate will be fare and one-third for the round-trip on the certificate plan. Be sure to ask for certificate when you buy ticket.—Eli H. Long, President State Board.

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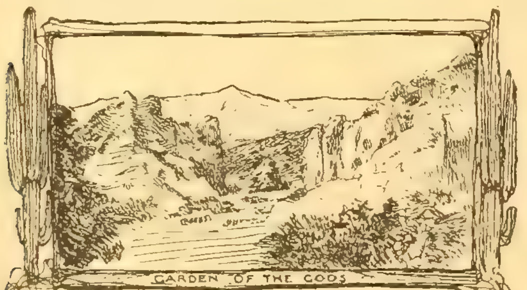
## Los Angeles Letter.

Last fall and winter our cause in Los Angeles was written up again and again; it is not my purpose to write it once more and tell you exactly how it is. But things have happened since last winter in this Chicago of the Pacific coast. Everybody and everything have contributed to the growth of this marvelous city. San Francisco's disaster may be the largest contributor of them all. No wonder we are doing things; the only wonder is that more is not done. Instead of having twelve or fifteen places of worship here there ought to be twice or thrice as many. Now is the time! Since last winter Boyle Heights and Budlong Mission and South Main Street organized and built. On June 10 what has been known as the East Eighth Street Church laid the corner stone of a new building, while their old property, we understand, has been purchased by Brother Coulter, and may be used by one of our colored congregations.——Moreover great things are planning for a "Simultaneous revival," April and May, 1907. All these churches and missions are to be sound from the core out, if C. C. Chapman, B. F. Coulter, W. J. A. Smith, A. C. Smither, D. A. Wagner, J. F. Stewart, F. M. Kirkham, J. N. Smith, Geo. W. Pearl, J. C. Hall, J. P. McKnight, J. J. Myers, Willis S. Myers, L. Swindle, W. L. Martin, J. C. Dickson, J. I. West, M. J. Ferguson, Carl Green, Bro. Misner, S. B. Letson, W. T. Kendrick, F. G. Tyrrell, C. C. Bently, and some others whose names now escape me—I say the work in Los Angeles will be kept true to the old Gospel if these men can have their way about it, and we think they can. What an array of names! And we are told that S. M. Martin is coming to make this city his headquarters. In addition to the foregoing, there are two colored preachers, one of them, E. F. Henderson, being well known in Missouri. A work among the Japanese is carried on also.—E. H. Kellar.

* *

**A CHANCE TO MAKE MONEY.**

A large number of your readers sent me recipes for removing stains from my dress. I thank them all. In answer to inquiries regarding the fruit business, I would say, I made $121. last week, sold directions to 121 families; people pay $1. for directions quickly. I have berries, grapes and peaches a year old, fresh as when picked. I do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and costs almost nothing. I feel it my duty to give my experience, as anyone who will try, should make one or two hundred dollars in a few days right round home. I will mail a bottle of fruit and complete directions to you, for 21 two cent stamps, which is only the cost of bottle, fruit, mailing case, postage, etc. Address Francis Casey, No. 53 E. 125th St., Block 181, New York, N. Y. With a bottle of fruit for people to see and taste, you should sell hundreds of directions.



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## Commencements.

### Campbell-Hagerman.

The closing exercises of the Campbell-Hagerman College for young women, Lexington, Ky., covered the week from May 24 to 30, inclusive. A charming cantata, rendered by the pupils of the preparatory class in Duff chapel of the college plant, introduced the week's program of entertainments, and was followed on Friday and Saturday evening by recitals, given by the pupils of the schools of music and oratory. The baccalaureate services were held in the Central Christian Church, in the presence of an immense audience. The musical program throughout was of a high order, several numbers being rendered in an effective manner by the voice pupils of the college. M. M. Davis, pastor of the Central Christian Church, Dallas, Tex., preached the sermon. To those who have heard Mr. Davis, it is needless to say that the sermon was characterized by range, practical pertinency of the thought and by that subtle, spiritual quality which breathes throughout all of his public utterances. The splendid work done by the large class in art was on exhibition in Duff chapel during Monday and Tuesday and evoked words of warmest praise from the many lovers of the beautiful who were fortunate enough to see the extensive display.

On Monday evening the annual recital of the pupils of the school of music gave evidence of thorough and successful work on the part of both teachers and pupils. The college takes great pride in the success of this department, over 100 pupils having taken work in it during the session just closed. The class day exercises occurred on Tuesday and proved to be wonderfully brilliant and interesting, radiant with the charm of youthful humor and fragrant with the sweetness and joy of innocent, maidenly hearts. The commencement exercises were held on Thursday in the opera house, which was filled. When the curtain rose it revealed twenty-eight lovely young women, radiant with joy, and robed in white, arranged in a crescent on the ample stage. The address was delivered by Peter Ainslee, pastor of the Calhoun Street Church, Baltimore, Md. His theme was "Crowns," and it was handled in a charmingly forceful style, evincing a wide range of learning in the fields of science and literature, great familiarity with the history of royalty and a just conception and happy interpretation of its great events, as he marshalled the crowned heads of the past and the present in panoramic procession before the vision, and the true poet's inspiration when he drew from it all, for the young women before him, for whom his address had been especially prepared, the pertinent and important lesson that "kind hearts are more than coronets," and that the crown of loving service to our fellowmen, though it must ever be a crown of thorns, is the crown of crowns, the one crown of true, unsullied worth, whose beauty and brightness shall never fade away.

At the conclusion of this splendid address President Hagerman, after a few last words, rich with vital thought, and aglow with deepest feeling, given in his own forceful, impressive way, presented medals to a number of pupils of different grades for highest excellence in various departments of the college life and work, announced the honor pupils in the senior class, two of its members (Miss Roberta Farra and Miss Louise O'Neill) sharing the highest honor, and closed the interesting program and the year's work by presenting their diplomas to the twenty-eight members of the class.

During the session just closed about 250 students were enrolled, over 100 of these being boarders, and coming from all sections of our country. President Hagerman has certainly accomplished a great work, and it is the earnest wish of the writer, and a host of other friends, that he may live long to carry forward the magnificent enterprise so auspiciously begun. P.

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# *Evangelistic*

***We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism" or "by letter."***

Special to THE CHRISTIAN-EVANGELIST.

Nashville, Tenn., June 18.—Tent meeting soon to close. Has been great spiritual meeting throughout. Twelve hundred people heard sermon on "Ground of the Christian's Hope," last night. A thousand bathed in tears, 125 thus far. Small and St. John splendid team. My message to brotherhood, preach the old Gospel kindly but positively. Have faith in it to win and people to respond to it. Small has never sidetracked from it. He is physically very strong and an untiring worker.—R. Lin Cave.

### Arkansas.

Hope, June 14.—One confession last Lord's day; 122 added in past seven months. This compels us to enlarge present church house.—Percy G. Cross.

### California.

Los Angeles.—My work at the First Church prospers; 94 additions recently at regular services —68 by confession; more than $5,000 has just been pledged toward enlarging and rebuilding the Sunday-school department of our church, which will be done this summer.—A. C. Smithers.

### Idaho.

Meridian.—Fifty-two to date; 30 the last nine days. We continue six more nights, and I will report further.—George C. Ritchey, State Evangelist.

### Illinois.

Carbondale, June 11.—One addition yesterday. —A. M. Growden.

Effingham, June 11.—Eight additions since I began the work here—4 by confession, 2 by letter and 2 by statement.—Wilford Field.

Green Pond, June 11.—Our three weeks' meeting closed with 23 additions—20 by confession.—Thomas H. Popplewell.

Sullivan, June 10.—Seven additions at regular services recently; will reorganize C. W. B. M. June 24.—J. G. McNutt.

Washburn, June 14.—We are in a splendid meeting; 35 additions to date—28 baptisms. H. H. Jenner is the pastor.—J. R. Golden.

Havana, June 15.—I have just closed a meeting at Villa Grove, under the auspices of the Sixth District Board, which resulted in the organization of a church with 81 members, a Sunday-school with 85 and an aid society with 25 members; about $700 raised toward a pastor's salary; more will be raised and a pastor located at once. Mrs. J. E. Powell, of Bloomington, had charge of the music. We are now in a meeting with Louis O. Lehman.—Harold E. Monser.

### Iowa.

Sioux City, June 12.—Our membership has increased 10 per cent since the dedication of our new building, March 25, and the Christian Endeavor Society has doubled.—J. K. Ballou.

Rockwell City, June 13.—One added by letter recently.—H. Brown.

### Kansas.

Asherville, June 11.—One reclaimed last night; audiences fine and work moving nicely. We are planning to enlarge our building.—G. P. Clark.

Manhattan, June 11.—One added yesterday.—W. T. McLain.

### Kentucky.

Henderson, June 11.—Five added since last report—4 by statement and 1 from another religious body.—William A. Ward.

### Louisiana.

Ruston, June 11.—We have 31 to date and many more to follow; spoke to 1,000 last night, with five meetings in town; interest immense; $135 have come through the mails to help secure the splendid lot I have an option on, and the amount is growing daily. We plead with you for a donation, large or small, to help buy this lot. Write me that you are coming to the state convention at Ruston, June 26-28, and I will secure you a home free of charge.—John A. Stevens, State Evangelist.

### Michigan.

Saginaw, June 16.—One confession and 6 baptisms last Lord's day. Sunday-school attendance, 187; offering over $30.—J. Murray Taylor.

### Missouri.

Malden, June 11.—Two added since last report—1 by letter and 1 by statement.—R. S. Robertson.

Kansas City, June 11.—Four added to the Forest Avenue Church since last report—3 by letter, 1 from another religious body. A Ladies' Aid Society has recently been organized.—H. M. Barnett.

Weaubleau, June 12.—Four added at Hermitage last Sunday, by baptism.—S. E. Hendrickson.

Koshkonong, June 15.—Our two weeks' tent meeting, conducted by L. J. Marshall, of Independence, closed with 65 additions—35 by confession, 13 by statement, 2 reclaimed and 14 from other religious bodies. Our cause has taken a great forward step, and we are now preparing for the further building up of the local work.—A. L. Perrin.

### Nebraska.

Fairfield, June 10.—Forty-eight additions by confession and baptism.—H. C. Williams.

Bartley, June 14.—Four added recently; prospects bright.—R. W. Mills.

### New York.

Buffalo, June 11.—One confession and baptism Sunday. Lowell C. McPherson, of Havana, Cuba, will be with us June 24.—B. S. Ferrall.

New York, June 11.—Nine added yesterday at the Lenox Avenue Union Church—4 by baptism; 17 added since meeting closed; work prosperous.—J. P. Lichtenberger.

### Nebraska.

Bethany, June 5.—Ten additions recently at the two places where I am supplying at present—9 at Low Center, Kan., and 1 at Firth, Neb., all except one by confession.—James S. Beem.

### Oklahoma.

Enid, June 11.—Seven additions last Sunday by confession, making 20 additions in the last month. —Scott Anderson.

### Oklahoma.

Edmond. June 12.—Ten additions recently—6 by confession, 4 by letter.—Walter L. Ross.

### Ontario.

St. Thomas, June 11.—Three additions by confession yesterday.—James Egbert.

### Tennessee.

Knoxville, June 15.—L. D. Riddell, of Memphis, recently held a meeting at the Park Avenue Church, resulting in 12 additions. There have been two additions since the meeting closed, making 32 since January 1.—Robert Stewart.

### Texas.

Fort Worth, June 11.—Five added at the Tabernacle Church recently.—A. E. Dubber.

Abilene, June 12.—We have just closed a splendid meeting. H. A. Northcutt was the evangelist and John S. Zeran and wife had charge of the music. The work of Brother and Sister Zeran was highly appreciated. There is some talk of having Brother Northcutt conduct a union meeting of all the churches.—Granville Snell.

Llano, June 4.—Seven additions yesterday—5 by confession and baptism.—J. J. Cramer.

### Washington.

Tekoa, June 11.—We have just closed a short meeting, resulting in 7 additions—3 by baptism and 4 by letter. Ellis B. Harris was the evangelist. Two were added yesterday by statement.—E. M. Flinn.

## Children's Day Offerings.

### Illinois.

Danville, June 12.—Offering, $26. Our regular attendance is only about 75.—Mrs. Vance.

Edinburg, June 10.—Offering, $115; may reach $125. This largely exceeds any former offering.—L. E. Swigert, Treasurer.

Lomax, June 16.—We raised our apportionment —$25. All departments in good shape and harmonious.—T. J. Thompson, Carthage, Ill.

### Kentucky.

Uniontown, June 11.—Children's day great success; apportionment, $10; raised, $14.14. We should set our mark for $100 from the Bible schools next year.—S. L. Jackson.

### Ohio.

Ravenna, June 11.—Offering over $100; attendance, 309; average attendance for the past two months, 275.—M. E. Chatley.

Canton, June 11.—We had 1,550 in attendance at Bible school; offering, $175. Our Children's day offering will be $191. Our school is paying $2,000 to the building fund this year.—P. H. Welsheimer.

### Oregon.

McMinnville, June 11.—Apportionment, $15; offering, $42.10. This is the largest offering in the history of the school and we are all rejoicing.—C. F. Swander.

### South Dakota.

Washington, June 13.—The following additions are reported from the Washington churches for the past four weeks: Ninth Street (E. B. Bagby), 6 by confession and baptism and 4 by statement or letter; Vermont Avenue (F. D. Power), 1 by baptism and 2 by letter; Whitney Avenue (Walter F. Smith), 1 by letter; Thirty-fourth Street (Claude C. Jones), 3 by letter. E. C. Lunger has just begun a meeting with W. T. Laprade at Antioch Church, Vienna, Va.—Claude C. Jones, Secretary.

### Texas.

Llano, June 11.—We raised more than our apportionment.—J. J. Cramer.

## Changes.

Harris, Ellis B.—Tekoa, to Starbuck, Wash.
Hayward, W. J.—Alvin, to 606 Pennsylvania avenue, Fort Worth, Tex.
Ingold, Oscar—Norman, to Chandler, Okla.
Krahl, P. W.—Raton, to Clayton, N. M.
Marshall, Frank H.—Waco, Tex., to Lake Crystal, Minnesota.
Merrill, W. A.—Decatur, Tex., to Hobart, Okla.
Pearson, J. W.—Eureka, to Nebo, Ill.
Shreve, J. T.—Oelwein, Ia., to Memphis, Mo.
Smith, W. H.—New Haven, to Cos Cob, Conn.
Wall, M. P.—Kenney, to Argenta, Ill.
Warner, Gregory—Jackson, to Whiteville, Tenn.
Zollars, E. V.—North Waco, Tex., to Warren, O.

CENTENNIAL BUREAU.

Bolton, J. W.—De Soto, Mo., to Berlin, Ill.
Burch, G. W.—South Omaha, Neb., to Hiawatha, Kansas.
Carrick, A. J.—Harriman, Tenn., to Mystic, Ia.
Chase, J. E.—Valparaiso, Neb., to North Bend, Nebraska.
Engle, J. G.—Kimberlin Heights, Tenn., to Troy, Pennsylvania.
DeGafferelly, J. E.—Sandoval, Ill., to Sidney, Ill.
Garrard, M. H.—Y. M. C. A. Building, to 118 Davis street, Syracuse, N. Y.
Hasselvander, P. P.—Fairview, W. Va., to Ridgway, Pa.
Hollingsworth, E. E.—283 Gordon street, to 312 Ponce de Leon avenue, Atlanta, Ga.
Johnston, Las. H.—Princeton, W. Va.
Maple, C. C.—Fields, Ohio, to Box 95, Fredericksburg, Ohio.
Merrill, W. A.—Decatur, Tex., to Hobert, Okla.
Monroe, C.—Clay City, Ill., to Sandoval, Ill.
McCartney, J. H.—University of Chicago, to Bedford, Ohio.

## Ministerial Exchange.

John W. Moody, Ludlow, Ky., wishes to hold meetings during the summer and fall.

Miss Mayme Eisenbarger will re-enter the field as evangelistic singer in September. She may be addressed at Bethany, Mo.

The church at DeLand, Fla., wants a pastor to begin September 1. Address Church Clerk, Box 252, DeLand, Fla.

I can put some young married preacher in communication with a good village church that will pay $700 a year.—E. D. Long, Angola, Ind.

Mr. and Mrs. E. D. Long, of Angola, Ind., can be secured to assist some church in a meeting next September.

R. R. Hamlin, who is now engaged in regular evangelistic work, is open for meetings in the north after January 1, 1907. Address him at Amarillo, Tex.

A young lady, consecrated, a good singer and competent to take charge and build up a choir, and who desires to build up a class in vocal and instrumental music, may learn something to her advantage by addressing W. O. Stephens, Christian minister, Mineral Wells, Tex.

The church at Stilwell, I. T., is without a pastor and desires to locate one at once. Address George E. Gilmore at that place.

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## *Midweek Prayer-Meeting*

*June 27, 1906.*

### NARROWNESS REBUKED.—Luke 9:49-56

"Think gently of the erring one;
Oh, let us ne'er forget,
However darkly stained by sin,
He is our brother yet.

"Forget not, brother, thou hast sinned,
And sinful yet may be;
Deal gently with the erring one,
As God hath dealt with thee."

Fewer of those standing in the temple and thanking God they are not as other men will go down to their homes justified than of those smiting their breasts, after having looked *narrowly* into their own lives, and saying, God be merciful unto me a sinner.

Theologians may continue to judge men by the letter of the law, and determine their rights to heaven by the term of a Greek lexicon and a Hebrew grammar, but the people generally judge us rather by the fruits of the Spirit abounding in our lives, and in this we believe *vox populi est vox Dei.*

We will have a truer conception of heathenism, if we view it not so much as enmity against God as the blind, pitiful gropings of those pagans after God. Similarly with the great religious bodies with which we are surrounded. Each of the existing denominations is evidence of determined efforts earnest men have made to break away from Catholicism and get back nearer to the divine model of the church of Christ. This broader, truer view of existing institutions will bring us into far more helpful relations with them—enabling us to overcome them in love.

"Lord wilt thou that we command fire to come down from heaven and consume them?" The question will recur, to what extent was Jewish antipathy and ready recrimination against Samaritans, as manifested in this imprecation, responsible for the inhospitableness accorded the apostolic band? Is the church wholly guiltless of the criminal prejudice against it by the world? And are we Disciples of Christ innocent in the matter of the illwill existing in many places between us as a people and the great religious denominations surrounding us? Let us be careful lest our views of them and their relations to God be even narrower than we suppose their conception of church and Bible to be.

Note the narrowness compacted into this chapter that the great Teacher reproved within a very brief period. He would permit any one having the power to cast out demons; nor would he consume those with fire who having not learned of him would not receive him. Neither would he let go unreproved the narrow impulses of one who thought to follow him into a throne room, but whose faith the Savior knew was insufficient to follow him through homelessness, friendlessness and persecution; nor that calculating allegiance that suggested to another to propose following Jesus when domestic affairs were all satisfactorily disposed of. It will be well for us to make such application of these incidents as will spare us from personal humiliation.

Doubtless the messenger who went before to prepare entertainment for Jesus held up to fine scorn that narrowness of the Samaritans that refused hospitality to their Master, "because his face was as though he would go to Jerusalem." Yet they were themselves such abject slaves to prejudice that just prior to this even John expressed desire that men should suffer all the tortures of demoniacal possession rather than be relieved by one who "followeth not with us." Here it was needed that the apostles should first pluck the beams out of their own eyes in order to see clearly to cast the motes out of their brothers' eyes.

## *Christian Endeavor*

**By GEO. L. SNIVELY**

### HUMILITY, THE FOUNDATION VIRTUE.
### —Matt. 20:20-28; 1 Pet. 5:5.

*July 1, 1906.*

*(Consecration Service.)*

DAILY READINGS.

| | | |
|---|---|---|
| M. | God Loves Humility. | Ps. 9:1-12. |
| T. | He Hates Pride. | Ps. 138:1-8. |
| W. | Humility is Teachable. | Prov. 4:1-13. |
| T. | Humility Serves. | Matt. 23:1-12. |
| F. | Humility is Childlike. | Mark 9:33-37. |
| S. | An Object Lesson in Humility. | John 13:4-14. |
| S. | Topic. | |

While pride may exalt us higher than Haman's gallows, it will bring us to a fall as fatal. Humility may render us diffident as Moses, but combined with consecration it may enable us to lead others out of the deserts of sin and within sight of the heavenly Canaan, and to write our names in the Lamb's book of life.

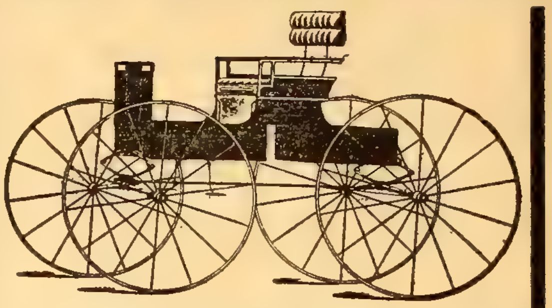
Humility is one of the most beautiful words in our vocabulary and its associates are of the true nobility of the language. You will find it in the company of "meek," "modest," "unassuming," "unobtrusive," "unpretentious" and others of like character. An unbridged social charm separates it from "arrogant," "boastful," "haughty," "pretentious," "proud" and similar repellants.

There is little hope of saving one of a haughty spirit. Only in the spirit of humility can we see our imperfections and sins and need of a Savior. To enter into this spirit we must not compare ourselves with other erring mortals, but rather stand in the white light raying forth from Jesus, and gradually, at least, the great contrast between us, and its significance will dawn upon us.

Refusing to sing a spiritual song, to interpret a Scripture, or lead in prayer in an Endeavor meeting is not always proof of humility. Sometimes it is the manifestation of a pride that seals our lips, not because we could not do good by speaking, but because we fear we can not excel or come up to expectations we or others have created respecting our abilities. Pride ever lurks in the shadow of humility even while washing disciples' feet.

Humility does not necessarily disappear as one's position becomes more exalted. Kings have lived more humbly through long and splendid reigns than have some village poundmasters through their brief periods of authority. Pride springs from the consciousness that we are on a higher level than some others; humility results from a state of mind conscious of that, but also of our being on a lower level, and doing less than we ought considering our opportunities. Haughtiness is self-glorying that we have done so much; humility is a forgetting of things done in the past and a pressing forward toward achievements worthier a good cause with which we may be identified.

TWO YEARS TEST



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Pride impelled the mother of Zebedee's children into a public audience with Jesus to seek family honors without preparation or apparent thought of rendering any equivalent for them. Her confusion only faintly typifies that which will overwhelm those whose vanity has in their thoughts and plans already placed beneath their feet the golden paved streets of the heavenly city for which they have made no adequate preparation. Before the nations they will be told, "Depart, for I never knew you."

Humility is not at all inconsistent with an ambition to do a great and good work. Lincoln walked in humility from an obscure hut in Kentucky, through the forests of Indiana, and struggles with poverty in Illinois on to the presidency because he was possessed of no unhallowed desires to merely write his name on that immortal roster containing the names of Washington and Jefferson, but to qualify himself for striking shackles from millions of slaves and help preserve an imperiled country. He became the greatest of all because in humility he served most and best.

* *

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## *Sunday-School*

*July 1, 1906.*

### JESUS AND THE CHILDREN.—
### Matt. 18:1-14.

Memory verses, 2, 3.

GOLDEN TEXT.—It is not the will of your Father which is in heaven that one of these little ones should perish.—Matt. 18:14.

At the most solemn moments, when the most spiritual thoughts might have been supposed to be uppermost in their minds, the apostles often lapsed into small bickerings about their respective shares in the honors and rewards which their Master would distribute when he came into his kingdom. They were very human. Not long after the transfiguration, when the prospective glory of the new kingdom was still rather vividly before them, there arose a controversy about greatness. Who shall be greatest in the kingdom?

Jesus answered the question with an illustrated discourse on humility. His object lesson was a child. You ask about greatness in the kingdom, he said, but first consider whether you will enter the kingdom at all. He who is unduly eager for greatness, or feverishly interested in outranking his brethren, will have no place at all in the kingdom. He will be neither great nor small in it, for he will be on the outside. One must put on the humility, the teachableness, the unselfconsciousness of a little child in order to be eligible for entrance to the kingdom, and he who succeeds most largely in developing these qualities of character will be greatest in the kingdom.

If any other conditions of pre-eminence in the kingdom had been named, it would have been possible to have fulfilled them in the very spirit which Jesus was aiming to rebuke. If he had named righteousness (that is, obedience to law), or temperance, or good works, or zeal in preaching the Gospel—any of these could have been done in the spirit of selfish competition to get ahead of others in the struggle for greatness. But humility as the condition of greatness means that one can not become really great until he has ceased to think or care about greatness in any selfish sense. The man who thinks of his work and of the service he can render, who thinks of his own faults with a view to mending them and of the superiority of others with a view to learning from them, becomes great in spite of himself. He who attempts to stretch himself into greatness by self-assertion, self-sufficiency and selfish competition, dwindles into the most pitiful pigmy.

The parallel passage in Mark (9:33-50) inserts at this point the beautiful incident about the man who "followed not us," and yet was casting out demons in the name of Christ. "Forbid him not," said Jesus. He who does the works of God is of God. God uses many imperfect instruments. But when we find a man or a church which God uses and whose work God blesses, we need not be afraid of contamination from such.

The virtues of humility and docility lend themselves readily to abuse by unworthy leaders and teachers. One who is docile may the more easily be led astray. One who is teachable may the more readily be taught wrong. Hence the warning against causing the little ones to stumble. It applies both to the children, literally, and to those who become as little children. It does not mean, as it is sometimes taken to mean, that one must avoid doing anything that would offend one weak in faith. Those who attempt to block the progress of Christendom by posing as little ones who are being made to stumble often lack the very qualities of humility and docility which Jesus was trying to inculcate.

Note the remarkable parallel between Matt. 18:8, 9 and Matt. 5:29, 30, the offending eye and hand. Also between Matt. 18:12, 13 and Luke 15:4-7, the lost sheep and the ninety and nine. Luke places the latter parable in quite a different connection and at a much later period.

The ascetic doctrine of mortifying the body for the benefit of the soul, has found some support in these verses about the eye and hand. But the fault has been in assuming that bodily perfections are a hindrance to the soul. The "if" in the verse is important. If thy hand is an enemy of the spirit's welfare, it is better to cut it off. This is only a forcible way of saying that nothing should be allowed to stand in the way of the soul's health. But eye and hand ought to be so conquered as to be helps, not hindrances to the soul. There is still room for the truth that lies in the words of Browning's Rabbi Ben Ezra:

> "As the bird wings and sings,  
> Let us cry, 'All good things  
> Are ours, nor soul helps flesh now more than  
> flesh helps soul.' "

❁ ❁

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# People's Forum

### "A Brotherhood of St. John Proposed."

To the Editor of The Christian-Evangelist:

Has not the time arrived when the ministers of the Christian Church should seek to be more brotherly and federate more closely in sympathy with each other? Is it not true that we look upon many of our fellow preachers as strangers and aliens, and is not our treatment by and of them about as discourteous as we would expect from those of less sacred and related work? Is it not true that as young preachers we found the spirit of other ministers and churches much different from what we had expected? We who fled to the love of the sanctuary and to the brotherhood of ministers for loving association to escape the battle of courts and the hatred of councils, find, alas, the churches often too cold, and the brotherhood of ministers occupied with cares of the profession rather than being engaged in the tender graces of love.

How often we hear a preacher brother criticised, assailed, called in question, his character often slandered and his work maligned. This influence can but be harmful. It filters through the whole church and affects the spirit of the humblest saints. How many at our great conventions have felt actually lonely and lost, hundreds of preachers present, many filled with the idea of greatness and this greatness to be manifested by public deliverance. Many younger ones have read of our great men and how disappointed have they felt when they found them actually too busy with being great to be approached, and if one did not dare to seek an introduction—well he was not received in the Master's spirit. Is not the prevalent idea of greatness wrong? How would Christ act at a great convention—stand around like a stone of God? or sit in secret at some hotel until time to be ushered in the back way to make a great speech? It is true many are social and mean well, but does not this always manifest itself in cliques and circles? Does not each college form a clique and ever and anon din the convention atmosphere with calls to its own to meetings, feasts and banquets? Woe unto the man who was educated at normal school or state university. He may have the learning of Erasmus, but, alas, if not from some of their own he is to go off to himself and commune, or say mizpah. It is a serious question if our schools do not tend to narrowness. Come, let us have something broader. Let us have "A brotherhood of St. John," or something similar organized at the Buffalo convention among our preachers and other leaders. Let us freely discuss it between now and then as to membership, constitution, purpose, aims, motto, etc.

1. Let it be entered by all preachers and workers in good standing.
2. No difference where educated.
3. Terms of membership—as cheap as possible.
4. Organization—to be simple.
5. Time of meeting—National convention.
6. Have national and state organizations.
7. Purpose—To break up cliques; to cultivate universal love; to intensify our regard for each other; to broaden our views coextensive with the universe; to instill the university spirit and the spirit of the Master into each other, our churches, our conventions, our colleges.

I would like to see this discussed through our papers, or to have something else discussed to meet our present needs.

J. T. Davis,
Pastor Christian Church, Tuscola, Ill.

* *

### The Logic of Denominationalism.

To the Editor of The Christian-Evangelist:

The logic of denominationalism forbids federation, for that logic can be nothing but independent action. As I heard a Jew once say: "We must build upon our glorious Judaism;" so, on many occasions we have heard preachers of the denominations use similar expressions. But it seems now that representative denominations are thinking of surrendering their logic and federating. Shall the Disciples of Christ be the most denominational of the denominations? Shall we preserve inviolate the iron-clad logic of denominationalism after preaching the opposite for almost a century?

We are not asked to give up a single conviction based on God's truth, but only to unite on things concerning which we hold common views. What more could any one ask? Why put up a straw man in order to knock him down with wind? This question of union is a practical question and not merely a theological one. The door to practical success seems now opening. Shall we enter or remain in our closets theorizing? Misunderstanding would lessen and genuine brotherhood would develop by contact. The Chinese wall of prejudice built around the denominations against us would gradually crumble away. And since truth is invincible if it can only be heard, the whole truth would finally prevail. We need not fear that truth will be tarnished. It will remain one vital and eternal. It has the divine stamp on it and is incapable of human destruction.

The only end should be to build up the one kingdom of Christ. And we are not the only one in that kingdom. Christ recognized no distinction in the unity of truth nor in the unity of its products. Let us still hold to that inspiring universal idea of the Christ. May we be actuated and inspired only by God-thoughts, God-feelings of charity and brotherly love, God-motives and ambitions. May we subordinate our own church ends to the ends of the kingdom of Christ and not be an end in ourselves.

The world is driving on in its efforts to centralize. Institutionally it is becoming fewer in number but greater in the extension of its institutions. Centralization is coming to be written upon every branch of industry. Then international relations are growing and even a parliament of man is talked of. The world is being bound up in a unit materially. Shall the church lead the world or be led by it?

*Newman, Ill.* O. L. Lyon.

[Nothing can be truer than that, in so far as the various denominations accept the idea of co-operation for the good of the common cause, they subordinate denominational interests to the wider interests of the kingdom of God; and that in so far as they oppose such co-operation they put their denominationalism above the common faith and the common good.—Editor.]

* *

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# The Home Department

### My Old Kentucky Home.

The sun shines bright in the old Kentucky home,
'Tis summer, the darkies are gay;
The corn tops ripe, and the meadows in the bloom,
While the birds make music all the day.
The young folks roll on the little cabin floor,
All merry, all happy and bright;
By'n by hard times comes a-knockin at the door,
Then, my old Kentucky home, good night.

They hunt no more for the 'possum and the coon
On the meadow, the hill and the shore;
They sing no more by the glimmer of the moon
On the beach by the old cabin door.
The days go by, like a shadow o'er the heart,
With sorrow where all was delight;
The time has come when the darkies have to part,
Then, my old Kentucky home, good night.

The head must bow and the back must bend,
Wherever the darky may go;
A few more days and the trouble all will end
In the field where the sugar-cane grow.
A few more days for to tote the weary load,
No matter, 'twill never be light;
A few more days we will totter on the road,
Then, my old Kentucky home, good night.

CHORUS:

Weep no more, my lady, oh! weep no more to-day;
We will sing one song for the old Kentucky home,
For the old Kentucky home, far away.

---

Kentucky "Home Coming" week was observed with great *eclat* at Louisville, Ky., last week, and the occasion brought back to the Bluegrass State thousands of its native sons and daughters who had scattered to the many quarters of the country. Not the least interesting of the exercises were those given over to the memory of Stephen C. Foster, whose simple words printed above and set to music have made Kentucky's name a household word throughout the world. It is doubtful it any composer ever received a more flattering tribute than that accorded to Foster on Thursday last, when one thousand of the school children of Louisville, who, by their contributions, have made possible a monument of bronze which is to stand in the new capitol at Frankfort, sang his beautiful music in chorus and cheered every mention of his name.

The exercises took place at the armory and, after addresses by Jerry South, of Arkansas, and R. W. Miller, of Richmond, Ky., the model of the Foster statue was unveiled by Mrs. Marion Foster Welsh, of Allegheny, Pa., daughter of Mr. Foster. Standing by the side of Mrs. Welsh as the drapery fell away, revealing the statue, were Mrs. Jesse Welsh Rose, granddaughter of the composer, and his two great-grandchildren, Dorothy Jeane Rose and Stephen Collins Foster Rose. The chorus of children, accompanied by an orchestra, then sang in a manner that evoked enthusiastic applause, "My Old Kentucky Home," "Old Folks at Home," "Old Black Joe" and other of Foster's melodies. The rendition of a few of Foster's melodies on the flute which he used during his lifetime brought the exercises to a close.

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## The Bronze Vase.

### CHAPTER X.

### PART II.

It was a late hour when Nelsie Loraine and her governess put on their wraps to leave Raymund's party. The farmhands, Tom and Fred, now free from the working of the ropes, which had kept them most of the time behind the scenes, came forward to receive farewells and congratulations. They looked unusually big, and breathed unusually hard in their embarrassment. Tom's naturally red face was a shade redder, and Fred, who often worked his ears back and forth for Baby's amusements, now did it unconsciously in his nervous state. Raymund, conscious that his big friends were not appearing to their best advantage, said: "Here are the two, Mrs. De Fer, that made my party so successful. For they took their own money without my knowing a thing about it, and bought all that candy, and the nuts and cakes, and made the lemonade, and worked so hard to keep us in our dining-room-in-the-air."

The mention of the dining-room-in-the-air was a mistake on Raymund's part. The farmhands immediately saw, as in a picture frame, the four dangling chairs-in-the-air, and the smashed table beneath, and Nelsie Loraine's hand poised vainly reaching for the green and yellow candy. Tom, remembering the girl's amazed face, tried not to laugh. He pressed his lips together, and his cheeks puffed out with suppressed air, and his eyes strained in their sockets. In his agitation he nudged Fred, who at once burst into shrill laughter. Then Tom exploded with a gigantic "Haw! haw! haw!" and leaned against the wall for support. So all laughed, and when the ladies went out into the path, escorted by Raymund and Jack, everybody was glowing with high spirits.

It was so evident that Raymund wanted to say something privately to Nelsie Loraine, and was so afraid he would not get the chance, that Jack Bellfield gallantly toled Mrs. De Fer in advance, talking to her in his sprightliest strain, and bringing merry little peals from the French lady that sounded crisp and musical as they echoed over the snow. Jack would far rather have walked with Nelsie Loraine, but as it was Raymund's birthday party, the latter should have all the prizes. Jack had a happy faculty, when in the company of one person, of never letting that person suspect for a moment that he would rather have been with somebody else.

Raymund, finding himself beside Nelsie Loraine, at a litttle distance from the others, said, "I am going to ask you to let me off from your party, Nelsie Loraine."

"Let you off?" echoed the other in displeasure. "Of course, if you don't want to come to-morrow night, I don't want you to come!"

"I am much obliged," said Raymund, "for I *don't* want to come!"

Nelsie Loraine's little feet made very decided crunching in the snow for a few steps, and then she remarked, "I wish I'd known it before I came to *yours*, Mr. Revore!"

"But I want to tell you why I don't want to come," said Raymund, hesitating. He found it hard to explain. He went on: "If only you were to be there, I wouldn't mind. But you will have a house full of people in fine clothes, and I haven't anything to wear that would look right. Everybody would see that I was out of place, and I *would* be out of place. I would be ashamed, and if you cared anything about me, you would be ashamed for me."

"I will never be ashamed of you," said Nelsie Loraine, stopping suddenly, "and nobody else shall be ashamed. We don't care about your clothes. I want you to come. Do you remember once you promised to do me a favor some day, if I asked it? Now, this is the favor I ask: that you come to my party. If I thought you didn't want to come, it would be different. But if it's just your clothes, that's no excuse."

When Nelsie Loraine looked at him that way, Raymund couldn't have refused. "I'll come," he said. At the same time he felt that he would not enjoy her party. Her eyes softened and she smiled. "All right!" she said, "you'd better!"

When they reached the Omer mansion in the next yard, Nelsie Loraine shook hands with Jack and Raymund, and said, "Good night; I never enjoyed a party so much in all my life!" And Mrs. De Fer said the same. Suddenly Jack caught Raymund's arms and cried, "Here, Nelsie Loraine, you haven't beaten him thirteen times and one more to grow on!"

Nelsie Loraine laughed and started at Raymund with her arm lifted, and Raymund did not try very hard to break loose from Jack. At that moment the door opened, and Mrs. Omer looked out, saying, "It is very late, Mrs. De Fer, *very* late!"

Nelsie Loraine found herself caught in a rather ridiculous attitude, but she went up to Raymund, and instead of patting him on the back, seized his hand again, and shook it and said quite distinctly, so that everybody might hear, "Good night, Raymund. Be sure and come to my party. I will never forget your thirteenth birthday, as long as I live!" Then she ran into the house, her cheeks almost as red as Tom's, because she knew she had pleased Raymund and displeased Mrs. Omer; and perhaps because she had pleased herself, too.

Raymund Revore and Jack Bellfield returned to the Hands' House, where there was much work to be done. Beds were to be carried back to their accustomed places, cedar hangings to be torn away, the labyrinth to be demolished. All the muslin and cotton cloth not injured by use in the labyrinth would be accepted at the merchant's, and it was their care to save as much as possible. Jack, whose borrowed horse was in the stable, was to sleep with Raymund; but it was a long time before anybody but Baby could close his eyes. The time after a party is over is usually a busy time, but this birthday party of Raymund's was attended by an unusually exciting aftermath. When Tom's bed had been put up and Baby placed in it, the next move was to get Houndpup down from his Lion's Den. He would not hear to coming down in one of the chairs-in-the-air, and in his terrified struggles overturned the lake. The water poured over the loosely-placed floor and rained down upon Tom's bed. Baby woke up, but he kept in a good humor. No doubt he agreed with Socrates, that after so much thunder, no wonder there was a little rain; but his good humor did not save them from changing all the bed clothes. It was midnight before the

Robert Gordon

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weary workers extended their tired bodies between the sheets.

When Raymund woke up the next morning he found that Jack had already risen and had left the room. Raymund jumped up. He knew Jack was not invited to Nelsie Loraine's party, but he had not thought Jack would be in such a hurry to go for his horse. One glance told him that the rolls of undamaged muslin and cotton cloth had been carried away; the next that his suit of clothes was gone, the next that Jack's new black suit hung just where it had been put when Jack undressed. Raymund jumped out of bed, and as he did so Tom and Fred looked in the door and shouted loudly, "Christmas gift!"

"Oh!" said Raymund, "I forgot it was Christmas!" His eye was caught by a note pinned to Jack's new coat.

"Hurry up and dress!" cried Tom, excitedly. "I want you to come in and see Baby. He has just opened his stocking, and his eyes are bulging as big as saucers!"

"Oh, it's great!" Fred cried. "The little feller has ever'thing he wanted!"

"I 'lowed he would have," said Tom, "ef I didn't have nothin' left myself."

But the youth was reading Jack's note:

"Dear Ray—Here you are; I've worn your clothes home; willing to swop, ain't you? This is my Christmas gift to you. They'll be a little too big for you, but you can eat and grow fat. Remember, don't you, how I kept wearing that white cloak last night? I didn't want Nelsie Loraine to get too well acquainted with this suit before she saw it on you. They won't be anybody at her party looking any nicer than you, I bet you there won't! Jack."

If Raymund had been a sporting character and had accepted this challenge he would have lost the bet; for at Nelsie Loraine's party nobody looked finer than he. As for his experiences there, his emotions were divided. During most of that party he felt lonesome, and kept wishing he could have stayed away. It was that kind of a party where each boy brings a girl, and sits with her, and nobody is loose; everything is in pairs. The amusement was dancing, and as Raymund did not dance, he could only look on. The dancing told him why Jack had not been invited. The minister's son would not dance, and he had plainly told his friends that he did not go to a party where dancing went on, because Jack wanted to be in all the sport, wherever he might be. The refreshments were passed about, as each boy sat by his girl, and Raymund sat alone, trying to look sociable over his ice cream and cake. It would have been very easy for any of the couples to have sat with him, and taken him a little into their comradeship; in that case it would not so much have mattered about Raymund coming alone. But Raymund was an orphan, who worked for his living, and nobody was disposed to go to any trouble on his account. Thus it was that the whole party was nearly over, and nobody had talked to Raymund except little Mrs. De Fer, whose part in the festivities was to cheer up whoever might not be having a good time. After the refreshments, there was more dancing; the music was furnished by a splendid orchestra from Kansas City. Nelsie Loraine made it a point to dance with every boy who asked her, and that, of course, was every boy at the party except Raymund. At last, when it was about time to go home, Nelsie Loraine suggested that they play "King William," whereupon there was much laughter and objecting and urging. Raymund had no intention of joining in the game, but Nelsie Loraine came to him in his lonesome corner and said: "I want you to play!" So he stood up with the rest. Nelsie Loraine generously offered to be "It," and she chose Raymund. He went into the middle of the circle and knelt down with her, and both of them were a good deal embarrassed, while high-toned singing went the round. When the circle, which acted the part of a Greek chorus in the drama, sang "Salute your bride an' kisser sweet," Raymund looked at Nelsie Loraine, expecting her to put her hands over her face and jump up, laughing, and run away. But instead of that, Nelsie Loraine only looked at Raymund with brilliant eyes, while the color came and went. So it seemed that she was waiting to be saluted, and Raymund kissed her. Then they "rose upon their feet." Just then Mrs. Omer came into the room, saying: "What is this song I hear? What game is this? This must cease!"

(To be continued.)

* * *

### Nationalizing Our Anthem.

Dr. Henry Van Dyke, in a recent address before the Presbyterian General Assembly, remarked that

"I love thy rocks and rills,
Thy woods and templed hills,"

being especially intended for New England, are inadequate, and that the national anthem is in consequence not wholly national in its physical geography. He suggested the addition of these stanzas:

"I love thy inland seas,
Thy capes and giant trees,
Thy rolling plains;
Thy canons wild and deep,
Thy prairies' boundless sweep,
Thy rocky mountains steep,
Thy fertile mains;

"Thy domes, thy silvery strands,
Thy Golden Gate that stands
Afront the West;
Thy sweep and crystal air,
Thy sunlight everywhere—
O, land beyond compare,
I love thee best."

Of course, this threatens a dangerous precedent. The national anthem is like the Constitution, and once a country gets to amending those things, there is no end of it. For instance, upon reading Dr. Van Dyke's verses, "The Mobile Register" butts in at once with an Alabama stanza, mentioning:

"Thy pines and oyster beds,"

And "The Knoxville Sentinel" bespeaks for East Tennessee still another, running:

"Thy mountains full of stills."

A Kansas poet comes cantering to the front with this one for the Grasshopper State:

"I love thy Western lands,
Thy vast and droughty sands,
And treeless plains;
I love thy sunflowered fields,
Thy sometimes fruitful yields,
And hope for three square meals—
Lord, send us rains."

Preparedness is like unto a virtue, and, while we do not believe "America" will be amended, we stand prepared with this amendment for Missouri:

"I love thy river deeps,
Thy hills and forest keeps,
Thy flowers blown;
Thy pure, ambrosial air,
If there are anywhere
Maids even half so fair,
We would be shown."

—*St. Louis Post-Dispatch.*

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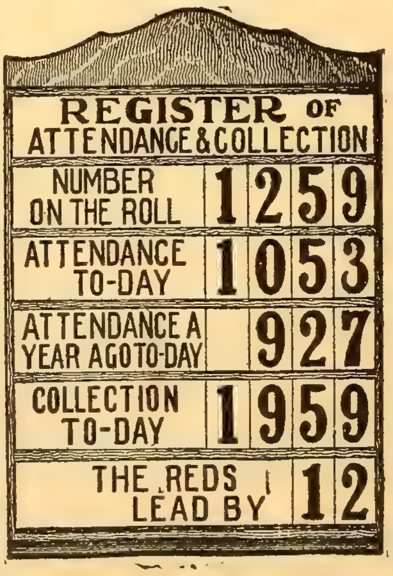

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## The Wisdom of Love.

BY IAN MACLAREN.

It was the custom in the Free Kirk of Drumtochty that the minister should sit in the pulpit after service till the church had emptied. As the people streamed by on either side, none of them would have spoken to him, or shown any sign of recognition, for that would have been bad manners. But their faces softened into a kindly expression as they passed, and they conveyed as by an atmosphere that they were satisfied with the sermon. If the minister on his part had descended from the pulpit, and stood below in his gown and bands, shaking hands with all and sundry and making cheery remarks, the congregation would have been scandalized and would have felt that he had forgotten the dignity of his office. He was expected to keep his place with gracious solemnity, as a man who had spoken in the name of the Lord, and not to turn the church into a place of conversation. If he rose, and leaning over the side of the pulpit asked a mother how it fared with her sick daughter, or stretched out his hand to bid a young man welcome after years of absence from the glen, this rare act was invested with special kindliness, and the recipients, together with their friends, were deeply impressed. When old Bell Robb, who brought up the tail of the procession, used to drag a little in the passage with simple art, arranging her well-worn shawl or replacing the peppermint leaves in her Bible, in order that she might get a shake of the minister's hand, no one grudged her his word of good cheer, for they knew what a faithful soul she was and how kind she was to blind Majorie. And if the minister had a message for Bell to carry home to Majorie, and Bell boasted that she never went empty-handed, the glen was well content, for no one in its length and breadth had suffered so much as Majorie, and none was so full of peace. Donald Menzies would sometimes boldly stand at the pulpit foot upon occasion till the minister descended, but those were days in which his soul had just come out of prison, and he rejoiced upon his high places. Otherwise they departed quietly from the house of God. Then the minister went up through the silent church to his little vestry, and it was his custom to turn at the door and look down the church to the pulpit, imagining the people again in their pews, and blessing in his heart the good men and women who were now making their way by country roads to their distant homes.

To-day John Carmichael sits in the pulpit with his head bent and buried in his hands, for he has been deeply humbled. When he was appointed to the Free Kirk he knew that he could not preach, for that had been faithfully impressed upon him in his city assistantship; but it was given him during his first six months, face to face with the critics of the glen, to learn how vast was his incapacity. Unto the end of his ministry he never forgot the hours of travail, as he endeavored to prepare an exposition and a sermon for the Sunday service. He read every commentary on the passage which he possessed, and every reference in the books of dogma; he hunted literature through for illustrations, and made adventurous voyages into science for analogies. There was no field from which he did not painfully gather, except conventional religious anecdotage, which in even his hours of despair he refused to touch. Brick by brick he built up his house, and then on Sunday it would tumble to pieces in his hands, and present nothing but a heap of disconnected remarks for the consideration of the people. This morning he had come to a halt trying to expound the dispute over meat offered to idols in the first epistle to the Corinthians, and he had omitted one head of his sermon and the whole of the practical application. Simply because he was nervous and his memory had failed. But he could not conceal from himself that if there had been any real unity in his thinking, and if he had been speaking at first hand, he would not have been so helpless. The people were very patient, and had made no complaint, but there was a limit, and it must have been reached. Besides, it was not honorable or tolerable that a man should undertake the duties of a profession and not be able to discharge them. It was now evident that he could not preach, and it did not seem likely he would ever be able to do so; and as in the Kirk no man can even have the most modest success or the narrowest sphere of labor unless he can produce some sort of sermon, his duty seemed plain. He had not chosen the ministry of his own accord, but had entered it to please one whose kindness he could never repay; his action had been a service of piety, but it had been a mistake in practice, and one thing only remained for him. During the week he would consult the only person affected by the step and resign his charge. The people trooping up with nothing but friendly thoughts of him could not guess how bitter a cup their minister was drinking, but the sound of their footsteps fell upon his heart like drops of fire. There were other fields open to him, and he might live to do good work in his day; but his public life had started with a disastrous failure, and as long as he lived he would walk humbly. When the last of the congregation had left, and there was not a sound except a thrush welcoming spring with his cheerful note, and caring not that winter had settled down upon a human soul, Carmichael rose and crept up the forsaken church, a broken man.

As he stood in the vestry his chin sank on his chest, and he resolved to wait there for a little, lest a straggler should be loitering about the manse gate. Some one knocked at the door. It was the elder, who, of all the session, was chiefly loved and respected. As soon as Carmichael saw his face he knew as by instinct why he had come, and what he was going to say. If there were any difficult task in the congregational life requiring both courage and delicacy, it was laid on Angus Sutherland, and he never failed to acquit himself well. Never had he come on a more unwelcome errand, and Carmichael felt that he must make the course as smooth as possible, for without doubt the elder had been sent to make a just complaint. It required a brave man to come, and Carmichael must also play the man, so he pulled himself together and gave a courteous, and, so far as he could, a cheerful welcome to the good elder.

"It is good weather that we are having, sir," began Angus, speaking English with the soft Gaelic accent, for he was a West Highlander, who had settled in the glen; "it is good to see the beginning of spring. We will be hoping that the Spirit of God may make spring in our own hearts, and then we shall also be lifting up our voices. But I must not be detaining you, when you will be very tired with your work, and be needing rest. Maybe I should not be troubling you at all at this time, but I have been sent by the elders with a message, not because I am better than my brethren, but only because it is my fortune to be a little older."

Carmichael knew then that he was right in his anticipation, and he asked Angus to say what was given him frankly, and to make no delay. And he tried to speak gently and humbly, for in truth his own conscience was with the elders, and, as he believed, their embassy.

"You may not know, sir, but I will be telling you, that after the service is over, and the people have gone out from the house of God, the elders speak together below the big beech tree, and their speech will be about the worship and the sermon. You are not to think," added Angus with a gracious smile, "that they will be criticising what is said, or hardening their hearts against the council of the Lord declared by the mouth of his servant. Oh, no, we will rather be storing up the bread of God, that we may eat thereof during the days of the week, and have strength for the way."

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Carmichael assured Angus that he knew how fair-minded and kind-hearted the elders were, both in word and deed. And braced himself for what was coming.

"This morning," continued Angus, "the elders were all there, and when we looked at one another's faces we were judging that the same things will be in our hearts. It was with us for weeks, and it was growing, and to-day it came to speech. We knew that we were not meeting together as the session, and it is not business I will be coming with; we met as the elders of the flock, and it is as your friend that I am here in much humility. But it is not easy for this man to say what has been laid upon him."

Carmichael was sorry for him, and signed to him to go on.

"You were chosen, I will be reminding you," said Angus with a gracious expression on his face, "by the good will of all the people; and it was a very proud day when the clerk of the Presbytery stood in his place and said that the call would be left with the elders, so that all the people might be having the opportunity of signing it, and I stood up and replied to the reverend gentleman, 'It is not necessary, they have all signed.' Oh, yes, and so they had, every man and every woman that was upon the roll. And the young people, they had written their names, too, upon the paper of adherence, every one above 16 years of age. And the very children would be wishing that day that they had something to sign, for the hearts of the people had gone out toward you, and there was one voice in every mouth, 'Blessed is he that cometh in the name of the Lord.'"

Carmichael gave Angus to understand that he would never forget those things while he lived, and he prayed God that he might be a better man for the people's confidence in him. But his heart was beginning to break as he thought of their bitter disappointment, and the trust which had failed in his hands.

"It is three months since you entered upon your ministry among us, and you will not be angry with me if I am saying to you that you are very young to have so heavy a weight upon you, for there is no burden like the burden of souls. And the elders will be noticing and so will all the people, for they are not without understanding in Drumtochty, that you are giving yourself with all your mind and all your heart unto the work of the Lord. The people are seeing that whatsoever talents the Lord has been pleased to give are laid out at usury, and they are judging you very faithful, both in your study and in their homes. But," softening his voice till it was like a whisper at eventide, "you are very young, and the ministry of the Lord is very arduous."

Amid all his suffering Carmichael could not help admiring the courtesy and consideration with which Angus presented the petition of the session, which he was perfectly certain by this time was a suggestion that he should resign. He asked Angus to declare at once all that was in his mind.

"So the elders considered that the full time had come for their saying something to you, and I was charged by them all to wait upon you in this place, and to say unto you on behalf of the elders of the flock and all the flock which is under your care" (and now it is impossible to imagine the tenderness in his voice), "that we are all thankful unto God that he sent you to be our minister, and that we are all wondering at the treasures of truth and grace which you will be bringing to us every Sabbath, for we are being fed with the finest of the wheat. Oh, yes, it is not the chaff of empty words, but the white bread of God which is given unto the people, and the very children will have their portion, and will be saying pleasant words about the minister as they go along the road."

Carmichael was as one that had dreamed, for no man had ever spoken of his preaching after this fashion. This strange thing also happened, while a minute before the manhood in him had been strong, it had now began to weaken and fail, and Angus still continued:

"The elders also will be noticing that your words are heaven laden with the greatness of the truth, and that you are sometimes brought to silence, as it has happened unto God's prophets in the ancient time. We will all be wanting to hear everything that the Lord has given unto you, and to lay it past even unto the smallest grain in our souls; and so if at any time it appears unto you as if some part of the message has not been given, you should go over the truth again, and if it would be helping you to meditate for a space we would all be glad to sing a psalm. For we have plenty of time and it is good to be in the Kirk of Drumtochty during those days."

Carmichael was learning that hour that kindness takes all the pride even out of a young man, and turns him into a little child. As he could find no words, and indeed was afraid that he had no voice wherewith to utter them, Angus went on his way without interruption, and came to the end in much peace.

"There is just one other thing that the brethern laid upon me to say, and it was Donald Menzies who would not let me go till I had promised, and you will not be considering it a liberty from the elders. You are never to be troubled in the pulpit, or be thinking about anything but the word of the Lord and the souls of the people, of which you are the shepherd. We will ask you to remember when you stand in your place to speak to us in the name of the Lord, that as the smoke goeth up from the homes of the people in the morning, so will their prayers be ascending for their ministers, and as you look down upon us before you begin to speak, maybe you will say to yourself, next Sunday, they are all loving me. Oh, yes, and it will be true from the oldest to the youngest, we will all be loving you very much."

Angus Sutherland was like all his kind, a very perfect gentleman, and he left immediately, so gently that Carmichael did not hear his going. When the minister passed through the garden gate half an hour afterwards there was no man to be seen, but the birds on every branch were in full song, and he marked that the hawthorn had begun to bloom. And that is why John Carmichael remained in the ministry of Jesus Christ, the most patient and most mindful of masters.—*The British Weekly.*

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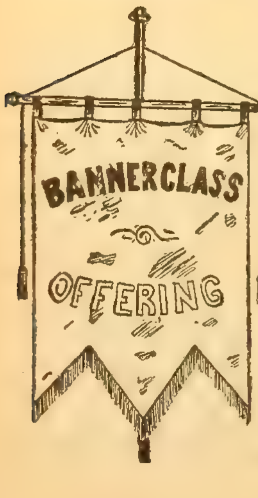

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CHATTANOOGA, SEPTEMBER 18-20, 1906.

On September 18, 1906, will occur the forty-third anniversary of the Battle of Chickamauga. It is proposed to celebrate this memorable event with a reunion of the various regiments that participated in this memorable battle and the various battles fought around Chattanooga. This reunion will be held at Chickamauga National Park, September 18, 19 and 20, and the present indications are that it will be the largest and most notabe gathering ever held in the South. On the above dates, the remnants from the armies of twelve states, comprising the following: Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Missouri, Kansas and Kentucky, will assemble, many for the first and last time since they marched from its blood-stained fields, forty-three years ago.

Here is one of the great opportunities for the education of the youth. Don't fail to take your children and show them historic Chattanooga, with all its historical connections. It is the opportunity of a lifetime. Go and see the old war generals and other officers point out the places of interest on the battlefield; let them show you and explain, in person, the markers erected on the battlefield showing the positions of the opposing armies at the time of battle. It will not be long until none will be left to do this noble work.

It will be many years, if ever again, that such an opportunity will present itself. See that your tickets read via the Louisville & Nashville R. R., the Battlefield Route. Call on your nearest railroad agent for rates and advertising matter pertaining to the reunion, or write nearest representative of the Louisville & Nashville R. R.

J. H. Milliken, D. P. A., Louisville, Ky.
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H. C. Bailey, N. W. P. A., Chicago, Ill.

### For a Little Girl of Three.

Moo, moo!
What can I do
For my little girl of three?
I will eat the sweet grass,
I will give her a glass
Of my milk for her tea;
Moo, moo! that's what I'll do
For my dear little maiden of three.
Mew, mew!
What can I do
For my little girl of three?
I will catch all the mice,
And they shall not come twice
To the cake, you'll see;
Mew, mew! that's what I'll do
For my sweet little maiden of three.
Bow, wow!
I will go now
With my little girl of three;
I will make a great noise;
I will frighten the boys,
For they all fear me;
Bow, wow! that is just how
I'll guard my sweet maiden of three.
Neigh, neigh!
Out of the way,
For my little girl of three!
I will give her a ride,
We will canter and glide
O'er the meadow lea;
Neigh, neigh! that's just the way
I'll help my sweet maiden of three.

*Uncle Ned, in June St. Nicholas.*

* *

### Kenneth's Special Policeman.

BY HILDA RICHMOND.

"Mr. Policeman, Mr. Policeman! Wait a minute, won't you?" called Kenneth, as he came panting down the path to the blue-coated man. "I want to tell you something."

"Well, sonny, what is it?" asked the big man, good-naturedly.

"I'd like to have some bad boys arrested, and Jane says you do such things," explained the small boy. "They hide behind the hedge every day and upset the basket of clothes some little girls have in their wagons.'

"Who are the boys?"

"I don't know. I'm only visiting grandma, and don't know anybody in this town. The little girls cry every day because the clean clothes are rolled in the dirt, but they can't help it. They say their mamma gets scolded for not having the things cleaner, but it isn't her fault. Jane, she's grandma's cook, said the policeman was the only person that could do anything with the bad boys, so I have been watching for you two days. I told the boys they were mean cowards, and they rolled me in the dirt, too. I didn't mind that very much because the girls could run away, but this afternoon they will do the very same thing."

"I'm sorry, sonny, that I can't help you out, but I'm a special policeman, and can't stay in this part of town. You see, the merchants pay me to go on duty at three in the afternoon, and I'm about town till after midnight. I wish I could be here when they tease the poor girls, but that is just the time I am downtown. This place is so far out that the regular man hardly ever comes unless he's sent for. I wish you could find out just who the boys are, and then we could get at them."

"I wonder if I couldn't hire a policeman all by myself," said Kenneth. "I have some money that mamma gave me, and I'd rather spend it that way than any other. How much do you suppose it will cost?"

"Not so very much, I think," said the man with the brass buttons. "I'll see to it when I go downtown, and perhaps this very afternoon you may see a special policeman waiting for the boys. I must go now, and you need not mention to the boys what you have done. They might get scared, and the man couldn't catch them."

Kenneth could hardly eat his dinner that day, and as soon as it was over he hurried down to the hedge to watch for the special policeman. He had his bank hidden behind a big apple-tree to pay him as soon as he should catch the bad boys, and it seemed to him the long hours would never pass. Presently he heard the clock away up in the Town Hall steeple strike one, and it almost seemed as if he had waited a week. Jane always served dinner early, and the little boy was at his post almost before noon.

And when the policeman came he didn't have a blue coat at all. He looked like Kenneth's papa or any other man, and Kenneth was disappointed.

"I thought the boys wouldn't see me in these clothes as soon as if I wore a blue suit," he explained to Kenneth. "I'm going to hide behind the hedge, and when the little girls come by with their wagon, you give a little whistle. We'll catch those bad boys if we are not too noisy."

"And haven't you got a badge?" asked Kenneth.

The policeman gravely pulled out a bright blue-and-gold ribbon, with some letters on it, and pinned it to his vest. I'll wear it under my coat," he said, "and if the boys don't believe I'm a policeman I can show them."

The big man and the small boy had such a fine time talking in the shade that three o'clock came before they knew it. They took their places, and it was not long before the little girls came down the sidewalk with their big basket of nicely ironed clothes piled high in the wagon. They were hurrying past the lonely orchard as fast as possible, but in a few minutes the boys, who had been playing on the commons heard the rattle of the wagon and rushed after them to torment them.

The low whistle sounded, and all at once from behind the hedge popped out Kenneth's policeman. "You, John Jones and George Reed and Tom Barton," he called. "Stay right where you are! You'll pay for this work," and he grabbed the astonished boys as they were dumping the clothes out of the basket. "Walk along with me."

"Wait a minute!" called Kenneth, coming with the red bank. "I haven't paid you yet."

"Those apples you gave me paid the bill," said the special policeman. "I'm glad to have the pleasure of punishing these young rascals. If you hear of any more such cases, just send for me again."

"What do you think?" said Jane in great excitement that evening. "The mayor took those bad boys to their parents this afternoon, and they are going to break up the gang of rowdies that frighten children in this town. I wonder who told him about the way the boys soiled the clean clothes?"

Kenneth didn't know what the mayor of a town was.—*Christian Advocate.*

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Go with us to Buffalo. This promises to be the most interesting National convention in our history up to 1909. There will be cheap excursions to Niagara, Thousand Isles, Toronto and other interesting places. Scores of our readers can easily earn their transportation there and greatly benefit their friends and congregations at the same time. Write us for particulars.

The picture of our Editor we are giving as a premium for one renewal and one new subscription, accompanied by $3.00, is an excellent likeness, 11x12½, done in photo-brown on durable material, and bearing his autograph signature. With the present day popularity of THE CHRISTIAN-EVANGELIST we believe each of our readers may easily possess this picture that will become more and more valuable as the years roll on.

We can supply our readers with any book published and secure for them the best bound and printed copies and at the lowest prices. We respectfully protest against our brethren purchasing through secular houses when by patronizing "home industry" they can, without cost to themselves, build up within our ranks a publishing house creditable to our brotherhood and vastly helpful in enlarging the borders of the Kingdom.

While the tide of our circulation is being heightened and deepened and widened chiefly by the Philips bringing the Nathanaels to us, yet we are frequently gratified at receiving "schools" of new readers from single churches. Among them we note: Peoria, Ill., 35, H. F. Burns, minister; Meridian, Miss., 9, S. H. Cozine, pastor; Blakesburg, Ia., 3; Cottage Grove, Ore., 10, D. R. Harris, minister; Colfax, Ill., 5, N. H. Robertson, pastor; Normal, Ill., 40, R. H. Newton, minister; Minier, Ill., 5, E. Couch, pastor; Pekin, Ill., 81, Jas. A. Barnett, minister; the general superintendent was given 17 new subscriptions at the Texas convention, and 8 new ones were given our representative at the Michigan convention.

THE CHRISTIAN-EVANGELIST has rejected hundreds of dollars' worth of proffered advertisements of patent medicines and speculative schemes. But of all the good friends who wrote us that the presence of such advertisements was inconsistent with Christian journalism, and the many who have congratulated us on the freedom of our columns from such matter, but two have enclosed subscriptions. We are glad to get such letters, but it gives them a ring of earnestness and good fellowship when by sending subscriptions the writers help us even a little to bear this added cost.

❖ ❖

### How Ants Keep and Milk Cows.

One of the most interesting and wonderful facts about ants is that they keep "cows," that they herd them, feed and care for them, milk them, and altogether behave toward them about the same as men behave to the cows kept by the human race. Under the title, "Insect Herds and Herders," Dr. Henry C. McCook, the ant specialist, and president of the American Entomological Society, tells how the ants herd and milk their cows. The author selects the mound-making ants of the Alleghanies *(Formica exsectoides Forel)* as his theme, and reveals the fact that the so-called cows kept by these insects are no other than the aphides, or "plant lice," which infest rose-bushes, and from which the ants obtain, by an actual milking process, a transparent fluid very valuable in their food economy.

❖ ❖

### The Guinea Pig and the Kitten.

It is wonderful how animals, though perhaps natural enemies, make friends if brought up together with kindness.

When we were children we were given a pair of guinea pigs: one was pure white with red eyes, and the other brown and white; we named them Tweedle-dum and Tweedle-dee.

We were very excited about their arrival and made all sorts of elaborate arrangements for their comfort. Besides a hutch and two kinds of runs, we arranged a complete diet for the week, written out with great care on a piece of sermon-paper!

As they were the joint property of three of us there was some difficulty as to the ownership, but one of our elder sisters coming to the rescue, settled that we were each to give them a meal every day, the meal being a different one each day.

But, sad to say, even these arrangements could not preserve our piggies' lives, and one day the brown one died very suddenly of heart failure.

After this sad event the white one was rather miserable till, a few months after, a little gray kitten was added to our menagerie, when these two speedily became fast friends.

They ate their meals out of the same saucer, sat cuddled up together in the same hutch, and if the kitten was separated from the guinea pig for more than a few minutes it began the most plaintive miewing. But almost the funniest thing was to see them playing together—kittie with guarded paw, so as not to hurt Tweedle-dum with her sharp claws, and the guinea pig running hither and thither, quite enjoying the fun.—*Northwestern Christian Advocate.*

❖ ❖

### American Corn the Food of Nations.

It has come to light that Italy, Belgium and Ireland are using more American corn, in proportion to the population, than we do in this country. What we call "mush," is known in Italy as "polenta," and it is sold in great quantities, in its cold state, at two cents a pound. Belgium imports from us about 12,000,000 bushels of corn a year.

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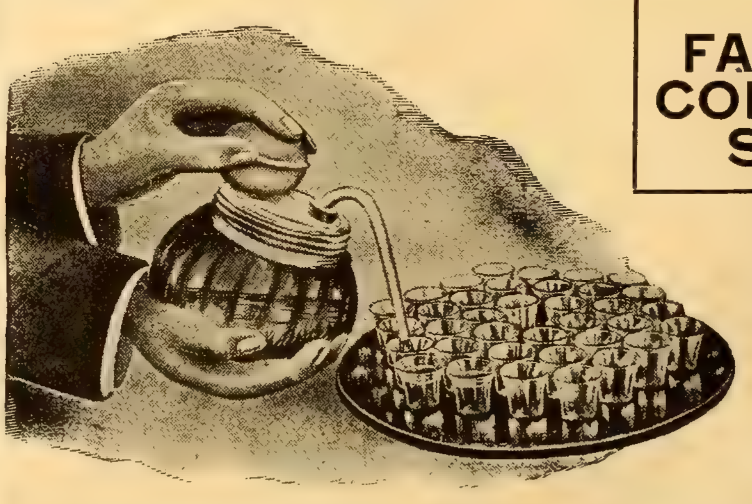

# THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIII. No. 26.

ST. LOUIS, JUNE 28, 1906.

At the Missouri State Convention.

**The Christian-Evangelist**

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } Staff Correspondents.

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## WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
  Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
  The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
  For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
  Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
  And the song of victory.

J. H. Garrison.

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Vol. XLIII. June 28, 1906 No. 26

# 1809 CENTENNIAL PROPAGANDA 1909
## CHURCHES OF CHRIST

: : : GEO. L. SNIVELY : : :

### Looking Toward Pittsburg.

Pittsburg is only three and a half years distant. This means the hour has struck when countless good intentions should be translated into achievements and gazetted in our statistical reports. The earlier it is done the greater will the achievement be through its cumulative effects on the brotherhood. Each present sacrifice will be a factor in the accomplishment of the work the worshipper has immediately in view, but the ashes of that burned mortgage or the debris of the old outgrown building giving place to a worthier one will be as seed wheat dying in the ground that above them may spring many temples, schools, missionaries, orphanages and hospitals.

Had R. F. Thrapp, of Jacksonville, Ill., waited till 1909 to build that magnificent church home, he would simply have added one edifice to our church equipment of the first century, but, dedicated in 1906, it will lend the inspiration enabling the first to bequeath at least a score of beautiful new edifices to the second century of the Restoration.

It is barely possible T. A. Abbott could have secured that $20,000 for the permanent fund of the Missouri Missionary Society easier next year than this; but he was working for twoscore other commonwealths, as well as for our own imperial state, and in the great centennial missionary harvest home this opportune triumph by the Nestor of our state secretaries will be duly celebrated by grateful colleagues who have been helped into the possession of endowment funds by his consecrated enterprise.

"He who strikes first strikes twice," was one of Napoleon's axioms. Now is the very nick of time in which to bring contemplated work to completion. A church built, a debt paid, a missionary sent forth, a great revival, or orphanage endowed in 1909 would be the placing of a golden service on our centennial altar, but the doing of them right now would be like opening a gold mine to the workmen of the Lord and saying to more than a million of us, "Come, delve for the Master, and let us fill his treasury with purest gold!"

### Centennial Propaganda.

This department has been commissioned by our editorial management to the development of Centennial ideas and enthusiasm. It is an open parliament. Suggestions are welcomed and particularly reports of things actually done for the enhancement of the material and spiritual prosperity of Zion. Through these columns tell, for their inspirational effect on our thousands of Disciple readers, of dedications and liquidations, of notable proselytings to the true faith and conversions from the world, of splendid benefactions and heroic and availing sacrifices for the extension of primitive Christianity throughout the earth.

Sometimes in "looking towards Pittsburg" we can see it best by directing our gaze via Brush Run, and Cane Ridge and other historical scenes. Therefore, we welcome communications from the Moores, Loos's, Carpenters, Lamptons, Corwines, Teachouts, Manires, Lucas's, Dungans and all others of that grand host who are supposed to be specially familiar with the old landmarks, to the end that we make no digressions from the true paths requiring us to retrace our steps before triumphantly entering Pittsburg in 1909.

Most who have written heretofore have done so in advocacy of introducing The Christian-Evangelist into every Christian home. That would be a helpful preliminary, but it ought to be a preliminary quickly attended to that we might go on and do the very things urged upon us by the many contributors to this special organ of a great convention. Send us your best ideas and reports dedicated to 1809-1909.

### Our Centennial Co-Laborers.

I think The Christian-Evangelist gets better all the time. I wish you Godspeed. —Mrs. M. C. Long, Baxter Springs, Kan.

I have just closed a fine meeting, in which The Christian-Evangelist played its part.—G. Wesley Campbell, minister, Wickliffe, Ky.

I believe that all who take The Christian-Evangelist one year will take it all their lives, or while they take a Christian paper.—John A. Webb.

The Christian-Evangelist is full of the Spirit of the Master—firm, true and sweet spirited. It will win.—Mrs. Latina L. Crum, Elcampo, Texas.

You have my best wishes and sympathy in your work of preaching the Gospel through your most excellent paper.—A. A. Farrington, Brooklyn, N. Y.

Enclosed find $1.50. I am past 78 years old, and have taken this paper continuously since 1868, and expect to continue as long as I am able to read.—J. C. Keeler, Ottawa, Kan.

We could not get along without The Christian-Evangelist. We consider it a letter from all our brethren, and a source of great pleasure in our home.—T. R. Tisdale, Ogden, Utah.

I am a friend of The Christian-Evangelist and you can count on my doing all in my power for your splendid paper. I like its broad, Christlike spirit.—J. Edward Cresmer, minister.

Enclosed find money order in payment of a list of ten new subscribers to The Christian-Evangelist. To my mind, it is the best religious journal published, and I have had during the past year at Oberlin Seminary, opportunity to examine many other papers. May God continue to bless you in your good work.—R. B. Chapman, North Eaton, O.

I believe in winning people to Christ and getting them to accept primitive Christianity strictly by love and truth as taught in the Bible, and through association with denominational church members working with them to a legitimate degree, but never accepting nor acknowledging their creeds or anything other than was the practice of the Disciples of Christ.—Herb Lewis, Gravette, Ark.

I enclose $1.50 to renew my Christian-Evangelist, which I regard as the very best of the many I read. It is imbued with the spirit, while a number seem to be contending for the letter, which, if it does not kill, will leave a number "in frigid isolation." The sweet spirit of forbearance manifested by Brother Garrison is certainly commendable.—Mrs. J. F. Roscoe, Hopkinsville, Ky.

The circulation of The Christian-Evangelist I believe to be the best and the cheapest missionary work. I have paid for all the new subscribers that I have ever sent you from Texas except one or two. I have personally paid for 20 or 30 new subscribers and in every case it has been manifest it has done great good. Had I known in time there was going to be so much discussion of the union question and church federation, I would have spent several dollars more last winter. The Christian-Evangelist is the best vehicle for spreading the Gospel that we have. I have sent it to Methodists, Baptists and Presbyterian preachers and to some of our anti-brethren and to a few leading members of some of our new churches, and nowhere else could I have spent money that would have done so much good in spreading the glad tidings of Good News.—N. Montgomery, Venus, Texas.

I have taken The Christian-Evangelist this last year, and like its spirit very much. It is evident the union that we have prayed, worked, and stood for all our days is not coming in just the way we had planned so definitely, but it is on the way, and, like you, I see we must recognize the trend of things, take what we can get and work on, expecting yet to see the consummation of our hopes. The sects can, and are, dropping things that have been thought essential, and finally will have to round up to the position we have taken, discarding unscriptural names, and coming to the simple gospel teaching in form and doctrine. We must be patient and willing to hope and wait. How hard it is to have faith enough to wait! I will renew my subscription and watch the battle royal for federation. Brother —— is going to the utmost extreme, as usual, and whereunto this will grow we know not. I will try to secure subscribers.—Mrs. C. R. Harmon, Aurora, O.

# *Current Events*

**A New Ally**

At Hammond, Ind., there has appeared a new force for righteousness, a new ally on the side of law enforcement and quiet Sundays — namely, the saloon keepers. It is no sudden spasm of virtue on the part of the tapsters, but a wily move. Governor Hanly has insisted that the police commissioners of Hammond shall enforce the Sunday closing law. Heretofore the law has been subjected to that sort of liberal construction which means destruction. The Liquor Dealers' Association has given notice by placards publicly posted that it will file affidavits and prosecute all persons engaged in any sort of labor on Sunday. This means street car employes, hotel and restaurant keepers, newspaper people, drug clerks, and all purveyors of amusements. Perhaps it will also mean the cooks in private families and even the house-wife who does her own cooking. The dispatches state that the action of the liquor dealers is being much criticised, but we do not see that they are open to criticism. If the law as it stands at present forbids all these activities on Sunday the law ought to be enforced until it can be repealed. It is perfectly true that, if the community can permit what we have been in the habit of considering necessary and beneficial Sunday work only by a lax enforcement of law, then we have no right to complain if the saloon keepers expect a similarly lax enforcement of the Sunday law with respect to their business. We do not think the interests of morality, religion or civilization require the effective prohibition of all labor on Sunday, and we are very certain that the public sentiment which is the basis of law does not demand it. But it is equally certain that whatever laws are made should be enforced. If they are unwise laws, enforcement will exhibit their unwisdom and they can be repealed. It may be pointed out that the chief objection to Sunday saloons is not that it requires the barkeepers to work, but that it permits the operation of a demoralizing influence on a day which, of all days, ought to be free from demoralizing influences. We do not know whether the present laws of Indiana do prohibit all forms of labor on Sunday. If they do not, the threat of the saloon keepers need not cause any alarm. If they do the saloon keepers have the strong side of the argument.

* * *

**International Postage.**

A reduction in the rate of foreign postage has been made by the Universal Postal Congress, which recently met in Rome. This congress represents all of the civilized countries in the world and some which are not entirely civilized. Through its agency in 1878 the uniform rate for foreign postage within the postal union was adopted, five cents for fifteen grams (half-ounce) and two cents for cards. The recent action of the congress raised the limit of weight from fifteen to twenty grams, that is from half to two-thirds of an ounce. As foreign postage was already one of the cheapest conveniences in the world, this reduction gives ground for hope that we may live to see the day of one-cent domestic postage and a parcel-post rate which will compare favorably with the rate offered by most of the European countries.

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**Congress and Pure Food.**

If we have been accustomed to think of the Senate as the dilatory branch of our national legislative body, we must modify the judgment and give the House its share of the blame. It took the Senate only five days to pass an adequate meat inspection bill in harmony with the President's suggestions. The House has spent three weeks on it and has gotten no farther than to give favorable consideration to a substitute measure that is wholly different in tone and will have a fair chance of being vetoed even if it is passed. Moreover, the House has killed so much time on the pure food bill that it is wholly probable that the session will end with this very important piece of legislation incomplete. The committee on agriculture seems a good deal more solicitous about the effect of the meat bill on the packing industry than about the effect of the meat on the public. The President has let it be understood by a letter to Mr. Wadsworth that the House substitute for the Beveridge meat bill which was passed by the Senate is not satisfactory. The chief differences between the two measures are as follows: The Senate bill puts the cost of inspection on the packers; the House bill puts it on the government. The Senate bill makes the secretary of agriculture the final judge of questions arising from the inspection; the House bill gives the circuit courts the right of review. The Senate bill requires the date to be placed upon all inspection labels; the House bill does not. The Senate bill forbids the sale of any product under a false or misleading name; the House bill adds that this shall not be construed to interfere with the use of usual trade names. (Does this include the thousand trade names of "potted chicken" for ancient veal?) The Senate bill prohibits slaughtering at night; the House bill permits it. The Senate bill exempts from inspection animals killed by farmers on their farms; the House bill extends the exemption to retail butchers and dealers. The Senate bill requires that inspectors be appointed under civil service regulations; the House bill permits appointments for one year without regard to civil service rules. Of these changes the President frankly says that every one is a change for the worse.

"None but the brave can eat the fare," says Prof. H. W. Wiley, the government's food expert, with reference to the meat products now under investigation. His testimony is that all sorts of canned goods are apt to deteriorate with age and should, therefore, be dated. In government contracts for supplies of this sort, it is always specified that the goods shall be canned after the date of the contract.

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**A Dead-Lock Canal.**

It is suggested that the present situation in congress indicates that we shall have neither a sea-level nor a lock canal at Panama, but a dead-lock canal. The Senate has gone on record as favoring the sea-level program. The House has passed an appropriation of $25,000,000 conditioned on the adoption of the lock plan. The latter action was taken hastily and without committee recommendation. It is just possible that it indicates rather a desire to cause delay by getting at cross purposes with the Senate, than any special conviction in favor of a lock canal.

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**Gov. Pattison.**

John M. Pattison, governor of Ohio, died very suddenly last week, after an administration of only five months. He was elected on the Democratic ticket after a campaign in which the real issue was the continuance of machine rule in Ohio. The previous year the Republican party as represented by Roosevelt had carried Ohio by 225,000, but in 1905 the Democratic party on an anti-machine ticket elected Pattison governor, though all of the other Republican nominees on the state ticket were elected. Lieutenant Governor A. L. Harris, who has already succeeded to the office of governor, is a Republican, and the latest reports are that he is ill. In the event of his death the governorship would again pass to the Democrats.

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**Mr. Bryan Once More.**

Mr. Bryan has again been mentioned for the presidency, or rather for the Democratic nomination for the presidency, which is not quite the same thing. Mr. Bryan, who is now in Russia on his round-the-world journey, professed surprise on receiving the news, but his surprise was not shared by many other people. Few politicians, or even statesmen, have ever been able to survive two overwhelming defeats, a shelving by his party over one campaign, and a total change of issues. But after all these vicissitudes and mutations, Mr. Bryan is still politically alive. Perhaps the change of issues was what saved him. At any rate, here he is. While one would scarcely like to say that he is the probable nominee, it would be hard at present to mention any one who is more so. As for Harper's Weekly's suggestion of Woodrow Wilson—a suggestion which seems to have been taken much more seriously than was originally intended—that is too good to be true.

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A commission appointed by the British government to investigate the expenditures in connection with the Boer war, is finding food for reflection. On one contract amounting to about a million dollars the graft amounted to over half that sum. Without showing a mean spirit we are perhaps entitled to extract what comfort we may out of the evidence that all the graft in the world is not concentrated in the United States.

## Christian Union: A Historical Study.

IV. The Protestant Era; The Period of Reunion.

*12. To What Conclusion?*

To what conclusion do the foregoing facts point as to the duty of the various religious bodies toward the federation movement? If the ideal toward which the Church must move is the unity among Christ's followers for which he prayed—a unity that by its self-evidencing power and by the co-operative effectiveness of its several parts, will convince the world of Christ's divine nature and mission; and if that unity, which is yet in the future, can only be realized as the various members of the one body come into vital touch with its living Head; if conscience is not to be sacrificed for the sake of a forced unity, and conscience can best be enlightened, both as to the need and method of union, by free intermingling and co-operation of believers, as shown by the experience of the past; if the ideal unity is not to be reached by "a single bound," any more than heaven is so reached, but its glorious heights attained "round by round," the conclusion is as inevitable as the logic of facts can make it, that it is the duty of the various groups of Christians designated as churches, or denominations, to co-operate as far as they can see their way clear to do so, for the manifestation of the common life and the common faith which they have, and for the better accomplishment of those ends and aims which require united action.

We have said that this is the plain *duty* of Christian bodies, but we feel justified in putting it even stronger than that: it is the *inevitable trend* of the Christian thought and life of our times. By this we mean that every living thing unfolds and develops according to the law of its life. The acorn is predestined by the law of life embodied in its germ to develop into an oak. It can not grow any other way. A grain of wheat is predestined by the law of its life to a certain process of development culminating in a stalk of ripened wheat. It can not grow or develop otherwise. The Church, in so far as it is an embodiment of divine life, must develop according to the law of that life—"the law of the spirit of life in Christ Jesus." The vital germ of this law of the spirit of life in Christ Jesus is love, and love is essentially unifying. There is, therefore, absolutely no other line of development for the church of the future, if it be true to Christ, except in the direction of unity. This is why any prophet of God today may know that the present movement toward unity is to increase until it reaches the sublime culmination of a united church.

What we have said concerning the inevitableness of this trend toward unity applies only to those bodies which actually hold to Christ as their supreme authority, sharing in his life and moving in obedience, more or less perfect, to his divine will. It follows, of course, that the more fully any given religious body is under the control of Christ's will, and the more fully its members have become partakers of the divine life which is in Christ, the more swiftly will such a body move toward the fulfilment of Christ's prayer for the unity of his followers. This is a test which no religious body can evade. It is not an arbitrary one, but one that grows out of the very nature of things. No surer is it that Christ is the source of our life and of our unity, than that we approach toward that unity which he desired, for which he prayed, and which his Spirit inspires, just in proportion as we are brought under the spell of his divine personality, and are obedient to the leadership of his Spirit. This implies what we presume no one will deny, that no religious body is living wholly under the authority of Christ, and is in perfect conformity to his will, thereby perfectly exemplifying the unity and accomplishing the work which he desired. The *assumption* of perfection on the part of any religious body would be the surest proof of its estrangement from the Spirit of Christ, and of its unpreparedness for unity with others of his followers. Indeed, there is no need of any proclamation on that point, whatever, since there is an old-fashioned test which Christ gave to the world long ago, by which men and movements are measured—"By their fruits shall ye know them." The fruit of unity, therefore, among ourselves and with other followers of Christ, is the best possible proof that we are united with him.

What is the meaning of these facts if it be not that God is calling us to ultimate unity through the method of co-operation in all things wherein we are agreed? Can any religious body justify its holding aloof from this step toward unity on the ground that it has received special light on the subject of union and occupies more advanced ground than others? Does not that very fact, if it be a fact, furnish an additional reason why such a body should lend its strength to the weakness of the others in bringing about a closer unity? If such a body of Christians, because of its special advocacy of Christian union and its historic devotion to that cause, has gained some coign of vantage, does it not owe it to the religious world, and to him who has called it with this holy calling, to bring this light to bear in the most effective way on other religious people in order to hasten the end which we all desire? Indeed, does not such a body owe it to *itself*, unless it has attained to perfection, both in knowledge and practice, in faith and in character, to come into such close touch with other Christians that it may receive from them whatever they may have to confer.

To refuse assent to, and co-operation with, this movement toward unity on the plea that it is not the ideal unity of the New Testament, would be to ignore the whole law of progressive development in the kingdom of God. We lay this down as an axiomatic truth: *It is as much our duty to manifest and put to some practical use the unity which already exists, as it is to labor and pray for an ideal unity that is yet far in the future.* Indeed the way to hasten the ideal unity is to put to practical use the unity which we already have. "To him that hath shall be given, and to him that hath not shall be taken away even that which he hath," is a universal law in the kingdom of grace.

We are bound, therefore, by every consideration of loyalty to Jesus Christ, and by every regard for our future growth and development, to co-operate to the fullest extent possible,—which would be in different degrees, no doubt, in different places—with all who love and serve our Lord Jesus Christ for the advancement of his kingdom among men. This is what the federation movement means, and as such, it is the next logical step—the next *inevitable* step—toward the complete unity of Christians.

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## The Hannibal Convention.

The convention of the Christian Churches of Missouri which held its session in Hannibal from the 16th to the 20th instant, was the largest in the history of the state. It was really a four-fold convention made up of the Christian Woman's Board of Missions, Christian Endeavor, Bible School and State Missions. Each of these interests in turn held its sessions and all of them were marked by enthusiasm and splendid ability. The enrollment of delegates outside of Hannibal reached considerably above one thousand.

We have already reported, briefly, the convention of the C. W. B. M. From start to finish it was marked by that enthusiasm which is born of success. The president, Mrs. H. A. Denton, in her opening sentence announced the victory of the year, and, immediately following, the audience sang the doxology and thanks were offered to God for the success of the year. The women were all in a hopeful, confident mood. There was not a doubting (Mrs.) Thomas among them! Whatever the brethren may or may not do, these women are going on to accomplish their Centennial plans, and to increase their work along all lines under the constraining love of Christ. And this is the secret of their success; they have really entered into the spirit of their motto, "The Love of Christ Constraineth Us."

The Christian Endeavorers were there with something of their old time enthusiasm. A large number of the young people from the First Christian Church in this city, under the leadership of their pastor, Brother Brandt, were present and gave a model Christian Endeavor meeting on Sunday evening, and after all the services were over the young people gathered on the street corner and sang to a great crowd a number of Gospel hymns. An open parliament on the problems of the local society proved very helpful. We did not hear the address on "Twenty-five Years of Christian Endeavor," by H. W. Hunter, but we heard it highly commended. The reports of H. A. Denton, state superintendent of Christian Endeavor, and of Miss Martha Stout, state superintendent of the Junior Society, both showed encouraging results both as relates to growth in numbers and spiritual development.

The Bible school convention was presided over by the president, A. W. Kokendoffer, and his address was one of the features of the convention, lifting up the Bible school work to its proper place of dignity in the church. It would be impossible in our space to speak of the valuable features of this part of the convention. The addresses and the Round Table were of the highest order of excellence and we can not doubt but that this convention will mark an epoch in the Bible school work of Missouri. J. H. Hardin, state superintendent of this work, made his annual report for the part of the year he had served and gave valuable suggestions.

The State Missionary Society did not begin its convention until Tuesday afternoon. This was presided over by F. E. Udell, one of our active business men and church workers in St. Louis, and he presided in a business-like way throughout. The report of the board showed a decided gain, not only in financial receipts, but in evangelistic results. A summary of this report will be given elsewhere. One of the most desirable things achieved at the convention was the completion of the permanent fund of $20,000, the interest of which alone is to be used for the expense of administration in the mission work of the state, such as paying the salary of the corresponding secretary and for necessary postage, literature, etc. This fund is to be increased to $50,000 by our Centennial in 1909. Bro. T. A. Abbott, the corresponding secretary, who was unanimously re-elected, deserves special credit for his work in completing this amount and for his untiring labors during the year. The committee reports were well prepared and received with unanimity, though there was insufficient time for proper discussion. This was especially true of the reports of the Ministerial Education Society, now incorporated, the committee on education, and that on benevolence. It will be necessary hereafter to plan for more time for the hearing and discussion of these reports. The attendance, which was so large at other sessions of the convention, ran down more than half for the closing session on Wednesday forenoon. This was the greatest flaw in the convention. The last action of the convention was the adoption, by unanimous vote, of a resolution asking the churches in the state, in co-operation with our missionary convention, to appoint *one* delegate to conventions hereafter, and instruct him to remain until the final adjournment, however many other members may desire to attend. If the churches will carry out this request of the convention we will no longer be compelled to dispatch important business with a mere remnant of the convention. The addresses at the last session and the committee reports were among the most important in the whole convention, and it was a great injustice to these interests that only a fragment of the convention remained to consider them.

The Bible studies at these conventions, conducted by Prof. R. G. Sears, Christian University; Dean W. J. Lhamon, Missouri Bible College, and Prof. Albert Buxton, Christian University, were thoughtful and instructive. We suggest, however, that instead of these Bible lectures hereafter an hour be devoted to devotional exercises in which all the delegates present, who may desire to do so, shall have liberty and opportunity to participate. This one feature was lacking in the Hannibal convention.

We have seldom heard an abler series of stirring addresses than those given at Hannibal. Among the longer addresses we can not refrain from mentioning those of Mrs. Anna R. Atwater, vice pres. of the C. W. B. M.; Mrs. Helen E. Moses, corresponding secretary; George H. Combs, of Kansas City; W. J. Wright, acting corresponding secretary of the American Christian Missionary Society; Prof. C. M. Sharpe, Missouri Bible College; J. H. Bryan, State Bible school superintendent of Iowa; C. H. Winders, pastor of the Christian Church, Columbia; the memorial address by W. T. Moore, of Columbia; that on World-wide Evangelism, by S. J. Corey, and, of course, G. W. Muckley on Church Extension. There were brilliant short addresses that captivated the audience; one of the most striking was by by Ralph Lozier, on "Educational Needs."

The communion service on Sunday afternoon at which a very appropriate sermon was delivered by Bro. E. J. Lampton, of Louisiana, and which was presided over by S. B. Moore, of St. Louis, was an inspiring and impressive service. Our ministers occupied the pulpits of the Protestant churches generally in the city, and we heard good reports from all these churches.

The splendid weather, the large attendance, the unstinted hospitality of the Hannibal people, regardless of church lines, and the spirit of unity and optimism which prevailed, made this last Missouri convention one of the very brightest and best in its whole history, and we believe marks an era of larger things for the brotherhood of Disciples in this state.

## Convention Notes.

Levi Marshall, pastor of the Hannibal church, showed himself a general in dispensing hospitality and good cheer.

A representative of the Christian Publishing Company, who was present, made the interesting discovery that nearly every soul who attended the convention was a subscriber to The Christian-Evangelist.

Many of the delegates remained to make a steamboat excursion down the river, which was the closing feature of the visit. Most of them, however, hastened homeward when the final adjournment was reached.

It was beautiful to see how the churches and people of the city of Hannibal federated in entertaining the convention and in providing for its wants. The fact is, we could not have held such a convention in Hannibal without such federation.

The music of the convention, led by the Hannibal choir, was very inspiring. The duets sung by Clarence E. Wagner, pastor of the Christian Church at Shelbyville, Mo., and Charles H. Altheide, chorus leader and soloist, of Bloomfield, Ia., were highly appreciated and enthusiastically encored by the convention.

Hannibal never looked more beautiful, sitting like a queen on the throne of her green hills which overlook the Mississippi, than she did last week while throwing her gates wide open to the throngs of Christian workers. It has grown to be a city of eighteen or twenty thousand population, and is noted for its lovely palatial homes.

Perhaps the most enthusiastic moment in the convention was when a resolution was offered endorsing the law-enforcement policy of Governor Folk, calling attention to the declared purpose of the Wholesale and Retail Liquor Dealers' Association to defeat members for the next Legislature who would not vote for their interests, and pledging the members of the convention to support only such men as would favor the policy of enforcing the law to the utmost limit against that common foe of the state and of the church—the American saloon. After long applause it was adopted by unanimous rising vote.

## Notes and Comments.

In the report of the Michigan state convention, which will be found elsewhere, it will be seen that a motion was adopted asking for the suspension of the discussion on the subject of federation. In so far as this motion expresses the feeling that that subject has had sufficient treatment for the present, and that it has had altogether *too much* of a certain kind of treatment, we are in hearty sympathy with it. Several weeks ago we expressed the view that the discussion had run its natural course, and we have only dealt with the matter since in answer to certain pressing questions which have come to us, except in our series of historical studies on the subject of Christian union where we are dealing with the matter not controversially, but simply as a matter of history, and pointing out its relation to the general subject of Christian union. We believe, in the present state of the public mind, a little quiet thinking and pondering, with more praying and less writing, would prove most profitable to the cause we all love and are seeking to advance. In saying this, however, we must remind the brethren not only of Michigan but of the whole country, that editors do not have it in their power to determine what questions shall arise for discussion. These grow out of the movements of current history, and when they come, if they have an important bearing on the welfare of Christianity and the Church, they must be met in a proper Christian spirit. This is what we have tried to do with this subject of federation, and how far we have succeeded or failed we must leave our readers to decide. We hope our correspondents who are still writing upon this subject will not insist on the continuation of the discussion which we are sure the majority of the brethren feel has been carried on a sufficient length of time.

## Editor's Easy Chair.

It would be a great surprise to most of our readers to know the character of some of the letters which we receive, and chiefly, we regret to say, from preachers. These letters are usually personal and deplore the Editor's departure from the faith, and exhort him, if it be not too late, to repent and return to the old paths! So far from exciting any feeling of anger, these letters help to keep us humble. They are generally based on one assumption which, if granted, everything else would inevitably follow, namely: that the judgment of their authors is perfect, and constitutes a just standard of measurement. Not that they are conscious of any such assumption; they have unconsciously identified their conclusions with the absolute truth. Their reasoning does not betray the slightest suspicion that their judgment may be fallible and their conclusions erroneous. That has never dawned upon them as a possibility. They could not see the slightest humor in Cromwell's exhortation to the Scotch elders to try to believe in the possibility of their having made a mistake! Of course, if one can dwell contentedly in this sort of an Eden, it would seem a pity to disturb his self-complacency. Now, editors are fallible like other people, and it is perfectly proper for readers to point out to them, in the proper way, either privately or for publication, their mistakes, and the average editor, we dare say, is glad to have such criticism, when it is seasoned with grace and with a proper degree of humility; but when a critic assumes the attributes of infallibility, immutability, and impeccability, the criticism ceases to be profitable, except purely as a psychological study.

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Among other reproaches which come to the Easy Chair is that of being a "mystic." With a certain class of writers mysticism is the red flag that excites all their pugilistic qualities. That Jesus and John and Paul, and many of the greatest saints of history, were mystics, in the same sense in which these critics denounce mysticism, has probably never occurred to them. When Jesus prayed "that they may all be one; even as Thou, Father, art in me and I in Thee that they also may be in us," he was speaking the language of a mystic; that is to say, he was not speaking in terms of logic, but in terms of intuition, or the direct consciousness of God. When John said, speaking to Christians, "And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him," he was speaking the language of what would now be termed "mysticism." Should any one say to-day, "I have been crucified with Christ, and it is no longer I that lives, but Christ liveth in me," he would be charged with being a "mystic." And yet, none of these were mystics in the sense of being mere dreamers, dwelling in the cloud-land of mystery; they were intensely practical, but the strength with which they wrought the practical work of life came from their vision of God, and from their dwelling in the atmosphere of his presence. They had these deeper experiences of fellowship with God, and, speaking from the depths of their own experiences, their language seems to men of a different temperament and of a different experience, as the language of mysticism.

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Speaking of temperaments, we might paraphrase the language of Paul by saying that all temperaments are not the same temperament. There is the intuitive, or poetical, temperament, and there is the prosaic, or matter-of-fact, temperament; there is the nervous-sanguine temperament, and the phlegmatic temperament. It is a great fallacy to suppose that people possessing these different temperaments will have exactly the same sort of religious experiences. It is equally impossible that they should see truth in exactly the same light, giving equal emphasis to its different aspects. Here is a constant cause of offense to unthinking and unreflective people. They seem to expect that every one will see the truth from the same angle as that from which they see it, and will express it in about the same language. Any departure from this seems to them error. And yet nothing is plainer than that this variety of temperament, of experience, and of ways of looking at truth, exists in the New Testament itself. It would have been impossible for Paul and James, for instance, to have seen the same truths in the same way, and to have given the same sort of expression to these truths. So of other inspired writers, each of whom uttered the truth as he saw it, and while there is an underlying unity in their utterances, there is variety also, and the Bible is a richer book than it could possibly have been if it had all been written by one man, or by men of the same temperament. A proper appreciation of this fact would guarantee greater freedom to men in uttering the truth as they see it, and our current religious literature would be richer and fuller if we had this originality of utterance, instead of an effort to conform our expression of truth to some conventional standard of orthodoxy.

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What is more attractive and inspiring than a real live, wide-awake, up-to-date, enthusiastic church, under the leadership of a minister, who, forgetful of self, seeks only to honor his Master and advance his kingdom! Such a church is that at Paris, Ill., and such a pastor is Finis Idleman. It was the privilege of the Editor to be with this earnest, working church on Lord's day morning last, and to breathe the electric atmosphere of its zeal and consecration. The occasion was the closing of the six months' friendly contest with the Christian Church at Jacksonville, Ill., in Sunday-school attendance and contributions. The attendance at Paris on Sunday morning last was 924, and the contribution was $151. The average attendance for the six months was 603, and the average contribution something over $39. Jacksonville, at last accounts, was a little ahead on the contributions, but Paris led in the attendance. The great Sunday-school was easily transformed into the morning preaching service, and the Editor addressed an audience that crowded and packed every corner and gallery of their splendid building. The church finds itself confronting a problem created by its own life and growth, namely: that of a larger building in which to do its work. We have never seen a church more united and zealous for its preacher, than is the Paris church for its young and efficient pastor, who has led them to such a victory. Their unity is the secret of their success. They will solve this problem of more room as they have solved other problems. Paris is a beautiful little city noted for its fine churches, its well-paved streets, overarched with shade trees, and the rich farming country surrounding it. It is also the home and headquarters of "The Shepherd Treatment Company," for the cure of whiskey, morphine and other drug habits, which is destined to make the place as widely known as the "Keeley Cure" has made the town of Dwight, in the same state. We greatly enjoyed this brief visit to Paris, and with this great Sunday-school under the superintendency of Brother Brown and this live church under the leadership of Brother Idleman. Such work as the Paris church is doing, if general, would bring us to the Centennial mark with flying colors.

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The Easy Chair readers have already seen the premonitory symptoms of a change of base for the Easy Chair during the summer months. They will not be surprised, therefore, if, from and after this date, the musings and reflections of this department will have in them something of the odor of the pine woods, the sound of breaking waves, and the freshness of breezes that sweep landward across vast stretches of an inland sea. This change of habitat for the summer months we have found by experience to be not only conducive to health but quite consistent with the carrying forward of the work which no editor ever completely lays aside until he lays all his burdens down. If any of our readers should desire to swing in a hammock in the shade of Pentwater pines and hemlocks, during the heated term, we would be glad to welcome them. If we may be able to contribute, in any small way, to the enjoyment of those who may be so situated that they can not leave home for the summer, by any thought or sentiment which we may be able to convey from our rural retreat, the Easy Chair will be only too glad to contribute in this way to the summer enjoyment of its readers. For, after all, the chief rest and the greatest refreshment of spirit any one can find, is to be at peace with God and his brother-man, while seeking to honor the one and help the other. The summer ought to bring this boon to all of us, whether in the city or in the country—the opportunity for repose of mind, for quietness of spirit, and for meditation on things of enduring reality. That such opportunity may come to all our readers during the summer months is the sincere wish of the Editor.

# The Elderburg Association

## CHAPTER VI.

*Experiences of Brother Piano-Tuner.*

Though Brother Schoolmaster says in his notes that he was never more calm in his life than he was at the close of Brother Lawyer's review of his testimony, he admits that he got upon his feet hurriedly and began:

"Brethren, if this is to be the spirit and style——."

"Hereafter," interrupted Bro. J. B., "witnesses will not be allowed to review the reviewer. If I understand the purpose of these discussions they are disciplinary in their character, designedly so. While we, as Protestants, do not believe in penance and other works of supererogation, they are not in themselves essentially bad if suffered voluntarily and accepted in a becoming spirit of meekness. It is not in the nature of chastisement to be joyous, in the present, yet afterwards it may yield peaceable fruits of righteousness to them that are exercised thereby. If the janitor will now accompany me to the grocery across the street this association will be refreshed with a couple of watermelons at my expense; after which we will be adjourned until the usual hour to-morrow, when we shall expect to hear from Brother Piano-Tuner."

The association met, pursuant to adjournment, at the hour named, and Brother Piano-Tuner took the stand. The witness was about 27 years old. He was tall, slender, with large magnetic eyes, slim white hands and thick, curling, dark hair. He wore no beard, and his skin had that rather pallid look sometimes observable in dark people. He said:

"My excuse for leaving the pulpit may not be a valid one, but it has the advantage of being old, historical, almost scriptural: I married a wife."

"Gentermens!" exclaimed the janitor.

"That is it, brethren. As a certain other dark-complexioned gentleman once remarked, the very head and front of my offending hath this extent, no more."

"De Lawd grant!" said the janitor, who appeared to consider the quotation as something exalted and Biblical, deserving the endorsement of all devout people.

"Some of you know something of my work, and I think you will bear me out when I say I was not a failure. When I was called to the work at Spinsterview, I felt the initiation to enter a field of such importance was one of which I had a right to be proud; and I humbly hoped and prayed I might be found equal to the undertaking. The fact that I stayed there three years and had been called for the fourth is surely a circumstance in my favor, proving that the people thought well of me—too well, alas, some of them, I fear. Though I was an unmarried man; though I had previously been told that the lot of the unmarried preacher is generally a most unhappy lot; though all the best authorities advise early marriage for us; I was nevertheless fairly prosperous and happy at Spinsterview for three whole years, and part of the fourth.

"My position, socially, seemed to be all that I could desire. The people appeared to be rather enthusiastic about my work, and they said enough kind and flattering things to turn a head less well balanced than mine. Yet, curiously enough, my friends even there were constantly telling me I ought to get married.

"For example, Sister Matem, wife of the president of our board, more than once discussed that matter with me. Nobody ever treated me with more kindness than this lady, her husband and her four daughters. At the very beginning of my work she cordially told me that her house would always be open to me. Her carriage was placed at my disposal whenever I needed it. That whole family entered upon all of my schemes of church work with a zeal and enthusiasm which was most gratifying. I never saw any young lady more zealous of good works than Miss Robina, the eldest daughter. She was chairman of the sick committee, and hardly a week passed when she did not bring the family carriage to take me to the bedside of some poor sufferer of whose afflictions I might never have heard but for her. Time and time again did Mrs. Matem advise me to get married.

"'A minister's power for good,' she said to me once, 'is doubled, if not trebled, when he is mated with a good, religious wife brought up in a church-going family, heart and soul interested in her husband's work.' Laughingly and blushingly, I put the advice aside, declaring I was determined to live and die a bachelor.

"Another home where I was often most cordially entertained, was that of Sister Conscience Kleer, widow of the late Darby Kleer. Bereft of her husband when she was only 20, she had since devoted her time and means, in liberal measure, to the church. She soon formed, I know not how or why, a high opinion of my business ability, and she frequently consulted me about the management of her large estate. She would often tell me that it was a great comfort to her to have a pastor to whom she could talk freely of her business affairs. Then, too, she was a woman who gave a great deal of thought to religious questions. If any point of doctrine troubled her she could never be satisfied until it was cleared up; and I was often of service to her in such matters. About the time I first met her she had become much concerned about the wonderful beasts described in the thirteenth chapter of Revelations, and she invited me to call and explain to her what those awful creatures might signify; and when I had done so, fully and clearly, she could hardly find words to express her gratitude: she said that she should always know, thereafter, where to turn for help when anything perplexed her. She, also, told me I ought to marry, and her arguments were much the same as those of Sister Matem.

"'My ideal for a preacher's wife,' she wisely said, 'is a staid, womanly woman, neither too young nor too old. If she is a woman who has experience in household affairs, so much the better; for a minister's time is taken up with spiritual matters and the affairs of his congregation, so that he may easily come to grief, financially, if his wife has neither business capacity nor business experience.'

"To Mrs. Kleer, as to Mrs. Matem, I blushingly declared I was resolved to live and die a bachelor.

"Our organist, Miss Cecelia Throstle, was a very sweet, refined, cultivated woman of about my own age, or, possibly, a little older. She was the daughter of Deacon Wood Throstle, chorister and leading tenor of our choir. I boarded at the home of Brother Throstle; and I had not been there long before I discovered that Miss Cecelia and I possessed many tastes in common. Always, in the matter of church decorations, in the arrangement of booths for bazars, in chrysanthemum or other floral shows, we agreed perfectly. We both loved the lighter literature of our language, especially the productions of the minor poets, and many a pleasant evening have we spent reading, by turns, 'Lucile,' 'Lalla Rookh,' 'Maurine' and 'Loves of the Angels.' Many a time did this dear girl tell me that I was the only gentleman she had ever met who seemed to be able to understand her—who knew how to sympathize with her tastes, feelings, yearnings, aspirations. She, too, speaking, as she said, with the freedom of an elder sister, told me I ought to marry, her arguments being much the same as those used by Mrs. Matem and Mrs. Kleer. She added, however, that a man could make no more fatal mistake than to marry a woman who was not his equal mentally.

"An ideal wife for a preacher, she thought, must be a woman who stands almost, if not quite, on the same intellectual level with himself; a woman with a mind able to appreciate his best work, and with a heart capable of sympathizing with his higher mental aspirations; a woman who, being neither a vain and silly bread-and-butter Miss, nor yet very much, if any, his senior in years, fully matured in mind and body, will be his equal and companion: so accompanied on life's journey, a man of my abilities, with my personal advantages, should be able to win a high place in his chosen profession. All that was so sane and reasonable that I could not but agree with her; yet to her, as to the others, I made the blushing disclaimer of any intent to marry, committing myself firmly to the bachelor state.

"You must not suppose, brethren, that in thus committing myself to perpetual bachelorhood, in my talks with these dear people, I was at all insincere. I really did not believe at that time that Miss Martha Ingle-

(Continued on page 821.)

# Some of My Likings---Why I Like England

## By William Durban

Having paid my sincere respects to the greatest daughter of the "Mother of Empires" in my last contribution to this paper, I may now be permitted to do like homage to the mother herself. Of course, like all Englishmen, I am in the habit of using the term "England" in an inclusive sense, applying it to the whole United Kingdom, simply for convenience, not in any disparagement of Scotland or Wales or Ireland. My American friends talk just as loosely, also, for mere convenience, for they talk of "America" when they refer only to the United States, without intending thereby any kind of offence to Canada or Mexico.

### A Law-Abiding Land.

In no country is there manifested so true a veneration for law, or so profound a regard for social order. Here England leads the way. No kind of licence is smiled upon by the community at large. I ascribe this lack of lawlessness to the following causes. In the first place, the British people have subjected their historic evolution to the influence of the Bible. The Word of God is the real political text-book of the empire. It was a supreme blessing for the nation that it achieved a religious reformation before it passed through a political revolution. France rejected the reformation, so when it tried revolution it was cursed by the lack of a higher control of popular passion. Russia fails because she has known no spiritual change from superstition to real Christianity. In the second place, our insularity in the geographical sense has enabled successive generations to work out their own political and sociological salvation without the fatal hindrance of foreign interference. For close on a thousand years no foreigner has successfully invaded the soil of the nited Kingdom. And the British people have also failed whenever they sought to gain a foothold on the Continent. They were driven out of France by Joan of Arc. They did not keep their grip on Hanover. England and its people stand alone in Europe. My country is entangled by no Continental alliances. She has not forgotten the terrible blunder of Lord Palmerston when as premier he permitted Louis Napoleon to drag her into the appalling Crimean war. It is this independence of her neighbors, all either enslaved by militarism or debased by popery, or else, as in the case of the little nations like Denmark or Holland, too insignificant for great polity, which has given dignity to the British mind and has induced the passion for law and order. The influence of a strong Puritanism has done the rest. Anarchism, Communism, Socialism, have no show at all within the borders of the United Kingdom.

### The Land of Ideal Homes.

Americans will specially sympathize with my sentiment at this point. "Home, Sweet Home," the most pathetic of songs, was written by a homeless American. That immortal little lyric is sung constantly everywhere in England. The British and American people alone have in their language the magic word "home." Other races have to employ phrases of circumlocution if they would come near the idea. England made the real home and America adopted it. But if I may be permitted to say so, here England leads the way. For she conserves above all nations of the earth the sanctity of the marriage bond. The British people know that easy loosening of the matrimonial bond can only result in dislocating all other ties in the social fabric, ethical, religious and political. The keen sense of the American people will lead them ere long to institute some national reform of their marriage laws. It must be so. On this topic I need not further dwell. But I think that the solid domestic conservatism of my nation may be claimed as an inestimable blessing.

### Archaic Enchantments.

I greatly admire the delight which American visitors to England display wherever they look on the relics of the past. For these monumental remains are not only unspeakably beautiful, but they glorify the character of the ancestors of our race. America owes its greatness in largest measure to the old makers of England. Those old Vikings, Saxons, Norsemen, Danes and Celts, who all blended into the nationality that constitutes Anglo-Saxondom, have left priceless memorials. Can anything be more eloquent as a volume in stone of many pages than such a structure as the parish church at Minster, in Kent, between Canterbury and Margate? There, in the grand old sanctuary where worship is still daily carried on, and has been for nearly 1,500 years, we have a Roman foundation of the building; a Saxon tower; also a Norman tower; an Early English nave; and Mediaeval isles, with the leper squint-holes and many other curious reminders of various ages. And England is dotted with such historic evidences. Our magnificent ancient Cathedrals seem to say that the men who built them really believed something, and believed it without a shade of doubt. They were actuated by the triple faith that alone can make a great nation—faith in God, faith in man, faith in work.

### The Land of Perpetual Calm.

Korea has been called "The Land of the Morning Calm." My England might be called "The Land of Everlasting Calm." For in our snug little island we have no nerve-shocking occurrences. Earthquakes do not trouble our archipelago. No cyclone has ever raged about our shores. Nature with us kindly mitigates all her severities. Our climate only plays gently at winter. We have a little frost, a little ice, a little snow, a little east wind, a little lightning and thunder—just enough of these to do us good. An American lady said to me, "I love your English summers; they are simply perfect." This moderation in nature is reflected in the character of the people. We are at one and the same time moderately conservative and moderately radical. Our climate is often ridiculed as consisting only of mere "samples." But Americans who have resided long in Britain declare that in that country you can work longer hours a day all through the year with comfort and pleasure than is possible anywhere else on earth. I believe that verdict. I usually work when at home in England from early in the morning—often very early indeed—until a late hour at night, yet I have rarely felt the slightest sensation of fatigue. We are subject to no violent social or political convulsions. Our people never riot. Nobody carries firearms or any other weapons. We are always agitating for reform and progress, but the changes are effected gradually and steadily, and the results are solid. For this again we are subjected to derision in many quarters. Yet I understand that a navigable river is more useful, with its calm, deep current, than a cataract or a cascade, however sublime may be the rush and roar of such waters.

### Where Everything is Genuine.

We may be accounted too slow. Old countries are apt to lag. But the Britisher genuinely admires American "go" and "hustle." He never fails to compliment his younger brother on his splendid aggressiveness. Yet he himself is incorrigibly devoted to thoroughness. This may, of course, be carried beyond the line of actual utility, and my observations of life on both sides of the Atlantic have convinced me that it is so. After all, however, I think that the scrupulous effort of my countrymen to do everything efficiently has many advantages. The two countries are thus helping each other by what is better done in each. Everywhere in Britain and in America I notice one exceedingly suggestive custom. It is the habit of the American tradesman constantly to tempt his customers to purchase foreign goods, especially British commodities, in preference to American articles. I constantly hear in American stores the commendatory phrase, "It is imported." This in an extraordinary reflection, to say the least, on the persistent system of protection and high tariff. But in my country I just as uniformly hear it said by way of emphasizing the merit of some article of trade, "It is English, you know." That is enough. The quality is stamped instantly as superior. Whence comes this curious differentiation of preferences? Surely it is owing to the worldwide recognition of genuineness in British-made goods. The Englishman is possessed of a perfect passion for sincerity. An American who had traveled very extensively said to me, "There is one thing about the English I have long profoundly admired. It is their universal and absolute love of fair play." Shams, fakes, adulteration of food are unknown in England. And good Americans gladly say so.

# As Seen From the Dome

**By F. D. Power**

We shall leave Jerusalem with regret. It has become every day more fascinating. Sunday, March 18, we met in an "upper room" to break bread. It was a sweet and holy service. Here where our Lord instituted the supper it seemed specially fitting that the Disciples should assemble to commemorate his sufferings and death. A number of our brethren of other churches met with us. L. L. Carpenter, our patriarch, presided; and it is safe to say no more touching or apostolic service was held that day in the Holy City. It was a great privilege to share in it, and the pompous ceremonies of the Lenten season at the Church of the Holy Sepulchre, with their processions under Turkish escort, and the long files of Turkish soldiers to maintain order, and keep the rival Christians from biting and devouring one another, seemed at least for us a poor representation of the Christian religion beside it.

I have been permitted to see something of the home life of the people, which interested me greatly. We were entertained in one of the best of the Christian homes, and also in a Moslem home. One of my friends in Washington is a converted Moslem, and a Moslem friend of his, informed of my coming to Jerusalem, took me to his house, where I was graciously and hospitably treated. There I met the widowed mother of the Christian young man, and his sisters and brothers, all Moslems. The children, fourteen in number, specially interested me, little Amneh and Mahmoot, Kaleel, Zarifa and Ashae, Fatima and Ayeshah. I knew all the names long ago from the Arabian Nights, and the bright little ones sat on cushions in the form of a crescent at my feet and watched and wondered and listened just like American little folks if some Turkish Pasha should enter their homes; and when the delicious tea, and such toothsome cakes as I never ate before, were served, and I ate my share and said, "Give the cakes to the children," they looked as grateful and delighted as I used to be when at the same period of my earthly career. Of course they all talked Arabic, and I used the interpreter; but we had a good time together, and through a severe storm I left the Mount and through Stephen's Gate returned to the city. The widow's name was "Howah," Eve. She appealed to me to persuade her son, who has been four years absent, to return to her, saying in Oriental speech that she would kiss my feet and would then be ready to depart in peace.

More stately and elegant was the home of Mr. Jarmal, the Christian, where I also enjoyed most delightful hospitality and where the fragrant tea and sweets were served. People come to Jerusalem and see the beggars and lepers, the throngs of the unwashed on David and Damascus streets, the rags and filth of the Wailing Place, and the gabble of Arabs and dickering of traders in souvenirs and say "That is Jerusalem the golden!" and leave in disgust. The Holy City has vastly more for the thoughtful student than any city it has ever been my privilege to see. Our hotel here was the home of all distinguished visitors. Chinese Gordon occupied my room for a year, and the next was Gen. Grant's, while Lew Wallace's was three doors away. It is a mistake to think, however, he wrote "Ben Hur" when in this country, as that was done when he lived in Mexico.

Then, about Jerusalem there is an inexhaustible source of instruction and profit. We took the famous route from Jerusalem to Jericho, where a certain man fell among thieves. The way is past Gethsemane and Olivet to Bethany. Bethany, the former home of Lazarus and his sisters, is a ruined and repulsive place, and there is no foundation for the claims for the tomb and the house of our Lord's friends; yet here is the spot, no doubt. These waste places were once the habitation of the old Bethany people. The whole way to Jericho is through the Judean desert, with billowy hills and great ravines and noble glimpses of faraway scenes like the Dead Sea and the Jordan valley and the distant gray mountains of Moab, with Pisgah and Nebo and the rest. From Olivet down it is a descent of 4,000 feet, with all this glorious panorama spread out like a map at our feet. The only spring along the road is called the "Apostles' Spring," and no doubt Jesus and his disciples often drank there. "The Good Samaritan Inn" is a stopping place for rest. It looks to be the location of the parable. Farther on we see the brook Cherith and the rocky ravine would be an ideal hiding place for the prophet, and one sees ravens flying about which make the picture more realistic. A Greek monastery is built for apostate priests on the sheer precipice where Elijah is supposed to have been fed, the very acme of inaccessibility and utter desolation. A precipitous mountain near by is called the Mount of our Lord's Temptation. All along the solitary places are caves, the former resort of hermits and anchorites.

About six miles from the Jordan is ancient Jericho, marked by a mound, and issuing from it Elisha's fountain, whose waters are "sweet to this day." Explorations show traces of the old walls. The old city was "The City of Palms," and Josephus called this "the fattest of Judea," but to-day there is not a single palm. The plain of the Jordan is here twelve miles wide. The heat of the valley is great, often reaching 100 degrees in July and August. We stopped in modern Jericho and spent the night at what might be termed "The Hotel des Fleas." All night the annoying insects vexed us, and we laid awake and listened to the bark of the jackals and contended with the plague of the *pulex irritans*. There are several little hotels, but the town is a group of miserable hovels and wretched cut-throat looking Bedouins. The people are notorious thieves, and it was not a comfortable night in such a village, where the dogs would bark, and then the jackals fiercely answer, the donkies bray piteously and the fleas ceaselessly get in their work upon the wearied pilgrim. Say to your worst enemy: "Go to Jericho!" if you are not a Christian.

Jordan and the Dead Sea are near by. The sea is a desolate place. We look across its dreary waste of waters to the purple mountains of Moab and the approach to the sea is like going to the bottom of an abyss. It seems "a great gulf fixed" between the lofty table-lands east and west. The sea is forty-seven miles long and from three to nine in width; its greatest depth is 1,310 feet, and its surface is 1,300 feet below the level of the Mediterranean. Seven per cent of the water is salt. It has a bitter taste, due to the large amount of chloride of magnesium, and an oily feeling, due to the chloride of calcium held in solution. No living thing is found in its

(Continued on page 829.)

* *

THE DOCTOR'S WIFE

Agrees With Him About Food.

A trained nurse says: "In the practice of my profession I have found so many points in favor of Grape-Nuts food that I unhesitatingly recommend it to all my patients.

"It is delicate and pleasing to the palate (an essential in food for the sick) and can be adapted to all ages, being softened with milk or cream for babies or the aged when deficiency of teeth renders mastication impossible. For fever patients or those of liquid diet I find Grape-Nuts and albumen water very nourishing and refreshing. This recipe is my own idea and is made as follows: Soak a teaspoonful of Grape-Nuts in a glass of water for an hour, strain and serve with the beaten white of an egg and a spoonful of fruit juice or flavoring. This affords a great deal of nourishment that even the weakest stomach can assimilate without any distress.

"My husband is a physician and he uses Grape-Nuts himself and orders it many times for his patients.

"Personally I regard a dish of Grape-Nuts with fresh or stewed fruit as the ideal breakfast for any one—well or sick." Name given by Postum Co., Battle Creek, Mich.

In any case of stomach trouble, nervous prostration or brain fag, a 10 days trial of Grape-Nuts will work wonders toward nourishing and rebuilding, and in this way ending the trouble. "There's a reason" and trial proves.

Look in pkgs. for the famous little book, "The Road to Wellville."

# What the Brethren are Saying and Doing

By B. B. TYLER

In The Christian-Evangelist of May 31 I promised to give an account of a great missionary conference held in Denver, May 22-24; but the time has so far passed that now it is too late to say all that I had in my mind to say concerning this great assembly. The meeting was called "The Rocky Mountain Missionary Convention." It included the states of Colorado, Wyoming and Utah, and the territories of Arizona and New Mexico. This was a missionary convention of those Christians called Methodists, and residing in the regions defined. There were about 800 delegates in attendance. "The Whole World for Christ" would have been an appropriate motto. No person seemed to know or care anything about John Wesley and Methodism. The making known of the Christ to the nations of the earth and the spread of Christianity among the sons of men was the one theme. Much was said about confessing Christ and being baptized. One person only incidentally in an address revealed, by the use of a single word, an imperfect knowledge of what Christian baptism is. The ordinance, when spoken of, was invariably placed in its proper position. But the spirit of this great gathering was the feature in which I was most interested. It was thoroughly and intensely Christian. It was Christian in its purpose, in its earnestness and its catholicity. The following familiar words, in large letters, were before the assembly morning, noon and night:

> "Let every kindred, every tribe,
> On this terrestrial ball,
> To Him all majesty ascribe,
> And crown Him Lord of all."

The convention opened, with Bishop Warren in the chair, and the first hymn was "Come, Thou Almighty King."

One of the first addresses, if not the first, was given by Bishop Foss on "The Popularity of Jesus." Now and again, of course, something was said about the Christian use of money. Some one suggested that the words, in one of our hymns, "I will go where you want me to go, dear Lord," should be amended so as to read, "I will pay as you want me to pay, dear Lord."

The address by Dr. A. B. Leonard on "The Way of the Lord Prepared" was one of the most thrilling speeches I ever heard. He indicated in a masterful manner, and with consummate skill, the movements of divine Providence during the last one hundred years looking toward the evangelization of the whole creation and the ultimate enthronement of the Christ as the supreme Lord over all. The last point was the increasing unity and union among those who wear the name of Christ. He referred to the great conference in New York last November as one of the signs of this growing unity among the disciples of Christ. Dr. Leonard did not use the word "co-operation." I think I have noticed that some of the brethren see a marked difference between "co-operation" and "federation." Dr. Leonard sees no difference; with him "federation" and "co-operation" mean the same thing. This use of the word "co-operation," where often the word "federation" is used, was interesting to me because Dr. Leonard, I believe, was active in working up "The Inter-Church Conference on Federation."

I can not, in this letter, say more about this "Rocky Mountain Missionary Convention" than that it was the tenth convention of the kind held by our Methodist brethren in various parts of the country within a few months.

There are 22,000 Methodist Christians in Colorado. It is proposed to enlist 11,000 as tithers. When this number of men and women, reasonably prosperous in this world's goods, enter into practical fellowship with the head of the body, our Lord Jesus Christ, something will be done which will cause those who are not observing the signs of the times to open their eyes in amazement. The word "practical" is used in this connection to describe the fellowship, because much of our so-called Christian fellowship is purely sentimental. Multitudes who call themselves Christians are in fellowship with Christ until it comes to dollars and dimes. At this point a line is drawn. In the good Book Jehovah is represented as saying, "The gold is mine and the silver is mine." The Christians of whom I speak act as if they think that here is "a spurious reading" or an unaccountable "interpolation," the number of such is legion. Nor are they all "higher critics." The time has come to teach that those who are "baptized into Christ" enter into a real, actual, practical partnership with him, and not into a fellowship that is merely sentimental.

But we are moving in the right direction. The Central Christian Church Bible school on Children's day contributed $643 to missions. We are moving. We are not standing still. The Central Christian Church in Denver, under the pastoral care of W. Bayard Craig, is not a stationary institution. See how this church is growing in the grace of giving. Three years ago the contribution to the cause of missions the first Lord's day in June was $20; two years ago it was $200; one year ago it was $258, and this year $643. A part of this money will go to the foreign field and a part will be used in the homeland. This is the largest offering to the cause of missions ever made through a Sunday-school in the state of Colorado. How was it done? Dr. Perrin, the superintendent of the Sunday-school, will tell how it was done in The Christian-Evangelist.

The Highlands Christian Church held its annual meeting June 1. J. E. Pickett is the pastor and teacher of this congregation. There is now a cozy building, well located, with an indebtedness of only $2,000; the actual membership of the church is 277. Since the beginning of Brother Pickett's pastorate 278 persons have united with the church. Look at these figures and learn from them what a moving population we have in "The Queen City of the Plains." There was a net gain in the membership of the church last year of fourteen. During the last five years the Highlands Church has collected and disbursed $13,760. This is a remarkable record, under the circumstances, and full of encouragement. Year by year since the beginning of the present pastorate, the church has gained. The receipts and disbursements last year amounted to $4,305. In the midst of its building enterprise this congregation contributed to missions and benevolences $260. But better than everything else there has been a growth of character into the likeness of the Christ.

*Denver, Colo.*

* * *

The ventures of faith are ever rewarded. We can not set our expectations too high. What we dare scarcely hope now, we shall some day remember.—*Alexander Maclaren.*

* * *

KNOWS NOW

Doctor Was Fooled by His Own Case for a Time.

It's easy to understand how ordinary people get fooled by coffee when doctors themselves sometimes forget the facts.

A physician speaks of his own experience:

"I had used coffee for years and really did not exactly believe it was injuring me, although I had palpitation of the heart every day.

"Finally one day a severe and almost fatal attack of heart trouble frightened me and I gave up both tea and coffee, using Postum instead, and since that time I have had absolutely no heart palpitation except on one or two occasions when I tried a small quantity of coffee, which caused severe irritation and proved to me I must let it alone.

"When we began using Postum it seemed weak—that was because we did not make it according to directions—but now we put a little bit of butter in the pot when boiling and allow the Postum to boil full 15 minutes, which gives it the proper rich flavor and the deep brown color.

"I have advised a great many of my friends and patients to leave off coffee and drink Postum; in fact, I daily give this advice." Name given by Postum Co., Battle Creek, Mich.

Many thousands of physicians use Postum in place of tea and coffee in their own homes and prescribe it to patients. "Theres' a reason."

A remarkable little book, "The Road to Wellville," can be found in pkgs.

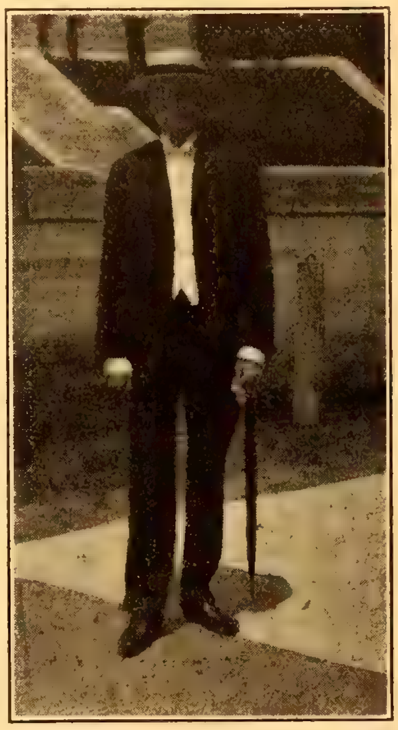
# The Missouri State Convention

The large auditorium of the Christian Church at Hannibal, Mo., as well as the Sunday-school room, were filled to overflowing when the Christian Woman's Board of Missions of Missouri opened the series of conventions that are now grouped under the one annual state meeting. The registration on the first day was the largest in many years and was but the forecast of the "largest on record" convention. The actual registration during the different periods of the convention amounted in the aggregate to 1,041, which is perhaps double the number ever registered before, and there were those in attendance who did not register. Instead of having the books in a back room the Hannibal committee stationed ladies at the doors of the church, and it was thus an easy matter to obtain the signatures of the out-of-town delegates.

### C. W. B. M. Session.

Mrs. H. A. Denton, of Maryville, who is the state president, reviewed in an admirably clean-cut paper the progress of the organization. During the past year the aim had been to raise the membership to 4,600 women. The actual number reached was 4,954. They aimed to raise $2,800, but exceeded this amount by $1,900. The welcome to Hannibal was given by Mrs. Edward Drescher, who performed that same pleasant duty twenty-three years ago, when the state convention met at Hannibal. At that time the society was in its infancy, and Mrs. Drescher is one of three charter members left who were enjoying the privilege of attending this last convention. After a response by Mrs. Bantz, the state secretary, there was a recitation by Miss Anna F. Moore, of Palmyra, which was followed by a solo by Mrs. John Mitchell, of New York. Mrs. Anna Atwater, vice president of the national organization, made the speech of the evening, which was a review of the national work and the aspirations which the society has for the future.

Mrs. J. M. Rudy conducted the devotional exercises on Saturday morning, and J. H. Hardin led the convention in prayer. After a number of short petitions Mrs. Denton delivered her annual address. Surveying the work of the year, she said the society had gotten down to bed-rock. Many who had been mere hangers-on, who paid no dues and worked only when they felt like it, were cut off from the membership. The plan of making the 5 cents per month dues for state work compulsory had proven satisfactory, and that for selecting special work had become very popular, bringing the workers in the mission fields into closer contact. There had been also a marked improvement in auxiliary programs and meetings, more preparation having been bestowed on these, with a decided added interest and a more intelligent giving as a result. The methods of conducting the business of the auxiliaries had also improved. The midwinter board meeting had proved a wise measure. In referring to matters requiring attention for the coming year, Mrs. Denton spoke of the centennial, and the fact that the national C. W. B. M. has set as its mark the raising of $110,000 over and above its regular receipts, Missouri's part being $15,000. Mrs. J. H. Garrison, Mrs. L. G. Bantz and Mrs. H. A. Denton constitute a committee, with the former having charge of all centennial correspondence, and the receiving of moneys for this purpose. The president touched upon the importance of individual gifts, and stated that, in her judgment, the time has come for the discontinuance of the state banner, and that larger use should be made of the roll of honor and certificate roll. She urged that districts should be adopted, as arranged by the brethren, and conventions held with them. Five thousand dollars ought to be the aim for special work this year, while $15,000 should be the general aim.


The President of the convention.

Listening to a veteran.

The state secretary's report was that there were 191 auxiliaries and circles at the close of last year, while now there are 208, with 4,965 members taking 2,730 "Tidings." Last year 46 auxiliaries were placed on the state honor roll, while this year 60 have won that place, though the condition is harder. The report declared that the aim of each auxiliary should be to support its own worker on the field. Union Avenue, St. Louis, which was the first living link in Missouri, will continue the support of W. J. Burner in Argentina. Sedalia has chosen Caroline Pope for their representative. Besides the work of Mrs. J. L. Moore, Mrs. A. M. Fullen, Mrs. Nell H. Glenn, Mrs. S. J. White, Mrs. J. K. Shrout and Miss Luella Duke, the secretary attended thirteen district and county conventions and spent seventy-one days in the field.

The report of Mrs. J. P. Pinkerton, treasurer, showed a balance on hand of $1,731.40. The following officers were elected: Mrs. H. A. Denton, president; Mrs. W. J. Lhamon, vice president; Mrs. L. G. Bantz, corresponding secretary; Mrs. S. J. White, recording secretary; Mrs. J. P. Pinkerton, treasurer; Miss Martha Stout, superintendent young people's department; Mrs. W. H. Richardson, E. J. Lampton and Mrs. W. D. Harrison other members of the state board.

The pledges made for state work amounted to $1,637, with more auxiliaries to be heard from.

Mrs. J. H. Garrison showed how the commemorating of days and events of importance is of very ancient origin and pointed out the value of such an event as the celebration of our centennial. She urged that the work should be pushed the first year as much as possible.

T. W. Pinkerton, who was for three years and a half at Salt Lake City, showed the deplorable condition in Utah, especially of womankind. At present there are six United States senators, he declared, hand in glove with the Mormon church. He was glad that the Christian women of Missouri had determined to make the state of Utah a special field of labor, for he regarded Mormonism as degrading and soul-destroying beyond all description.

Mrs. Helen E. Moses, the national secretary of the C. W. B. M., made a fine address on Mexico, picturing it from the time when Cortez and his followers entered the country, through 300 years of Spanish rule, and coming down to the later times when the Bibles carried in the knapsacks of our soldiers when they entered Mexico, in 1847, aided in sowing the seeds of truth which will yet make Mexico free. Mrs. Moses congratulated the women of Missouri upon their plan to build their centennial monument in Mexico's beautiful capital city. Nowhere, she said, was there a greater need for the Protestant religion than in this country adjoining our own. Mrs. Moses' address was one of the most interesting made at the convention.

At the afternoon session Miss Lura V. Thompson, secretary of the Illinois C. W. B. M., made a brief report of work in that state, following which was the report of Mrs. O. R. Miller, the state auditor of Missouri, after which certificates were given to societies enrolled on the roll of honor. Mrs. E. R. McKee, of Memphis, gave a profitable address on "Our Circles," after which Mrs. C. J. Gilman discoursed on "Pressing Forward," the gist of her advice being to forget the days in which we accomplish nothing, but to try to make the next day atone for that non-success. Reports from field workers followed.

A very interesting occasion was the convention of juniors. Miss Martha Stout, state superintendent of the young people's work, presented some statistics. H. A. Denton spoke on the "Two Aims of a Growing Service," and following his address an interesting program was rendered by some of the juniors. There are to-day 450 mission bands and the young people's department, under the name "Little Builders," has had part in the building of 17 bungalows and homes for missionaries, 5 hospitals and dispensaries, 7 orphanages, 17 schools and chapels. Warrensburg was awarded the Junior

A well-known editor summoning his committeemen.

banner for the ensuing year, while Maryville circle received the C. W. B. M. banner.

### Christian Endeavor.

Christian Endeavor was to the front at the evening session. In the annual report of H. A. Denton, state superintendent of Christian Endeavor, the following figures were emphasized: Active members last year, 15,035; this year, 20,000; associate members last year, 2,910; this year, 3,000; total membership last year, 17,945; this year, 23,000; number societies last year, 485; this year, 500; average number active members per society last year, 31; this year, 40; average number associate members per society last year, 6; this year, 6; total society average last year, 36; this year, 46; baptisms last year, 1,212; this year, 2,000; home missions last year, $4,001; this year, $4,500; foreign missions last year, $3,556; this year, $4,150; raised for other purposes last year, $6,062; this year, $13,000.

J. W. Henry, secretary of the Business Men's Association, was introduced and gave a brief account of Claude E. Hill, to whom the delegates voted to send the following message: "Missouri's greatest convention sends greetings to her boy in Mobile, and rejoices in his victories." After a poem by J. H. Wright, H. W. Hunter spoke on "Twenty-five Years of Christian Endeavor;" and showed himself as having a knowledge of his subject and the ability to interest his hearers. J. M. Philputt pronounced the benediction after some special music had been rendered.

The First Church of St. Louis sent to the convention between forty and fifty of its Christian Endeavorers to conduct a model Christian Endeavor prayer-meeting. This was held on Lord's day before the regular evening service at the Christian Church, and the house was crowded. The service was an interesting one, but many lost the full effect of it because of inability to hear. It would be a wise plan to have the "Model Endeavor Society" sit on the platform.

**"Swamp-Eaters." Five out of the seven preachers in Southeast Missouri were present. In order in the picture they are: Edward Owers, R. H. Lampkin, S. R. Maxwell, E. J. Fenstermacher, Horace Siberell.**

On Lord's day most of the pulpits in Hannibal were occupied by ministers of the Christian Church, among those preaching being W. T. Moore, J. H. Garrison, S. R. Maxwell, John L. Brandt, T. H. Capp, J. P. Pinkerton, J. M. Rudy, E. M. Richmond, C. O. McFarland, E. T. McFarland, J. I. Orrison, Harry Tucker, J. M. Bailey, Arthur N. Lindsay, L. O. Bricker, George W. Terrell, R. H. Sawyer, H. J. Corwine and J. M. Philputt. In the afternoon a union communion service was held, with S. B. Moore presiding and E. J. Lampton making the address.

The Christian Endeavor session was continued on Monday morning, when Prof. R. G. Sears, of Christian University, opened with a Bible study on John 19:19,20. Under the heading, "The Problems of the Local Society," a very interesting symposium was held, some dozen practical Endeavorers treating of as many themes in five-minute speeches. G. H. Bassett, in answering the question, "What Oversight and Assistance Should the Church Give?" said there were frequently two extremes noticed; either the church paid no attention to the Endeavor Society, or it sought to crowd it out. Floyd Stanley said that older Christians could help in the society by their presence and by words of encouragement. E. H. Williamson, who had never been a pastor in a church which did not co-operate, said that where there was not a good society there was either not a consecrated preacher or there was lack of consecration on the part of the society. A good way to insure the co-operation of the pastor was to always be present at the church services and be willing to help him. H. F. Branstetter, in answering the question, "How to Set the New Members to Work," advised a special committee of the most tactful members who should find out exactly what a new member thinks he can do best, and put him to work along that line. Miss Alice Dougherty, a bright young lady from Dexter, told of how the society there had increased its numbers by giving prominence to the social side of the young people's life, but always in the name of Christian Endeavor. Miss Dougherty said that ever since Adam ate the apple from Eve's hand man had eaten from the hand of woman. She evidently felt that "feeding the brute" has an important part even in Christian Endeavor work. L. Hulser made an earnest talk on "How to Interest Young Men in the Society," the essence of it being that it must appeal to their manhood, and not be concerned with childish and foolish things. Mrs. Guy Withers spoke on "How to Get Vital Prayer-Meetings," which could only be done by the members being consecrated and filled with the spirit of Christ. In answering the question, "How to Train Prayer-Meeting Leaders," William M. Thomas said we must go back to the great Teacher for instructions. We must be interested in the leaders; we must cling close to Christ; we must ourselves know how to lead, and we must not let the older people be a stumbling block to the younger. Miss Carr spoke on "How to Keep Committee Work at Its Best," and Miss Terry on "How to Use Christian Endeavor Literature." G. L. Powers spoke on "What New Ideals are There for the Old Committees?" giving some mottoes, as, Lookout, "Every Member an Intelligent Pledge-Taker"; Prayer-Meeting, "Every Meeting a Deeply Spiritual Meeting"; Social, "Every Member a Contributor to the Spiritual Growth of the Society"; Sunday-school, "Every Available Child"; Literature, "Good Literature Sown Broadcast"; Missionary, "A Definite Mission Study." The last question in the symposium, "How Can the President and Executive Committee Keep Things Moving?" was answered by F. H. Caldwell, who insisted on organization, which was to be brought about by the selection by the chairman of the cream of the society for special committeemen, who should make reports direct to him.

The Christian Endeavor banner for increase was awarded to the Independence Boulevard Church, Kansas City, which rose from 35 to 261. The Dexter Society raised the largest amount of money, $354. The First Church, St. Louis, raised the largest amount for missions, $145.50. Mindenmines reported the greatest number of baptisms, 63. New recommendations were for $300 for the coming year toward the expenses, and increased sense of honor in the matter of reports and answering correspondence, and enlargement of the plan of supporting home missions by supporting the Idaho work, and greater gifts for foreign missions by selecting one or more orphans of the Damoh orphanage.

### The Bible School Period.

By the time the Bible school convention period was reached, the attendance of delegates was the largest of any one period. Many of the Christian Endeavor delegates and those who had attended the C. W. B. M. sessions apparently found it necessary to return to their homes, but as some of their trains permitted them to stay over for the early part of the Bible school convention there was a very large attendance when A. W. Kokendoffer, president of the board, rose to make his address. C. H. Winders presided. "The Rights of the Child" was the theme, and the speech was one of the best during the convention. The aroused Christian soul, declared Brother Kokendoffer, should see in the face and form of every child the possibility of a new and mighty integer for the temple of the living God. A reference to the saloon as being a curse so black and heinous as to make the blood of every devout Christian boil at its merest mention, was loudly applauded. The church and civilization of a country depend, declared the speaker, on the rights of the child being safeguarded to-day. In pleading for an enlarged vision, for a fresh study of the Word of God upon the subject of childhood, Mr. Kokendoffer, referring to our bungling ways, explained the fact that we have made any progress at all by the statement that "Jehovah can make the blunders, as well as the wrath of man to praise him." In stressing the sovereignty and fatherhood of God, he thought we had overlooked the attributes of motherhood that also belonged to him. Some of us, he thought, were too well satisfied with the work that had been done in the Bible schools, while others hasten too leisurely. In speaking of the agencies to be employed, he emphasized the work that the ministers and the official boards can do. Into their ears we must ever keep thundering that Jesus Christ said, "Feed my lambs."

J. H. Hardin, state secretary of Bible school work, presented the report of the board. It showed that despite the fact that it was a broken year, owing to no superintendent having taken up the work after W. A. Moore had resigned until J. H. Hardin was secured in September, though he could not give his full time to the work till two months later, a decided advance had been made in certain phases of the work. Instead of giving so much attention to the evangelistic field the board had taken its instructions from the recommendations of the Marshall convention, and had laid the emphasis on institute work and the organization of training classes, the results of which have been very gratifying. District conventions are to be held in unison with those planned by the state missionary society. A simultaneous rally in April was a helpful feature. Harmonious relations with interdenominational societies have been maintained, and are encouraged. The report indicated that there are some 400 congregations in the state that have no schools, and that less than half the members of our churches study the Bible. A forward step recommended was to alter this state of affairs, as well as to raise not less than $10,000 a year for advancing the work. A summary of the reports is as follows: Number days' service, 791; sermons, addresses, etc., 703; institutes held, 55; Bible schools organized, 14; churches organized, 4; rallies, mass meetings, etc., 8; protracted meetings held, 19; churches dedicated, 3; teacher-training classes organized, 29; cash raised for state Bible school work, $816.56; for local work, $152.24; for building and repairs, $659.20; for ministers' salaries, $1,564; for missions, $5; for other expenses, $95.07. Total money raised by men in the field, $3,292.07. Number of additions by baptism, 132; by letter, 139; otherwise, 34. Total additions, 305.

Among the recommendations it was suggested that a committee of five be appointed to act with the state superintendent in the selection of a course of reading for teachers; that an advisory board to represent different parts of the state be chosen to meet with the regular board of managers at least once a year; that steps be taken to give greater emphasis to the primary department. The receipts were shown to total $4,017.07, while the total expenditures were $2,710.50. The report of the primary superintendent was by no means a full one, as very little work had been done in this direction other than some correspondence. At the afternoon session Miss Bessie Merrill gave a very helpful address on "Modern Pedagogy in the Primary Room," but its effect was lost to a considerable extent by reason of the fact that the speaker could not be heard at any distance from the desk. An open parliament followed, Mrs. Duckworth, of St. Louis, emphasizing some of the points made by Miss Merrill and throwing one or two side lights on the subject.

W. J. Wright gave an outline of a speech on "What Shall We Make of Boys and Girls' Rally Day." Only 800, he said, out of 8,000 schools observe the day. A place must be given it which it has not, he declared, and we must make it educational from every standpoint. It can be applied to the religious conditions in this country, and through it the importance of city missions be emphasized, the problem of foreign immigration presented, and the religious conditions of the negroes considered. It must be made worthy of the Sunday-school and the church, and of America; of our people with their great idea, great ideal, great history, and great opportunities. Brother Wright pointed out that 50 per cent of the collections made in Missouri on children's day came back to the state for the prosecution of the work within its borders. Lastly, he said, it ought to be made one more decision day.

L. S. Cupp and L. W. McCreary were down on the program for fifteen minute speeches on "Teacher Training and How It Works." The former used a blackboard freely in telling how his church has been benefitted, interest deepened, and the attendance at the school increased from 190 to 365 in six months. The latter showed how there was a demand for the trained man and the man of culture in every walk of life. He wanted to know whether what was taught in the day schools was more important than what was taught in the Sunday-schools, and used the illustration that if a man from Mars should come to the earth we would be eager to hear him and eager to heed him, while the book dropped from heaven is too much neglected. Teacher training works, he said, in proportion to the time and devotion that is put into it.

W. W. Burks gave an excellent speech on the work of the Baraca-Philathea, an organization whose aim is, first, to find the man; second, to help the man to find himself for himself, for society and for God. Its appeal is to his social side and to the young man's desire to be associated with what is a success, and to the religious element in his make-up.

We must reserve a report of the remaining proceedings of the Bible school convention for a future issue of The Christian-Evangelist. The following elections were made: The Board—A. W. Kokendoffer, president; C. H. Winders, vice president; E. M. Smith, recording secretary; J. H. Hardin, state secretary and treasurer; J. T. Mitchell, auditor. Officers—John L. Brandt, president; L. S. Cupp, vice president; W. F. Hamann, recording secretary; Miss Jennie Burgess, assistant recording secretary; G. H. Bassett, recording clerk; W. H. Alexander, auditor.

### The Missionary Convention.

The Missouri convention proper began on Tuesday afternoon and concluded Wednesday noon. Dr. Albert Buxton gave two thoughtful Bible studies on "The Message of John," and "The Message of Paul." F. E. Udell, chairman of the convention, declared at the outset that he would follow strictly the program. The report of the board was presented by T. A. Abbott and adopted. It set forth the present plan of work, which is to begin at the base of things and make the county organization the real evangelistic force. Annual conventions are to be held in each one of the seven districts, which shall be strictly educational in character. Men and means are the need. A summary of all of the state work shows: Men employed, 49; days work, 9,563; sermons, 6,864; other services, 2,554; churches organized, 30; Bible schools organized, 51; baptisms, 2,329; total additions, 4,221; money raised for pastor's salary, $30,820; for building and repairs, $54,123; for missions, $8,673; for other purposes, $20,268; total money raised, $113,884.

J. J. Morgan, who was taken sick in early March and has been staying at Idaho Springs, Colo., was unable to be present and present the treasurer's report, though he is much better and hoped to be back in his pulpit early in July. The total receipts from all sources amounted to $10,275.79, while the expenditures were $9,898.49, leaving a balance of $377.30 in hand. Brother Briney suggested that a telegram be sent to Brother Morgan and this was agreed to by a standing vote. President Udell announced that he was neither a doctor, lawyer, nor preacher, and as his early education in the address line had been sadly neglected there would be no president's address. He cut short all discussion by saying, "We will now have a song."

G. W. Muckley presented the cause of church extension in a new speech and brought us the gratifying information that there are now one thousand spots on the church extension map, $560,000 in its permanent fund and a gain of $7,300 on last year's collections.

Committee reports followed.

The report of the committee on state missions, presented by the chairman, James M. Philputt, approved the plan of eliminating the district organizations and making the county the unit of co-operation, thus bringing the work in all parts of the state under the immediate supervision of the state board; commended the policy of maintaining pastors at important centers until the work is self-supporting; called for a $50,000 permanent fund by 1909; urged the paramount importance of the churches observing State Mission Day, and falling in line with the Centennial movement; recorded an appreciation of the corresponding secretary and his work, and urged that Missouri, the banner state numerically, should become the first in efficiency, spirituality, and in the fund of inspiration which it gives to our whole work.

The committee on ways and means, through the chairman, W. F. Richardson, hailed the enthusiasm and numbers at this convention as an augury of larger ideals and more generous co-operation, recommended that the amount asked for the coming year be placed at $12,000, called attention to the fact that the only source of income was the offerings of the churches, and emphasized the importance of state mission day, for "Missouri must be evangelized by Missouri Disciples or it will not be done." "Nothing less than an offering every year from every church can meet the needs of our cause in Missouri." The report asked for the enlistment of men and recommended the organization of business men's associations or clubs for fellowship and Christian service; called for the raising of the $3,000 before the close of the convention to complete the permanent fund, and recommended that efforts be made to increase the fund to $50,000 by our centennial.

The report on "the state of the cause" was presented by J. H. Garrison, chairman of the committee, and which consisted of him, W. T. Moore and George L. Peters. It described the "health of our body ecclesiastic" as being "only tolerable," despite the fact that no cases of gross immorality or deadly heresies were reported and that there is "a forward look and a forward movement." Symptoms that there is a lack of complete spiritual robustness are indicated: (1) Our gifts are not commensurate with our numbers and resources. Many members fail to have any fellowship. (2) "The cause of state missions in Missouri has been a sort of Lazarus lying at the gate of the rich churches and begging for the crumbs that fall from their tables! It needs to be lifted to a higher level, and our churches made to feel that it is *their* work which they are carrying forward through agents chosen for that purpose, and that it is basic in its relation to all our wider work." (3) "We are far below the ideal of having the membership of our churches enrolled in the Bible schools, together with their children, and the schools themselves, in their methods and work, comparing favorably with the day schools." This is fundamental to permanent growth. (4) The languid interest in our educational institutions, as shown by the general failure to observe education day and in other ways. (5) The tendency to frequent changes in the pastorates is to be deplored. The relationship of preacher and church is "too often treated as a purely commercial one, and there is an absence, on the one hand, of loving oversight, hand-to-hand visitation, and fraternal admonition, and on the other of respect, thoughtfulness and tender solicitude for the preacher's material and spiritual welfare." (6) A lack of spirituality and consecration. "This incarnation of Christ in our lives, filling us with the Christly mind, lifting us up to Christly sacrifices for human needs, furnishing the world its new and needed apologetic—the resistless logic of holy lives consecrated to human good—that is the supreme need that underlies all other needs, and which, when supplied, would work as great a transformation in the church to-day as was wrought in the lives of the first disciples when they received the Holy Spirit from heaven, and were clothed with power from on high."

F. L. Schofield was elected president

(Continued on page 819.)

## Our Budget

—In various parts of the country our brethren are taking hand in the formation of Christian colonies or outing associations. This is the season for attention being centered in the latter. On other pages will be found advertisements of two of these. Bethany Beach is already an "institution" among our people of the East, and its praises have been sung more than once by F. D. Power and others. A new venture is the effort to establish a summer colony at Long Lake, Mich. This is backed up by some of our Cleveland, Toledo and brethren of the middle west. The grounds open July 1. Pentwater, Mich., where our Editor-in-Chief has located his summer home, is already becoming familiar to our readers, and "Garrison Park," in an early issue, will present its claims to summer resorters.

—L. L. Carpenter will dedicate the new building at Blue Mound, Ill., July 8. W. H. Harding is the pastor.

—L. A. Chapman, of Mechanicsburg, Ill., has resigned to take effect September 1.

—Harry F .Burns has just been elected president of the Ministerial Association of Peoria, Ill.

—L. Newcomer is succeeding so well at Eaton, Ind., that he has received a call to remain a third year.

—Robert Scott has recently baptized at Sweet Springs, Va., a young man who is preparing for the ministry.

—Our college at St. Thomas, Ont., has changed its name to Sinclair College. Fred Elmore Lumley is the principal.

—H. A. Northcutt reports that Granville Snell is doing a splendid work at Abilene, Texas, which is quite a health resort.

—The Christian-Evangelist staff recently enjoyed a visit from T. J. Golightly and wife, who were spending a few hours in this city.

—If "A Reader," New Windsor, Colo., will kindly furnish his name to The Editor we will be glad to deal with his communication.

—A Methodist editor commends the work of R. O. Rogers at Fredericktown, Mo., where there have been over fifty accessions in an evangelistic meeting.

—Wm. E. Adams takes charge of the church at Perry, Lake county, Ohio, July 1. The new pastor for Wellsville, N. Y., had not, at last report, been selected.

—On the occasion of the annual picnic of the famous old church at Old Bedford, near Blandinsville, Ill., J. M. Elam, of Carthage, this year delivered the address.

—We call attention to the half-page advertisement of "The Shepherd Treatment Company," on our last page, and refer the reader to recent editorial notice of same.

—The men of W. W. Sniff's church at Rushville, Ind., recently held a delightful banquet. About two hundred were present and it is intended to organize the men of the congregation.

—At the Lindenwald Church, Hamilton, O,, where W. H. Hedges is, a site for a new building has been secured. Four have recently been added and the children's day offering was $37.

—B. F. Stallings has removed from Oxford to take up the pastorate at Geuda Springs, Kan. He has arranged with Brother Sorey, of Des Moines, Ia., to hold him a meeting beginning August 10.

—Perry J. Rice and wife have been most cordially received by the members of the church at Minneapolis, Minn., and he is hopeful of good results of the work he has entered upon there.

Joseph A. Serena, of Covington, Ky., has left for a two months' trip in Europe. On his return he will enter upon the pastorate of the Central Church, Syracuse, N. Y., to which he has been unanimously called.

—J. M. Monroe, of Oklahoma City, has dedicated churches at Mountain View and Olustee. All indebtedness was raised. On successive Sundays he will dedicate at Manitou, Goteba, Sumner, Fairbanks, Piedmont and Quinlan.

—Among the converts at Auburn, N. Y., under Arthur Braden, were F. M. Mendenhall and wife, who was a senior in the theological seminary. They will both go to China in September as missionaries under the foreign society.

—C. C. Bentley, who has become assistant to Bro. Jesse P. McKnight, at the Magnolia Avenue Church, Los Angeles, writes that they hope soon to have the new mission work, over which he will have charge, a self-supporting church.

—The church at Atchison, Kan., has been getting ready during the past year for a meeting to be held by Scoville, Kendall and Smith, July 1. A great tabernacle has been built and the entire city is on the tip-toe of expectation. W. T. Hilton is pastor.

—J. Edward Cresmer has been asked by his financial board at Ashland, Neb., to hold a meeting for the church this fall because the one he held last January was so successful. The board voted to send him to the state convention at Lincoln, with all expenses paid.

—The North Park Church, Indianapolis, has just had another mortgage burning service. The amount was $1,000 and this is the second occasion of this kind since Austin Hunter became the pastor four years ago. A fund for a new building has already been started.

—On the first Lord's day in September, when L. E. Chase closes two years of service with the church at Armington, Ill., the dedication of the fine new church building, costing $12,000, will take place. It is to be a brick and stone structure, and F. M. Rains will have charge of the service.

—A. A. Moody, of Troy, N. Y., has paid $100 into the Benevolent Association on the annuity plan, giving it where it will serve him and the Lord at the same time. When he is gone it will continue to feed the hungry little ones. Write James H. Mohorter, 903 Aubert avenue, St. Louis, ,Mo., for particulars.

—O. L. Smith, of El Reno, has been elected president of the Endeavor forces of the new Oklahoma. The convention met in Indian Territory but before it adjourned it was in Oklahoma. This election is an honor to the Christian Church and calls our brotherhood to rally to the support of the Christian Endeavor leaders.

—The brethren at Bizbee, Ariz., hope to worship in their new building July 1. It is a seven-room structure, and is a parsonage and church combined. The erection of this building has been a heroic fight for the little band of brethren who hope to have cash and pledges to cover all the accounts. Daniel Trundle is the pastor.

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**End-of-the-Week Rates.**
**Chicago and North-Western Railway.**
From Chicago to near-by summer resorts. Tickets at special low rates on sale Friday, Saturday and Sunday, good until the following Monday to return. Other low rates in effect daily. For tickets, rates and booklets giving full information, apply to nearest ticket agent or address W. B. Kniskern, P. T. M., C. & N. W. R'y Co., Chicago.

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THE AMERICAN CHRISTIAN MISSIONARY SOCIETY,
Y. M. C. A. BUILDING,
CINCINNATI, OHIO.

## The Missouri State Convention.

(Continued from page 818.)

of the convention for next year; I. R. Kelso, vice president; W. F. St. Clair, recording secretary; A. N. Lindsay, assistant recording secretary; H. A. Denton, superintendent Y. P. S. C. E.; T. A. Abbott, corresponding secretary. On the state board were elected Brethren Morgan, Denton, Henson and McGarvey. The place of the next convention will be Sedalia, the time June 14-19. F. N. Calvin served notice that at the next convention he would make a motion to confine the convention period between Sundays.

We must defer any report of the educational period until our next issue.

A fine address on "The Work of God in the Hands of Men," was delivered by C. H. Winders at the Tuesday evening session and the question of the permanent fund taken up. Something less than $3,000 was lacking to complete the $20,000, and this amount was raised by pledges of churches and individuals.

A memorial address, called classic by all who heard it, was delivered by W. T. Moore, and Mrs. Petticord presented a tribute to the women active in C. W. B. M. work who had fallen during the year. S. J. Corey spoke briefly on behalf of world-wide evangelism, and J. H. Wright for the Benevolent Association. At the completion of this session a photograph was taken, which appears on another page, and the convention was at an end.

—B. W. Huntsman, who is the corresponding secretary of the Michigan Missionary Society, returned to his old field of labor at Adrian about the middle of last March, since when there have been a dozen additions to the church there. He writes that during the summer months they unite with other churches in union services. Although the city is an old one it has been lately developing in population and importance.

—The American Christian Missionary Society announces the receipt of another gift of $500 upon the annuity plan, from "A Friend in Washington." This amount will become an executed gift upon the death of the donor. In the meantime the society will pay interest at the rate of 6 per cent per annum. There is no better way of placing the savings of years to one's credit in the Lord's work, as well as to "lay up treasures in heaven."

—A report of the first year's work of the Central Christian Church at Uniontown, Pa., under the ministrations of J. Walter Carpenter, indicate that $1,496 were raised for missions, without counting liberal contributions from the C. W. B. M. and the mission band. All local expenses were met, and $4,000 worth of real estate acquired for an addition to the present building which addition is now being made. Nearly every department of the work shows a good growth.

—July will be a busy month at Northfield, Mass. A young woman's conference is to be held from the 5th to the 15th of the month, while the remaining period will be occupied by two summer schools, one for women's foreign missionary societies, under the auspices of the International Conference of Women's Boards of Foreign Missions, and one of "Methods for Sunday-school Workers." These two assemblies partially overlap. The general conference for Christian workers will be held August 3-19.

—W. A. McKown, Swayzee, Ind., has been in that field more than two years, during which time eighty persons have been added to the church, a mortgage for $500 on the property lifted, improvements made for an equal amount, and missionary offerings in every wise increased. On account of the condition of his wife's health, he would like to go to a place in northern Indiana or Ohio, in which he could give all his time to the work at one point. Churches in need of men are asked to correspond with him.

—A. B. Moore has just settled in his new field at Ashtabula, O., where there is a membership of 650. In his last pastorate, at Alliance, O., which extended over three years and eight months, 206 were added to the church, and the Bible school was more than doubled. During this period $15,975 were raised for all purposes, $853 being given for missions. The house was completely renovated at an expense of some $1,300, and the audiences were the largest in the city. Brother Moore leaves the church at Alliance in peace, and with the esteem of the membership and community.

—Charles E. Geis, Meyersdale, Pa., writes us that the mortgage on the New Centerville Church was burned on June 17. Our brethren there have a handsome little brick church built in 1892, and costing about $4,000. For fourteen years the church has labored with its different ministers to cancel the whole indebtedness. Several visitors from Meyersdale and Somerset were present on the occasion of this mortgage burning. Peter Vogel gave a brief sketch of the beginning of our movement and our progress in Somerset county, he being among the first to hear the plea presented by the Campbells. The church will hold a short meeting, beginning July 1, with George W. Knepper and G. Hubert Steed, assisting.

—O. D. Maple reports that the church at Marion, O., has not yet selected his successor. He closes his work September 1. In the meantime he is engaged in an effort to establish a church at Delaware, a town of ten thousand inhabitants some twenty-five miles from Marion, in which there are not more than two dozen or so Disciples. There is located the Ohio Wesleyan University, with a thousand students. There are many reasons why we should have a church in a town of such importance. If you can not send an offering to help in this work, a cheerful, encouraging letter will be grateful to those who have this cause on their heart.

—The fourth annual conference of the Young People's Missionary Movement is to be held at Asheville, N. C., June 29-July 8. This is an interdenominational movement and among the speakers is our own A. McLean and other brethren. It is a very helpful gathering, the purpose of which is to spend a week or more in uninterrupted conference and prayer, outlining plans for missionary work for the ensuing year, and as a training school for the leaders of the work of local churches and Sunday-schools. John W. Shackelford, 346 Public Square, Nashville, Tenn., will have charge of the accommodations and special rates have been made on the railroad. Those buying should ask for tickets bearing Standard Contract, Form C.

A group of delega

—M. S. Johnson writes us from Litchfield, Ill., saying that among those recently received into the fellowship there was C. W. Johnson, a minister of considerable experience in the Adventist Church, and Jesse L. Berry, a member of the same body. The former is a man of unblemished reputation and is regarded by his denomination as a man of ability. We wish for him every joy and prosperity in his association with the Disciples of Christ. Brother Berry is a practical printer, but he, too, desires to enter upon the work of the ministry. He could earn his living in part by his trade, while preaching. He is a good organist and choir leader, and has a family that would be a help to a church.

—Last week we reported the death of a daughter of Brother and Sister Cross, of Hope, Ark. The death angel has again come into their home, and baby Louise has now been laid beside Dorothy. In sending us the information Brother Cross writes: "Oh, how pathetic it looked—two little mounds side by side. As I write this morning I hear no pattering feet, no childish laugh—no sweet request for a pencil and paper—'I want to write, too, papa'—yet there is a sweet peace in my heart this morn. I know all is well, God's in his heaven and our little daughters are playing together over yonder. I resume the work again to-night. I know the Father is going to use me in rallying many to Jesus, and in comforting those whose faces have written upon them, 'My heart is bleeding.' Pray for us. May God's will be done in and through us."

—In a letter from George Marquis, of the Boston Church, he informs us that in the early '70s we had a small church in the town of Durham, N. H., and that at one time his brother, Alexander Marquis, preached for the church a year or more. In June, 1872, there was an annual meeting of the churches of New England held in Durham, the chief speaker on that occasion being Elder George Garrity. Allanson Wilcox and J. Z. Tyler visited and preached for the church while it was in existence. It was a farming community, and the people were much scattered, and, having no assistance from the outside, it ceased to exist. It is comforting to know that in the contemplated work in Manchester the Christian Woman's Board of Missions stands ready to support a pastor until the church is self-sustaining.

—N. M. Perry, Lathrop, Mo., reports that J. G. Creason, who has been very ill for almost five months, "is still in a critical condition, although some gratifying changes have taken place during the past three weeks. Several times he has been taken out in his yard on a stretcher, where, beneath the shade of the maple trees, he can enjoy the outside atmosphere and scenery." The church meets each Lord's day, however, to observe the Lord's Supper, and holds its prayer-meeting services, Sunday-school and Endeavor meetings regularly, and, as Brother Perry adds, "we forget not our obligation to the pastor's salary and to the various missionary and benevolent works of the church." There is a church, we should say, that gives evidence of its genuine faith and devotion to Christianity. God bless it, and restore to his wonted health their afflicted pastor!

—Our church at Henderson, Ky., has just closed its first year's work under the efficient ministry of W. A. Ward. The reports made were gratifying and showed a net gain of 150 to the membership; the total accessions being 197, of which 108 came in the regular work. Several societies have been organized that have proved helpful in stimulating the younger members to greater zeal and activity. The attendance at the Sunday-school and midweek services has doubled and more than $2,000 in money was raised. Brother Ward has also done some good missionary work at two points in the county, having had sixty additions at Baskett and nineteen at Robards. The church has appreciated his efforts by giving him a handsome increase in salary. We learn these facts from James H. Kerr.

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## Northern California State Convention.

The time approaches for the gathering of the clans of Northern California in state convention at Santa Cruz. This will be a notable convention for several reasons.

1. Because of the excellence of the program. Each of the sub-conventions has prepared a strong platform. Add to this the fact that the chief speaker at the convention will be Prof. Herbert L. Willett, of Chicago, who will deliver his course of lectures on the "Beginnings of Christianity." The musical feature of the program will be especially strong. The leader of song has not yet been selected, but Mrs. F. W. Ahlborn, who "sings like Patti," has been engaged as soloist.

2. Because of the great number of important issues confronting our brotherhood at this time, notable among which is federation, all of which will be discussed in some way at Santa Cruz. W. J. Wright and other of our leading men from the east will be present.

**ri State Convention.**

3. Because we will greet each other face to face in the immediate presence of the great calamity which has befallen San Francisco and some of her sister cities.

The councils at Santa Cruz this year will deal with issues fraught with great possibilities for the future of our work upon the coast. The date of the convention is July 24 to August 5. Write R. N. Davis, Garfield Park, Santa Cruz, inclosing stamped envelope for reply, for information concerning tenting or lodging.

P. C. Macfarlane.

*Alameda, Cal.*

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## Northeast Arkansas Convention.

The northeast Arkansas Missionary District convention meets at Stutgart July 10-12. There will be free entertainment. A large attendance is desired by all the brethren interested in the work. Those who hope to be with us may send their names to J. F. Whaley, Stutgart, Ark.

James H. Brooks, Cor. Sec.

## Bethany Assembly's Jubilee Year.

The year 1906 will be a most memorable one in the history of Bethany Assembly. This Chautauqua is the child of the Christian Church. It was organized at the largest state convention that the church, up till that time, had ever held in Indiana. It is now twenty-three years old.

During the past year people were present from twenty-three different states and the King's dominions. Its conventions and all of its exercises were one continued series of successes. This year we pay the last dollar of the assembly's indebtedness. It is our great jubilee year, and will be celebrated with joy by the entire brotherhood.

In honor of the great event a large amount of improvements will be put on the grounds, and a program made up of some of the most distinguished lecturers and entertainers on the American platform will furnish instruction and entertainment. Tuesday, August 7, will be the great jubilee day. Exercises appropriate to such an occasion will be provided, and the old mortgage that has annoyed us so long will be burned and its ashes deposited in the waters of Bethany's beautiful lake.

The school for pastors and evangelists, and the Ministerial Association school, also the State Sunday-school, C. W. B. M., Christian Endeavor, and Ministerial Association convention will be held during the assembly.

L. L. Carpenter, Pres.

*Wabash, Ind.*

## To Establish a Church in New Hampshire.

| | |
|---|---|
| Already acknowledged | $399 10 |
| W. H. Drapier | 1 00 |
| Mary L. Coleman (second donation) | 10 00 |
| George L. Snively | 10 00 |
| A. L. Cayton | 25 00 |
| A Friend | 25 00 |
| S. M. Cooper | 25 00 |
| Asa Pixley (ready on demand) | 25 00 |
| Total | $510 10 |

The undersigned wishes to thank his brethren for their kind response to his request for their co-operation with him in bearing the expense of a meeting in Manchester, N. H. Having to rent an expensive, downtown theater, in which to hold the meeting, advertise extensively, and pay for board, as well as services of evangelists and singers, and their traveling expenses, it is estimated that a thousand dollars will be required. A little over half this amount has been received. As the meeting is to begin July 1, may we not hope to hear, not only from persons addressed, but many others who would like to have a small investment in this good work?

J. H. Garrison.

## The Elderburg Association.

(Continued from Page 812.)

neuk would marry me; and it was my firm resolve that I would marry no one else, for without her I felt that I must die unwed. I had long worshipped her as a bright particular star, too remote in her serene loveliness to be approached with matrimonial offers by any man under the condition of king. Nevertheless, one day, in an unaccountable fit of desperation I told her how I felt, and she accepted me. That of course changed the entire situation—changed the face of the world and the general scheme of things. It seemed to me that any reasonable person, saint or sinner, must understand that this entirely unforeseen and unexpected acceptance of my suit, on the part of Miss Ingleneuk, was revolutionary in its character and demanded an entire readjustment of all my hopes, fears, plans and purposes. When Miss Ingleneuk was ready, we went quietly to a neighboring town, procured a license, got married, and returned home that same day.

"Never shall I forget the treatment my wife and I received on the Sunday which followed our wedding, from those very people whose advice I had so conscientiously followed. When my wife sat down in the pew occupied by Mrs. Matem and her daughters, those ladies, every one, got up and took another seat. Miss Throstle would not come into the choir at all, so that we were compelled to seek another organist for that day's service. Not all the people were unfriendly, I am glad to say, but those who treated us so coldly had been my most intimate friends, and their unexpected frigidity almost broke my heart. I had been so careful to follow their advice in that very matter, had chosen for my wife a girl who possessed every quality they had prescribed as necessary to the ideal preacher's wife—with some other good qualities thrown in; and now—now. Excuse me, brethren, I find myself unable to discuss it even here—though months and years have passed since that unhappy day.

"At an early hour on Monday the church board waited on me in a body to demand my resignation. Brother Matem, as spokesman for the others, said:

"'It's no use for a man to try to work in a congregation where the people, young and old, have lost confidence in him. Whenever the time has arrived when a preacher's word is not better than another man's bond the time has arrived for that preacher to go. When a minister of the Gospel stoops to falsehood——'

"'But, my dear brother,' I said, 'I do not know what you mean!'

"'No? You didn't tell Mrs. Matem, as many as five or six times within the year that you had firmly made up your mind never to marry? You didn't say the same thing to Mr. Kleer—not more than two weeks ago? You didn't say the same thing, less than a month ago, to Sister Cecelia Throstle? Now will you please tell us whether your love for Miss Ingleneuk is no more than a month old?'

"'I have loved her longer than that, certainly, but—'

"'That will do. You are convicted of falsehood by your own admission. We want a truthful man for our pastor—one in whom we can have confidence. Wil you resign without words, or must we subject you, and ourselves, to the scandal of a church trial? In either case you need not ask this board to recommend you to another church until we see you have changed your ways.'

"You have my story, brethren. I resigned. I had been there nearly four years, and you can easily understand that by inability to get any sort of recommendation from them was a serious matter. Fortunately, I had, before entering the pulpit, some knowledge of my present business."

# The Michigan Convention

The thirty-eighth annual convention of the Michigan Churches of Christ was held at Grand Rapids Fifth Avenue, June 4-7. About 120 delegates from outside points registered. An earnest and scholarly address was given to preachers, on their spiritual life, by L. H. Davis, pastor of the First Presbyterian Church. The Ministerial Association held its session on Tuesday morning, with a most interesting and profitable program. "The Preacher and Current Literature" was presented by S. G. Fisher; "The Preacher and Common Sense," by C. J. Tannar. H. H. Halley also gave an address on "The Preacher and His Spiritual Life," emphasizing freedom from business cares and familiarity with the Scriptures. J. T. Ullom aroused enthusiasm by his splendid address on "The Preacher and Protracted Meetings," and W. A. Bellamy spoke on the practical subject, "The Preacher and the Lord's Money."

Most of the afternoon session was devoted to business, the most important being the corresponding secretary's report covering the work of the past year. He reported accessions by baptism 728, by letter 238, otherwise 224, making a total of 1,190; present membership in this state 8,500; number of church buildings 94, congregations without their own house of worship 17, parsonages 16, total value of church property $285,000; total receipts for all church expenses during the past year $89,444. The number of churches on the roll of honor of state missions 24, a gain of 7 on last year. In considering the condition of the field the clerk reported the new church in Detroit costing $26,026, also Kalamazoo at a cost of $11,000. The church at Traverse City had reduced its debt $15,000. The number of preachers on full time is 54, part time 12, churches having regular preaching 88. Every church asking for a meeting had been supplied with an evangelist regardless of whether they could pay.

The following officers were elected for the coming year: President, G. P. Coler, Ann Arbor; first vice president, C. J. Tannar, Detroit; second vice president, H. H. Halley, Kalamazoo; recording secretary, B. W. Huntsman, Adrian; treasurer, Jesse H. Smith, Detroit; Christian Endeavor superintendent, W. M. Gordon. It was also decided that the convention be held next June at Ionia.

After business had been completed a conference was held on "Advanced Steps in Michigan's Evangelization." J. F. Green, from Mt. Pleasant, spoke on "Strengthening Weak Churches"; F. A. Higgins, on "Entering New Fields," and G. G. Horne on "Enlisting All the Forces." This was followed by an address from Mr. Morrow, representing the Anti-Saloon League of Michigan. The evening session was occupied with two splendid addresses from G. W. Moore, of Ionia, and J. G. Slayter, pastor of the East End Church, Pittsburg, Pa. The latter spoke on "The Centennial Campaign," and gave a powerful review of our past and present position, and what is hoped to be accomplished by the time the centennial anniversary is celebrated in Pittsburg in 1909.

At the business session on Wednesday morning the following resolution was carried: "Resolved, by the Michigan Disciples in convention assembled, That we deprecate the discussion of federation as now being carried on by our religious papers, and respectfully request that in the future these discussions be omitted, and the secretary forward this resolution to "The Christian Standard," The Christian-Evangelist and "Christian Century." After the committees had reported, D. Munro spoke on "Ministerial Relief," and C. J. Tannar gave a rousing address on "Enlargement."

The afternoon and evening sessions were devoted to the interests of the C. W. B. M. Mrs. F. R. Thompson, state president, presided. The two addresses were by Mrs. Ida W. Harrison, national chairman centennial fund, in connection with the women's missionary organization, and Mrs. Anna R. Atwater, national vice president and editor of the "Missionary Tidings." Mrs. Harrison's address was a most interesting account of the mountain schools of Kentucky and West Virginia. In connection with the centennial fund the Michigan Women's Missionary Societies are planning to raise $3,500 for a new mountain mission, and this is in charge of Mrs. Ferris, of Detroit. The evening session was addressed by the same ladies. Mrs. Harrison gave a scholarly review of the beginnings of the Disciples of Christ as a people, in the work of Barton W. Stone and Alexander Campbell. She also outlined what the Christian Women's Board of Missions desired to accomplish by the centennial. By that time they expect to raise for this special fund apart from the regular work $100,000, apportioned among the states. This money will be expended in establishing a new orphanage in Jamaica, a Calcutta mission home, a station in the City of Mexico, a church and mission building for San Juan, Porto Rico; a mission building for the new work in South America, a new work in Utah, enlargement of the negro work, new mountain school, Chinese mission building, Portland, Ore., and the opening of a new station in South China.

The sessions of the convention on Thursday morning were given over to the interests of Sunday-school and Christian Endeavor work and a simultaneous conference of ladies in connection with the Christian Women's Board of Missions. Altogether the convention was a success and will be productive of much good. B. W. Huntsman, Rec. Sec.

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# NEWS FROM MANY FIELDS

## More of the Texas Convention.

The closing session of the convention was in the hands of our Juliette Fowler Home and Texas Christian University. Some sixty of these children were brought over from the home in charge of the superintendent and matrons. After debarking from the train these little ones marched up to town and boarded street cars for the auditorium. When they appeared on the platform the large audience stood and cheered them. Their singing and whistling of a number of the Gospel songs were received with many demonstrations of appreciation, some applauding and some weeping. They were asked to sing and whistle again and again. The Waxahachie Sunday-school gave them a bounteous dinner and picnic. It was a great day in the lives of these precious wards of the church. The reports of A. J. Bush, field agent, and Mrs. H. H. Smith, corresponding secretary, were most encouraging. The land note was paid, the home is out of debt, with balance of $382.42 in the treasury. The need of a new home for the boys was stated and in a few minutes ten pledges of $100 each were made, with smaller pledges bringing the amount up to over $1,200. During educational hour brief speeches were made by T. E. Shirley, O. A. Carr and A. Clark. Dr. Clinton Lockhart, the new president, was introduced and made an address outlining his plans for the university. He made a most favorable impression and inspired confidence in the continued growth of the school. Colby D. Hall, the newly-elected secretary of education, told of his plans and hopes for our Texas schools. It was a great convention in every way. Keep your eyes on Texas. Our leaders are wide-awake men and women, full of faith and zeal, and possessed of sunny optimism. We are to meet in Fort Worth next year.—G. L. Bush.

## Cincinnati Letter.

The latest movement among the Disciples in Cincinnati is the organization of the Church Building and Aid Society. A mass meeting was held at the Central Church recently, which was addressed by I. J. Spencer, of Lexington, Ky., At this meeting nine directors were elected and about fifty members of the society were received upon the payment of $1 each, which makes them annual members. R. W. Abberly is president. The first work this organization will be called upon to do is to assist the Camp Washington Church in the erection of its building, the corner-stone of which was laid June 10. C. J. Sebastian is the minister.——The church at. Mt. Healthy is planning to build an addition to its house of worship this summer. They have outgrown their present quarters.——The church at Latonia, Ky., is contemplating a new house of worship, the work having grown beyond its present accommodations. ——The Lockland Church, after eight years of hard work in a tabernacle which is on leased ground, is now looking forward to more permanent things. They have succeeded in buying a lot 50x150 feet in a choice portion of the town and will build next year.—W. G. Loucks, Station R.

Cured to Stay Cured.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Co., Drake Bldg., and received it promptly by return mail without expense to her. Mrs. Roberts writes that a bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was Inflammation of Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one bottle."

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## Nebraska.

The district convention of No. 8, held at Bartley, was a most enthusiastic one, though the attendance was average only. The people of Bartley, however, turned out in such numbers that all the sessions were fully attended. G. C. Johnson was elected president, and Harry Mitchell, of Hendley, corresponding secretary. District No. 10 convention was held at Kearney and was exceptionally well attended both by delegates and by the people of Kearney. This district is the only one that undertakes missionary work of its own to any extent. They have each year raised at least $100 to help some needy place. This does not in any way affect their loyalty to the state in general. They have the honor of being the only district thus far that has paid in the aggregate more than their apportionment for state missions this year. J. H. Darner, of Cozad, was re-elected president, and F. D. Hobson, of Kearney, was chosen corresponding secretary. District No. 9 held a short convention at Ord. Not many churches could reach the convention without large expense and therefore only a few were represented. They had a good meeting, however, and Oscar Sweeney was chosen president and O. A. Adams corresponding secretary.

The state board's summer meeting was largely attended. The report showed the work in a prosperous condition. State Evangelist Whiston gave a short resume of his work. The program was reported almost complete. W. J. Lhamon will be the lecturer this year. This is his second call to that work. Prof. Sutton will deliver another series of morning lectures on missionary themes. These are invaluable. Speakers from abroad will represent special work. We will need, all told, about $750 to close the year out of debt. This must be forthcoming the present month, as the books will positively be closed June 30. Churches not yet having sent in apportionments should be prompt. Remember the secretary's address is now 541 North Twenty-eighth street, Lincoln.

John G. Alber is preaching regularly at Liberty and Pleasant Hill.——D. B. Titus reports his wife's health improved at Longmont, Colo., and eleven added to the church.——Ground was broken at Beatrice for the new church building to cost about $25,000. The Bible school has increased to 300. J. E. Davis is the pastor.——Gage county has effected a county organization among the Christian churches.——N. T. Harmon has been in a short meeting at Manley.——R. A. Schell has accepted the call to labor with the church at Hastings. He will begin his work as soon as a new man can be found for Hebron.——H. H. Harmon, well-known and loved in Nebraska, is to begin work as pastor of the First Church in Lincoln. Brother Harmon has been pastor of the Tabernacle Church in Columbus, Ind. He recently took a master's degree at Butler College. We welcome Brother Harmon back to the state.——J. W. Sapp gives half time to Shubert. ——T. A. Maxwell, of New York, reports three baptisms, one by letter, one by statement.——D. A. Youtzy has closed his long pastorate at Plattsmouth and has gone to Scotts, Bluff county.——C. F. Martin reports one confession and one by statement at Overton.——State Evangelist R. F. Whiston preached at Rising City and at Norfolk. These services will close his work for the state until after the state convention. He will hold an independent meeting at Douglas during August and begin his work in the regular state work following that meeting. He and his wife will visit relatives in New York and Boston in the meantime.——H. C. Holmes, of Fairbury, has organized a band among the young men of the church. It is proving an attraction.——Quite a group of brethren live at Oak, in Nuckolls county. We are planning to organize a congregation there as soon as the way opens. The members will have social meetings during the summer and probably it will be possible to have preaching.——The Minden Church is meeting in the state tent at this time, while they are out of their church during rebuilding. They will have a fine new house. Burton H. Whiston is the pastor.——B. H. Coonradt has closed his work at Edgar and will go on to Osage, Ia., for a month or so. Mrs. Coonradt is improving in health.——District No. 4 will hold no convention this year. This is owing to lack of preachers in the district. The Woodmen of the World have unveiled a monument to Brother H. E. Motter at Craig.——S. W. Jackson, a former Nebraska preacher, recently held a very successful meeting at Douglas, Ariz.—W. A. Baldwin.

## Nebraska—Ninth District.

The Nebraska ninth district Christian convention met at Ord, Sunday, June 3. This was the first convention ever held in this district.—W. A. Baldwin was at his best in his presentation of state work. Mrs. C. S. Willard, of Bethany, addressed the Juniors and Mrs. H. M. Davis, of Ord, gave many helpful hints on Junior work. H. M. Cox, of Palmer, and I. W. McGrew, of Burwell, spoke on Sunday-school work. Mrs. Willard, state secretary of the C. W. B. M., gave an inspiring address on woman' swork. A reception was held for Mrs. Willard at Mrs. Sweeney's and five new names added to the C. W. B. M. auxiliary. This gives the Ord auxiliary, recently organized by Mrs. Sweeney, a membership of twenty-six.—Oscar Sweeney.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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## Kentucky.

Five additions constitute a part of the results of the labors of S. J. Short in Big Sandy Valley. He asks the board to help in support of J. L. Hall in that region and recommends him as a man who is capable of doing much good in that great field. It saddens us to say that we can not help in this good work. We are loaded to the limit for 1906.——W. J. Cocke has been in an effort to revive the Crab Orchard work, and this especially by leading them to build a house of worship. More than two years ago the house was blown down by a cyclone. He succeeded in getting the work started and a contract is made for the brick work. In a short time the house will be rebuilt.——The work of C. M. Summers in Carter county resulted in the dedication of a house of worship, at which Brother Sumpter, of Grayson, aided. He goes in a short time to the Big Sandy Valley and will give the greater part of his time to the work in Pikeville, county seat of Pike county.——J. W. Masters went to Harlan county for a meeting and was met at the first service by five Baptist preachers, who challenged him for debate. He immediately accommodated them and debated four days with J. G. Parsons at Wallins Creek. Eight were added.——The building at Jellico will not be completed until early fall.——G. W. Adkins, in Greenup and Bath counties, added eleven. A house is to be built at Fullerton.——Fifteen additions constitute a part of the results of G. T. Thomason's work. The house at South Portsmouth was dedicated by L. L. Carpenter.——D. G. Combs was in Rockcastle, Lewis and Madison counties and thirty-six were added. A church at Fullerton is in part made possible by his efforts and Livingston provided with a preacher and teacher.——The work of H. W. Elliott resulted as to collections in the receipt of $266.90. This, with the small balance on hand, was about half enough with which to meet the expenses of the month. We have started on that downgrade that is usual at this time of the year and from which we fondly hoped to escape this year. Brethren of Kentucky, $3,000 is the least sum that will enable us to make a decent showing at Louisville the last of September. We need most urgently every dollar that can be forwarded for the work at once.—H. W. Elliott, Sec., Sulphur Ky.

* *

## Commencements.

### Kentucky University and the Bible College.

Commencement week at Kentucky University opened on June 8, closing with the alumni dinner on Thursday afternoon, June 14. On Sunday afternoon, June 10, at 4 o'clock, the baccalaureate sermon was preached in Morrison Chapel by Carey E. Morgan, of Paris, Ky. Mr. Morgan's many friends were delighted to hear him, it being his first public appearance in Lexington since he came to Paris from Richmond, Va., two years ago.

The College of the Bible commencement was held on Tuesday morning at 10 o'clock. Mr. W. C. Morro, who recently received the degree of doctor of philosophy at Harvard University and who will enter upon his duties as professor in the College of the Bible September next, was the principal speaker, making his inaugural address. Mr. Morro is an alumnus of the College of Liberal Arts and of the College of the Bible of Kentucky University, and is gladly welcomed back to his alma mater.

On Wednesday morning, June 13, the seniors of the College of Liberal Arts held their class day exercises in Morrison Chapel, which were very unique in character and unusually interesting. They consisted principally of the rendering, in Ben Greet style, of a parody on "Macbeth."

The commencement of the College of Liberal Arts was held in Morrison Chapel, on Thursday morning at 11 o'clock. The program consisted of the salutatory by Mr. C. M. Harbison, addresses by President James E. Ament, of the State Normal School of Missouri and Mr. Breckinridge Jones, of the Mississippi Valley Trust Company of St. Louis, and the valedictory by Miss Rosa May Starratt. President Burris A. Jenkins was present and presided at the commencement exercises, and he declared that he was in perfect health again after his late attack of rheumatism.

Immediately following the commencement exercises the alumni dinner was served in the gymnasium to a large number of alumni and friends of the university.

*

### Eureka College Commencement.

The fifty-first session of Eureka College has closed. A large company of friends attended its commencement and enjoyed the many splendid programs rendered. The baccalaureate sermon was delivered by J. M. Philputt, of St. Louis. His address on "The Value of Vision" was far more practical and valuable than the subject would indicate. It was really a masterly address full of inspiring and helpful principles.

Sunday evening the large church was crowded to hear the closing exercises of the Bible department. The Lord's Supper was the central feature, as it should be; two graduates, C. R. Stauffer and O. K. Doney, presided in a most impressive manner. The sermon was delivered by E. E. Boyer, also a graduate, on "Preach the Word." It was a strong, loyal address. The simple primitive ordination, by prayer and the laying on of hands, was also most impressive. Five noble, well trained young men were ordained to the work of the ministry. They were E. E. Boyer, John T. MacBean, Ira L. Parvin, D. H. Bradbury and Harry M. Streibich, whom we are happy to introduce to the great fraternity of ministers. Professor Radford delivered the solemn charge to the young men.

Monday evening the faculty and board of trustees tendered a reception to the senior class which was a most delightful social event. Tuesday evening occurred the annual contest of the literary societies. These contests are of very high order and furnish a very valuable training under inspiring circumstances. The Edmund Burke Society won the largest number of points. Class day exercises on Wednesday were full of interest, life, learning and fun. The farewells, the prophecies, the music, the presentation of the new cement walk built from Burgess Hall to the chapel, were most enjoyable. This was followed by the alumni luncheon, served on the campus. The alumni meeting in the afternoon was presided over by F. W. Burnham, Decatur. W. F. Shaw, Chicago, was elected president for the ensuing year. F. W. Burnham was nominated trustee of Eureka College. A. E. Cory, class of '94, missionary from China, delivered the address on "The Relation of the College Man and the World in General." It was pronounced one of the greatest addresses ever delivered to the alumni association.

The music school gave its graduating exercises in the evening to a full house. Three graduates received their diplomas—Misses Ernestine Tiedemann, of East St. Louis; Katharine Garvin, Windsor, and Anna Ewing, Eureka. They furnished us one of the best concerts ever given in Eureka. Commencement exercises proper were held at the church Thursday morning. The mandolin club of the college furnished the music and Prof. Charles Zueblin gave the address, "Democratic Culture." President Hieronymus presented the diplomas in a very fitting manner. The degree of A. B. was conferred upon O. K. Doney, Urbana; Roscoe L. Ball, Toluca; Dean F. Blankenship, Patoka; Edward E. Boyer, Hutsonville; DeWitt H. Bradbury, Chicago; Lee E. Cannon, Lincoln; B. L. Colburn, Eureka; Bertha Lacock, Eureka; Jonn L. MacBean, Chicago; Nellie M. McGuire, Eureka; Ira L. Parvin, Clinton; Lee O. Snook, Eureka; Clarence R. Stauffer, Dixon, and H. M. Streibich, Peoria. The degrees of A. M. were conferred upon C. C. Sinclair, Poplar Hill, Ontario, and G. L. Peters, Joplin, Mo. In the afternoon the literary societies held their reunions, and in the evening occurred the president's reception. Everything was happily conducted and all look forward to a new and still greater year beginning next September.—J. G. Waggoner.

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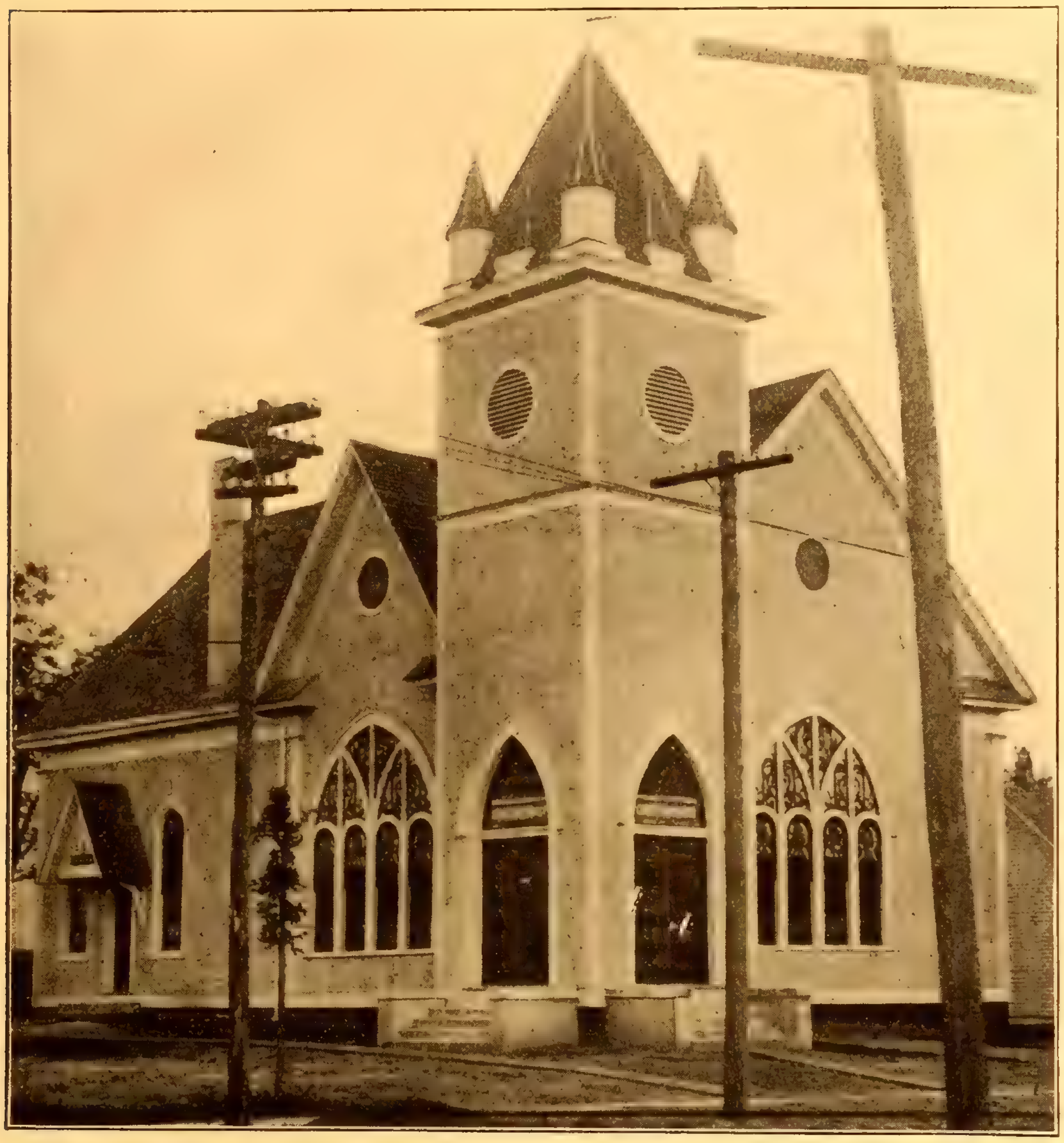
MRS. LUELLA WILCOX ST. CLAIR, President,
Next Session opens Sept. 10, 1906. Lexington, Ky.

## Dedications.

### Collierville, Tenn.

June 10, 1906, was a day long to be remembered by members and friends of the Christian Church of this beautiful little city, for on that day L. L. Carpenter, of Wabash, Ind., dedicated their third house of worship. This band of Disciples was organized some time back in the '40s by some of the pioneer preachers of those days. It has had the struggles of all pioneer churches, but has steadily forged ahead, and to-day has one of the most beautiful and well arranged church houses in Western Tennessee. It cost about $6,000 and when Brother Carpenter came there was an indebtedness of something over $900. When the people were appealed to $1,529 were pledged, making ample provision for a furnace and other improvements. The church is beautifully situated and is a combination building of cement and lumber, with fine art windows, and it is furnished in hardwood. The church has had many good preachers. At present V. R. Smith is the much-loved pastor, and his wife and family are all active in the work. The most notable meetings ever held for the church were by T. A. Laramore in 1871, when in two meetings 135 were added. There have been losses by both death and removal until at the present time the membership is about 100. The church is in full sympathy with all of our church enterprises and gives to our mission causes as she is able. Besides the church builidng there is also a nice parsonage, and the money value of all church property is about $10,000. The officers of the church are some of the leading business men of the city—Dr. E. K. Leake and Prof. C. M. Mathis are the elders and W. P. Boals and J. W. Thomas the deacons. E. K. Leake and Felix Kirk have charge of the Sunday-school.



New Christian Church, Collierville Ohio.

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### Shadyside, O.

A new church building at Shadyside, Ohio, has been dedicated by President Cramblett, of Bethany College. Large crowds taxed the building to its utmost. Pledges and cash were received to the amount of $5,650, providing for the entire indebtedness. The building, with the lot upon which it stands, is valued at $12,000. It is of pressed brick with stone facings. Two short, attractive towers adorn the front, and all the windows are of stained glass. Within we find oak finish and everything up to date. Heavy, solid pews of polished oak will accommodate some 200 persons, but by means of two galleries, one at the front and one at the rear, the seating capacity may be increased to about 600. The rear gallery is separated from the main auditorium by sliding doors and with the space below it is partitioned off into rooms for the use of the Bible school. The pulpit and platform furniture, gifts from the sisters at Bellaire, are also of polished oak, the chairs being upholstered in leather. The Bible school and Christian Endeavor Society assemble in the spacious basement, which has a cement floor, and is seated with chairs. The baptistry and dressing rooms are included in the building, which is heated and lighted throughout with natural gas.

It was a brave thing, requiring no little faith, for these brethren numbering not over thirty members, to undertake the erection of such a beautiful building for the Master's service. But it has been done, difficulties have been overcome, and the church has the joy of worshipping in its own home. This congregation begins what promises to be a vigorous and successful life with a present membership of fifty-one. The church contemplates holding a protracted meeting soon. All the organizations are working well and are in a flourishing condition. The present officers are: Elder, M. V. Danford; deacons, C. W. Rodefer, A. E. Menges and W. H. Thompson; minister, A. G. Saunders.

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### Jackson, Ky.

The new church house at Jackson, the county seat of the famous Breathitt county, Ky., was dedicated on Sunday, June 17. The dedicatory sermon was preached by A. E. Cory and $2,700 were raised—more than enough to satisfy all outstanding claims. H. W. Elliott, J. W. Hagin, R. M. Hopkins and the local pastors assisted in the services. The church is a beauty, being built of the native Breathitt county stone at a cost of nearly $6,000. The larger part of the money raised on the dedication day was given by the Jackson people. The faithful little band, under the leadership of W. J. Dodge, deserves much credit for the splendid achievements it has made. A. E. Cory will remain for at least two weeks in a protracted meeting.—R. M. Hopkins, Louisville, Ky.

*Ho Everybody for Long Lake,*

Our Outing Grounds in Iosco County, Mich. Do not let the season pass without planning for at least a week or two weeks at Long Lake. The grounds will be open to the public on July 1st, and we will be able to take care of all who come. Cottages and cottage tents are now being erected in great numbers to meet the demand. Cheap railroad rates from all the Central States. Ask your agent, or write direct for rates.

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The whole property is well adapted to the purposes of an Outing Ground. I do want to see our people take hold of this enterprise with an enthusiasm that becomes so great a people.—E. J. MEACHAM, Wilmington, Ohio. (More than ten lots have been sold at Wilmington.)

It looks like God created it for us.—WALTER MANSELL, Columbus, Ohio. (Columbus has a number of lots.)

Write to-day for general information, prospectus, etc, to **M. N. CRARY, 814 Spitzer Bldg., Toledo, Ohio.**

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## SUBSCRIBERS' WANTS.

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# Evangelistic

***We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism" or "by letter."***

Special to The Christian-Evangelist.

Long Beach, Cal., June 25.—Twenty were added here yesterday; seventeen were added Sunday, making 202 in twenty-three days, and 2,530 since January 1.—Charles Reign Scoville.

Special to The Christian-Evangelist.

Durand, Mich., June 25.—Fife and Sanders are continuing a great meeting here. The membership is already doubled. We close this week.—J. A. Canby, pastor.

Billings, Mo., June 25.—Six confessions the first week; four last night; good audiences.—S. J. Vance, evangelist, Carthage, Mo.

Special to The Christian-Evangelist.

Mt. Sterling, Ky., June 25.—Large crowds, fine interest and fifty additions. H. D. Clark has been minister here for nineteen years and has a well equipped church and a faithful body of people. Jasper, Ala., is our next field.—Brooks Bros.

## Arizona.

Bizbee, June 18.—One added yesterday.—Dan Trundle.

Weiser, June 18.—One confession yesterday. A Y. P. S. C. E. will be organized next Sunday.—G. M. Read.

## Colorado.

Longmont, June 19.—Three additions Sunday—2 by confession, 1 by letter. This makes 15 since I took charge April 1, and $105 have been raised for missions.—D. B. Titus.

## Illinois.

Sullivan, June 17.—Four additions to-day.—J. G. McNutt.

Gillespie, June 25.—One by commendation.—J. G. M. Luttenberger.

Toluca, June 18.—One added by statement yesterday.—S. P. Telford.

Litchfield, June 15.—Five received into fellowship last Lord's day.—M. S. Johnson.

Joliet, June 20.—Three additions by letter last Lord's day.—Ben N. Mitchell.

Mechanicsburg, June 21.—One added by letter last Lord's day.—L. A. Chapman.

Alexis, June 22.—Nine confessions last night; entire community stirred. Buchanan and Gardner are the evangelists.—Guy L. Zerby, Minister.

Washburn, June 20.—Our five weeks' meeting, conducted by J. R. Golden, of Gibson City, has just closed with 36 aditions—30 by baptism.—H. H. Jenner.

Alexis, June 19.—We are in the midst of the greatest meeting this town has ever known. Buchanan and Gardiner are the evangelists. The whole vicinity is being stirred and numbers are coming from neighboring towns.—Guy L. Zerby, Minister.

Moline, June 18.—I preached a week at Silvis, Ill., and organized a church of ten members. They pledged $215 toward having preaching Sunday afternoons. I will serve them for the present. The work here is opening up nicely.—Robert E. Henry.

Fairfield, June 20.—One added by confession last Sunday. The church and Sunday-school are making splendid records in attendance and interest.—Allen T. Shaw.

West Salem, June 20.—One added last Lord's day. The work is in good condition. Children's day exercises next Sunday. We hope to double last year's offering.—G. W. Ford.

## Iowa.

Bloomfield, June 18.—Five added recently—3 by confession, 1 by letter and 1 from another religious body.—F. D. Ferrall.

Vinton, June 18.—The Prairie Creek Church closed a week's meeting conducted by the pastor, with 21 additions—17 by baptism and 4 by letter. Our Children's day offering was $36.68.—E. M. Pardee.

Boone, June 23.—Three added by baptism recently.—J. A. MacKenzie.

## Indian Territory.

Tulsa, June 18.—Three added since last report. Our C. W. B. M. auxiliary has decided to support a native evangelist in India for a year.—Randolph Cook.

## Michigan.

Saginaw, June 23.—Six additions last Lord's day—2 by baptism.—J. Murray Taylor.

## Missouri.

Rolla, June 20.—We closed a ten days' meeting at Villa Ridge, with 5 additions—4 by baptism and 1 by letter. Brother Abram, of St. Clair, Mo., did the preaching. We took a Children's day offering at the close of meeting amounting to $14.—E. M. Romine.

Waco, June 22.—Meeting two weeks old; 46 additions.—W. C. Willey.

California, June 18.—Three additions since last report.—C. E. Burgess, Columbia.

Eagleville, June 21.—Three additions last Lord's day.—Thomas H. Popplewell.

## Montana.

Missoula, June 18.—One confession last night. Our Children's day offering was $25.—W. H. Bagby.

## Nebraska.

Bethany, June 21.—Two confessions at Low Center, Kan., recently.—James S. Beem.

## New York.

Auburn, June 20.—Eighteen added since last report—17 by baptism, 1 by letter, making 70 since November, 1905, 50 of whom came in regular services.—Arthur Braden.

## Ohio.

Wellsville, June 18.—Two added by letter yesterday. Children's day offering over $160.—W. C. Prewitt.

Greenville, June 22.—Five added by baptism recently; 14 since May 1. New interest in all departments of the church work.—A. Baker.

Marion, June 20.—Two added last Sunday—1 by confession and 1 by letter.—O. D. Maple.

Ashtabula, June 15.—We had 525 present at the Bible school on our first Lord's day here, and 1 confession at the morning service.—A. B. Moore.

## Oklahoma.

Chandler, June 18.—We have had four additions from the Presbyterians in the last two weeks.—Oscar Ingold.

## Ontario.

St. Thomas, June 18.—Two additions yesterday—1 by confession, 1 by statement.—James Egbert.

## Texas.

Alpine, June 19.—We have just closed a splendid ten days' meeting with 11 added—8 by confession. T. D. Secrest, of Marfa, preaches here once a month.—S. W. Jackson and Wife, District Evangelists.

## Virginia.

Covington, June 20.—I began a meeting at Rich Patch, but on account of sickness was compelled to close at end of one week. There were 12 additions—7 by baptism, 4 reclaimed and 1 from another religious body.—Robert Scott.

⁂

## Ministerial Exchange.

Miss Manie B. Bowles, singing evangelist, will be open for engagements after September 1. She may be addressed at Emden, Ill.

A young unmarried minister, who is a graduate of Kansas State University and formerly a student in Kentucky University, the College of the Bible and Alabama University, desires to supply during July and August; the south preferred. Address "Christian Minister," 1206 South Fifteenth street, Birmingham, Ala.

The Central Christian Church, Marion, Ohio, desires a pastor to take up the work about September 1. Address W. C. Stafford.

E. E. Violett, Shelbyville, Tenn., writes that he can put a church or preacher in correspondence with a fine young woman as pastoral helper. She is a good musician and teacher.

⁂

## Changes.

Chapman, G. J.—Augusta, Kan., to Cherokee, Oklahoma.
Chase, J. E.—Valparaiso, to North Bend, Neb.
Cottingham, T. W.—Kansas City, to R. F. D., Randolph, Mo.
Dodge, W. J.—Lexington, to Jackson, Ky.
Elmore, R. E.—Portsmouth, to Roanoke, Va.
Gainer, S. W.—Dupont, to Seville, Fla.
Golightly, T. J.—New Haven, Conn., to Bethany, Missouri.
Hadaway, L.—Hillsboro, to Irving, Ill.
Hallam, A. A.—Tampa, to Bowling Green, Fla.
Hamner, E. D.—Graham, to Huntsville, Tex.
Hart, Madison A.—Fulton, Mo., to Pomona, Cal.
Hasselvander, P. P.—Fairview, W. Va., to Ridgway, Pa.
Hester, J. K.—Denver, to Paonia, Colo.
Hicks, George E.—Laporte, to Rochester, Ind.
Jackson, G. D.—DeLand, to Eustis, Fla.
Lockhart, Clinton—Frankfort, Ky., to North Waco, Texas.
Martin, Sumner T.—Pasadena, Cal., to 407 Association Building, Chicago, Ill.
Mayfield, William M.—Lawrence, to Lansing, Kan.
Morro, W. C.—Cambridge, Mass., to Rectorville, Kentucky.
Olney, O. O.—Danville, to Rutland, Ohio.
Priest, Edwin—Carthage, S. D., to U. P. Station, Des Moines, Ia.
Rice, Perry, J.—South Bend, Ind., to Minneapolis, Minn, care Portland Avenue Church of Christ.
Scoville, Charles Reign—Connersville, Ind., to Long Beach, Cal.
Sloan, J. F.—Cleveland, to Pleasant Hill, Ohio.
Stallings, B. F.—Oxford, to Geuda Springs, Kan.
Swift, Charles H.—Minden, Mo., to Syracuse, New York.
Taylor, W. M.—Salt Lake City, Utah, to 1041 Soniat avenue, New Orleans, La.
Wright, E. J.—LeRoy, Kan., to Macon, Mo.
Zeran, John S.—Abilene, to Sulphur Springs, Tex.

CENTENNIAL BUREAU.

Noah, Samuel D.—Atalissa, Ia., to Morse.
Owen, George E.—Salem, Va., to Athens, W. Va.
Pearce, Cecil V.—Canton, Mo.
Pounds, John E.—770 to 5710 Franklin avenue, N. W., Cleveland, Ohio.
Russell, D. A.—Mountain View, Cal., to 235 Byron street, Palo Alto, Cal.
Shields, Joseph—Oxnard, Cal., to San Francisco, California.
Spear, M. S.—Martins Ferry, Ohio, to Middleport, Ohio.
Summers, C. M.—Lexington, Ky., to Pikeville, Ky.

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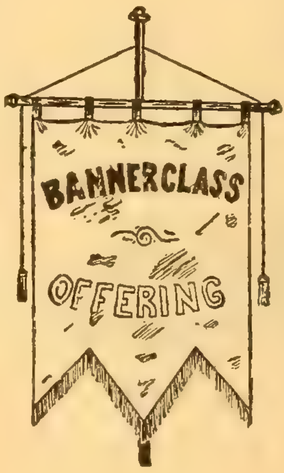

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## OBITUARIES.

[Notices of Deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.]

### BUTLER.

Edward J. Butler, pastor of the church at West Rupert, Vt., died very suddenly on June 6. He had been in poor health for some time, and on the morning of June 5 he started out for a few hours' trout fishing, thinking the outing would do him good. When about three miles from town he was stricken with paralysis and with great difficulty reached home. Toward the last he rested quietly for several hours and peacefully passed away. He leaves a widow, a mother, two sisters, one brother and a host of friends to mourn his loss. Brother Butler was held in high esteem by the entire community. The writer, assisted by F. A. Manley, pastor of the church at Pawlett, Vt., conducted the funeral service in the church at West Rupert, on June 9. The house of worship would not begin to accommodate the people who wanted to attend the service and look for the last time upon the form which had been so familiar in that community. Brother Butler served as superintendent of schools in that township and had been for the past year president of the Union Ministerial Association of that section. Rev. G. W. Beckwith, pastor of the Baptist Church of Granville, Vt., attended the funeral and spoke as the representative of the ministerial association. He paid a splendid tribute to the departed, speaking of his strong convictions of truth and his earnestness, yet kindly consideration for others in his advocacy of truth as he saw it. Brother Butler was born February 20, 1862. His early life was spent at his father's home, in Tully, N. Y. He graduated from Homer Academy in 1884 and from Bethany College in 1891. He was ordained to the ministry in July of the same year and at once assumed the duties of the pastorate at Pembroke, N. Y. He held pastorates at Throopsville and Eagle Mills, N. Y. Ill health had compelled him to leave the work of the ministry for two and one-half years since his ordination. His body was taken to Tully, N. Y., and laid to rest in the cemetery at that place. He was a faithful minister of Christ. His brethren in the ministry, as well as the churches he served, will mourn his loss.

*Troy, N. Y.* G. B. Townsend.

### HICKOK.

Mrs. Elizabeth Hickok, wife of Capt. A. D. Hickok, died of tetanus on May 23, 1906, aged 78 years. Her home was near Norman, Okla. She was converted at the age of 12 and baptized by J. Harrison Jones at Wooster, Ohio. She lived a beautiful Christian life for 66 years. She was a daughter of Joseph and Sarah Powell, of Lisbon, Ohio. She was my dear sister. J. C. Powell.

### LADD.

Robert Wordsworth Ladd, of Adrian, Mich., passed away June 11, after a long and painful illness. He became a Christian at the age of 11 and had been a member of our people for over thirty years. His widow, Mrs. Louisa Ladd, and his sister, Mrs. Lydia Smith, of Detroit, are also old members of the church. He was faithful to the end and beloved by all for his pure Christian life.

### MILLER.

Martha A. Panderson was born in Willoughby, Ohio, February 26, 1840. The 5th day of March, 1857, she confessed Christ and was baptized by Brother Corvell. April 5 of the same year, she was married to L. W. Miller. For forty-nine years these good people moved along life's highway together. Sister Miller held fast to the faith and kept herself in the love of God to the end. The 30th day of May, 1906, she "fell on sleep." Her end on earth was peaceful; the messenger found her ready and waiting. The 30th day of May was the time of her resurrection. On that day she passed out of darkness into light. One son preceded her some years ago to the world of spirits, her husband, four sons and eleven grandchildren mourn the departure of a true wife, a devoted mother, a typical grandmother. Being dead, Sister Miller, in example, lives. Her wise and tender counsels remain. She still speaks in a still small voice in behalf of purity of heart and righteousness of life. From Ohio Brother and Sister Miller came to Illinois and resided at Sycamore. Their home for seventeen years was in Colorado. She died at the residence of her son in Denver. Those who die in the fellowship of our Lord are blessed. B. B. Tyler.

### NAYLOR.

Rosie Ann Naylor, daughter of J. B. Naylor, an elder of the Christian Church at Prairie Hill, Mo., was called from service to rest May 20, 1906. She was 35 years, 6 months and 26 days old. She became a Christian in 1885. She had been a cripple since 3 years of age, her parents never with any degree of certainty knowing the cause of her affliction. She was possessed of an unusually bright intellect, and her musical talent was fine; she was never happier than when on the organ stood she was leading the congregation in the song service. She will be greatly missed.

W. G. Surber.

### WEBBER.

I conducted the funeral on June 7 of Mrs. William Webber, who is well known here both in and out of the church, and whose family has done so much for the cause in this city. Her death is a sad blow to us all, and her many friends join in expressing sympathy to her bereaved husband and family. J. B. Holmes, Minister.

*Beaumont, Tex.*

### SEFTON.

E. M. Sefton died at his home, Cedar Rapids, Ia., June 1, after an illness of only three days. The cause of his death was gall stones. He was 46 years old and his life for the past twenty-five years has been one of the most potent factors in the history of this church. For twenty-five years he was church organist, fifteen years Sunday-school superintendent. He had been deacon for a number of years and was one of our most efficient and spiritual elders at the time of his death. He was a man of rare spirit, and his untimely death is a great loss to the church here and the larger interests of the kingdom. G. B. Van Arsdall.

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## *Sunday-School*

*July 8, 1906.*

### THE DUTY OF FORGIVENESS.—Matt. 18:21-35.

Memory verses, 21, 22.

GOLDEN TEXT.—Forgive us our debts as we forgive our debtors.—Matt. 6:12.

Peter's question, as to how often he should forgive his brother who should sin against him, betrayed a complete mistake as to the whole subject of forgiveness. He was trying to get a law on the subject, so that he could conscientiously obey the law and then, the moment the offending brother exceeded the limit of the law, he could fall upon him with tooth and nail. But the fact is that no one can be forgiving at all, in any true sense, so long as he is watching and waiting for the earliest opportunity when he may legally withhold forgiveness. Forgiveness is not a matter of law but of love.

In the Lord's prayer it is suggested that the forgiveness which man accords to his neighbors is the measure of the forgiveness which he may expect from God. It is not that man shall forgive grudgingly or of necessity for the mere selfish purpose of purchasing forgiveness for his own sins. That would be a shallow and insincere forgiveness which could be little pleasing to a God who sees and judges the heart. But because God is a forgiving God, we his children should show a like spirit.

The mercy of God is always limited by the willingness and the fitness of man to receive his bounty. So if God's forgiveness is to mean not merely an arbitrary remission of the just penalty for our sins, but a renewal of cordial relations between God and man, it must be conditioned upon man's fitness to enter again into filial relations with God. In this sense God can not forgive an unforgiving man. He could leave such a man unpunished, but he could not give him the divine approval and friendship without which forgiveness has no spiritual meaning.

The parable by which Jesus illustrated the duty of forgiveness shows the entire justice of withholding forgiveness from the unforgiving, but it does not show the utter inevitableness of such a course as it is in the spiritual realm. The servant owed a vast debt to his master, the king. Our debt to God is correspondingly small, for we owe him everything. If we are called on to pay to the uttermost we are hopelessly bankrupt. We can only throw ourselves upon the divine mercy and pay as many cents on the dollar as possible. But meanwhile there are little objections from man to man, real debts but relatively small as compared with our common debt to our common Father. It is not for us to be harsh or exacting in our requirements when so much has been forgiven us.

The application of this parable is not chiefly in the matter of what we are accustomed to call debts—financial transactions. It does not minimize the obligation of a borrower to pay back what he has borrowed. But it applies to the whole list of personal rights, privileges and dignities which most of us are too insistent upon as well as to the forgiveness of actual injuries which have been done to us. The man who thinks more about his duties than his rights, who would rather suffer injustice than commit it, who holds himself to a stricter account than others, who loves weak and sinning men as his master loved them, is the man who is little likely to fall under the condemnation with those who are unforgiving.

## *Midweek Prayer-Meeting*

*July 4, 1906.*

### OUR NATIONAL HERITAGE.—Ps. 147:20.

"God bless our native land!
Firm may she ever stand
  Through storm and night.
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save
  By thy great might.

"For her our pray'r shall rise
To God above the skies.
  On him we wait.
Thou who art ever nigh,
Guarding with watchful eye,
To thee aloud we cry,
  God save the State!"

The wise man still rings true. It is not commercial supremacy, or the greatest navy, or provinces, or art, or any form of material prosperity, but righteousness that truly exalteth a nation.

Because of the relation our country sustains to Protestantism and indeed to Christianity itself, it is part of our religious duty to inculcate principles of patriotism in every heart. In the purification and perpetuation of the state we are nobly serving the Church of Christ.

It is unfortunate one should get so other worldly as to neglect his duties to this world. A prayer for the overthrow of rum and other iniquities is not very effective when offered by one who may but does not vote in harmony with his prayer. Christians should strive against the elevation of any man to public office who will not be an inspiration to our youth in mind and morals. They should restore the decalogue to American politics, incorporate the golden rule in its ethics of society, make the sermon on the mount a commercial text-book, and help America to become a beautiful type of "the better land."

Caesar beholding the magnificance of Rome, reflecting on its sublime history, and observing the indecisiveness of its citizenry at a time when the independence of the entire republic and all its future hinged upon immediate and resolute activity by the people of the capital, exclaimed: "For what city will they contend who will not fight for this"! So might a stellar observer of our planet say of America. This certainly is the apple of God's eye. In climate, topography, fertility, versatility, people and opportunity we are favored as are no other people. Let us contend against all satanic conspiracies against its peace, prosperity and righteousness, and illustrate to the world the blessedness of being peculiarly God's people.

So manifest was God's partiality to our colonial fathers in the war of the revolution that Benj. Franklin made it the basis of his resolution offered in the American senate providing that the sessions of that body be opened with prayer in recognition of those special providences that filled the banners of our armies with victory. This action was not taken so long after the events then commemorated that legendary influences could have either created in part or magnified the miracles known well to Franklin and other eye witnesses who, like him, could not be deceived by cunningly devised fables but immediately following cessation of hostilities. Surely after such testimony our real appreciation of America will be quite accurately expressed by our love for America's God and loyalty to him.

"America is another name for opportunity," exclaims a panegyrist of our free institutions. Here the children of poverty and obscurity have been seen progressing from the shadows out into the whitest light of publicity and upward to the most coveted heights of educational, commercial and political success. Here real merit and personal initiative break down all caste distinctions; we have neither hereditary peasantry nor aristocracy; the best is a sure reward awaiting the brave and true regardless of plebeian or patristic origin. For this all parents and the aspiring poor and lowly should be devoutly thankful. But these material are a small part of our real opportunities. Those relating to religious liberty and spiritual improvement are of vastly more consequence. Let us develop ourselves religiously as only we may who are free from all sectarian tyranny, and show to the nations the advantages of giving the Word free course that it may run and be glorified.

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## Christian Endeavor

**By GEO. L. SNIVELY**

### FORGIVING AND BEING FORGIVEN.—Matt. 6:14, 15.

*July 8, 1906.*

**DAILY READINGS.**

| | |
|---|---|
| M. Practical Forgiveness. | Matt. 18:21-35. |
| T. Heart Forgiveness. | Prov. 25:21-28. |
| W. The Unforgiving Servant. | **Prov. 24:17,**18,28,29 |
| T. Our Divine Example. | Luke 6:31-37. |
| F. Without Limit. | Luke 17:1-4. |
| S. Of One Mind. | 1 Peter 3:8-11. |
| S. Topic. | |

"Speak gently of the erring,
  O do not thou forget
However darkly stained by sin
  He is thy brother yet!
Child of the self-same heritage,
  Heir of the self-same God,
He has but stumbled in the path
  Thou hast in weakness trod."

Jesus taught, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." The vindication of his doctrine is heard at Calvary while he prays for his cruel destroyers: "Father, forgive them; they know not what they do."

Mere non-retaliation does not constitute scriptural forgiveness. Our Father nowhere approves negative traits, he searches our hearts for the positive virtues. We are not to simply let our whilom foe alone, we are to love and help him. Aside from the scriptural doctrine involved the most satisfactory way of absolutely and perpetually conquering a foe is to make a friend of him.

Most of us can forgive one who has wronged us, but it is extremely difficult for us to forgive one whom we have wronged. As to the psychological reason of this men may differ, but the fact is one of universal observation and acknowledgement. In view of it, it is well we take every precaution against injuring our neighbor, and when we do that we call upon all within us to effect atonement.

Some will say "It is impossible for one to be saved without baptism by immersion," and at the same time they are nursing vengeance against mendacious neighbors just as if Christ had never said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." We would not recommend speculations as to the possibility of being "saved as by fire," if either be left undone, but let us remember that men formulate the first doctrine while Christ states the second.

One of Gov. Oglethorpe's servants carelessly broke a rare piece of service. Justly indignant, the governor commanded the servant brought before him, adding, "I shall never forgive him." "Have you never sinned?" asked a witness. "Why?" answered the governor. "Well, I remember the Bible says 'Except ye forgive men their trespasses neither will your Father forgive your trespasses,' and I thought one who would say 'I will never forgive,' had certainly never sinned." After a moment's reflection the great man apologized for his immoderate language.

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses," is not an arbitrary decree or a vengeful fiat, but a worded expression of one phase of the natural law of life. An unforgiving spirit is one so unconscious of its own errors it will never attempt to make them white in the blood of the Lamb; it is evidence of an unregenerateness that in itself would make one an alien in the skies; it is accompanied by an inseparable retinue of evils that if admitted would change paradise into pandemonium. An unforgiving spirit is incapable of appropriating divine forgiveness and can not be forgiven though forgiveness rays out from the Father upon it just as his sunshine streams down on the fields of the unjust as well as on the fields of the just.

* * *

## As Seen From the Dome.

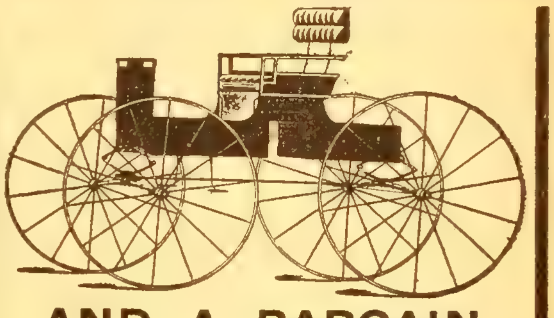
(Continued from page 814.)

waters, nor along its barren shores.

The Jordan is a swift, turbid stream, rising among the mountains of the north and flowing 137 miles through the Sea of Galilee and then south to the Dead Sea with a fall of 3,000 feet. It is not beautiful. Where we visited it at the place of baptism, and took a boat ride on its waters, it is perhaps 40 feet wide and varies from 10 to 30 feet in depth. Plenty of water for purposes of baptism. We saw Russian pilgrims going in for a sacred bath. One of our preachers went in both the Jordan and the Dead Sea, but as his name is that of a well-known member of the finny tribe it seemed fitting. Others of us had not reached the time of our annual bath. What associations belong to rivers, the Tiber, the Rhine, the Danube, the Euphrates, the Tigris, the Ganges, the Nile, the Jordan! Before us comes the vision of the hosts of Israel, and then Elijah and Elisha going over dryshod; then the multitudes gathered to hear the strange prophet whose food was locusts and wild honey, and who proclaimed the baptism of repentance for the remission of sins. Here where our Lord went down into the water it has been always regarded as a great privilege to be baptized, and Greek pilgrims to-day are solemnly dipped under the water, and as in the olden time, retain their baptismal robes for their burial garments.

Bethlehem is the most interesting spot near the Holy City. Joab was born here, and Asahel and Abishai, but most of all Jesus. Justin Martyn, born only a few years after the death of the Apostle John, speaks definitely of the birth occurring in a "certain cave close to the village of Bethlehem." Origen, a century later, states that the cave and the manger were still shown. Eusebius and Jerome both attest the genuineness of this common belief. So 200 years before the Church of the Nativity was built this tradition had sway. The church erected in 330, the oldest Christian Church in the world, is very impressive, and is built over this spot. A cave is shown under the church where Jerome made the Latin or Vulgate translation of the Scriptures, and the tombs of Jerome and Eusebius are here. The Grotto, where it is believed Christ was born, is 40 feet long, 12 feet wide and 10 feet in height, with a silver star in the pavement and the words "Hic de Virgina Maria Christus natus est." Somewhere near the "Field of the Shepherds" near by, Ruth the Moabitess gleaned among the sheaves, and David, her great-grandson, dreamed great thoughts and sang great songs, and the Gloria in Excelsis burst forth from angelic choirs.

Bethlehem is the most pleasing town in Palestine. It is Christian, with only 260 Moslems in a population of 6,000. The boys and girls are bright and well taught, the women with their peculiar peaked headgear are comely, the streets are clean, the people happy and busy with their mother-of-pearl and olive wood industries.



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## *People's Forum*

### Paul and the Women.

To the Editor of The Christian-Evangelist:

Can you not give us in The Christian-Evangelist a thorough exposition of 1 Cor. 11:4-15? My heart and mind rebel somewhat at many of Paul's statements in those verses. For instance, v. 5: "Every woman praying or prophesying with her head unveiled dishonoureth her head." Then nearly all our ladies dishonor their heads. "For it is one and the same thing as if she were shaven." It is not "one and the same thing" to me, nor indeed to nearly all men now.

V. 6. "If a woman is not veiled, let her also be shorn." Well, I don't want her either "veiled" or "shorn." And so on, through all the verses there are many things I can not accede to. It may be said that the instruction of Paul was given simply to meet a local condition or need, and was not intended for all places and times. If so, why did Paul assign such reasons as he did for his requirements? For instance, v. 3: "The head of every man is Christ; and the head of the woman is the man"; v. 7: "The man is the image and glory of God: but the woman is the glory of the man"; vs. 9, 10: "For neither was the man created for the woman; but the woman for the man: for this cause ought the woman to have a sign of authority over her head, because of the angels"; v. 14: "Doth not even nature itself teach you," etc., to end of the fifteenth verse. These are universal reasons which he has assigned, and if they are good and just and fair reasons, how can we escape innocently from keeping his commandments? Was Paul justified in assigning universal reasons for local requirements? It is not my purpose or desire to bring up the "woman question" again, but I am simply seeking light along the line here indicated.

*Orange, Cal.* A. N. Glover.

[We have no doubt but that Paul's directions in the passages above quoted grew out of conditions, customs and opinions prevalent at that time, and were wise. Nor can we doubt that Paul shared to some extent the prevalent opinions of his time on this subject. Inspiration did not lift the "holy men of old" out of touch with the times in which they lived, nor free them from the limitations of their age, on scientific or social problems. They were given to see the essential truths and principles of Christianity which in the fulness of time would work out the necessary changes in moral and social and political life.—Editor.]

❁

### Missouri's Scholarly Young Men.

To the Editor of The Christian-Evangelist:

Is it not regrettable that Missouri makes no place for her most scholarly young men? Nor does she retain those who come from other states. H. D. Smith is in Kentucky, it seems to stay; W. R. Warren is in Pennsylvania, with no promise of return; Burris A. Jenkins is presiding over Kentucky University, and the authorities knowing a good thing when they get it are not likely to surrender him; Ernest Garrison is president of Butler College and has made a fine record in a very short time; George D. Edwards is in Honolulu, where his fine scholarship may be needed; Brother Burk, a fine Missouri fellow, is in Peoria, and is making himself felt there; Earl Todd is in New York—he really belongs to Missouri; Earl Wilfley and the Brooks brothers (four of them) have gone from us, and there are others that might be mentioned.

We could not retain Hiram Vankirk, now of Berkeley Bible College, California; we could not make a place for C. C. Rowlison, now president of Hiram College; Richard B. Moore has gone to Butler; I. N. McCash, once with us, is in Iowa; W. D. Moore is in Seattle, Wash.

Wherein lies the trouble? Who is to blame? Is there any promise of a place in Missouri for the noble young men who are preparing themselves for the highest usefulness? Are we verifying the old Hebrew saying that "a prophet is not without honor, save in his own country," and among his own people? It is true that we have imported many splendid men, and we honor them; we do not know what our churches could have done without them. Many of them have become genuine Missourians, but, other things being equal, a man already adjusted to his environment ought to do his best work. Our Bible college, in connection with our State University, is now equipped to do a splendid work for Missouri young men. Shall we give them room? Look at this list: In Kansas City Brothers Richardson, Bowen, Wray, Barnett, Thomas and Kopp are from Illinois; Brothers Cupp and Bond are perhaps from Missouri. At St. Joseph Brother Good, the Nestor, is from Illinois, Brother Chilton from Missouri and the other ministers, I think, from other states. Pinkerton, of Plattsburg, is from Kentucky; Capp from Australia; Saxby, of Richmond, from Australia; Tucker, of Platte City from Illinois; Frank, of Liberty, from Kentucky; White, of Trenton, from Ohio; Brickert, of Cameron, from Iowa; Taylor, of Moberly, from Kentucky; Wright, of Paris, from Illinois; Marshall, of Hannibal, from Iowa; Kokendoffer, of Mexico, from Kentucky; Briney, of Lexington, from Kentucky; McGarvey, of Warrensburg, from Kentucky; Reedy, of Sedalia, from Illinois; Widger, of Jefferson City, and Philputt, of St. Louis, from New York; Brandt, from Ohio; Calvin, the Moores and Bartholomew, from without Missouri. Our editors—Garrison, of Missouri, was educated in Illinois; Moore is an Ohio boy, but spent most of his life in London, England; Snively is from Illinois. Of our college professors, Johann is from Germany, Buxton from the east, Llamon from Ohio, Sharpe from Kansas, Mrs. W. T. Moore from New York, J. B. Jones from Kentucky, Barham from Texas, and of all these we are proud and appreciative, but shall we not be hospitable to Missourians?

Kansas City, Mo. Senex.

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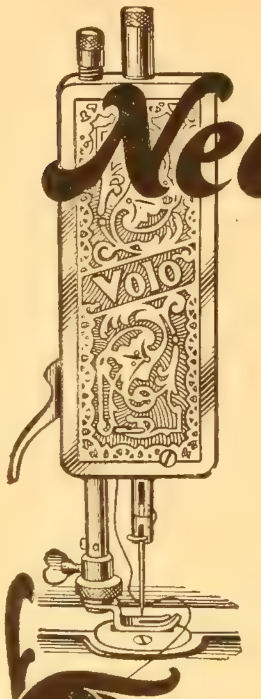

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# The Home Department

## The Only Child.

I'm my mother's only little cat!
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Sometimes my mistress takes me for a call;
  Then mother says, "Clarinda, mind, my dear,
You're not like other common cats at all:
  So don't look pert, and don't put back your ear
That way, like any sheep. If they have tea
Be sure and sit as quiet as can be
Until you're served. Don't tease nor beg nor cry.
So many kittens act quite shockingly
These days—and are so spoiled, so pert, so rude.
But I am sure that *you'll* be sweet and good."
And then, of course, I have to be. You see
If mother had some others, not just me,
Why, then I could do sometimes as I pleased;
And if I acted rude, or if I teased,
Why, then they'd say, "Clarinda's very bad—
Quite a disgrace! It's really very sad!
Her brothers and her sisters though, I'm sure,
Do credit to their mother. So demure!
Such cunning, gentle little things! Dear me!
How sweet! And what a comfort they must be!"
But now, you see, there's nothing to be done—
There are no others—I'm the only one.

When mother's ill she will not stay in bed.
She ties a handkerchief around her head
Quite tight and shuts her eyes and blinks and sits,
And thinks about the time she once had fits,
And how they gave her catnip leaves to eat;
And wouldn't give her—not a *bite* of meat,
And then I tie my head up, too, and blink
And sigh and lean against her, and I think
It really comforts her. Sometimes she'll say,
"Why don't you run away, dear, now, and play!"
But still I always stay, because, you see,
She hasn't any other—only me.

Sometimes I feel impatient and quite wild,
And wish I were not mother's only child;
I'd rip this jacket off—I'd tear my hood—
They shouldn't praise me so for being good.

I'd answer back; I'd get my paws all black;
I'd smudge my face; I'd rumple up my back
And spit and fuss! I wouldn't care at all!
I wouldn't only meow—I'd simply meawl!
I'd raise my fur; I'd thicken up my tail
And steer about like mad with it! I'd sail
On out the kitchen door and down the alley
Where common kittens live called "Tom" and
      "Sally."
I'd run, I'd scream, I'd prance, I'd yelp and play
As misbehaved and rude and wild as they.
I think no one would call me good again.

Sometimes I think I'll do all this; and then
I think, "Oh, no, I guess I'd better not!
I'm the only little kitten mother's got."

—*Laura Spencer Portor in Woman's Home Companion for June.*

⁂

## The Bronze Vase.

BY J. BRECKENRIDGE ELLIS.

### PART II.

### CHAPTER XI.

When it was time to leave Nelsie Loraine's party, Raymund shook hands with stern Mrs. Omer, and thanked her for his being invited. Then he waited till Nelsie Loraine was somewhat to herself and went up to shake hands. The little hostess was somewhat embarrassed, but she took his hand and said, "I saw you weren't having a very good time while we were dancing, and that is why I played King William. It was just for you. I hope you don't think my party was a failure. I hope you are glad you came."

"Glad I came?" cried Raymund, "Oh, Nelsie Loraine, I enjoyed this party a thousand times more than I did mine!"

"I saw you didn't dance," murmured Nelsie Loraine; "you looked so lonesome."

"Oh, but I got to kiss you!" cried Raymund in raptures. "I would have sat in the corner all day to get to do that, and to know that you were willing!"

Nelsie Loraine laughed very heartily and blushed, and so did Raymund. Then he went to the Hands' House feeling like a prince. That, by the way, is a feeling that no artificial means can make last very long. Still, it is pleasant to feel like a prince though it is but for an hour. The next day Raymund's old suit of clothes was sent out to the farm, and after that, the youth "dressed up" when he went to the Omer mansion to take his French and Latin lessons. He found it much more difficult after Christmas day to be alone with Nelsie Loraine. Mrs. Omer had determined that the friendship between them should be cut short. Two days after Chrismas came a letter from Rhoda:

"My Own Darling Ray: Was Christmas very lonely to you? I know your letter was bright and full of brave words, but were you *really* and *truly* enjoying yourself? They tried to make us happy here at the orphan home. There was a tree, and a sack of candy and nuts for each of the 125 children. But, Oh, Raymund! I *did so want to see you.* And it was the first Christmas without mamma. I tried hard for nobody to know how I missed hanging up my stocking and crying 'Christmas gift' in the morning. And I don't think they found me out. There isn't even room here for a person to go off by oneself and think. If I could only be alone a little while I could bring back how our home used to look. Nobody has wanted to adopt me. I am too old. Just think! I am thirteen. It was so queer to have a birthday and nobody to know or care whether I had one or not! I work pretty hard, but I am glad I can; it makes me feel that I am paying for myself. I can help in the sewing. I sew, sew, sew; and I help clean the rooms. Christmas day we had a holiday. Yesterday, as I was sitting in the sewing-room and making an awful mess of my work, and learning to do it over, I made up a little piece, and it is this:

"I asked a mournful little child.
  'What would you have come true,
If I a fairy were, and could
  Three wishes grant to you?'
He said, 'As much as I could spend,
  And all my time to play;
And then—and then—that's all. I'd throw
  The other wish away.'
I said, 'Worth more than those you kept,
  Is that you threw away;
To wish your parents both might live
  Is more than wealth or play.'"

"That was yesterday, the day after Christmas. I felt so blue, so alone, that it looked like the poetry came easier than ever. Maybe some day I will be a poet; do you think I could make money that way? I must tell you about last night. The matron took us out for a walk into the city, to see the bright windows. And as we were going along I saw something that brought a little poem right into my mind. I will give it to you.

"Through the windows of a marble front
  As I stood in the street.
I saw a mother fit a dress
  To her child, to make it neat.
The girl, impatient, pulled away:
  From her lips cross words were given;
And I thought, if you turn from mother's hands
  I fear you will turn from heaven!"

"Raymund, you can't think how I felt that poetry. It thrilled me; it seemed so true, so *deep*. But somehow it doesn't sound as good now. *'To make it neat,'* doesn't seem real poetry. And that makes me wonder if I can write after all, or if it is nothing but rhymes. I am only thirteen, though. Maybe I can learn better. But I haven't told you the good news. When we got back to the orphan home, who do you think was waiting there to see me? *Brother Bellfield!* He had come on purpose to see me! When I looked in the door and saw his homely face—you remember how ugly we thought he was, don't you?—I couldn't help it to save my life; I just burst right out crying and ran at him, and he took me up in his arms as if I had been his own daughter, and I laid my head on his shoulder and somehow it was like being back home for a few minutes. Then he told me all about your party, and about Jack's gift of the new clothes, and he said he had come to give me a good time. So, although it was late, he had a carriage brought, and he took me to a fine restaurant. I know it cost him ever so much—and Miss Glory told us he is poor. But he wouldn't listen to me. And when I wouldn't order anything, hardly, he just took the card out of my hand and ordered, and *ordered.* I was sick most of the night afterwards, but I didn't care; I just blessed the sickness, it made me feel so *uplifted*, somehow—I mean his coming. If you ever have a chance to help Brother Bellfield, you do it! But I know you would without my asking. Now, I mustn't write any more, for there is the big dormitory to be cleaned, and I am your fair lady who is to do one side of it. So goodby, and a happy New Year to the only one in the world who has my whole heart. I am your devoted and ever faithful and true Rhoda."

Sometimes it seems that the happiness of life comes in bunches, with long sandy tracks between the verdant oases. Raymund's birthday party, and that of Nelsie Loraine with its crowning kiss, were the two golden days of his three years' stay on the Omer farm. He passed to his fourteenth year, and then to his fifteenth, without any more parties, and without any more kisses. So I hope those who do not believe in kissing-games (I am one of them) will not begrudge Raymund that one kiss (I don't) at Nelsie Loraine's party. Raymund made great progress in his studies until the summer of his thirteenth year; then Nelsie Loraine and her parents went to Colorado Springs to pass the summer, and Mrs. De Fer told Raymund goodby, and vanished from his world. The following autumn, Nelsie Loraine went to boarding-school. Raymund saw her no more till June of his fourteenth year. Then there was just a glimpse of her, before her parents took her to Newport for the summer. Another year at the boarding-school followed for Nelsie Loraine, and she and Raymund had become almost strangers. In the summer of his fifteenth year, he was in-

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formed that the Omer farm had been leased for five years to a New York farmer and cattleman; the Omers were going to Europe to spend five years in educating Nelsie Loraine. Raymund did not even get to tell her goodby before she started, as she and her mother went to New York from the boarding-school. Mr. Omer, however, came down to the Hands' House the day before his departure, and kindly bade Tom and Fred goodby. To Raymund he said, "Should I take the farm back when we are done with Europe, and should you at that time need a good position, look me up. I have found you a boy in a thousand. Since your thirteenth year, I have allowed you to spend a good part of your time in studying, and you have never taken advantage of me. I have given you pretty hard work on the farm, and you have not once murmured. I have trusted you when you did not even know I was watching your behavior, and you have been the same behind my back as to my face. If I ever come to this farm, I want you, and you will then be old enough to be placed in a position that will warrant a good salary." Mr. Omer placed in the youth's hands a check for one hundred dollars, and as it was all Raymund had ever received from the farmer, it must be allowed that Mr. Omer was a saving man even "when taken at the crest."

Raymund staid with the hands till the New York farmer should arrive and make his wishes known. The "wishes" were to the effect that Tom, Fred and Raymund would not be wanted. The last day arrived. The youth with no definite plans before him, took a solitary ramble over the farm, and was reminded of the time he and Rhoda had gone to their former home to say goodby to the walls. Tom was up at the mansion explaining the prospects to the New Yorker. It occurred to Raymund that there might be a letter for him from Rhoda. He had been thinking of her all day. He went to the R. F. D. box, and sure enough, there was a letter.

The address did not look in Rhoda's handwriting, and Raymund's heart leaped with the thought that Nelsie Loraine might have written to say goodby. But when he opened the letter, he saw it was from Rhoda after all, though hastily written.

"Dear Raymund:—A lady came to the orphan home six weeks ago and took me to live with her. I have not written about it because I wanted to like it better before I said a word. I know I must do the best I can and not complain, but I *can't* stay here, Raymund, indeed I *can't*, and now they won't let me come back to the orphan home. I went to ask and some one is in my place and there is no room. They can't help it; they were *so sorry*. But Raymund, you and I are now fifteen. Couldn't we get along somehow? Maybe Mrs. Omer would take me to help with her work. I would be willing to scrub the floors and do the washing, or *anything*, to be near you. Oh, Raymund, I can't bear this any longer! I wouldn't be writing this if I could stand it another week. It is killing me. If you were here you would understand. I am so sorry to be a burden to you, I know it will keep you from going ahead. But I have given up at last. I call to you, my brother. *Help me!* In great haste. RHODA."

That was all, except the address of the lady for whom she was working. Raymund looked up from the letter with a white and resolute face.

"I will go to Kansas City," he said, "and bring her from that place." Where he could take her he did not know; what they could do, was hidden from him. Two facts overbalanced all other facts; in Kansas City, Rhoda was calling to him for help; and in his pocket was Mr. Omer's check for a hundred dollars.

END OF PART TWO.

## Gleanings From Magazines.

### "Pianism," Yesterday and To-day.

BY JOSEPH SOHN.

When we gaze upon a grand piano of to-day and compare it with its predecessor of 1850, or even of 1875, we can not but admire the long list of improvements and additions which have been made to perfect its form, to increase its tone and sonority, and to facilitate its action. As regards strength and durability, also, the piano of to-day is truly a giant as compared with its earlier predecessors. Yet, in some of the most important particulars, but little progress has been made, despite considerable experimentation. Now, wherein lies the deficiency?

The sonatas of Beethoven are in many respects miniature symphonies orchestrally conceived. Under the hands of a Liszt, a Tausig, or a Rubinstein, even the mechanical imperfections of the instrument were in some respects overcome, so great was the genius of these men. Under the spell of Rubinstein's playing, notes were absolutely forgotten; and even single tones—and that not always in rapid but also in slow movements—were so admirably blended into phrases that the sound of a single C sharp or B flat, for example, never even suggested itself. These men aimed at what the Germans would appropriately designate as *gesammte-effekte* (general tonal effects).

The artists mentioned succeeded in converting the piano into an orchestra. Even the compositions of Chopin, though by no means entitled to the classification of orchestral, generally demand a tone almost vocal in its fulness, and a close connection between notes and chords akin to that produced by the voice or a violin. Now, this fulness and roundness of tone and the power of sustaining it in equal volume or diminishing it at pleasure—true essentials, as we have here seen, of all pianoforte compositions worthy of the name—can not be secured on instruments as at present constructed. By means of tremendous strength, marvellous technique, and genius of the very highest order, the three before-mentioned pianists forced even the instrument of their day to do their bidding; and numerous were the devices to which they were compelled to resort to overcome in a measure its mechanical deficiencies. What a boon it would therefore be to our pianists—and their number is legion—if they were able at last to overcome the present pronounced asthmatic character of their instruments and to produce the effect intended by our great composers!—*April-June Forum.*

Robert Gordon

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### When a Girl Goes Camping—What to Wear.

Of the first consideration is the material for a camping suit. Don't get the popular khaki—it looks very neat and dashing at first, but a few days' association with camp fires and meals will cause an eruption of spots and dirty streaks from which it will never recover. Denim of a dark brown or blue looks infinitely better and wears almost as well, lasting two summers of hard use. Except for very warm climates a corduroy skirt is best. The material is soft and graceful and wears splendidly, and in the darker tones of brown and green is particularly suited to the woods. If you expect to meet warm weather use Japanese crape or the cotton material known as galatea for your blouses, for as these do not

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require ironing they look well after washing. Avoid gingham or any thin material that will crumple easily. A man's flannel shirt makes a very pretty waist, either the blue army shirt or the fireman's red one being attractive to wear with a corduroy skirt.—*Marion Randall in Woman's Home Companion for June.*

### An Embarrassing Order.

A man entered a well-known restaurant in New York the other day and beckoned to a waiter. "Bring me," he said, "two fried eggs—one fried on one side, and one on the other."

The waiter looked slightly puzzled, but answered, "Yes, sir," and disappeared toward the kitchen.

Ten minutes later he returned, looking decidedly worried.

"Would you mind repeating that order, sir?" he asked.

"I want two fried eggs," said the diner; "one fried on one side, and one on the other."

The waiter again disappeared in the direction of the kitchen. After a longer wait than before, he returned, his clothes dishevelled and his face bruised and scratched.

"I beg your pardon, sir," he said, "but I've had words with the cook."—*Harper's Weekly.*

### Are More Earthquakes Coming?

No prediction can be made safely as to future earthquakes in any particular region. If any conjecture is warranted, it is merely that regions which are known to have contracted the earthquake habit are, on the whole, more likely to quake in the future than are regions which have long been free from seismic disturbances.

No part of the continent seems less likely to be shaken than the Mississippi basin. Yet there were disastrous earthquakes about the mouth of the Ohio river in 1811-13. Regions covered with thick layers of clay, sand, gravel, glacial drift, etc., like much of the basin of the Upper Mississippi, are less likely to suffer severely than those where solid rock comes to the surface, for the loose material acts as a cushion to deaden the vibrations which come to the surface from the solid rock below.

The movements which result from crustal adjustments due to the shrinking interior may be more or less periodic, even though their cause is in constant operation. The crust yields only when the stress at some place has become too great for the strength of the rocks of the crest at that place. Yielding in one place, or in one great area, often seems to afford adjustment of relief over a wider area. Earthquakes in California therefore are no indication that earthquakes are immiment in Denver or Chicago or New York.—Rollin D. Salisbury, in *The World To-day,* for June.

### Picture of War Engine "General."

A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the NASHVILLE, CHATTANOOGA & ST. LOUIS RY.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. Danley, Gen'l Pass. Agent, Nashville, Tenn.

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### Vacation Time for the Children.

How joyfully do we all enter into the spirit of these closing days of school, just before the vacation time, when the children, the girls with their happy hearts as well as their bright ribbons all a-flutter, the boys restless, are wishing that graduation day was already in the past. The girls have been repeating their poems and selections over and over again, the boys in their rooms getting off with grand oratorical effect their thrilling selections culled from the masterpieces of statesmen and renowned authors. Then when the all-eventful day at last arrives, the day so much talked of for weeks and months, what a stir there is in thousands of homes over the land. The fresh, bright dresses and ribbons are laid out on the beds, and all the garments to be worn are looked after with care; the boys have been to the barbers for the most approved hair-cuts, and studs have been hunted up, the best neckties selected, and an extra polish put on their shoes, while now and again the mothers and older sisters, as they render assistance, say: "You'd better repeat your poem or selection once more, and remember to speak that line slowly, or that sentence emphatically, or those words tenderly," and "Don't you think you'd best run down and play that piece once more? I'm sure you'll have time"—all this with the mother's heart about as much a-flutter as those of the children.

When they are all ready and have been started off to be in time for the marching, and the seating, and all the preliminaries, in the church or the hall which has been beautifully decorated for the occasion and is fragrant with the blossoms of spring and early summer, with what loving eyes do the mothers folow them for a moment before putting on their best hats and hurrying to the gathering places to witness with pride and with joy the triumphs and successes of their "bairns." Their hearts swell with beautiful pride over their good looks and creditable appearance as one and another comes into sight.

All the days of weary work on the pretty gowns with their puffs and ruffles and insertings and edgings are now forgotten, and as the children come forward and accomplish the tasks assigned, and pass off the platform amid the applause of an appreciative audience is it any wonder that the tense look on the faces of the parents relaxes and with litle sighs of satisfaction they sit back composedly, their hearts filled with pleasure and gratitude?

Now the pretty groups of bright-faced girls and the handsome, manly boys are ranged about the platform and with grace and dignity accept the diplomas which the principal hands to them. The work of the grammar school is finished, they "have passed" and are happy.

Their most joyous, light-hearted childhood days may be over, but there are just as good times ahead when they take up the harder work in the high schools. Before

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that, the free, delightful vacations! With what glad hearts they are welcomed. How joyous to the old as well as to the children to see them starting off to the country to spend some weeks away from books, by the running brooks and dashing streams, under the great trees, in the woods, by the seashore, with the birds and the wild flowers enjoying a sweet, pure, animal life, and getting health and strength in the joy of it. Let them frolic and race over the meadows and through the long grass, gather the daisies and the buttercups, lie down on the mossy banks and with shout and merriment and laughter make the summer glad.

Blessings on the hearts of all these bright children the country over! Burdens and cares will come fast enough. Let us be glad with them now.—*The Chicago Standard.*

### Was a Vegetable Anyhow.

An irate mother went to one of the public schools several days ago and asked to see the principal. "See here," said the parent, "what kind of questions does the teacher of music ask? My little girl told me that the music teacher asked the class yesterday how many turnips there are in a peck. Why, no one could answer a question like that."

The principal of the school summoned the teacher.

"This lady says you asked her girl how many turnips there are in a peck." The teacher seemed puzzled. Then a light burst upon her and she smiled.

"I remember now," she said, "I asked them how many beats are there in a measure?"

### How Gordon Answered the Bell.

There was a ring at the door bell one afternoon when Mama was up stairs very busy with her sewing. It happened, however, that there was some one down stairs at the moment. It was Gordon, who boasted of being a trifle more than four. Therefore Mama called down:

"Gordon, you go see who is at the door."

Gordon obeyed. He managed to turn the knob, opening the door just a crack as children will, and saw standing on the porch a rather portly gentleman in frock coat and high silk hat.

"Is Mama in?" he asked.

"Yes, sir, she is upstairs sewing."

"Well, won't you please tell her the *pastor* is here?"

Without asking the visitor in, Gordon started for the foot of the stairs. The distance was not great, but in that brief space of time the message of the visitor underwent in his mind something of an evolution, and he called up:

"Mama, the *plasterer* is here."

The busy mother gave a quick and rather emphatic reply, which Gordon carried only too accurately to the door:

"Mama says you are at the wrong house. *We don't want any plasterer here.*"

The clergyman laughed heartily, and then sent in another form the same message. This time it was carried safely and secured the desired interview.

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### "Come!" Not "Go!"

James Gilmore, the missionary to the Mongolians, when near the end of his life, wrote to a friend, and in his letter he said:

"When I was a young man in Glasgow I thought I heard Jesus calling, 'Go ahead, James Gilmour!' And when I offered myself to the London Missionary Society I thought he said, 'Go to Mongolia, James Gilmore!'

"I made a mistake. He did not say 'Go!' but 'Come after me! Follow me!' And so he says to all."

It will make life simpler for us to follow the Good Sheperd.

### A Case of Susie Adam.

Betty is 7 years old, says a writer in the *Woman's Home Companion,* dearly loves her school and teacher, and when at home talks extensively of the matter of her classroom.

"Lots of the boys and girls hate 'quotations,' but I like it awf'ly," she volunteered once.

"And what do you mean by 'quotations'?" asked an inquisitive elder.

"Why, don't you know? It's something the teacher writes on the blackboard, and you learn it, and it helps you all the week; and then the teacher asks you for it, and on Friday you go to the platform and say it."

"O! Well, make believe this is Friday, and do it for us now."

Quite charmed, Betty rose, mounted an imaginary platform, gripped her little dress, gave a serious courtesy, and said, with loud and elocutionary distinctness, "Susie Adam forgets Susie Adam."

"What if she does? Let her. Give us the quotation."

"That's the quotation!"

"What! Say it again."

"'Su-sie Adam forgets Su-sie Adam,'" repeated Betty, worked up and threatening to become warlike.

Neither questioning nor expostulation availed against this statement concerning Susie, and not until the teacher herself was interviewed did the mystery resolve into "Enthusiasm begets enthusiasm."—*Northwestern Christian Advocate.*

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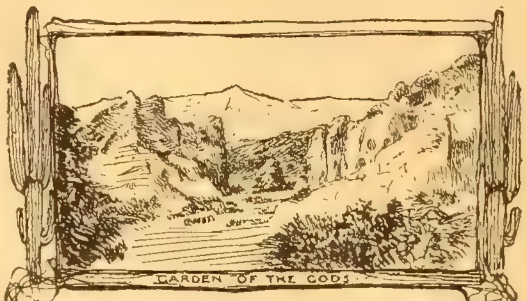

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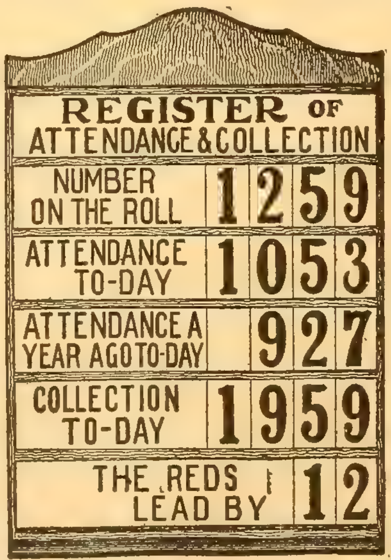

*Our New Register* can be used to display complete and comparative reports of the Bible School. Also to show hymns or songs selected for church service or Y. P. S. C. E. meetings.

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**CHRISTIAN PUBLISHING CO., 2712 Pine St., St. Louis, Mo.**

### Lucy's Defect.

BY MARY A. GILLETTE.

She is not blind—she is not deaf,—
  She's straight, and strong, and pretty,
We think her so; we know her mind
Is clear, and quick, and witty.
And Lucy is a pleasant child;
  Her grandmamma says of her,
"In warp or woof you'll not a trace
  Of selfishness discover."

Of gifts and graces Lucy has
  A goodly share conceded,
Yet something is amiss; her friends
  All see how much 'tis needed.
Grandpa allows she's true and good,
  And owns he loves her dearly;
And were it not for this defect
  He'd think her perfect—nearly.

With face or form, with head or heart,
  There isn't much the matter;
But Lucy's ever busy tongue
  Will chatter, chatter, chatter.
Her brother Bert, this very day,
  With a boy's bluntness told her:
"My little sis, the thing you lack
  Is just a *good tongue-holder.*"

*—St. Nicholas.*

* *

## Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

What about our Charlie's vacation? Well, I'll tell you in a minute. Mrs. M. Imman, School, Mo. (just imagine living in SCHOOL all the time, summer and winter!): "I have read the Advance Society page for four years, and am proud that they are doing such good work, keeping up an orphan and missionary; and such a brave little missionary, too, I think. I send $1 for her use; may she live and do lots of good for her Master's cause, is my prayer for her." Mrs. H. J. Miller, Clarinda, Iowa: "I am a grandmother, yet I enjoy the Av. S. letters and everything helpful to the young. I enclose $1 for orphan Charlie's educational fund, and wish it could be more." Drusie Malott, Tai Ming-fu, North China: "You ask about my daily life. I hardly know what to tell, for it is mostly the same, day after day. We begin the morning with 'Quiet Hour.' Then comes English prayer-meeting at 6:30. Breakfast is at 7; Chinese prayer-meeting at 8 for the helpers; the remainder of the morning I spend in the office until 11 o'clock; then we have Bible Study Class; then a little exercise and dinner. When not too busy I spend an hour with the teacher after Chinese prayers. The afternoons are taken up with office work and whatever study I can find time for. At 4:30 I send the mail to the post office. Before supper I take a little more exercise if I am not too tired to walk. The evenings are spent as I may wish, attending services, reading, writing or talking to one of the missionaries; but usually I get very little reading and writing done. Thursday evening we have a real live prayer-meeting at the home of Brother Houlding, our director. After supper, on Tuesday and Friday, Miss Edith Gordon, a young missionary, aged 17, who came with her mother last year, and myself, meet with the missionaries' children in my room and read a story and have a season of prayer. Miss Gordon's two brothers are here, too; just one more brother, and the whole family would be here. Since coming here, the Lord has put it into my heart to gather together these children after dinner each Sunday, for Sunday-school. That is about midnight, Saturday, in Arkansas. There are nine children at headquarters, old enough to attend. Miss Gordon has the five younger ones and I the four older. We meet in the dining room, and it is just like a real American Sunday-school." (Several packages of Sunday-school papers have been sent me to be forwarded Drusie; two from a town in Florida so romantic in its name—it is called Kissamee—that I blush when I mention it. Drusie hasn't had time yet to let us know if she received the books, papers, etc. As soon as I hear from her I'll hand you her letter.)

Bertha Beesley, Moselle, Mo.: "Are you thinking that I have dropped from the ranks? Then let me undeceive you by sending in my 29th and 30th reports. We were very busy with our strawberries, as we had an unusually large crop. Out of the proceeds of our sales, mamma and I are sending $1 for Charlie and $1 for Drusie. We need many more earnest workers like Drusie. I believe it is the mission of our Av. S. to furnish some of them; boys and girls of to-day, who are feeding their minds on the things worth knowing, and who will furnish the courageous men and women of to-morrow. With best wishes to the Av. S." Mrs. M. A. Skinner, Dorsey, Ill.: "I write to tell you if Charlie will come to Dorsey, Ill., 30 miles from St. Louis, on the Big Four, I will keep him as long as Miss Glory Aggency kept Raymund and Rhoda, and I am sure there are others who will be glad to have him a week. It only costs $1.96, round trip. I am sure the Ridgely Sunday-school will be glad to help him. I will meet him any time." (We appreciate this kind invitation, and would say something nice, but a boy over the way is trying to learn "In the Shade of the Old Apple Tree" on his horn. Nor is that all. I expect to go to a picnic tomorrow, and it is raining to-day. Mrs. T. J. Stokes, Carthage, Ill., wants Drusie's address, that she may send her Sunday-school papers. It is Drusie Reubelt Malott, South Chihli Mission, Tai Ming-fu, North China, and 5 cents in stamps on the envelope, of the lightest letter you can send.) Mrs. B. Higgins and Mrs. E. Adams, Dieterich, Ill.: "Enclosed find 50 cents from each of us for the brave little Av. S. missionary, Drusie. We read THE CHRISTIAN EVANGELIST and admire the courageous band." Donnie Swift, Billings, Mo.: "Here I am with the report I should have sent four weeks ago. Making the report is not so easy as keeping the five rules. I succeeded in finding you in that picture after so long a time. How are you going to celebrate the Fourth of July?" (Well, Charlie, our orphan, is coming to stay with me on the 5th, and I will likely do some of my week's cooking on the 4th, to keep him fed. There will be a great Chautauqua Assembly from the 6th to the 16th, and I won't feel like cooking much on those days. I won't need any firecrackers, because my gasoline stove is out of fix, and it pops and whistles and splutters and blazes like anything every time we light it up.) "If Ruth Day will come down to Billings on the Fourth and wear her Av. S. badge, we will celebrate together." Dorothy Brown, Medaryville, Ind.: "I have not written for a long time, but have been keeping the rules and have two reports to send. I read Drusie's letter about left over Sunday-school papers"—— (Well, sir, I just turned around from copying this letter of Dorothy's, and when I went to copy the rest of it, it was gone! I have looked all over and under the table, and in the pigeon-holes above it, and take time, I can not, to look longer. She was just about to say that she and her brother Earl sent me a bundle of the papers, which I received. Their reports are right here before me, and their envelope; but that letter is gone. You may say I was careless; but I say if that boy hadn't been blowing his horn, it wouldn't have happened.) Here's from our orphan Charlie, St. Louis: "We have just had a little shower, so I expect you are having an Arkansas rain." (And a picnic tomorrow!) "I am glad I can get away from the city once a year, anyway. We have not heard from the folks where Bessie stays yet. I hope I will get to stay with her a little while" (Bessie is his sister) "for I have not seen her since I came here, and that has been about two years and three months. I'll venture to say Felix is still shedding. Isn't he?" (You'll see.) "Our matron that used to be here, Miss Tena Williamson, came here on a visit the other evening. There is to be a boat excursion on the Missisippi for the Orphans' Home, June 27.

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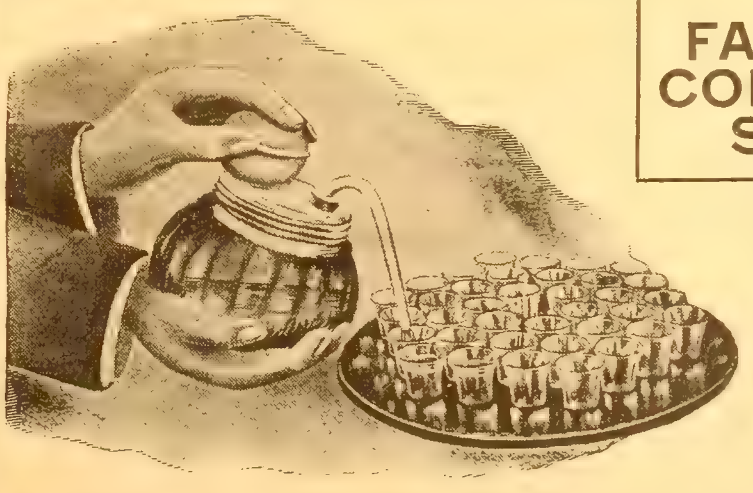

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CHRISTIAN PUBLISHING COMPANY,
2712 Pine Street, St. Louis, Mo.

# A New Emancipation Proclamation

**Abraham Lincoln did not make an end of slavery in the United States. There are today in this country hundreds of thousands, if not millions, of white slaves. Some of these are willing slaves, but others are so fast in the toils of liquor and narcotic drugs that they are powerless, although they desire to be free. To these we issue a New Emancipation Proclamation. We offer freedom to all who wish it. Hitherto the way to freedom has been very hard, and the end has been accomplished only after a hard struggle, but we now make the way easy.**

## THE WHISKEY CURE

We cure the liquor habit **to stay cured.** It is not a difficult matter to sober a man up after a drunk, and that is all that many alleged "cures" accomplish. We do not regard a patient as cured until his diseased nerves have been brought back into a normal, healthy condition where they no longer demand a stimulant. In other words, we cure by removing the cause of the disease. We are anxious to treat patients who have relapsed from other treatments. We have cured many cases of alcoholism that had taken one treatment after another without permanent result. We have taken men screaming and fighting in the toils of delirium tremens, and within two hours had them quiet, comfortable, rational and ready to go to sleep. We have permanently cured every case we have treated, and every patient who has been under our care is enthusiastic in his indorsement of "The Shepherd Treatment."

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**It will cost you nothing to learn all about our treatment. We send free, on request, a little booklet giving full information. Many of the alleged "cures" offered to the Public are frauds; others are practically, giving only transient help. We cure people so that they stay cured, and our treatment is absolutely painless. This can be truthfully said of no other treatment. For a copy of our booklet send your name and address, at once, to**

**THE SHEPHERD TREATMENT CO., Box 575, Paris, Ill.**

We went on two last year. I wish I could have been with Raymund that night. I could have given him a conundrum he could have guessed. Up near Alton, Ill., there was a large telephone pole blown down across the railroad track the other evening. A little boy of 12 coming along saw the danger; the train was due in a few minutes. He ran up the track and made a signal flag out of his coat, the train stopped within a few yards of the pole. Many were the kisses the people gave him. Had he not been so brave the train would have been thrown down an embankment of 50 feet. School was out June 15. I'll be so glad to get away from the city to where there is not always noise of cars, wagons, automobiles, etc. It does me a lot of good, I think, and I wash I could stay longer." Well! here is that letter of Dorothy Brown's, and where it came from I don't know. It is right here in front of my eyes. Maybe it was stuck into Charlie's letter. Well, it says just what I remembered, and adds, "I may have more papers to send to Drusie next time." The present matron of the orphan home, you will remember, is Mrs. B. R. Brown, St. Louis: "Your card received, and Charles will be sent to you at the appointed time. I have heard from those who have care of Bessie. Charlie will stop to see his sister on his return trip, as they are glad to give the two children that pleasure. I am sending you $5 from Mr. Liesch, Greenville, Ill., for Charlie's educational fund. I am making an effort to add more to the fund, and think if your plans were formulated I might be able to do more." (In two weeks I will have something to say about Charlie's education; our new Honor List will also appear; but everybody can see that our space is all gone now.)

Bentonville, Ark.

**Christian Publishing Company**

**2712 Pine St., St. Louis, Mo.**

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Some have written us concerning the enlarged picture of our Editor, who are isolated from our brethren and can not get new subscribers. While the regular terms are one picture to each $3 for a renewal and one new subscriber, we will send the picture to these brethren for $1 cash, or for $3 to be credited to their subscription provided it will pay for 1907 or beyond.

The Wabash has been selected as the route of THE CHRISTIAN-EVANGELIST special to the Buffalo convention. It will leave St. Louis at high noon October 11. It will arrive in the convention city in time for us to secure our rooms and "do" Niagara before the opening session Friday evening. Special service will be secured from Omaha, Des Moines, Kansas City and other points from the west. No matter from where you start get to the Wabash soon as possible and join our band of Christian enthusiasts. Low rates and the best of service over the Wabash.

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None of our thinking preachers who also read the best new books as well as the proven old ones fear the dead line under 70. We handle all the best books. Our readers get such discounts as do in themselves more than pay for the paper. Let us be your book sellers. Open an account with us, we will be pleased to replenish your library at lowest prices, and you may settle at your convenience.

Many express surprise that THE CHRISTIAN-EVANGELIST'S subscription list should grow so rapidly immediately following the recent fierce onslaughts and misrepresentations by contemporaries. Had friends simply been alarmed our power for good would have been crippled, but hundreds of earnest hearted Christians would not have this advocate of primitive Christianity silenced and began introducing it into new homes, and now it has the largest circulation in its history, and is rapidly gaining. Among this week's clubs are: Indianapolis, Ind., L. E. Murray, minister, 3; Sherman, Texas, J. H. Fuller, minister, 3; Washington, Pa., Oscar Riley, pastor, 6; Jacksonville, Ill., R. F. Thrapp, pastor, 26; Sweetwater, Texas, J. S. Douthitt, minister, 4.

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